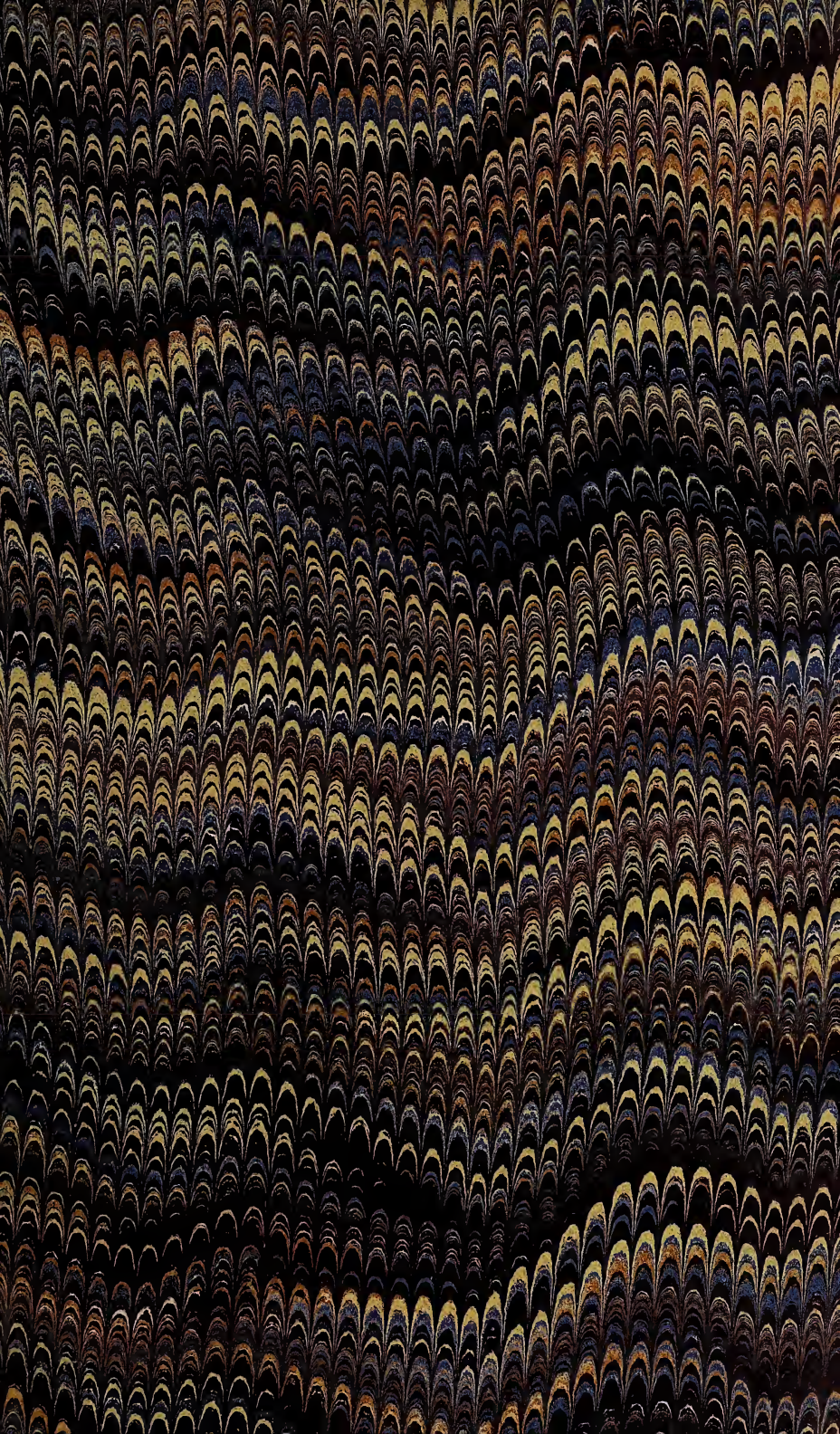




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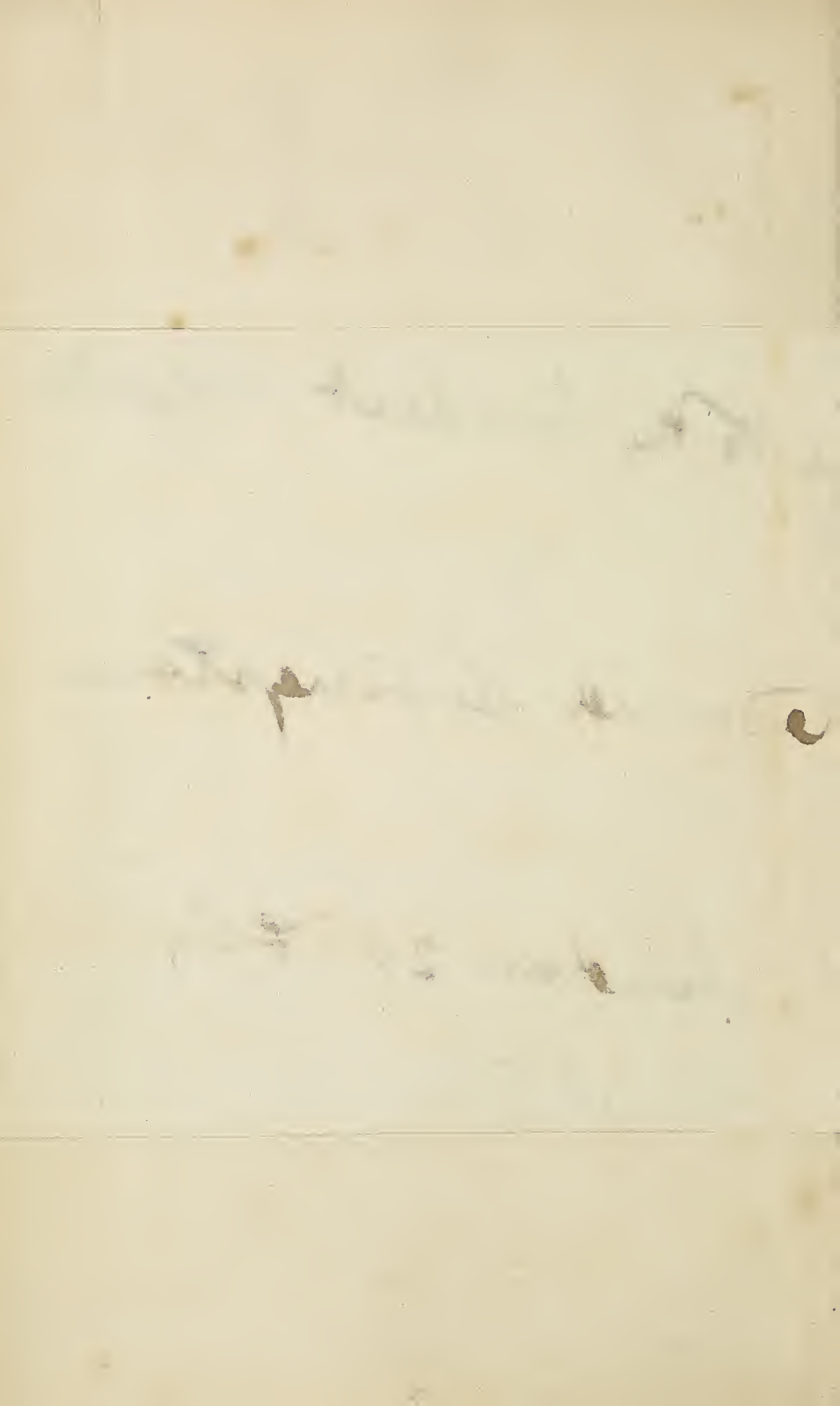
with the kindest regards

of

David Livingstone

London 20 Feb

1858



I saw Brown Smith yesterday & took him
to church. He went to work the worse for
the livingstone

10th August
Hadley Green

My dear Mr booke
Here with I
return the title
page with a
good deal scrawled
over the surface.
I strike out Rev
because it is not
usually written

by one's-self when
signing the name
the titles added
were the expressions
of approbation
from my friends
so I put them
down as showing
my appreciation
of ~~their~~ kindness
though at first
glance I thought

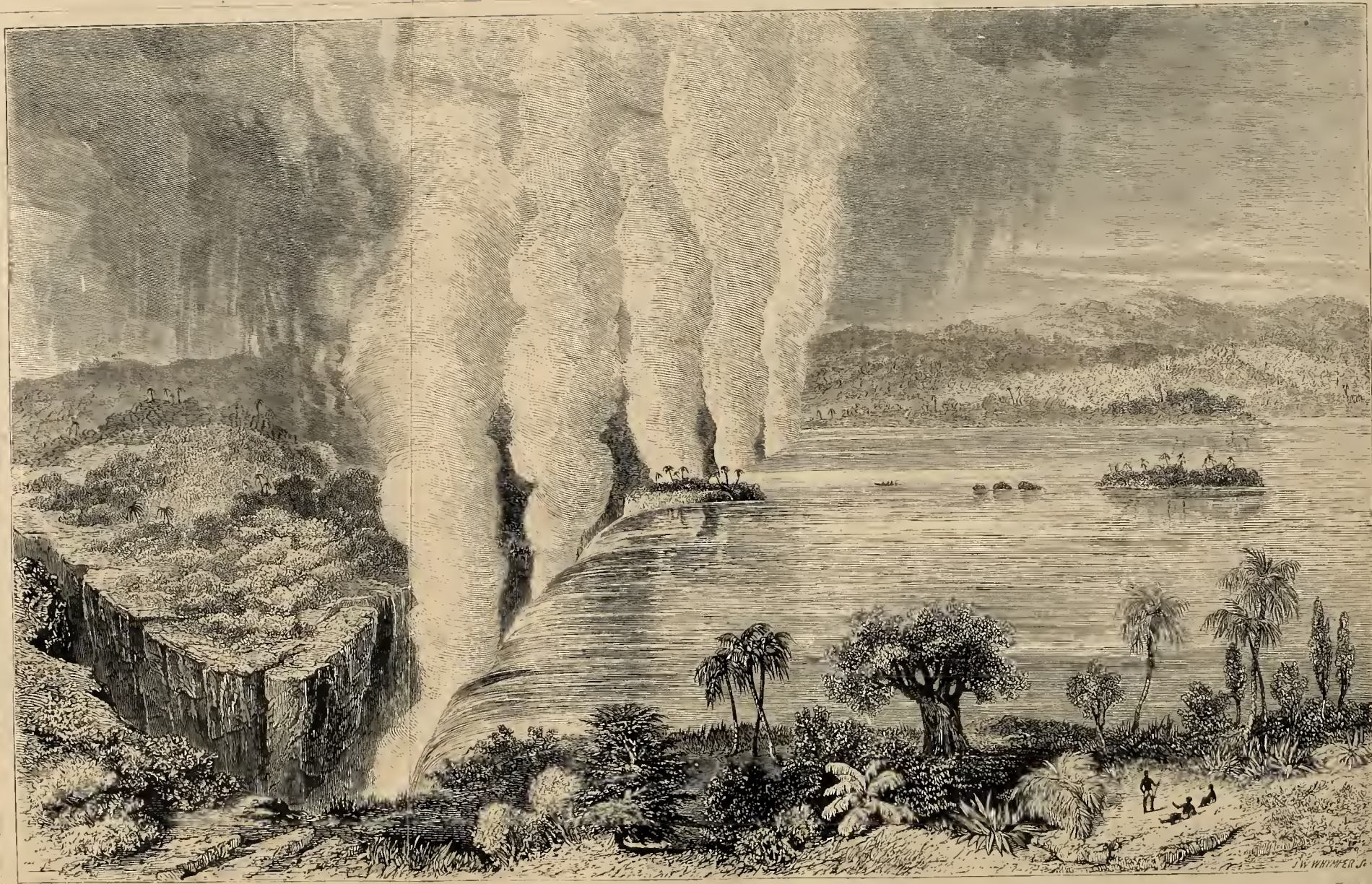
It would be better
to say simply
by Dr Loompstone
the loose slip
is the best but
if you think it
too long you may
abbreviate. The
New York one
I value much as
showing the kindly
feeling of our cousins.
I thought a full

notice of the ^{great} journey
would do the
work no harm

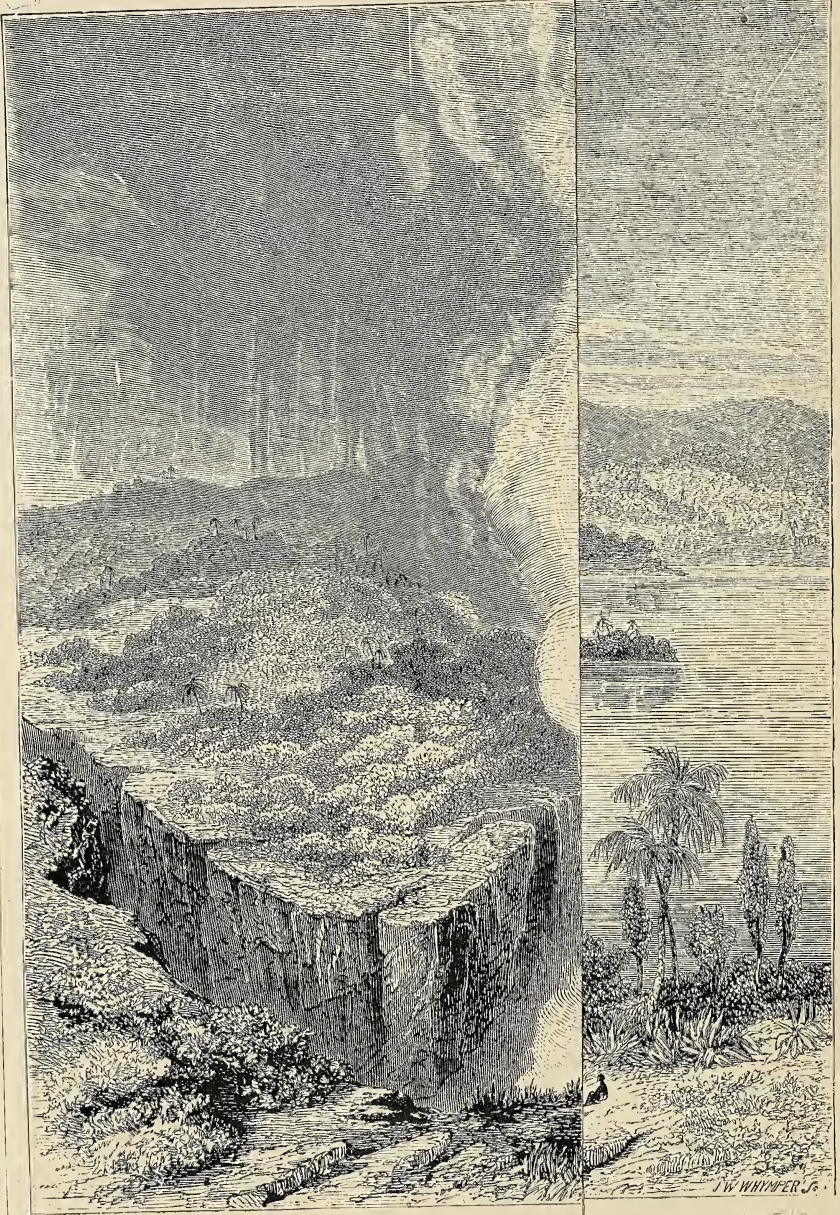
When the Getse is
finished please let
me have it. The
description is in

p. 80 but I can
introduce it elsewhere
- refer to it as 80.

For the description
I gave Mr. Clowes
- ship 261 today. could
not call will be
through in 8 or 10 days



THE VICTORIA FALLS OF THE LEEAMBYE OR ZAMBESI RIVER, CALLED BY THE NATIVES MOSYOATUNYA (SMOKE-SOUNDING).



THE VICTORIA FALLS

J. W. WHIFFER SC.

10519

MISSIONARY TRAVELS

AND

RESEARCHES IN SOUTH AFRICA;

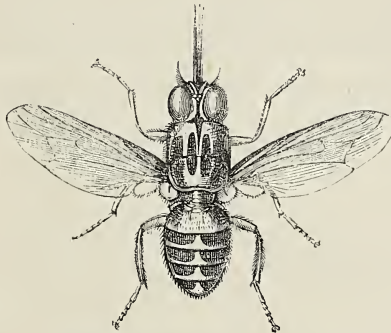
INCLUDING A SKETCH OF

SIXTEEN YEARS' RESIDENCE IN THE INTERIOR OF AFRICA,

AND A JOURNEY FROM THE CAPE OF GOOD HOPE TO LOANDA ON THE WEST
COAST; THENCE ACROSS THE CONTINENT, DOWN THE RIVER
ZAMBESI, TO THE EASTERN OCEAN.

BY DAVID LIVINGSTONE, LL.D., D.C.L.,

FELLOW OF THE FACULTY OF PHYSICIANS AND SURGEONS, GLASGOW; CORRESPONDING MEMBER OF THE
GEOGRAPHICAL AND STATISTICAL SOCIETY OF NEW YORK; GOLD MEDALLIST AND CORRESPONDING
MEMBER OF THE ROYAL GEOGRAPHICAL SOCIETIES OF LONDON AND PARIS;
F.S.A., ETC. ETC.



Tsetse Fly.—Magnified.—See page 571.

WITH PORTRAIT, MAPS BY ARROWSMITH, AND NUMEROUS ILLUSTRATIONS

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

1857.

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1857
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DEDICATION.

TO

SIR RODERICK IMPEY MURCHISON,

PRESIDENT ROYAL GEOGRAPHICAL SOCIETY, F.R.S., V.P.G.S., CORR., INST. OF FRANCE, AND MEMBER
OF THE ACADEMIES OF ST. PETERSBURG, BERLIN, STOCKHOLM, COPENHAGEN, BRUSSELS, &C.,

This Work

Is affectionately offered as a Token of Gratitude for the kind interest he has always taken in the Author's pursuits and welfare ; and to express admiration of his eminent scientific attainments, nowhere more strongly evidenced than by the striking hypothesis respecting the physical conformation of the African continent, promulgated in his Presidential Address to the Royal Geographical Society in 1852, and verified three years afterwards by the Author of these Travels.

DAVID LIVINGSTONE.

London, Oct. 1857.

P R E F A C E .

WHEN honoured with a special meeting of welcome by the Royal Geographical Society, a few days after my arrival in London in December last, Sir Roderick Murchison, the President, invited me to give to the world a narrative of my travels; and at a similar meeting of the Directors of the London Missionary Society I publicly stated my intention of sending a book to the press, instead of making many of those public appearances which were urged upon me. The preparation of this narrative* has taken much longer time than, from my inexperience in authorship, I had anticipated.

Greater smoothness of diction, and a saving of time, might have been secured by the employment of a person accustomed to compilation; but my journals having been kept for my own private purposes, no one else could have made use of them, or have entered with intelligence into the circumstances in which I was placed in Africa, far from any European companion. Those who have never carried a book through the press can form no idea of the amount of toil it involves. The process has increased my respect for authors and authoresses a thousand-fold.

I cannot refrain from referring, with sentiments of admiration and gratitude, to my friend Thomas Maclear, Esq., the accomplished Astronomer Royal at the Cape. I shall never cease to remember his instructions and help with real gratitude. The intercourse I had the privilege to enjoy at the Observatory enabled me to form an idea of the almost infinite variety of acquirements necessary to form a true and great astronomer; and I was led to the conviction that it will be long before the world becomes overstocked with accomplished members of that profession. Let them be always honoured according to their deserts; and long may Maclear, Herschel, Airy, and others, live to make known the wonders and glory of creation, and to aid in rendering the pathway of the world safe to mariners, and the dark places of the earth open to Christians!

I beg to offer my hearty thanks to my friend Sir Roderick Murchison, and also to Dr. Norton Shaw, the secretary of the Royal Geographical Society, for aiding my researches by every means in their power.

His Faithful Majesty Don Pedro V., having kindly sent out orders to support my late companions until my return, relieved my mind of anxiety on their account. But for this act of liberality, I should

* Several attempts having been made to impose upon the public, as mine, spurious narratives of my travels, I beg to tender my thanks to the Editors of the *Times* and of the *Athenæum* for aiding to expose them, and to the book-sellers of London for refusing to *subscribe* for any copies.

certainly have been compelled to leave England in May last; and it has afforded me the pleasure of travelling over, in imagination, every scene again, and recalling the feelings which actuated me at the time. I have much pleasure in acknowledging my deep obligations to the hospitality and kindness of the Portuguese on many occasions.

I have not entered into the early labours, trials, and successes of the missionaries who preceded me in the Bechuana country, because that has been done by the much abler pen of my father-in-law, Rev. Robert Moffat, of Kuruman, who has been an energetic and devoted actor in the scene for upwards of forty years. A slight sketch only is given of my own attempts, and the chief part of the book is taken up with a detail of the efforts made to open up a new field north of the Bechuana country to the sympathies of Christendom. The prospects there disclosed are fairer than I anticipated, and the capabilities of the new region lead me to hope, that, by the production of the raw materials of our manufactures, African and English interests will become more closely linked than heretofore—that both countries will be eventually benefited—and that the cause of freedom throughout the world will in some measure be promoted.

Dr. Hooker, of Kew, has had the kindness to name and classify for me, as far as possible, some of the new botanical specimens which I brought over; Dr. Andrew Smith (himself an African traveller) has aided me in the zoology, and favoured me with several sketches taken on the spot, as the hunting *hopo*, Bakalahari women, and presentation at court, the last being an incident which occurred when Dr. Smith was on a visit to Mosilikatse in company with Mr. Moffat; and Captain Need has laid open for my use his portfolio of African sketches: for all which acts of liberality my thanks are deservedly due; as well as to my brother, who has rendered me willing aid as an amanuensis. It gives me also great pleasure to point out the very spirited sketches of Mr. J. Wolf, made from the descriptions given to him by Major Vardon, Mr. Oswell, and myself. My hearty thanks are also due to Mr. Arrowsmith, the eminent geographer, for the great care he has bestowed on the construction of the maps; and to J. O. Westwood, Esq., of Oxford, who examined the insects, and was the first who described the tsetse to the world, from the specimens brought home by Major Vardon, showing also the probability of this insect and the zimb of Abyssinia being closely allied.

Although I cannot profess to be a draughtsman, I brought home with me a few rough diagram-sketches, from one of which the view of the Falls of the Zambesi has been prepared by a more experienced artist.

October, 1857.

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W.P.H. & C.

David Livingstone

*From a Portrait by Henry Phillips,
in the possession of M. Murray.*

JOURNEYS AND RESEARCHES

IN

SOUTH AFRICA.

INTRODUCTION.

Personal sketch — Highland ancestors — Family traditions — Grandfather removes to the Lowlands — Parents — Early labours and efforts — Evening school — Love of reading — Religious impressions — Medical education — Youthful travels — Geology — Mental discipline — Study in Glasgow — London Missionary Society — Native village — Medical diploma — Theological studies — Departure for Africa — No claim to literary accomplishments.

My own inclination would lead me to say as little as possible about myself; but several friends, in whose judgment I have confidence, have suggested that, as the reader likes to know something about the author, a short account of his origin and early life would lend additional interest to this book. Such is my excuse for the following egotism; and, if an apology be necessary for giving a genealogy, I find it in the fact that it is not very long, and contains only one incident of which I have reason to be proud.

Our great-grandfather fell at the battle of Culloden, fighting for the old line of kings; and our grandfather was a small farmer in Ulva, where my father was born. It is one of that cluster of the Hebrides thus alluded to by Walter Scott:—

“ And Ulva dark, and Colonsay,
And all the group of islets gay
That guard famed Staffa round.” *

Our grandfather was intimately acquainted with all the traditional legends which that great writer has since made use of

* Lord of the Islés, canto iv.

in the 'Tales of a Grandfather' and other works. As a boy I remember listening to him with delight, for his memory was stored with a never-ending stock of stories, many of which were wonderfully like those I have since heard while sitting by the African evening fires. Our grandmother, too, used to sing Gaelic songs, some of which, as she believed, had been composed by captive islanders languishing hopelessly among the Turks.

Grandfather could give particulars of the lives of his ancestors for six generations of the family before him; and the only point of the tradition I feel proud of is this. One of these poor hardy islanders was renowned in the district for great wisdom and prudence; and it is related that, when he was on his deathbed, he called all his children around him and said, "Now, in my lifetime, I have searched most carefully through all the traditions I could find of our family, and I never could discover that there was a dishonest man among our forefathers. If therefore any of you or any of your children should take to dishonest ways, it will not be because it runs in our blood; it does not belong to you. I leave this precept with you: Be honest." If therefore in the following pages I fall into any errors, I hope they will be dealt with as honest mistakes, and not as indicating that I have forgotten our ancient motto. This event took place at a time when the Highlanders, according to Macaulay, were much like the Cape Caffres, and any one, it was said, could escape punishment for cattle-stealing by presenting a share of the plunder to his chieftain. Our ancestors were Roman Catholics; they were made Protestants by the laird coming round with a man having a yellow staff, which would seem to have attracted more attention than his teaching, for the new religion went long afterwards, perhaps it does so still, by the name of "the religion of the yellow stick."

Finding his farm in Ulva insufficient to support a numerous family, my grandfather removed to Blantyre Works, a large cotton manufactory on the beautiful Clyde, above Glasgow; and his sons, having had the best education the Hebrides afforded, were gladly received as clerks by the proprietors, Monteith and Co. He himself, highly esteemed for his unflinching honesty, was employed in the conveyance of large sums of money from Glasgow to the works, and in old age was, according to the

custom of that company, pensioned off, so as to spend his declining years in ease and comfort.

Our uncles all entered His Majesty's service during the last French war, either as soldiers or sailors; but my father remained at home, and, though too conscientious ever to become rich as a small tea-dealer, by his kindness of manner and winning ways he made the heartstrings of his children twine around him as firmly as if he had possessed, and could have bestowed upon them, every worldly advantage. He reared his children in connection with the Kirk of Scotland—a religious establishment which has been an incalculable blessing to that country—but he afterwards left it, and during the last twenty years of his life held the office of deacon of an independent church in Hamilton, and deserved my lasting gratitude and homage for presenting me from infancy with a continuously consistent pious example, such as that the ideal of which is so beautifully and truthfully portrayed in Burns' 'Cottar's Saturday Night.' He died in February, 1856, in peaceful hope of that mercy which we all expect through the death of our Lord and Saviour: I was at the time on my way below Zumbo, expecting no greater pleasure in this country than sitting by our cottage fire and telling him my travels. I revere his memory.

The earliest recollection of my mother recalls a picture so often seen among the Scottish poor—that of the anxious housewife striving to make both ends meet. At the age of ten I was put into the factory as a "piecer," to aid by my earnings in lessening her anxiety. With a part of my first week's wages I purchased Ruddiman's 'Rudiments of Latin,' and pursued the study of that language for many years afterwards, with unabated ardour, at an evening school, which met between the hours of eight and ten. The dictionary part of my labours was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Virgil and Horace better at sixteen than I do now. Our schoolmaster—happily still alive—was supported in part by the company; he was attentive and kind, and so moderate in his charges that

all who wished for education might have obtained it. Many availed themselves of the privilege; and some of my school-fellows now rank in positions far above what they appeared ever likely to come to when in the village school. If such a system were established in England, it would prove a never-ending blessing to the poor.

In reading, everything that I could lay my hands on was devoured except novels. Scientific works and books of travels were my especial delight; though my father, believing, with many of his time who ought to have known better, that the former were inimical to religion, would have preferred to have seen me poring over the 'Cloud of Witnesses,' or Boston's 'Fourfold State.' Our difference of opinion reached the point of open rebellion on my part, and his last application of the rod was on my refusal to peruse Wilberforce's 'Practical Christianity.' This dislike to dry doctrinal reading, and to religious reading of every sort, continued for years afterwards; but having lighted on those admirable works of Dr. Thomas Dick, 'The Philosophy of Religion,' and 'The Philosophy of a Future State,' it was gratifying to find my own ideas, that religion and science are not hostile, but friendly to each other, fully proved and enforced.

Great pains had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of our free salvation by the atonement of our Saviour, but it was only about this time that I really began to feel the necessity and value of a personal application of the provisions of that atonement to my own case. The change was like what may be supposed would take place were it possible to cure a case of "colour blindness." The perfect freeness with which the pardon of all our guilt is offered in God's book drew forth feelings of affectionate love to Him who bought us with his blood, and a sense of deep obligation to Him for his mercy has influenced, in some small measure, my conduct ever since. But I shall not again refer to the inner spiritual life which I believe then began, nor do I intend to specify with any prominence the evangelistic labours to which the love of Christ has since impelled me: this book will speak not so much of what has been done, as of what still remains to be performed before the gospel can be said to be preached to all nations.

In the glow of love which Christianity inspires, I soon resolved to devote my life to the alleviation of human misery. Turning this idea over in my mind, I felt that to be a pioneer of Christianity in China might lead to the material benefit of some portions of that immense empire; and therefore set myself to obtain a medical education, in order to be qualified for that enterprise.

In recognising the plants pointed out in my first medical book, that extraordinary old work on astrological medicine, Culpeper's 'Herbal,' I had the guidance of a book on the plants of Lanarkshire, by Patrick. Limited as my time was, I found opportunities to scour the whole country-side, "collecting simples." Deep and anxious were my studies on the still deeper and more perplexing profundities of astrology, and I believe I got as far into that abyss of fantasies as my author said he dared to lead me. It seemed perilous ground to tread on farther, for the dark hint seemed to my youthful mind to loom towards "selling soul and body to the devil," as the price of the unfathomable knowledge of the stars. These excursions, often in company with brothers, one now in Canada, and the other a clergyman in the United States, gratified my intense love of nature; and though we generally returned so unmercifully hungry and fatigued that the embryo parson shed tears, yet we discovered so many to us new and interesting things, that he was always as eager to join us next time as he was the last.

On one of these exploring tours we entered a limestone quarry—long before geology was so popular as it is now. It is impossible to describe the delight and wonder with which I began to collect the shells found in the carboniferous limestone which crops out in High Blantyre and Cambuslang. A quarryman, seeing a little boy so engaged, looked with that pitying eye which the benevolent assume when viewing the insane. Addressing him with, "How ever did these shells come into these rocks?" "When God made the rocks, he made the shells in them," was the damping reply. What a deal of trouble geologists might have saved themselves by adopting the Turk-like philosophy of this Scotchman!

My reading while at work was carried on by placing the book on a portion of the spinning jenny, so that I could catch sentence

after sentence as I passed at my work; I thus kept up a pretty constant study undisturbed by the roar of the machinery. To this part of my education I owe my present power of completely abstracting the mind from surrounding noises, so as to read and write with perfect comfort amidst the play of children or near the dancing and songs of savages. The toil of cotton-spinning, to which I was promoted in my nineteenth year, was excessively severe on a slim loose-jointed lad, but it was well paid for; and it enabled me to support myself while attending medical and Greek classes in Glasgow in winter, as also the divinity lectures of Dr. Wardlaw, by working with my hands in summer. I never received a farthing of aid from any one, and should have accomplished my project of going to China as a medical missionary in the course of time by my own efforts, had not some friends advised my joining the London Missionary Society on account of its perfectly unsectarian character. It "sends neither episcopacy, nor presbyterianism, nor independency, but the gospel of Christ to the heathen." This exactly agreed with my ideas of what a Missionary Society ought to do; but it was not without a pang that I offered myself, for it was not quite agreeable to one accustomed to work his own way to become in a measure dependent on others. And I would not have been much put about, though my offer had been rejected.

Looking back now on that life of toil, I cannot but feel thankful that it formed such a material part of my early education; and, were it possible, I should like to begin life over again in the same lowly style, and to pass through the same hardy training.

Time and travel have not effaced the feelings of respect I imbibed for the humble inhabitants of my native village. For morality, honesty, and intelligence, they were in general good specimens of the Scottish poor. In a population of more than two thousand souls we had, of course, a variety of character. In addition to the common run of men, there were some characters of sterling worth and ability, who exerted a most beneficial influence on the children and youth of the place by imparting gratuitous religious instruction.* Much intelligent interest was

* The reader will pardon my mentioning the names of two of these most worthy men—David Hogg, who addressed me on his death-bed with the words, "Now, lad! make religion the every-day business of your life, and not a

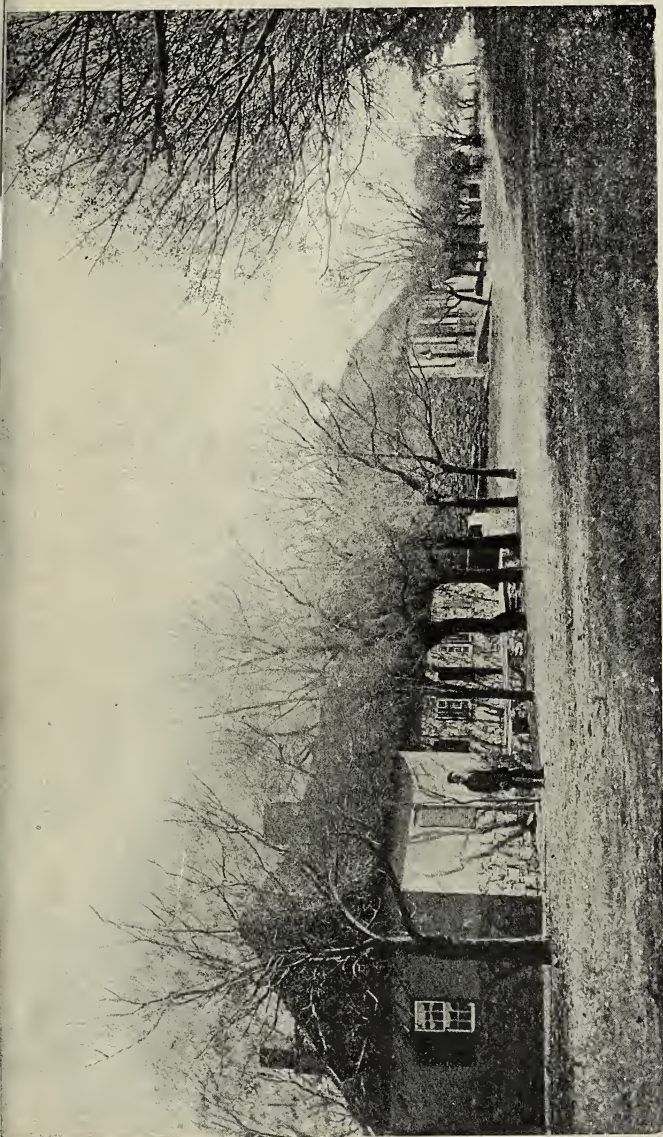
felt by the villagers in all public questions, and they furnished a proof that the possession of the means of education did not render them an unsafe portion of the population. They felt kindly towards each other, and much respected those of the neighbouring gentry who, like the late Lord Douglas, placed some confidence in their sense of honour. Through the kindness of that nobleman, the poorest among us could stroll at pleasure over the ancient domains of Bothwell, and other spots hallowed by the venerable associations of which our school-books and local traditions made us well aware; and few of us could view the dear memorials of the past without feeling that these carefully kept monuments were our own. The masses of the working people of Scotland have read history, and are no revolutionary levellers. They rejoice in the memories of "Wallace and Bruce and a' the lave," who are still much revered as the former champions of freedom. And while foreigners imagine that we want the spirit only to overturn capitalists and aristocracy, we are content to respect our laws till we can change them, and hate those stupid revolutions which might sweep away time-honoured institutions, dear alike to rich and poor.

Having finished the medical curriculum and presented a thesis on a subject which required the use of the stethoscope for its diagnosis, I unwittingly procured for myself an examination rather more severe and prolonged than usual among examining bodies. The reason was, that between me and the examiners a slight difference of opinion existed as to whether this instrument could do what was asserted. The wiser plan would have been to have had no opinion of my own. However, I was admitted a Licentiate of Faculty of Physicians and Surgeons. It was with unfeigned delight I became a member of a profession which is pre-eminently devoted to practical benevolence, and which with unwearied energy pursues from age to age its endeavours to lessen human woe.

But though now qualified for my original plan, the opium war

thing of fits and starts; for if you do not, temptation and other things will get the better of you:" and Thomas Burke, an old Forty-second Peninsula soldier, who has been incessant and never weary in good works for about forty years. I was delighted to find him still alive; men like these are an honour to their country and profession.

was then raging, and it was deemed inexpedient for me to proceed to China. I had fondly hoped to have gained access to that then closed empire by means of the healing art; but there being no prospect of an early peace with the Chinese, and as another inviting field was opening out through the labours of Mr. Moffat, I was induced to turn my thoughts to Africa; and after a more extended course of theological training in England than I had enjoyed in Glasgow, I embarked for Africa in 1840, and, after a voyage of three months, reached Cape Town. Spending but a short time there, I started for the interior by going round to Algoa Bay, and soon proceeded inland to the mission station in the Bechuana country, called Kuruman, which is about seven hundred miles from Cape Town. This had been established, nearly thirty years before, by Messrs. Hamilton and Moffat, and may be considered the most southern point of the real missionary field on that side of the country. It is an interesting spot on many accounts. The mission-houses and church are built of stone. The gardens, irrigated by the Kuruman rivulet, are well stocked with fruit-trees and vines, and yield European vegetables and grain readily. The pleasantness of the place is enhanced by the contrast it presents to the surrounding scenery, and the fact that it owes all its beauty to the manual labour of the missionaries. Externally it presents a picture of civilised comfort to the adjacent tribes; and by its printing-press, worked by the original founders of the mission, and also by several younger men who have entered into their labours, the light of Christianity is gradually diffused in the surrounding region. This oasis became doubly interesting to me, from something like a practical exposition of the text, Mark x. 29; for after nearly four years of African life as a bachelor, Mr. Moffat having returned from a visit to England in 1843, I screwed up courage to put a question beneath one of the fruit-trees, which, I believe, is generally accompanied by a peculiar thrilling sensation in the bosom, and which those who have never felt it can no more explain than the blind man did who thought that scarlet colour was like the sound of a trumpet, and I became united in marriage to his eldest daughter, Mary, in 1844. For a man to say much about his wife would not only be distasteful to the public, but, as it is in this case, decidedly disagreeable to herself. Having been born



VIEW IN KURUMAN, WHERE THE EASTERN COLUMN DESPATCHED AGAINST GERMAN SOUTH-WEST AFRICA BEGAN ITS MARCH ACROSS THE KALAHARI. THE PHOTOGRAPH, FOR WHICH WE ARE INDEBTED TO THE LONDON MISSIONARY SOCIETY, SHOWS THE SOCIETY'S STATION AT KURUMAN IN THE DAYS OF THE PIONEER MISSIONARY, DR ROBERT MOFFAT, WHO IS SEEN IN THE FOREGROUND. IT WAS HERE THAT DR LIVINGSTONE FIRST MET HIS FUTURE WIFE, MARY MOFFAT. THE APPEARANCE OF THE BUILDINGS IS SUBSTANTIALLY THE SAME AT THE PRESENT DAY. BEFORE BEING USED AS THE BASE FOR THE DESERT MARCH OF THE EASTERN COLUMN, KURUMAN WAS LOOTED BY THE REBEL COMMANDO UNDER GENERAL KEMP, IN NOVEMBER LAST.

Field. 7 Aug. 1915

PARADES, MANEUVERS ON POINT OF THE CALIBRE AND CIVIS
are announced to take place on Aug. 14 at the Tennessee
Hard Court Club, Wimbeldon Park-road, S. W.

Requested not to join the Army by the Government because of his association with the sugar industry, Mr C. E. L. Lyle, the Surrey County player, has devoted the whole of a brief holiday to ambulance work in the Dunkirk area. Taking out his own car, he left it in France for the use of the Red Cross, bringing back in exchange—German shell cases.

AMERICAN HARD COURT CHAMPIONSHIPS.

DECEDED at Pittsburg last month, the American hard court championships were remarkable, first for the scientific method by which the ravages of rain were defied, and, secondly, for the uniform success of the national grass court champions. Rain fell on no fewer than five days out of six. Had all the competitors been drawn from the midland States the tournament might have been extended, but its chief stars were the touring Eastern team, who were due at San Francisco for the Panama gathering on a fixed date. Accordingly the executive resorted to an exhibition of "frightfulness" on the courts; they employed gasoline, and adopted the expedient of burning off the water from the clay surface. About six or eight barrels of gasoline were used during the week. First the water was partly swept off the court by brooms, and when its plane became visible gasoline was sprinkled and a match applied. Flames burnt fiercely, yielding a black, heavy smoke, for about a minute, and when they subsided patches of clay appeared, magnificently dried. At some points the liquid would be applied through a rose, at others poured out of a bucket; the aim was to get it distributed as quickly and evenly as possible, and then ignited before evaporation occurred. The region about the baselines would be treated first, and in due course the area near the net would be reached. Presently part of the court was ready for the rollers, and then, remarked, the court was fit for play. Mr S. W. Merrinew, who advises us of this interesting experiment, adds that kerosene was tried on some courts, but without success; it burnt too sluggishly, and left an objectionable dark residue.



LIEUT. HC

Soon after the outbreak of the war Hope Crisp joined the H Wellington's Regiment. While engaged in the battle for Hill was found necessary. A most promising career in the world of Crisp is a brother of the late Lieut. F. E. T. Crisp, the

in the country, and being expert in household matters, she was always the best spoke in the wheel at home; and when, in order to save time, I took her with me on two occasions to Lake Ngami, and far beyond, she actually went farther, and endured more, than some who have written large books of travels. In process of time our solitude was cheered by three boys and a girl, and, I think it useful to mention that, we never had the least difficulty in teaching them to speak English. We made it a rule to speak together always in our own tongue, and a law that the children should address us in no other. It was surprising to observe how seldom we had to remind them of the law. They never attempted to address us in the native tongue, though they spoke both it and English perfectly. From our experience, the spectacle of a missionary's children speaking only the native language ought never to be seen. When they went on board ship they refused to say another word of the native language, and now have lost it entirely.

In consequence of droughts, which will be described in their proper place, we were mainly dependent for supplies of proper food on Kuruman, and were often indebted to the fruit-trees there and to Mrs. Moffat's kind foresight for the continuance of good health. It ought to be known that, when visitors arrive at most mission stations, the best of everything is provided for them freely; but having heard that some graceless fellows, who had been feasted gratuitously, went back to the colony, saying, "These missionaries live like fighting cocks," we never made any change in our fare for even our friends.

If the reader bears in mind that from 1840 to 1845 I was employed in preparatory labours and associated with other missionaries at Kuruman and Mabotsa; then from 1845 to 1849 continued to work at Chonuane and Kolobeng, aided only by Mrs. Livingstone and two native teachers; that in 1849 the journey to discover Lake Ngami was undertaken; and that in the following pages a sketch of our labours at Kolobeng is given, as well as an account of the journey to Lake Ngami, and finally the last great journey which occupied the years 1852-6 detailed,—he will have a clear idea of the arrangement of this book. Speaking generally, I have spent sixteen years of my

life, namely, from 1840 to 1856, in medical and missionary labours in Africa without cost to the inhabitants.

As to those literary qualifications which are acquired by habits of writing, and which are so important to an author, my African life has not only not been favourable to the growth of such accomplishments, but quite the reverse: it has made composition irksome and laborious. I think I would rather cross the African continent again than undertake to write another book. It is far easier to travel than to write about it. I intended on going to Africa to continue my studies; but as I could not brook the idea of simply entering into other men's labours made ready to my hands, I entailed on myself, in addition to teaching, manual labour in building and other handicraft work, which made me generally as much exhausted and unfit for study in the evenings as ever I had been when a cotton-spinner. The want of time for self-improvement was the only source of regret that I experienced during my African career. The reader remembering this will make allowances for the mere gropings for light of a student who has the vanity to think himself "not yet too old to learn." More precise information on several subjects has necessarily been omitted in a popular work like the present; but I hope to give such details to the scientific reader through some other channel.

CHAPTER I.

The Bakwáin country — Study of the language — Native ideas regarding comets — Mabótsa station — A lion encounter — Virus of the teeth of lions — Names of the Bechuána tribes — Sechéle — His ancestors — Obtains the chieftainship — His marriage and government — The Kotla — First public religious services — Sechele's questions — He learns to read — Novel mode for converting his tribe — Surprise at their indifference — Polygamy — Baptism of Sechele — Opposition of the natives — Purchase land at Chonuáne — Relations with the people — Their intelligence — Prolonged drought — Consequent trials — Rain-medicine — God's word blamed — Native reasoning — Rain-maker — Dispute between rain doctor and medical doctor — The hunting hopo — Salt or animal food a necessary of life — Duties of a missionary.

THE general instructions I received from the Directors of the London Missionary Society led me, as soon as I reached Kuruman or Lattakoo, then, as it is now, their farthest inland station from the Cape, to turn my attention to the north. Without waiting longer at Kuruman than was necessary to recruit the oxen, which were pretty well tired by the long journey from Algoa Bay, I proceeded, in company with another missionary, to the Bakuéna or Bakwain country, and found Sechele, with his tribe, located at Shokuáne. We shortly after retraced our steps to Kuruman; but as the objects in view were by no means to be attained by a temporary excursion of this sort, I determined to make a fresh start into the interior as soon as possible. Accordingly, after resting three months at Kuruman, which is a kind of head station in the country, I returned to a spot about fifteen miles south of Shokuane, called Lepelóle (now Litubarúba). Here, in order to obtain an accurate knowledge of the language, I cut myself off from all European society for about six months, and gained by this ordeal an insight into the habits, ways of thinking, laws, and language of that section of the Bechuanas, called Bakwains, which has proved of incalculable advantage in my intercourse with them ever since.

In this second journey to Lepelole—so called from a cavern of that name—I began preparations for a settlement, by making a canal to irrigate gardens, from a stream then flowing copiously,

but now quite dry. When these preparations were well advanced, I went northwards to visit the Bakáa and Bamangwáto, and the Makaláka, living between 22° and 23° south lat. The Bakaa mountains had been visited before by a trader, who, with his people, all perished from fever. In going round the northern part of these basaltic hills near Letlóche I was only ten days distant from the lower part of the Zougá, which passed by the same name as Lake Ngami;* and I might then (in 1842) have discovered that lake, had discovery alone been my object. Most part of this journey beyond Shokuane was performed on foot, in consequence of the draught oxen having become sick. Some of my companions who had recently joined us, and did not know that I understood a little of their speech, were overheard by me discussing my appearance and powers: "He is not strong, he is quite slim, and only appears stout because he puts himself into those bags (trousers); he will soon knock up." This caused my Highland blood to rise, and made me despise the fatigue of keeping them all at the top of their speed for days together, and until I heard them expressing proper opinions of my pedestrian powers.

Returning to Kuruman, in order to bring my luggage to our proposed settlement, I was followed by the news that the tribe of Bakwains, who had shown themselves so friendly towards me, had been driven from Lepelole by the Barolongs, so that my prospects for the time of forming a settlement there were at an end. One of those periodical outbreaks of war, which seem to have occurred from time immemorial, for the possession of cattle, had burst forth in the land, and had so changed the relations of the tribes to each other, that I was obliged to set out anew to look for a suitable locality for a mission station.

In going north again, a comet blazed on our sight, exciting the wonder of every tribe we visited. That of 1816 had been followed by an irruption of the Matebéle, the most cruel enemies

* Several words in the African languages begin with the ringing sound heard in the end of the word "coming." If the reader puts an *i* to the beginning of the name of the lake, as Ingami, and then sounds the *i* as little as possible, he will have the correct pronunciation. The Spanish ñ is employed to denote this sound, and Ngami is spelt ñami—naka means a tusk, ñaka a doctor. Every vowel is sounded in all native words, and the emphasis in pronunciation is put upon the penultimate.

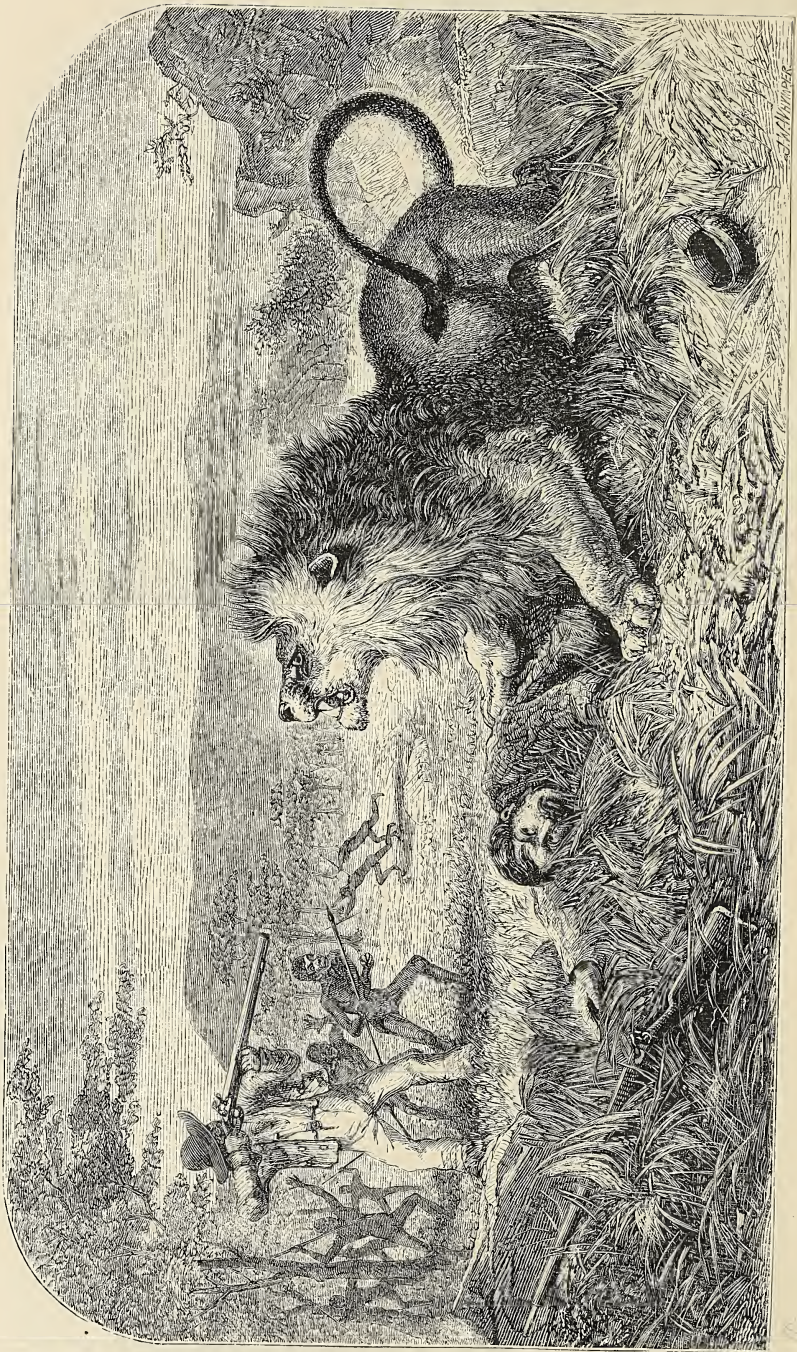
the Bechuanas ever knew, and this they thought might portend something as bad, or it might only foreshadow the death of some great chief. On the subject of comets I knew little more than they did themselves, but I had that confidence in a kind over-ruling Providence which makes such a difference between Christians and both the ancient and modern heathen.

As some of the Bamangwato people had accompanied me to Kuruman, I was obliged to restore them and their goods to their chief Sekómi. This made a journey to the residence of that chief again necessary, and, for the first time, I performed a distance of some hundred miles on ox-back.

Returning towards Kuruman, I selected the beautiful valley of Mabotsa (lat. $25^{\circ} 14'$ south, long. $26^{\circ} 30'$?) as the site of a missionary station; and thither I removed in 1843. Here an occurrence took place concerning which I have frequently been questioned in England, and which, but for the importunities of friends, I meant to have kept in store to tell my children when in my dotage. The Bakátla of the village Mabotsa were much troubled by lions, which leaped into the cattle-pens by night, and destroyed their cows. They even attacked the herds in open day. This was so unusual an occurrence that the people believed that they were bewitched—"given," as they said, "into the power of the lions by a neighbouring tribe." They went once to attack the animals, but, being rather a cowardly people compared to Bechuanas in general on such occasions, they returned without killing any.

It is well known that if one in a troop of lions is killed the others take the hint and leave that part of the country. So the next time the herds were attacked, I went with the people, in order to encourage them to rid themselves of the annoyance by destroying one of the marauders. We found the lions on a small hill about a quarter of a mile in length, and covered with trees. A circle of men was formed round it, and they gradually closed up, ascending pretty near to each other. Being down below on the plain with a native schoolmaster, named Mebálwe, a most excellent man, I saw one of the lions sitting on a piece of rock within the now closed circle of men. Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone

thrown at him; then leaping away, broke through the opening circle and escaped unhurt. The men were afraid to attack him, perhaps on account of their belief in witchcraft. When the circle was re-formed, we saw two other lions in it; but we were afraid to fire lest we should strike the men, and they allowed the beasts to burst through also. If the Bakatla had acted according to the custom of the country, they would have speared the lions in their attempt to get out. Seeing we could not get them to kill one of the lions, we bent our footsteps towards the village; in going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out, "He is shot, he is shot!" Others cried, "He has been shot by another man too; let us go to him!" I did not see any one else shoot at him, but I saw the lion's tail erected in anger behind the bush, and, turning to the people, said, "Stop a little till I load again." When in the act of ramming down the bullets I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora; and if so, is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left



THE MISSIONARY'S ESCAPE FROM THE LION.

me, and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysm of dying rage. In order to take out the charm from him, the Bakatla on the following day made a huge bonfire over the carcase, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.

A wound from this animal's tooth resembles a gun-shot wound ; it is generally followed by a great deal of sloughing and discharge, and pains are felt in the part periodically ever afterwards. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in my limb. The man whose shoulder was wounded showed me his wound actually burst forth afresh on the same month of the following year. This curious point deserves the attention of inquirers.

The different Bechuana tribes are named after certain animals, showing probably that in former times they were addicted to animal-worship like the ancient Egyptians. The term Bakatla means "they of the monkey;" Bakuena, "they of the alligator;" Batlápi, "they of the fish;" each tribe having a superstitious dread of the animal after which it is called. They also use the word "bina," to dance, in reference to the custom of thus naming themselves, so that, when you wish to ascertain what tribe they belong to, you say, "What do you dance?" It would seem as if that had been a part of the worship of old. A tribe never eats the animal which is its namesake, using the term "ila," hate or dread, in reference to killing it. We find traces of many ancient tribes in the country in individual members of those now extinct, as the Batáu, "they of the lion;" the Banóga, "they of the serpent;" though no such tribes now exist. The use of the personal pronoun they, Ba-Ma, Wa, Va, or Ova, Am-Ki, &c., prevails very extensively in the names of tribes in Africa. A single

individual is indicated by the terms Mo or Le. Thus Mokwáin is a single person of the Bakwain tribe, and Lekóá is a single white man or Englishman—Makóá being Englishmen.

I attached myself to the tribe called Bakuena, or Bakwains, the chief of which, named Sechele, was then living with his people at a place called Shokuane. I was from the first struck by his intelligence, and by the marked manner in which we both felt drawn to each other. As this remarkable man has not only embraced Christianity, but expounds its doctrines to his people, I will here give a brief sketch of his career.

His great-grandfather Mochoaséle was a great traveller, and the first that ever told the Bakwains of the existence of white men. In his father's lifetime two white travellers, whom I suppose to have been Dr. Cowan and Captain Donovan, passed through the country (in 1808), and descending the river Limpópo, were, with their party, all cut off by fever. The rain-makers there, fearing lest their waggons might drive away the rain, ordered them to be thrown into the river. This is the true account of the end of that expedition, as related to me by the son of the chief at whose village they perished. He remembered, when a boy, eating part of one of the horses, and said it tasted like zebra's flesh. Thus, they were not killed by the Bangwakétse, as reported, for they passed the Bakwains all well. The Bakwains were then rich in cattle; and as one of the many evidences of the desiccation of the country, streams are pointed out where thousands and thousands of cattle formerly drank, but in which water now never flows, and where a single herd could not find fluid for its support.

When Sechele was still a boy, his father, also called Mochoasele, was murdered by his own people for taking to himself the wives of his rich underchiefs. The children being spared, their friends invited Sebituáne, the chief of the Makolólo, who was then in those parts, to reinstate them in the chieftainship. Sebituane surrounded the town of the Bakwains by night; and just as it began to dawn his herald proclaimed in a loud voice that he had come to revenge the death of Mochoasele. This was followed by Sebituane's people beating loudly on their shields all round the town. The panic was tremendous, and the rush like that from a theatre on fire, while the Makololo used their javelins on the

terrified Bakwains with a dexterity which they alone can employ. Sebituane had given orders to his men to spare the sons of the chief; and one of them, meeting Sechele, put him in ward by giving him such a blow on the head with a club as to render him insensible. The usurper was put to death; and Sechele, reinstated in his chieftainship, felt much attached to Sebituane. The circumstances here noticed ultimately led me, as will be seen by and by, into the new well-watered country to which this same Sebituane had preceded me by many years.

Sechele married the daughters of three of his underchiefs, who had, on account of their blood relationship, stood by him in his adversity. This is one of the modes adopted for cementing the allegiance of a tribe. The government is patriarchal, each man being, by virtue of paternity, chief of his own children. They build their huts around his, and the greater the number of children the more his importance increases. Hence children are esteemed one of the greatest blessings, and are always treated kindly. Near the centre of each circle of huts there is a spot called a "kotla," with a fireplace; here they work, eat, or sit and gossip over the news of the day. A poor man attaches himself to the kotla of a rich one, and is considered a child of the latter. An underchief has a number of these circles around his; and the collection of kotlas around the great one in the middle of the whole, that of the principal chief, constitutes the town. The circle of huts immediately around the kotla of the chief is composed of the huts of his wives, and those of his blood relations. He attaches the underchiefs to himself and his government by marrying, as Sechele did, their daughters, or inducing his brothers to do so. They are fond of the relationship to great families. If you meet a party of strangers, and the head man's relationship to some uncle of a certain chief is not at once proclaimed by his attendants, you may hear him whispering, "Tell him who I am." This usually involves a counting on the fingers of a part of his genealogical tree; and ends in the important announcement that the head of the party is half-cousin to some well-known ruler.

Sechele was thus seated in his chieftainship when I made his acquaintance. On the first occasion in which I ever attempted to hold a public religious service, he remarked that it was the

custom of his nation, when any new subject was brought before them, to put questions on it; and he begged me to allow him to do the same in this case. On expressing my entire willingness to answer his questions, he inquired if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the "great white throne, and Him who shall sit on it, from whose face the heaven and earth shall flee away," &c. He said, "You startle me—these words make all my bones to shake—I have no more strength in me: but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things sooner? They all passed away into darkness without knowing whither they were going." I got out of the difficulty by explaining the geographical barriers in the North, and the gradual spread of knowledge from the South, to which we first had access by means of ships; and I expressed my belief that, as Christ had said, the whole world would yet be enlightened by the Gospel. Pointing to the great Kalahári desert, he said, "You never can cross that country to the tribes beyond; it is utterly impossible even for us black men, except in certain seasons, when more than the usual supply of rain falls, and an extraordinary growth of water-melons follows. Even we who know the country would certainly perish without them." Re-asserting my belief in the words of Christ, we parted; and it will be seen further on that Sechele himself assisted me in crossing that desert which had previously proved an insurmountable barrier to so many adventurers.

As soon as he had an opportunity of learning, he set himself to read with such close application that, from being comparatively thin, the effect of having been fond of the chase, he became quite corpulent from want of exercise. Mr. Oswell gave him his first lesson in figures, and he acquired the alphabet on the first day of my residence at Chonuane. He was by no means an ordinary specimen of the people, for I never went into the town but I was pressed to hear him read some chapters of the Bible. Isaiah was a great favourite with him; and he was wont to use the same phrase nearly which the professor of Greek at Glasgow, Sir D. K. Sandford, once used respecting the Apostle Paul, when reading his speeches in the Acts: "He was a fine fellow, that Paul!" "He was a fine man, that Isaiah;

he knew how to speak." Sechele invariably offered me something to eat on every occasion of my visiting him.

Seeing me anxious that his people should believe the words of Christ, he once said, "Do you imagine these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and if you like, I shall call my head men, and with our litupa (whips of rhinoceros-hide) we will soon make them all believe together." The idea of using entreaty and persuasion to subjects to become Christians—whose opinion on no other matter would he condescend to ask—was especially surprising to him. He considered that they ought only to be too happy to embrace Christianity at his command. During the space of two years and a half he continued to profess to his people his full conviction of the truth of Christianity; and in all discussions on the subject he took that side, acting at the same time in an upright manner in all the relations of life. He felt the difficulties of his situation long before I did, and often said, "O, I wish you had come to this country before I became entangled in the meshes of our customs!" In fact, he could not get rid of his superfluous wives, without appearing to be ungrateful to their parents, who had done so much for him in his adversity.

In the hope that others would be induced to join him in his attachment to Christianity, he asked me to begin family worship with him in his house. I did so; and by-and-by was surprised to hear how well he conducted the prayer in his own simple and beautiful style, for he was quite a master of his own language. At this time we were suffering from the effects of a drought, which will be described further on, and none except his family, whom he ordered to attend, came near his meeting. "In former times," said he, "when a chief was fond of hunting, all his people got dogs and became fond of hunting too. If he was fond of dancing or music, all showed a liking to these amusements too. If the chief loved beer, they all rejoiced in strong drink. But in this case it is different. I love the Word of God, and not one of my brethren will join me." One reason why we had no volunteer hypocrites was the hunger from drought, which was associated in their minds with the presence of Christian instruction; and hypocrisy is not prone to profess a creed which seems to ensure an empty stomach.

Sechele continued to make a consistent profession for about three years ; and perceiving at last some of the difficulties of his case, and also feeling compassion for the poor women, who were by far the best of our scholars, I had no desire that he should be in any hurry to make a full profession by baptism, and putting away all his wives but one. His principal wife, too, was about the most unlikely subject in the tribe ever to become anything else than an out-and-out greasy disciple of the old school. She has since become greatly altered, I hear, for the better ; but again and again have I seen Sechele send her out of church to put her gown on, and away she would go with her lips shot out, the very picture of unutterable disgust at his new-fangled notions.

When he at last applied for baptism, I simply asked him how he, having the Bible in his hand, and able to read it, thought he ought to act. He went home, gave each of his superfluous wives new clothing, and all his own goods, which they had been accustomed to keep in their huts for him, and sent them to their parents with an intimation that he had no fault to find with them, but that in parting with them he wished to follow the will of God. On the day on which he and his children were baptized, great numbers came to see the ceremony. Some thought, from a stupid calumny circulated by enemies to Christianity in the south, that the converts would be made to drink an infusion of "dead men's brains," and were astonished to find that water only was used at baptism. Seeing several of the old men actually in tears during the service, I asked them afterwards the cause of their weeping ; they were crying to see their father, as the Scotch remark over a case of suicide, "*so far left to himself.*" They seemed to think that I had thrown the glamour over him and that he had become mine. Here commenced an opposition which we had not previously experienced. All the friends of the divorced wives became the opponents of our religion. The attendance at school and church diminished to very few besides the chief's own family. They all treated us still with respectful kindness, but to Sechele himself they said things which, as he often remarked, had they ventured on in former times, would have cost them their lives. It was trying, after all we had done, to see our labours so little appreciated ; but we had sown the

good seed, and have no doubt but it will yet spring up, though we may not live to see the fruits.

Leaving this sketch of the chief, I proceed to give an equally rapid one of our dealing with his people, the Bakuena, or Bakwains. A small piece of land, sufficient for a garden, was purchased when we first went to live with them, though that was scarcely necessary in a country where the idea of buying land was quite new. It was expected that a request for a suitable spot would have been made, and that we should have proceeded to occupy it, as any other member of the tribe would. But we explained to them that we wished to avoid any cause of future dispute when land had become more valuable; or when a foolish chief began to reign, and we had erected large or expensive buildings, he might wish to claim the whole. These reasons were considered satisfactory. About 5% worth of goods were given for a piece of land, and an arrangement was come to that a similar piece should be allotted to any other missionary, at any other place to which the tribe might remove. The particulars of the sale sounded strangely in the ears of the tribe, but were nevertheless readily agreed to.

In our relations with this people we were simply strangers exercising no authority or control whatever. Our influence depended entirely on persuasion; and, having taught them by kind conversation as well as by public instruction, I expected them to do what their own sense of right and wrong dictated. We never wished them to do right merely because it would be pleasing to us, nor thought ourselves to blame when they did wrong, although we were quite aware of the absurd idea to that effect. We saw that our teaching did good to the general mind of the people by bringing new and better motives into play. Five instances are positively known to me in which by our influence on public opinion war was prevented; and where, in individual cases, we failed, the people did no worse than they did before we came into the country. In general they were slow, like all the African people hereafter to be described, in coming to a decision on religious subjects; but in questions affecting their worldly affairs they were keenly alive to their own interests. They might be called stupid in matters which had not come within the sphere of their observation, but in other things they showed more

intelligence than is to be met with in our own uneducated peasantry. They are remarkably accurate in their knowledge of cattle, sheep, and goats, knowing exactly the kind of pasturage suited to each; and they select with great judgment the varieties of soil best suited to different kinds of grain. They are also familiar with the habits of wild animals, and in general are well up in the maxims which embody their ideas of political wisdom.

The place where we first settled with the Bakwains is called Chonuane, and it happened to be visited, during the first year of our residence there, by one of those droughts which occur from time to time in even the most favoured districts of Africa.

The belief in the gift or power of *rain-making* is one of the most deeply-rooted articles of faith in this country. The chief Sechele was himself a noted rain-doctor, and believed in it implicitly. He has often assured me that he found it more difficult to give up his faith in that than in anything else which Christianity required him to abjure. I pointed out to him that the only feasible way of watering the gardens was to select some good never-failing river, make a canal, and irrigate the adjacent lands. This suggestion was immediately adopted, and soon the whole tribe was on the move to the Kolobeng, a stream about forty miles distant. The experiment succeeded admirably during the first year. The Bakwains made the canal and dam in exchange for my labour in assisting to build a square house for their chief. They also built their own school under my superintendence. Our house at the river Kolobeng, which gave a name to the settlement, was the third which I had reared with my own hands. A native smith taught me to weld iron; and having improved by scraps of information in that line from Mr. Moffat, and also in carpentering and gardening, I was becoming handy at almost any trade, besides doctoring and preaching; and as my wife could make candles, soap, and clothes, we came nearly up to what may be considered as indispensable in the accomplishments of a missionary family in Central Africa, namely, the husband to be a jack-of-all-trades without doors, and the wife a maid-of-all-work within. But in our second year again no rain fell. In the third the same extraordinary drought followed. Indeed, not ten inches of water fell during these two years, and the Kolobeng ran dry; so many fish were killed that the hyænas

from the whole country round collected to the feast, and were unable to finish the putrid masses. A large old alligator, which had never been known to commit any depredations, was found left high and dry in the mud among the victims. The fourth year was equally unpropitious, the fall of rain being insufficient to bring the grain to maturity. Nothing could be more trying. We dug down in the bed of the river deeper and deeper as the water receded, striving to get a little to keep the fruit-trees alive for better times, but in vain. Needles lying out of doors for months did not rust; and a mixture of sulphuric acid and water, used in a galvanic battery, parted with all its water to the air, instead of imbibing more from it, as it would have done in England. The leaves of indigenous trees were all drooping, soft, and shrivelled, though not dead; and those of the mimosæ were closed at midday, the same as they are at night. In the midst of this dreary drought, it was wonderful to see those tiny creatures the ants running about with their accustomed vivacity. I put the bulb of a thermometer three inches under the soil in the sun at midday, and found the mercury to stand at 132° to 134° ; and if certain kinds of beetles were placed on the surface, they ran about a few seconds and expired. But this broiling heat only augmented the activity of the long-legged black ants: they never tire; their organs of motion seem endowed with the same power as is ascribed by physiologists to the muscles of the human heart, by which that part of the frame never becomes fatigued, and which may be imparted to all our bodily organs in that higher sphere to which we fondly hope to rise. Where do these ants get their moisture? Our house was built on a hard ferruginous conglomerate, in order to be out of the way of the white ant, but they came in despite the precaution; and not only were they in this sultry weather able individually to moisten soil to the consistency of mortar for the formation of galleries, which in their way of working is done by night (so that they are screened from the observation of birds by day in passing and repassing towards any vegetable matter they may wish to devour), but, when their inner chambers were laid open, these were also surprisingly humid; yet there was no dew, and, the house being placed on a rock, they could have no subterranean passage to the bed of the river, which ran about three hundred yards below the hill. Can

it be that they have the power of combining the oxygen and hydrogen of their vegetable food by vital force so as to form water?*

Rain, however, would not fall; the Bakwains believed that I had bound Sechele with some magic spell, and I received deputations in the evenings, of the old counsellors, entreating me to allow him to make only a few showers: "The corn will die if you refuse, and we shall become scattered. Only let him make rain this once, and we shall all, men, women, and children, come to the school and sing and pray as long as you please." It was in vain to protest that I wished Sechele to act just according to his own ideas of what was right, as he found the law laid down in the Bible; and it was distressing to appear hard-hearted to them. The clouds often collected promisingly over us, and rolling thunder seemed to portend refreshing showers, but next morning the sun would rise in a clear cloudless sky; indeed, even these lowering appearances were less frequent by far than days of sunshine are in London.

The natives, finding it irksome to sit and wait helplessly until God gives them rain from heaven, entertain the more comfortable idea that they can help themselves by a variety of preparations, such as charcoal made of burned bats, inspissated renal deposit of the mountain coney (*Hyrax capensis*) (which by the way is used in the form of pills as a good anti-spasmodic, under the name of "stone-sweat" †), the internal parts of different animals—as jackals' livers, baboons' and lions' hearts, and hairy calculi from the bowels of old cows—serpents' skins and vertebræ, and every kind of tuber, bulb, root, and plant to be found in the country. Although you disbelieve their efficacy in charming the clouds to pour out their refreshing treasures, yet, conscious that civility is useful everywhere, you kindly state that you think they are mistaken as to their power; the rain-doctor selects a particular bulbous root, pounds it, and administers a cold infusion to a sheep, which in five minutes afterwards expires

* When we come to Angola I shall describe an insect there which distils several pints of water every night.

† The name arises from its being always voided on one spot, in the manner practised by others of the rhinocerotine family; and by the action of the sun it becomes a black pitchy substance.

in convulsions. Part of the same bulb is converted into smoke, and ascends towards the sky; rain follows in a day or two. The inference is obvious. Were we as much harassed by droughts, the logic would be irresistible in England in 1857.

As the Bakwains believed that there must be some connection between the presence of "God's Word" in their town and these successive and distressing droughts, they looked with no good will at the church-bell, but still they invariably treated us with kindness and respect. I am not aware of ever having had an enemy in the tribe. The only avowed cause of dislike was expressed by a very influential and sensible man, the uncle of Sechele. "We like you as well as if you had been born among us; you are the only white man we can become familiar with (thoaëla); but we wish you to give up that everlasting preaching and praying; we cannot become familiar with that at all. You see we never get rain, while those tribes who never pray as we do obtain abundance." This was a fact; and we often saw it raining on the hills, ten miles off, while it would not look at us "even with one eye." If the Prince of the power of the air had no hand in scorching us up, I fear I often gave him the credit of doing so.

As for the rain-makers, they carried the sympathies of the people along with them, and not without reason. With the following arguments they were all acquainted, and in order to understand their force we must place ourselves in their position, and believe, as they do, that all medicines act by a mysterious charm. The term for cure may be translated "charm" (*alaha*).

Medical Doctor.—Hail, friend! How very many medicines you have about you this morning! Why, you have every medicine in the country here.

Rain Doctor.—Very true, my friend; and I ought; for the whole country needs the rain which I am making.

M. D.—So you really believe that you can command the clouds? I think that can be done by God alone.

R. D.—We both believe the very same thing. It is God that makes the rain, but I pray to him by means of these medicines, and, the rain coming, of course it is then mine. It was I who made it for the Bakwains for many years, when they were at Shokuane; through my wisdom, too, their women became fat and shining. Ask them; they will tell you the same as I do.

M. D.—But we are distinctly told in the parting words of our Saviour that we can pray to God acceptably in His name alone, and not by means of medicines.

R. D.—Truly! but God told *us* differently. He made black men first, and did not love us, as he did the white men. He made you beautiful, and gave you clothing, and guns, and gun-powder, and horses, and waggons, and many other things about which we know nothing. But toward us he had no heart. He gave us nothing, except the assegai, and cattle, and rain-making; and he did not give us hearts like yours. We never love each other. Other tribes place medicines about our country to prevent the rain, so that we may be dispersed by hunger, and go to them, and augment their power. We must dissolve their charms by our medicines. God has given us one little thing, which you know nothing of. He has given us the knowledge of certain medicines by which we can make rain. *We* do not despise those things which you possess, though we are ignorant of them. We don't understand your book, yet we don't despise it. *You* ought not to despise our little knowledge, though you are ignorant of it.

M. D.—I don't despise what I am ignorant of; I only think you are mistaken in saying that you have medicines which can influence the rain at all.

R. D.—That's just the way people speak when they talk on a subject of which they have no knowledge. When we first opened our eyes, we found our forefathers making rain, and we follow in their footsteps. You, who send to Kuruman for corn, and irrigate your garden, may do without rain; *we* cannot manage in that way. If we had no rain, the cattle would have no pasture, the cows give no milk, our children become lean and die, our wives run away to other tribes who do make rain and have corn, and the whole tribe become dispersed and lost; our fire would go out.

M. D.—I quite agree with you as to the value of the rain; but you cannot charm the clouds by medicines. You wait till you see the clouds come, then you use your medicines, and take the credit which belongs to God only.

R. D.—I use my medicines, and you employ yours; we are both doctors, and doctors are not deceivers. You give a patient medicine. Sometimes God is pleased to heal him by means of

your medicine : sometimes not—he dies. When he is cured, you take the credit of what God does. I do the same. Sometimes God grants us rain, sometimes not. When he does, we take the credit of the charm. When a patient dies, you don't give up trust in your medicine, neither do I when rain fails. If you wish me to leave off my medicines, why continue your own ?

M. D.—I give medicine to living creatures within my reach, and can see the effects though no cure follows ; you pretend to charm the clouds, which are so far above us that your medicines never reach them. The clouds usually lie in one direction, and your smoke goes in another. God alone can command the clouds. Only try and wait patiently ; God will give us rain without your medicines.

R. D.—Mahala-ma-kapa-a-a!! Well, I always thought white men were wise till this morning. Who ever thought of making trial of starvation ! Is death pleasant then ?

M. D.—Could you make it rain on one spot and not on another ?

R. D.—I wouldn't think of trying. I like to see the whole country green, and all the people glad ; the women clapping their hands and giving me their ornaments for thankfulness, and lullilooing for joy.

M. D.—I think you deceive both them and yourself.

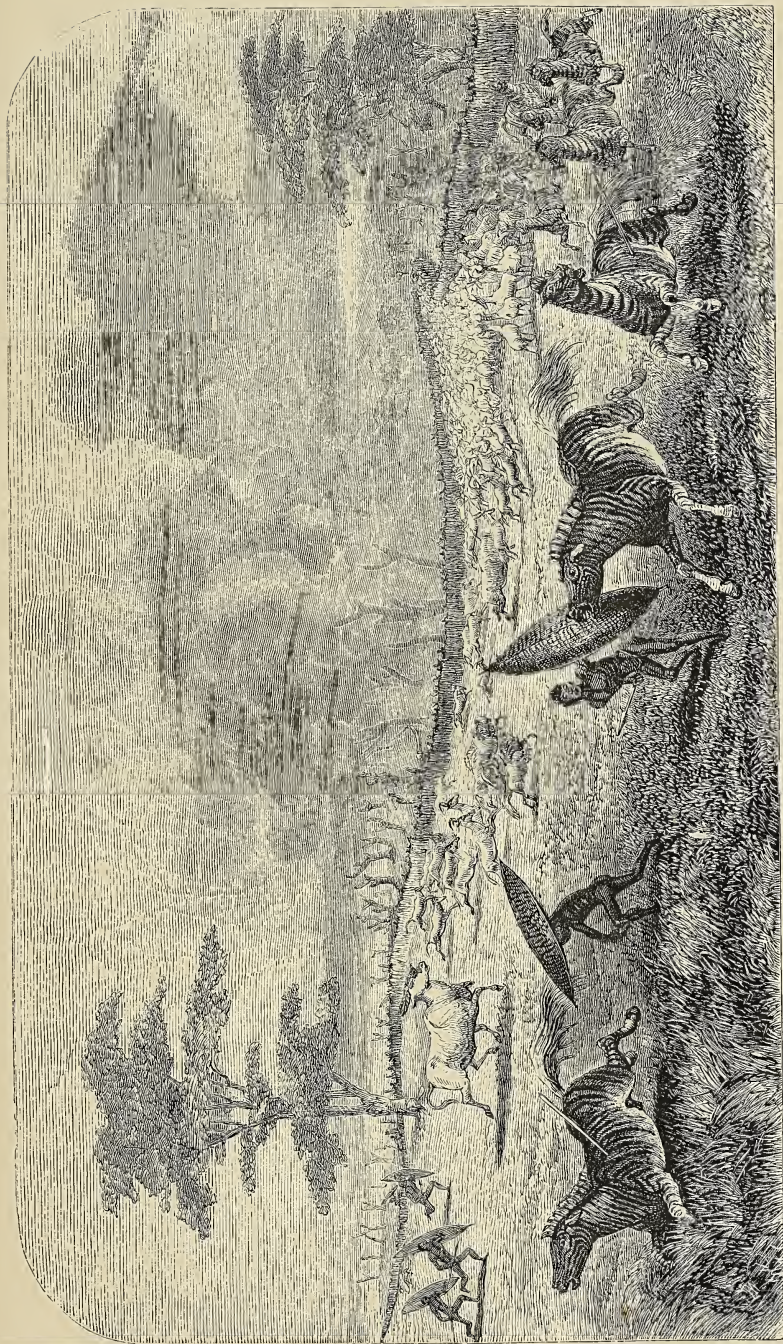
R. D.—Well, then, there is a pair of us (meaning both are rogues).

The above is only a specimen of their way of reasoning, in which, when the language is well understood, they are perceived to be remarkably acute. These arguments are generally known, and I never succeeded in convincing a single individual of their fallacy, though I tried to do so in every way I could think of. Their faith in medicines as charms is unbounded. The general effect of argument is to produce the impression that you are not anxious for rain at all ; and it is very undesirable to allow the idea to spread that you do not take a generous interest in their welfare. An angry opponent of rain-making in a tribe would be looked upon as were some Greek merchants in England during the Russian war.

The conduct of the people during this long-continued drought was remarkably good. The women parted with most of their

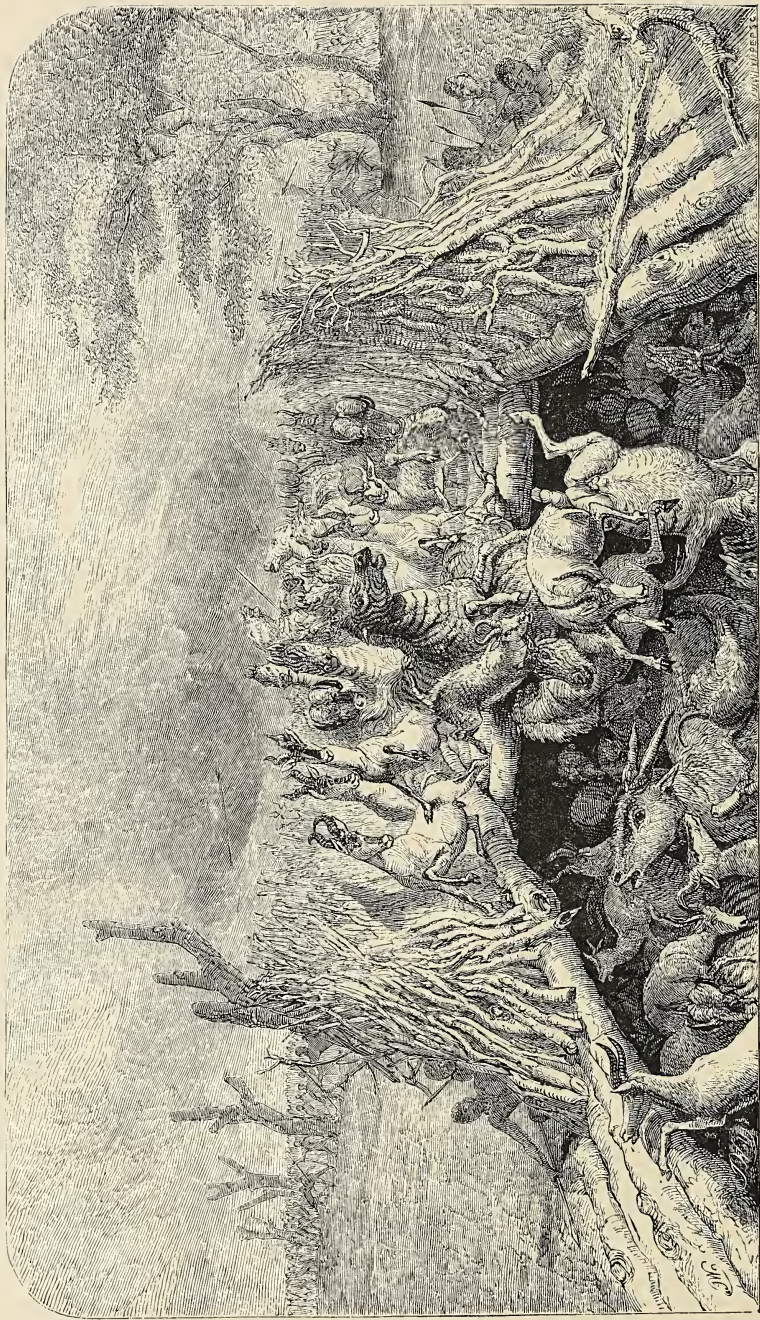
ornaments to purchase corn from more fortunate tribes. The children scoured the country in search of the numerous bulbs and roots which can sustain life, and the men engaged in hunting. Very great numbers of the large game, buffaloes, zebras, giraffes, tsessébes, kamas or hartebeests, kokongs or gnus, pallas, rhinoceroses, &c., congregated at some fountains near Kolobeng, and the trap called "*hopo*" was constructed in the lands adjacent for their destruction. The hopo consists of two hedges in the form of the letter V, which are very high and thick near the angle. Instead of the hedges being joined there, they are made to form a lane of about fifty yards in length, at the extremity of which a pit is formed, six or eight feet deep, and about twelve or fifteen in breadth and length. Trunks of trees are laid across the margins of the pit, and more especially over that nearest the lane where the animals are expected to leap in, and over that farthest from the lane where it is supposed they will attempt to escape after they are in. The trees form an overlapping border, and render escape almost impossible. The whole is carefully decked with short green rushes, making the pit like a concealed pitfall. As the hedges are frequently about a mile long, and about as much apart at their extremities, a tribe making a circle three or four miles round the country adjacent to the opening, and gradually closing up, are almost sure to enclose a large body of game. Driving it up with shouts to the narrow part of the hopo, men secreted there throw their javelins into the affrighted herds, and on the animals rush to the opening presented at the converging hedges, and into the pit till that is full of a living mass. Some escape by running over the others, as a Smithfield market dog does over the sheep's backs. It is a frightful scene. The men, wild with excitement, spear the lovely animals with mad delight: others of the poor creatures, borne down by the weight of their dead and dying companions, every now and then make the whole mass heave in their smothering agonies.

The Bakwains often killed between sixty and seventy head of large game at the different hopos in a single week; and as every one, both rich and poor, partook of the prey, the meat counteracted the bad effects of an exclusively vegetable diet. When the poor, who had no salt, were forced to live entirely on roots, they were often troubled with indigestion. Such cases we



THE HOFO, OR TRAP FOR DRIVING GAME.

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THE PIT AT THE EXTREMITY OF THE HOPO.

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had frequent opportunities of seeing at other times, for, the district being destitute of salt, the rich alone could afford to buy it. The native doctors, aware of the cause of the malady, usually prescribed some of that ingredient with their medicines. The doctors themselves had none, so the poor resorted to us for aid. We took the hint, and henceforth cured the disease by giving a teaspoonful of salt, minus the other remedies. Either milk or meat had the same effect, though not so rapidly as salt. Long afterwards, when I was myself deprived of salt for four months, at two distinct periods, I felt no desire for that condiment, but I was plagued by very great longing for the above articles of food. This continued as long as I was confined to an exclusively vegetable diet, and when I procured a meal of flesh, though boiled in perfectly fresh rain-water, it tasted as pleasantly saltish as if slightly impregnated with the condiment. Milk or meat, obtained in however small quantities, removed entirely the excessive longing and dreaming about roasted ribs of fat oxen, and bowls of cool thick milk gurgling forth from the big-bellied calabashes; and I could then understand the thankfulness to Mrs. L. often expressed by poor Bakwain women, in the interesting condition, for a very little of either.

In addition to other adverse influences, the general uncertainty, though not absolute want, of food, and the necessity of frequent absence for the purpose of either hunting game or collecting roots and fruits, proved a serious barrier to the progress of the people in knowledge. Our own education in England is carried on at the comfortable breakfast and dinner table and by the cosy fire, as well as in the church and school. Few English people with stomachs painfully empty would be decorous at church any more than they are when these organs are overcharged. Ragged schools would have been a failure had not the teachers wisely provided food for the body as well as food for the mind; and not only must we show a friendly interest in the bodily comfort of the objects of our sympathy as a Christian duty, but we can no more hope for healthy feelings among the poor, either at home or abroad, without feeding them into them, than we can hope to see an ordinary working-bee reared into a queen-mother by the ordinary food of the hive.

Sending the Gospel to the heathen must, if this view be correct, include much more than is implied in the usual picture of a missionary, namely, a man going about with a Bible under his arm. The promotion of commerce ought to be specially attended to, as this, more speedily than anything else, demolishes that sense of isolation which heathenism engenders, and makes the tribes feel themselves mutually dependent on, and mutually beneficial to, each other. With a view to this the missionaries at Kuruman got permission from the Government for a trader to reside at the station, and a considerable trade has been the result; the trader himself has become rich enough to retire with a competence. Those laws which still prevent free commercial intercourse among the civilized nations seem to be nothing else but the remains of our own heathenism. My observations on this subject make me extremely desirous to promote the preparation of the raw materials of European manufactures in Africa, for by that means we may not only put a stop to the slave-trade, but introduce the negro family into the body corporate of nations, no one member of which can suffer without the others suffering with it. Success in this, in both Eastern and Western Africa, would lead, in the course of time, to a much larger diffusion of the blessings of civilization than efforts exclusively spiritual and educational confined to any one small tribe. These, however, it would of course be extremely desirable to carry on at the same time at large central and healthy stations, for neither civilization nor Christianity can be promoted alone. In fact, they are inseparable.

CHAPTER II.

The Boers — Their treatment of the natives — Seizure of native children for slaves — English traders — Alarm of the Boers — Native espionage — The tale of the cannon — The Boers threaten Sechele — In violation of treaty, they stop English traders and expel missionaries — They attack the Bakwains — Their mode of fighting — The natives killed and the school-children carried into slavery — Destruction of English property — African housebuilding and housekeeping — Mode of spending the day — Scarcity of food — Locusts — Edible frogs — Scavenger beetle — Continued hostility of the Boers — The journey north — Preparations — Fellow travellers — The Kalahari desert — Vegetation — Water-melons — The inhabitants — The Bushmen — Their nomade mode of life — Appearance — The Baka-lahári — Their love for agriculture and for domestic animals — Timid character — Mode of obtaining water — Female water-suckers — The desert — Water hidden.

ANOTHER adverse influence with which the mission had to contend was the vicinity of the Boers of the Cashan Mountains, otherwise named “Magaliesberg.” These are not to be confounded with the Cape colonists, who sometimes pass by the name. The word Boer simply means “farmer,” and is not synonymous with our word boor. Indeed, to the Boers generally the latter term would be quite inappropriate, for they are a sober, industrious, and most hospitable body of peasantry. Those, however, who have fled from English law on various pretexts, and have been joined by English deserters and every other variety of bad character in their distant localities, are unfortunately of a very different stamp. The great objection many of the Boers had, and still have, to English law is that it makes no distinction between black men and white. They felt aggrieved by their supposed losses in the emancipation of their Hottentot slaves, and determined to erect themselves into a republic, in which they might pursue without molestation the “proper treatment of the blacks.” It is almost needless to add that the “proper treatment” has always contained in it the essential element of slavery, namely, compulsory unpaid labour.

One section of this body, under the late Mr. Hendrick Potgeiter, penetrated the interior as far as the Cashan Mountains, whence a

Zulu or Caffre chief, named Mosilikátze, had been expelled by the well-known Caffre Dingaan; and a glad welcome was given them by the Bechuana tribes, who had just escaped the hard sway of that cruel chieftain. They came with the prestige of white men and deliverers; but the Bechuanas soon found, as they expressed it, "that Mosilikatze was cruel to his enemies, and kind to those he conquered; but that the Boers destroyed their enemies, and made slaves of their friends." The tribes who still retain the semblance of independence are forced to perform all the labour of the fields, such as manuring the land, weeding, reaping, building, making dams and canals, and at the same time to support themselves. I have myself been an eye-witness of Boers coming to a village, and, according to their usual custom, demanding twenty or thirty women to weed their gardens, and have seen these women proceed to the scene of unrequited toil, carrying their own food on their heads, their children on their backs, and instruments of labour on their shoulders. Nor have the Boers any wish to conceal the meanness of thus employing unpaid labour; on the contrary, every one of them, from Mr. Potgeiter and Mr. Gert Krieger, the commandants, downwards, lauded his own humanity and justice in making such an equitable regulation. "We make the people work for us, in consideration of allowing them to live in our country."

I can appeal to the Commandant Krieger if the foregoing is not a fair and impartial statement of the views of himself and his people. I am sensible of no mental bias towards or against these Boers; and during the several journeys I made to the poor enslaved tribes, I never avoided the whites, but tried to cure and did administer remedies to their sick, without money and without price. It is due to them to state that I was invariably treated with respect; but it is most unfortunate that they should have been left by their own Church for so many years to deteriorate and become as degraded as the blacks, whom the stupid prejudice against colour leads them to detest.

This new species of slavery which they have adopted serves to supply the lack of field-labour only. The demand for domestic servants must be met by forays on tribes which have good supplies of cattle. The Portuguese can quote instances in which blacks become so degraded by the love of strong drink as

actually to sell themselves ; but never in any one case, within the memory of man, has a Bechuana chief sold any of his people, or a Bochuana man his child. Hence the necessity for a foray to seize children. And those individual Boers who would not engage in it for the sake of slaves can seldom resist the two-fold plea of a well-told story of an intended uprising of the devoted tribe, and the prospect of handsome pay in the division of the captured cattle besides.

It is difficult for a person in a civilised country to conceive that any body of men possessing the common attributes of humanity (and these Boers are by no means destitute of the better feelings of our nature) should with one accord set out, after loading their own wives and children with caresses, and proceed to shoot down in cold blood men and women, of a different colour, it is true, but possessed of domestic feelings and affections equal to their own. I saw and conversed with children in the houses of Boers who had by their own and their masters' account been captured, and in several instances I traced the parents of these unfortunates, though the plan approved by the long-headed among the burghers is to take children so young that they soon forget their parents and their native language also. It was long before I could give credit to the tales of bloodshed told by native witnesses, and had I received no other testimony but theirs I should probably have continued sceptical to this day as to the truth of the accounts ; but when I found the Boers themselves, some bewailing and denouncing, others glorying in the bloody scenes in which they had been themselves the actors, I was compelled to admit the validity of the testimony, and try to account for the cruel anomaly. They are all traditionally religious, tracing their descent from some of the best men (Huguenots and Dutch) the world ever saw. Hence they claim to themselves the title of "Christians," and all the coloured race are "black property" or "creatures." They being the chosen people of God, the heathen are given to them for an inheritance, and they are the rod of divine vengeance on the heathen, as were the Jews of old. Living in the midst of a native population much larger than themselves, and at fountains removed many miles from each other, they feel somewhat in the same insecure position as do the Americans in the Southern States.

The first question put by them to strangers is respecting peace ; and when they receive reports from disaffected or envious natives against any tribe, the case assumes all the appearance and proportions of a regular insurrection. Severe measures then appear to the most mildly disposed among them as imperatively called for, and, however bloody the massacre that follows, no qualms of conscience ensue : it is a dire necessity for the sake of peace. Indeed the late Mr. Hendrick Potgeiter most devoutly believed himself to be the great peacemaker of the country.

But how is it that the natives, being so vastly superior in numbers to the Boers, do not rise and annihilate them? The people among whom they live are Bechuanas, not Caffres, though no one would ever learn that distinction from a Boer ; and history does not contain one single instance in which the Bechuanas, even those of them who possess fire-arms, have attacked either the Boers or the English. If there is such an instance, I am certain it is not generally known, either beyond or in the Cape Colony. They have defended themselves when attacked, as in the case of Sechele, but have never engaged in offensive war with Europeans. We have a very different tale to tell of the Caffres, and the difference has always been so evident to these border Boers, that, ever since “ those magnificent savages ”* obtained possession of fire-arms, not one Boer has ever attempted to settle in Caffreland, or even face them as an enemy in the field. The Boers have generally manifested a marked antipathy to anything but “ long-shot ” warfare, and, sidling away in their emigrations towards the more effeminate Bechuanas, have left their quarrels with the Caffres to be settled by the English, and their wars to be paid for by English gold.

The Bakwains at Kolobeng had the spectacle of various tribes enslaved before their eyes—the Bakatla, the Batlókua, the Bahúkeng, the Bamosétla, and two other tribes of Bakwains were all groaning under the oppression of unrequited labour. This would not have been felt as so great an evil, but that the young men of those tribes, anxious to obtain cattle, the only means of rising to respectability and importance among their own people, were in the habit of sallying forth, like our Irish and Highland reapers, to procure work in the Cape Colony. After labouring

* The ‘ United Service Journal ’ so styles them.

there three or four years, in building stone dykes and dams for the Dutch farmers, they were well content if at the end of that time they could return with as many cows. On presenting one to their chief they ranked as respectable men in the tribe ever afterwards. These volunteers were highly esteemed among the Dutch, under the name of Mantátees. They were paid at the rate of one shilling a day and a large loaf of bread between six of them. Numbers of them, who had formerly seen me about twelve hundred miles inland from the Cape, recognised me with the loud laughter of joy when I was passing them at their work in the Roggefelt and Bokkefelt, within a few days of Cape Town. I conversed with them and with elders of the Dutch Church, for whom they were working, and found that the system was thoroughly satisfactory to both parties. I do not believe that there is one Boer, in the Cashan or Magaliesberg country, who would deny that a law was made, in consequence of this labour passing to the colony, to deprive these labourers of their hardly-earned cattle, for the very cogent reason, that, "if they want to work, let them work for us their masters," though boasting that in their case it would not be paid for. I can never cease to be most unfeignedly thankful that I was not born in a land of slaves. No one can understand the effect of the unutterable meanness of the slave-system on the minds of those who, but for the strange obliquity which prevents them from feeling the degradation of not being gentlemen enough to pay for services rendered, would be equal in virtue to ourselves. Fraud becomes as natural to them as "paying one's way" is to the rest of mankind.

Wherever a missionary lives, traders are sure to come; they are mutually dependent, and each aids in the work of the other; but experience shows that the two employments cannot very well be combined in the same person. Such a combination would not be morally wrong, for nothing would be more fair, and apostolical too, than that the man who devotes his time to the spiritual welfare of a people should derive temporal advantage from upright commerce, which traders, who aim exclusively at their own enrichment, modestly imagine ought to be left to them. But though it is right for missionaries to trade, the present system of missions renders it inexpedient to spend time in so doing. No missionary with whom I ever came in contact, traded; and while

the traders, whom we introduced and rendered secure in the country, waxed rich, the missionaries have invariably remained poor, and have died so. The Jesuits, in Africa at least, were wiser in their generation than we; theirs were large influential communities, proceeding on the system of turning the abilities of every brother into that channel in which he was most likely to excel; one, fond of natural history, was allowed to follow his bent; another, fond of literature, found leisure to pursue his studies; and he who was great in barter was sent in search of ivory and gold-dust; so that while in the course of performing the religious acts of his mission to distant tribes he found the means of aiding effectually the brethren whom he had left at the central settlement.* We Protestants, with the comfortable conviction of superiority, have sent out missionaries with a bare subsistence only, and are unsparing in our laudations of some for not being worldly-minded whom our niggardliness made to live as did the prodigal son. I do not speak for myself, nor need I to do so, but for that very reason I feel at liberty to interpose a word in behalf of others. I have before my mind at this moment facts and instances which warrant my putting the case in this way:—The command to “go into all the world and preach the gospel to every creature” must be obeyed by Christians either personally or by substitute. Now it is quite possible to find men whose love for the heathen and devotion to the work will make them ready to go forth on the terms “bare subsistence,” but what can be thought of the justice, to say nothing of the generosity, of Christians and churches who not only work their substitutes at the lowest terms, but regard what they give as charity! The matter is the more grave in respect to the Protestant missionary, who may have a wife and family. The fact is, there are many cases in which it is right, virtuous, and praiseworthy for a man to sacrifice everything for a great object, but in which it would be very wrong for

* The Dutch clergy, too, are not wanting in worldly wisdom. A fountain is bought, and the lands which it can irrigate parcelled out and let to villagers. As they increase in numbers the rents rise and the church becomes rich. With 200*l.* per annum in addition from government, the salary amounts to 400*l.* or 500*l.* a-year. The clergymen then preach abstinence from politics as a Christian duty. It is quite clear that, with 400*l.* a-year, but little else except pure spirituality is required.

others, interested in the object as much as he, to suffer or accept the sacrifice, if they can prevent it.

English traders sold those articles which the Boers most dread, namely, arms and ammunition; and when the number of guns amounted to five, so much alarm was excited among our neighbours that an expedition of several hundred Boers was seriously planned to deprive the Bakwains of their guns. Knowing that the latter would rather have fled to the Kalahari Desert than deliver up their weapons and become slaves, I proceeded to the commandant, Mr. Gert Krieger, and, representing the evils of any such expedition, prevailed upon him to defer it; but that point being granted, the Boer wished to gain another, which was, that I should act as a spy over the Bakwains.

I explained the impossibility of my complying with his wish, even though my principles as an Englishman had not stood in the way, by referring to an instance in which Sechele had gone with his whole force to punish an under-chief without my knowledge. This man, whose name was Kāke, rebelled, and was led on in his rebellion by his father-in-law, who had been regicide in the case of Sechele's father. Several of those who remained faithful to that chief were maltreated by Kake while passing to the Desert in search of skins. We had just come to live with the Bakwains when this happened, and Sechele consulted me. I advised mild measures, but the messengers he sent to Kake were taunted with the words, "He only pretends to wish to follow the advice of the teacher: Sechele is a coward; let him come and fight if he dare." The next time the offence was repeated, Sechele told me he was going to hunt elephants; and as I knew the system of espionage which prevails among all the tribes, I never made any inquiries that would convey the opinion that I distrusted them. I gave credit to his statement. He asked the loan of a black-metal pot to cook with, as theirs of pottery are brittle. I gave it and a handful of salt, and desired him to send back two tit-bits, the proboscis and fore-foot of the elephant. He set off, and I heard nothing more until we saw the Bakwains carrying home their wounded, and heard some of the women uttering the loud wail of sorrow for the dead, and others pealing forth the clear scream of victory. It was then clear that Sechele had attacked and driven away the rebel.

Mentioning this to the commandant in proof of the impossibility of granting his request, I had soon an example how quickly a story can grow among idle people. The five guns were, within one month, multiplied into a tale of five hundred, and the cooking-pot, now in a museum at Cape Town, was magnified into a cannon; "I had myself confessed to the loan." Where the five hundred guns came from, it was easy to divine; for, knowing that I used a sextant, my connection with Government was a thing of course; and, as I must know all Her Majesty's counsels, I was questioned on the subject of the indistinct rumours which had reached them of Lord Rosse's telescope. "What right has your government to set up that large glass at the Cape to look after us behind the Cashan Mountains?"

Many of the Boers visited us afterwards at Kolobeng, some for medical advice, and others to trade in those very articles which their own laws and policy forbid. When I happened to stumble upon any of them in the town, with his muskets and powder displayed, he would begin an apology, on the ground that he was a poor man, &c., which I always cut short by frankly saying that I had nothing to do with either the Boers or their laws. Many attempts were made during these visits to elicit the truth about the guns and cannon; and, ignorant of the system of espionage which prevails, eager inquiries were made by them among those who could jabber a little Dutch. It is noticeable that the system of espionage is as well developed among the savage tribes as in Austria or Russia. It is a proof of barbarism. Every man in a tribe feels himself bound to tell the chief everything that comes to his knowledge, and, when questioned by a stranger, either gives answers which exhibit the utmost stupidity, or such as he knows will be agreeable to his chief. I believe that in this way have arisen tales of their inability to count more than ten, as was asserted of the Bechuanas about the very time when Sechele's father counted out one thousand head of cattle as a beginning of the stock of his young son.

In the present case Sechele, knowing every question put to his people, asked me how they ought to answer. My reply was, "Tell the truth." Every one then declared that no cannon existed there; and our friends, judging the answer by what they themselves would in the circumstances have said, were confirmed

in the opinion that the Bakwains actually possessed artillery. This was in some degree beneficial to us, inasmuch as fear prevented any foray in our direction for eight years. During that time no winter passed without one or two tribes in the East country being plundered of both cattle and children by the Boers. The plan pursued is the following: one or two friendly tribes are forced to accompany a party of mounted Boers, and these expeditions can be got up only in the winter, when horses may be used without danger of being lost by disease. When they reach the tribe to be attacked, the friendly natives are ranged in front, to form, as they say, "a shield;" the Boers then coolly fire over their heads till the devoted people flee and leave cattle, wives, and children to the captors. This was done in nine cases during my residence in the interior, and on no occasion was a drop of Boer's blood shed. News of these deeds spread quickly among the Bakwains, and letters were repeatedly sent by the Boers to Sechele ordering him to come and surrender himself as their vassal, and stop English traders from proceeding into the country with firearms for sale. But the discovery of Lake Ngami, hereafter to be described, made the traders come in fivefold greater numbers, and Sechele replied, "I was made an independent chief and placed here by God, and not by you. I was never conquered by Mosilikatze, as those tribes whom you rule over; and the English are my friends. I get everything I wish from them. I cannot hinder them from going where they like." Those who are old enough to remember the threatened invasion of our own island may understand the effect which the constant danger of a Boerish invasion had on the minds of the Bakwains; but no others can conceive how worrying were the messages and threats from the endless self-constituted authorities of the Magaliesberg Boers; and when to all this harassing annoyance was added the scarcity produced by the drought, we could not wonder at, though we felt sorry for, their indisposition to receive instruction.

The myth of the black pot assumed serious proportions. I attempted to benefit the tribes among the Boers of Magaliesberg by placing native teachers at different points. "You must teach the blacks," said Mr. Hendrick Potgeiter, the commandant in chief, "that they are not equal to us." Other Boers told me, "I might as well teach the baboons on the rocks as the Africans,"

but declined the test which I proposed, namely, to examine whether they or my native attendants could read best. Two of their clergymen came to baptize the children of the Boers; so, supposing these good men would assist me in overcoming the repugnance of their flock to the education of the blacks, I called on them; but my visit ended in a *ruse* practised by the Boerish commandant, whereby I was led, by professions of the greatest friendship, to retire to Kolobeng, while a letter passed me by another way to the other missionaries in the south, demanding my instant recall "for lending a cannon to their enemies." The colonial government was also gravely informed that the story was true; and I came to be looked upon as a most suspicious character in consequence.

These notices of the Boers are not intended to produce a sneer at their ignorance, but to excite the compassion of their friends. They are perpetually talking about their laws; but practically theirs is only the law of the strongest. The Bechuanas could never understand the changes which took place in their commandants. "Why, one can never know who is the chief among these Boers. Like the Bushmen, they have no king—they must be the Bushmen of the English." The idea that any tribe of men could be so senseless as not to have an hereditary chief was so absurd to these people, that, in order not to appear equally stupid, I was obliged to tell them that we English were so anxious to preserve the royal blood, that we had made a young lady our chief. This seemed to them a most convincing proof of our sound sense. We shall see farther on the confidence my account of our Queen inspired.

The Boers, encouraged by the accession of Mr. Pretorius, determined at last to put a stop to English traders going past Kolobeng, by dispersing the tribe of Bakwains, and expelling all the missionaries. Sir George Cathcart proclaimed the independence of the Boers, the best thing that could have been done had they been between us and the Caffres. A treaty was entered into with these Boers; an article for the free passage of Englishmen to the country beyond, and also another, that no slavery should be allowed in the independent territory, were duly inserted, as expressive of the views of Her Majesty's government at home. "But what about the missionaries?" inquired the Boers. "*You may do as you please with them,*" is said to have been the answer

of the "Commissioner." This remark, if uttered at all, was probably made in joke: designing men, however, circulated it, and caused the general belief in its accuracy which now prevails all over the country, and doubtless led to the destruction of three mission stations immediately after. The Boers, four hundred in number, were sent by the late Mr. Pretorius to attack the Bakwains in 1852. Boasting that the English had given up all the blacks into their power, and had agreed to aid them in their subjugation by preventing all supplies of ammunition from coming into the Bechuana country, they assaulted the Bakwains, and, besides killing a considerable number of adults, carried off two hundred of our school children into slavery. The natives under Sechele defended themselves till the approach of night enabled them to flee to the mountains; and having in that defence killed a number of the enemy, the very first ever slain in this country by Bechuanas, I received the credit of having taught the tribe to kill Boers! My house, which had stood perfectly secure for years under the protection of the natives, was plundered in revenge. English gentlemen, who had come in the footsteps of Mr. Cumming to hunt in the country beyond, and had deposited large quantities of stores in the same keeping, and upwards of eighty head of cattle as relays for the return journeys, were robbed of all; and when they came back to Kolobeng found the skeletons of the guardians strewed all over the place. The books of a good library—my solace in our solitude—were not taken away, but handfuls of the leaves were torn out and scattered over the place. My stock of medicines was smashed; and all our furniture and clothing carried off and sold at public auction to pay the expenses of the foray.

I do not mention these things by way of making a pitiful wail over my losses, nor in order to excite commiseration; for though I do feel sorry for the loss of lexicons, dictionaries, &c., which had been the companions of my boyhood, yet, after all, the plundering only set me entirely free for my expedition to the north, and I have never since had a moment's concern for anything I left behind. The Boers resolved to shut up the interior, and I determined to open the country; and we shall see who have been most successful in resolution—they or I.

A short sketch of African housekeeping may not prove unin-

teresting to the reader. The entire absence of shops led us to make everything we needed from the raw materials. You want bricks to build a house, and must forthwith proceed to the field, cut down a tree, and saw it into planks to make the brick-moulds; the materials for doors and windows, too, are standing in the forest; and, if you want to be respected by the natives, a house of decent dimensions, costing an immense amount of manual labour, must be built. The people cannot assist you much; for, though most willing to labour for wages, the Bakwains have a curious inability to make or put things square: like all Bechuanas, their dwellings are made round. In the case of three large houses, erected by myself at different times, every brick and stick had to be put square by my own right hand.

Having got the meal ground, the wife proceeds to make it into bread; an extempore oven is often constructed by scooping out a large hole in an anthill, and using a slab of stone for a door. Another plan, which might be adopted by the Australians to produce something better than their "dampers," is to make a good fire on a level piece of ground, and, when the ground is thoroughly heated, place the dough in a small short-handled frying-pan, or simply on the hot ashes; invert any sort of metal pot over it, draw the ashes around, and then make a small fire on the top. Dough mixed with a little leaven from a former baking, and allowed to stand an hour or two in the sun, will by this process become excellent bread.

We made our own butter, a jar serving as a churn; and our own candles by means of moulds; and soap was procured from the ashes of the plant *salsola*, or from wood-ashes, which in Africa contain so little alkaline matter that the boiling of successive leys has to be continued for a month or six weeks before the fat is saponified. There is not much hardship in being almost entirely dependent on ourselves; there is something of the feeling which must have animated Alexander Selkirk on seeing conveniences springing up before him from his own ingenuity; and married life is all the sweeter when so many comforts emanate directly from the thrifty striving housewife's hands.

To some it may appear quite a romantic mode of life; it is one of active benevolence, such as the good may enjoy at home. Take a single day as a sample of the whole. We rose early,

because, however hot the day may have been, the evening, night, and morning at Kolobeng were deliciously refreshing ; cool is not the word, where you have neither an increase of cold nor heat to desire, and where you can sit out till midnight with no fear of coughs or rheumatism. After family worship and breakfast between six and seven, we went to keep school for all who would attend ; men, women, and children being all invited. School over at eleven o'clock, while the missionary's wife was occupied in domestic matters, the missionary himself had some manual labour, as a smith, carpenter, or gardener, according to whatever was needed for ourselves or for the people ; if for the latter, they worked for us in the garden, or at some other employment ; skilled labour was thus exchanged for the unskilled. After dinner and an hour's rest the wife attended her infant-school, which the young, who were left by their parents entirely to their own caprice, liked amazingly, and generally mustered a hundred strong ; or she varied that with a sewing school, having classes of girls to learn the art ; this, too, was equally well relished. During the day every operation must be superintended, and both husband and wife must labour till the sun declines. After sunset the husband went into the town to converse with any one willing to do so ; sometimes on general subjects, at other times on religion. On three nights of the week, as soon as the milking of the cows was over and it had become dark, we had a public religious service, and one of instruction on secular subjects, aided by pictures and specimens. These services were diversified by attending upon the sick and prescribing for them, giving food and otherwise assisting the poor and wretched. We tried to gain their affections by attending to the wants of the body. The smallest acts of friendship, an obliging word and civil look, are, as St. Xavier thought, no despicable part of the missionary armour. Nor ought the good opinion of the most abject to be uncared for, when politeness may secure it. Their good word in the aggregate forms a reputation which may be well employed in procuring favour for the Gospel. Show kind attention to the reckless opponents of Christianity on the bed of sickness and pain, and they never can become your personal enemies. Here, if anywhere, love begets love.

When at Kolobeng, during the droughts we were entirely

dependent on Kuruman for supplies of corn. Once we were reduced to living on bran, to convert which into fine meal we had to grind it three times over. We were much in want of animal food, which seems to be a greater necessary of life there than vegetarians would imagine. Being alone, we could not divide the butcher-meat of a slaughtered animal with a prospect of getting a return with regularity. Sechele had by right of chieftainship the breast of every animal slaughtered either at home or abroad, and he most obligingly sent us a liberal share during the whole period of our sojourn. But these supplies were necessarily so irregular, that we were sometimes fain to accept a dish of locusts. These are quite a blessing in the country; so much so, that the *rain-doctors* sometimes promised to bring them by their incantations. The locusts are strongly vegetable in taste, the flavour varying with the plants on which they feed. There is a physiological reason why locusts and honey should be eaten together. Some are roasted and pounded into meal, which eaten with a little salt is palatable. It will keep thus for months. Boiled they are disagreeable; but when they are roasted, I should much prefer locusts to shrimps, though I would avoid both if possible.

In travelling we sometimes suffered considerably from scarcity of meat, though not from absolute want of food. This was felt more especially by my children; and the natives, to show their sympathy, often gave them a large kind of caterpillar, which they seemed to relish; these insects could not be unwholesome, for the natives devoured them in large quantities themselves.

Another article of which our children partook with eagerness was a very large frog, called "Matlamétlo."*

These enormous frogs, which, when cooked, look like chickens, are supposed by the natives to fall down from thunder-clouds, because after a heavy thunder-shower the pools, which are filled and retain water a few days, become instantly alive with this loud-croaking pugnacious game. This phenomenon takes place in the driest parts of the desert, and in places where to an ordinary observer there is not a sign of life. Having been once benighted in a district of the Kalahari where there was no

* The *Pyxicephalus adpersus* of Dr. Smith. Length of head and body, $5\frac{1}{2}$ inches; forelegs, 3 inches; hindlegs, 6 inches. Width of head posteriorly, 3 inches; of body, $4\frac{1}{2}$ inches.

prospect of getting water for our cattle for a day or two, I was surprised to hear in the fine still evening the croaking of frogs. Walking out until I was certain that the musicians were between me and our fire, I found that they could be merry on nothing else but a prospect of rain. From the Bushmen I afterwards learned that the matlametlo makes a hole at the root of certain bushes, and there ensconces himself during the months of drought. As he seldom emerges, a large variety of spider takes advantage of the hole, and makes its web across the orifice. He is thus furnished with a window and screen gratis; and no one but a Bushman would think of searching beneath a spider's web for a frog. They completely eluded my search on the occasion referred to; and as they rush forth into the hollows filled by the thunder-shower when the rain is actually falling, and the Bechuanas are cowering under their skin garments, the sudden chorus struck up simultaneously from all sides seems to indicate a descent from the clouds.

The presence of these matlametlo in the desert in a time of drought was rather a disappointment, for I had been accustomed to suppose that the note was always emitted by them when they were chin-deep in water. Their music was always regarded in other spots as the most pleasant sound that met the ear after crossing portions of the thirsty desert; and I could fully appreciate the sympathy for these animals shown by Æsop, himself an African, in his fable of the 'Boys and the Frogs.'

It is remarkable that attempts have not been made to any extent to domesticate some of the noble and useful creatures of Africa in England. The eland, which is the most magnificent of all antelopes, would grace the parks of our nobility more than deer. This animal, from the excellence of its flesh, would be appropriate to our own country; and as there is also a splendid esculent frog nearly as large as a chicken, it would no doubt tend to perpetuate the present alliance, if we made a gift of that to France.

The scavenger beetle is one of the most useful of all insects, as it effectually answers the object indicated by the name. Where they abound, as at Kuruman, the villages are sweet and clean, for no sooner are animal excretions dropped than, attracted by the scent, the scavengers are heard coming booming up the wind.

They roll away the droppings of cattle at once, in round pieces often as large as billiard-balls; and when they reach a place proper by its softness for the deposit of their eggs, and the safety of their young, they dig the soil out from beneath the ball, till they have quite let it down and covered it: they then lay their eggs within the mass. While the larvæ are growing, they devour the inside of the ball before coming above ground to begin the world for themselves. The beetles with their gigantic balls look like Atlas with the world on his back; only they go backwards, and, with their heads down, push with the hind legs, as if a boy should roll a snow-ball with his legs, while standing on his head. As we recommend the eland to John Bull, and the gigantic frog to France, we can confidently recommend this beetle to the dirty Italian towns, and our own Sanitary Commissioners.

In trying to benefit the tribes living under the Boers of the Cashan mountains, I twice performed a journey of about three hundred miles to the eastward of Kolobeng. Sechele had become so obnoxious to the Boers, that, though anxious to accompany me in my journey, he dared not trust himself among them. This did not arise from the crime of cattle-stealing; for that crime, so common among the Caffres, was never charged against his tribe, nor, indeed, against any Bechuana tribe. It is, in fact, unknown in the country, except during actual warfare. His independence and love of the English were his only faults. In my last journey there, of about two hundred miles, on parting at the river Marikwe he gave me two servants, "to be," as he said, "his arms to serve me," and expressed regret that he could not come himself. "Suppose we went north," I said, "would you come?" He then told me the story of Sebituane having saved his life, and expatiated on the far-famed generosity of that really great man. This was the first time I had thought of crossing the Desert to Lake Ngami.

The conduct of the Boers, who, as will be remembered, had sent a letter designed to procure my removal out of the country, and their well-known settled policy which I have already described, became more fully developed on this than on any former occasion. When I spoke to Mr. Hendrick Potgeiter of the danger of hindering the Gospel of Christ among these poor

savages, he became greatly excited, and called one of his followers to answer me. He threatened to attack any tribe that might receive a native teacher, yet he promised to use his influence to prevent those under him from throwing obstacles in our way. I could perceive plainly that nothing more could be done in that direction, so I commenced collecting all the information I could about the desert, with the intention of crossing it if possible. Sekomi, the chief of the Bamangwato, was acquainted with a route which he kept carefully to himself, because the Lake country abounded in ivory, and he drew large quantities thence periodically at but small cost to himself.

Sechele, who valued highly everything European, and was always fully alive to his own interest, was naturally anxious to get a share of that inviting field. He was most anxious to visit Sebituane too, partly, perhaps, from a wish to show off his new acquirements, but chiefly, I believe, from having very exalted ideas of the benefits he would derive from the liberality of that renowned chieftain. In age and family Sechele is the elder and superior of Sekomi; for when the original tribe broke up into Bamangwato, Bangwakétse, and Bakwains, the Bakwains retained the hereditary chieftainship; so their chief, Sechele, possesses certain advantages over Sekomi, the chief of the Bamangwato. If the two were travelling or hunting together, Sechele would take, by right, the heads of the game shot by Sekomi.

There are several vestiges besides of very ancient partitions and lordships of tribes. The elder brother of Sechele's father, becoming blind, gave over the chieftainship to Sechele's father. The descendants of this man pay no tribute to Sechele, though he is the actual ruler, and superior to the head of that family; and Sechele, while in every other respect supreme, calls him Kosi or Chief. The other tribes will not begin to eat the early pumpkins of a new crop until they hear that the Bahurutse have "bitten it," and there is a public ceremony on the occasion—the son of the chief being the first to taste of the new harvest.

Sechele, by my advice, sent men to Sekomi, asking leave for me to pass along his path, accompanying the request with the present of an ox. Sekomi's mother, who possesses great influence over him, refused permission, because she had not been propitiated. This produced a fresh message; and the most honourable

man in the Bakwain tribe, next to Sechele, was sent with an ox for both Sekomi and his mother. This, too, was met by refusal. It was said, "The Matebele, the mortal enemies of the Bechuanas, are in the direction of the lake, and, should they kill the white man, we shall incur great blame from all his nation."

The exact position of the Lake Ngami had, for half a century at least, been correctly pointed out by the natives, who had visited it when rains were more copious in the Desert than in more recent times, and many attempts had been made to reach it by passing through the Desert in the direction indicated; but it was found impossible, even for Griquas, who, having some Bushman blood in them, may be supposed more capable of enduring thirst than Europeans. It was clear, then, that our only chance of success was by going round, instead of through, the Desert. The best time for the attempt would have been about the end of the rainy season, in March or April, for then we should have been likely to meet with pools of rain-water, which always dry up during the rainless winter. I communicated my intention to an African traveller, Colonel Steele, then aide-de-camp to the Marquis of Tweedale, at Madras, and he made it known to two other gentlemen, whose friendship we had gained during their African travel, namely, Major Vardon and Mr. Oswell. All of these gentlemen were so enamoured with African hunting and African discovery, that the two former must have envied the latter his good fortune in being able to leave India to undertake afresh the pleasures and pains of desert life. I believe Mr. Oswell came from his high position, at a very considerable pecuniary sacrifice, and with no other end in view but to extend the boundaries of geographical knowledge. Before I knew of his coming I had arranged that the payment for the guides furnished by Sechele should be the loan of my waggon, to bring back whatever ivory he might obtain from the chief at the lake. When at last Mr. Oswell came, bringing Mr. Murray with him, he undertook to defray the entire expenses of the guides, and fully executed his generous intention.

Sechele himself would have come with us, but, fearing that the much-talked-of assault of the Boers might take place during our absence, and blame be attached to me for taking him away, I dissuaded him against it by saying that he knew

Mr. Oswell "would be as determined as himself to get through the Desert."

Before narrating the incidents of this journey, I may give some account of the great Kalahari Desert, in order that the reader may understand in some degree the nature of the difficulties we had to encounter.

The space from the Orange River in the south, lat. 29° , to Lake Ngami in the north, and from about 24° east long. to near the west coast, has been called a desert simply because it contains no running water, and very little water in wells. It is by no means destitute of vegetation and inhabitants, for it is covered with grass and a great variety of creeping plants; besides which there are large patches of bushes and even trees. It is remarkably flat, but intersected in different parts by the beds of ancient rivers; and prodigious herds of certain antelopes, which require little or no water, roam over the trackless plains. The inhabitants, Bushmen and Bakalahari, prey on the game and on the countless rodentia and small species of the feline race which subsist on these. In general the soil is light-coloured soft sand, nearly pure silica. The beds of the ancient rivers contain much alluvial soil; and as that is baked hard by the burning sun, rain-water stands in pools in some of them for several months in the year.

The quantity of grass which grows on this remarkable region is astonishing, even to those who are familiar with India. It usually rises in tufts with bare spaces between, or the intervals are occupied by creeping plants, which, having their roots buried far beneath the soil, feel little the effects of the scorching sun. The number of these which have tuberous roots is very great; and their structure is intended to supply nutriment and moisture when during the long droughts they can be obtained nowhere else. Here we have an example of a plant, not generally tuber-bearing, becoming so under circumstances where that appendage is necessary to act as a reservoir for preserving its life; and the same thing occurs in Angola to a species of grape-bearing vine, which is so furnished for the same purpose. The plant to which I at present refer is one of the cucurbitaceæ which bears a small scarlet-coloured eatable cucumber. Another plant, named *Leroshúa*, is a blessing to the inhabitants of the Desert. We

see a small plant with linear leaves, and a stalk not thicker than a crow's quill; on digging down a foot or eighteen inches beneath, we come to a tuber, often as large as the head of a young child; when the rind is removed, we find it to be a mass of cellular tissue, filled with fluid much like that in a young turnip. Owing to the depth beneath the soil at which it is found, it is generally deliciously cool and refreshing. Another kind, named Mokuri, is seen in other parts of the country, where long-continued heat parches the soil. This plant is a herbaceous creeper, and deposits underground a number of tubers, some as large as a man's head, at spots in a circle a yard or more, horizontally, from the stem. The natives strike the ground on the circumference of the circle with stones, till, by hearing a difference of sound they know the water-bearing tuber to be beneath. They then dig down a foot or so, and find it.

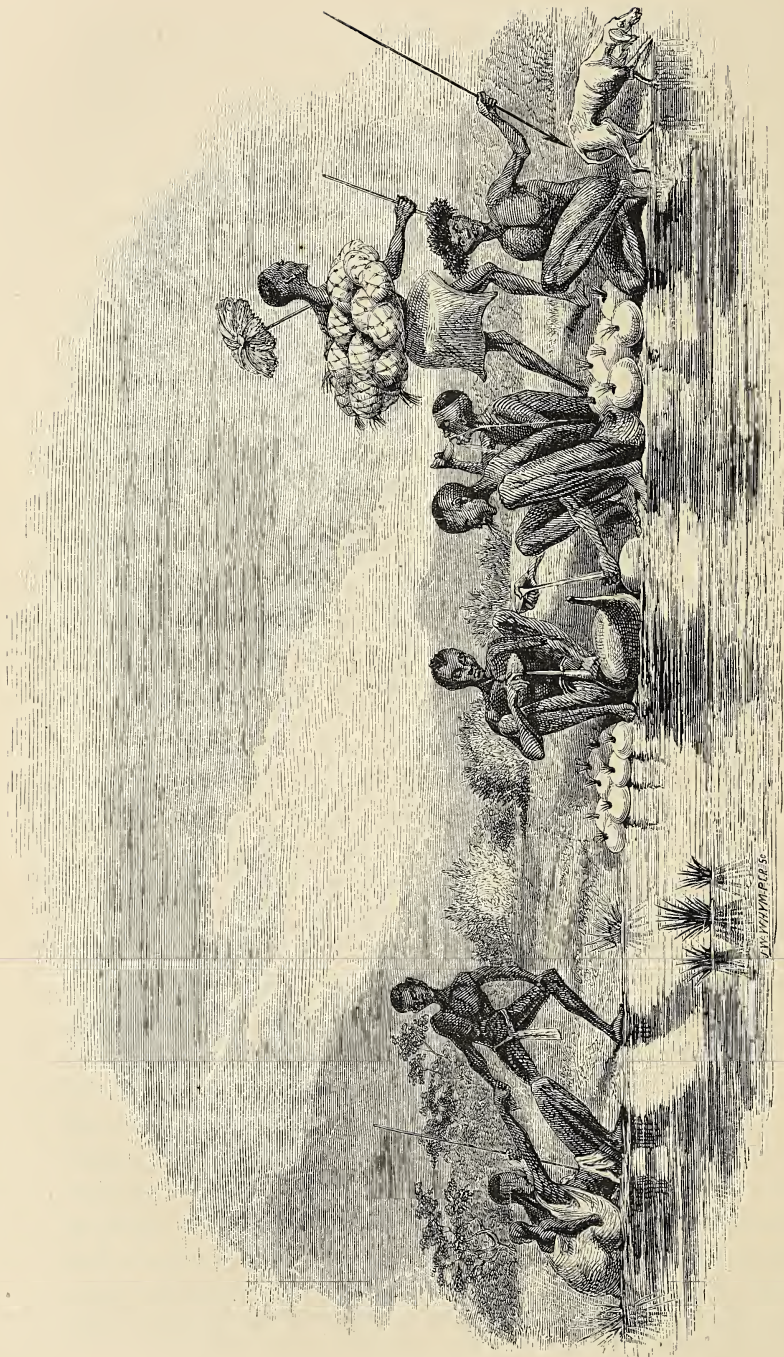
But the most surprising plant of the Desert is the "Kengwe or Kēme" (*Cucumis caffer*), the water-melon. In years when more than the usual quantity of rain falls, vast tracts of the country are literally covered with these melons; this was the case annually when the fall of rain was greater than it is now, and the Bakwains sent trading parties every year to the lake. It happens commonly once every ten or eleven years, and for the last three times its occurrence has coincided with an extraordinarily wet season. Then animals of every sort and name, including man, rejoice in the rich supply. The elephant, true lord of the forest, revels in this fruit, and so do the different species of rhinoceros, although naturally so diverse in their choice of pasture. The various kinds of antelopes feed on them with equal avidity, and lions, hyænas, jackals, and mice, all seem to know and appreciate the common blessing. These melons are not, however, all of them eatable; some are sweet, and others so bitter that the whole are named by the Boers the "bitter water-melon." The natives select them by striking one melon after another with a hatchet, and applying the tongue to the gashes. They thus readily distinguish between the bitter and sweet. The bitter are deleterious, but the sweet are quite wholesome. This peculiarity of one species of plants bearing both sweet and bitter fruits occurs also in a red eatable cucumber often met with in the country. It is about four inches long, and about an inch and a half in diameter. It is of a bright scarlet

colour when ripe. Many are bitter, others quite sweet. Even melons in a garden may be made bitter by a few bitter kengwe in the vicinity. The bees convey the pollen from one to the other.

The human inhabitants of this tract of country consist of Bushmen and Bakalahari. The former are probably the aborigines of the southern portion of the continent, the latter the remnants of the first emigration of Bechuanas. The Bushmen live in the Desert from choice, the Bakalahari from compulsion, and both possess an intense love of liberty. The Bushmen are exceptions in language, race, habits, and appearance. They are the only real nomades in the country; they never cultivate the soil nor rear any domestic animal, save wretched dogs. They are so intimately acquainted with the habits of the game, that they follow them in their migrations, and prey upon them from place to place, and thus prove as complete a check upon their inordinate increase as the other carnivora. The chief subsistence of the Bushmen is the flesh of game, but that is eked out by what the women collect of roots and beans, and fruits of the Desert. Those who inhabit the hot sandy plains of the Desert possess generally thin wiry forms capable of great exertion and of severe privations. Many are of low stature, though not dwarfish; the specimens brought to Europe have been selected, like costermongers' dogs, on account of their extreme ugliness; consequently English ideas of the whole tribe are formed in the same way as if the ugliest specimens of the English were exhibited in Africa as characteristic of the entire British nation. That they are like baboons is in some degree true, just as these and other simiæ are in some points frightfully human.

The Bakalahari are traditionally reported to be the oldest of the Bechuana tribes, and they are said to have possessed enormous herds of the large horned cattle mentioned by Bruce, until they were despoiled of them and driven into the Desert by a fresh migration of their own nation. Living ever since on the same plains with the Bushmen, subjected to the same influences of climate, enduring the same thirst, and subsisting on similar food for centuries, they seem to supply a standing proof that locality is not always sufficient of itself to account for difference in races. The Bakalahari retain in undying vigour the Bechuana love for

agriculture and domestic animals. They hoe their gardens annually, though often all they can hope for is a supply of melons and pumpkins. And they carefully rear small herds of goats, though I have seen them lift water for them out of small wells with a bit of ostrich egg-shell, or by spoonfuls. They generally attach themselves to influential men in the different Bechuana tribes living adjacent to their desert home, in order to obtain supplies of spears, knives, tobacco, and dogs, in exchange for the skins of the animals they may kill. These are small carnivora of the feline species; including two species of jackal, the dark and the golden; the former, "motlose" (*Megalotis capensis* or *Cape fenec*), has the warmest fur the country yields; the latter, "pukuye" (*Canis mesomelas* and *C. aureus*), is very handsome when made into the skin mantle called kaross. Next in value follow the "tsipa" or small ocelot (*Felis nigripes*), the "tuane" or lynx, the wild cat, the spotted cat, and other small animals. Great numbers of *puti* (*diüiker*) and *puruhuru* (*steinbuck*) skins are got, too, besides those of lions, leopards, panthers, and hyænas. During the time I was in the Bechuana country between twenty and thirty thousand skins were made up into karosses; part of them were worn by the inhabitants, and part sold to traders: many, I believe, find their way to China. The Bakwains bought tobacco from the eastern tribes, then purchased skins with it from the Bakalahari, tanned them, and sewed them into karosses, then went south to purchase heifer-calves with them, cows being the highest form of riches known, as I have often noticed from their asking "if Queen Victoria had many cows." The compact they enter into is mutually beneficial, but injustice and wrong are often perpetrated by one tribe of Bechuans going among the Bakalahari of another tribe, and compelling them to deliver up the skins which they may be keeping for their friends. They are a timid race, and in bodily development often resemble the aborigines of Australia. They have thin legs and arms, and large protruding abdomens caused by the coarse indigestible food they eat. Their children's eyes lack lustre. I never saw them at play. A few Bechuans may go into a village of Bakalahari, and domineer over the whole with impunity; but when these same adventurers meet the Bushmen, they are fain to change their manners to fawning sycophancy; they know that, if the



Drawn by Ford.

BAKALAHARI WOMEN FILLING THEIR EGG-SHELLS AND WATER-SKINS AT A POOL IN THE DESERT.

request for tobacco is refused, these free sons of the Desert may settle the point as to its possession by a poisoned arrow.

The dread of visits from Bechuanas of strange tribes causes the Bakalahari to choose their residences far from water; and they not unfrequently hide their supplies by filling the pits with sand and making a fire over the spot. When they wish to draw water for use, the women come with twenty or thirty of their water-vessels in a bag or net on their backs. These water-vessels consist of ostrich egg-shells, with a hole in the end of each, such as would admit one's finger. The women tie a bunch of grass to one end of a reed about two feet long, and insert it in a hole dug as deep as the arm will reach; then ram down the wet sand firmly round it. Applying the mouth to the free end of the reed, they form a vacuum in the grass beneath, in which the water collects, and in a short time rises into the mouth. An egg-shell is placed on the ground alongside the reed, some inches below the mouth of the sucker. A straw guides the water into the hole of the vessel, as she draws mouthful after mouthful from below. The water is made to pass along the outside, not through the straw. If any one will attempt to squirt water into a bottle placed some distance below his mouth, he will soon perceive the wisdom of the Bush-woman's contrivance for giving the stream direction by means of a straw. The whole stock of water is thus passed through the woman's mouth as a pump, and when taken home is carefully buried. I have come into villages where, had we acted a domineering part, and rummaged every hut, we should have found nothing; but by sitting down quietly and waiting with patience until the villagers were led to form a favourable opinion of us, a woman would bring out a shellful of the precious fluid from I know not where.

The so-called Desert, it may be observed, is by no means a useless tract of country. Besides supporting multitudes of both small and large animals, it sends something to the market of the world, and has proved a refuge to many a fugitive tribe—to the Bakalahari first, and to the other Bechuanas in turn—as their lands were overrun by the tribe of true Caffres, called Matebele. The Bakwains, the Bangwaketze, and the Bamangwato all fled thither; and the Matebele marauders, who came from the well-watered east, perished by hundreds in their attempts to follow them.

One of the Bangwaketze chiefs, more wily than the rest, sent false guides to lead them on a track where, for hundreds of miles, not a drop of water could be found, and they perished in consequence. Many Bakwains perished too. Their old men who could have told us ancient stories perished in these flights. An intelligent Mokwain related to me how the Bushmen effectually baulked a party of his tribe which lighted on their village in a state of burning thirst. Believing, as he said, that nothing human could subsist without water, they demanded some, but were coolly told by these Bushmen that they had none, and never drank any. Expecting to find them out, they resolved to watch them night and day. They persevered for some days, thinking that at last the water must come forth ; but notwithstanding their watchfulness, kept alive by most tormenting thirst, the Bakwains were compelled to exclaim, "Yak! yak! these are not men; let us go." Probably the Bushmen had been subsisting on a store hidden under ground, which had eluded the vigilance of their visitors.

CHAPTER III.

Departure from Kolobeng, 1st June, 1849—Companions—Our route—Abundance of grass—Serotli, a fountain in the desert—Mode of digging wells—The eland—Animals of the desert—The hyæna—The chief Sekomi—Dangers—The wandering guide—Cross purposes—Slow progress—Want of water—Capture of a Bushwoman—The salt-pan at Nchokotsa—The mirage—Reach the river Zouga—The Quakers of Africa—Discovery of Lake Ngami, 1st August, 1849—Its extent—Small depth of water—Position as the reservoir of a great river system—The Bamangwato, and their chief—Desire to visit Sebituane, the chief of the Makololo—Refusal of Lechulatebe to furnish us with guides—Resolve to return to the Cape—The banks of the Zouga—Pitfalls—Trees of the district—Elephants—New species of antelope—Fish in the Zouga.

SUCH was the Desert which we were now preparing to cross,—a region formerly of terror to the Bechuanas from the numbers of serpents which infested it and fed on the different kinds of mice, and from the intense thirst which these people often endured when their water-vessels were insufficient for the distances to be travelled over before reaching the wells.

Just before the arrival of my companions, a party of the people of the lake came to Kolobeng, stating that they were sent by Lechulatebe, the chief, to ask me to visit that country. They brought such flaming accounts of the quantities of ivory to be found there (cattle-pens made of elephants' tusks of enormous size, &c.), that the guides of the Bakwains were quite as eager to succeed in reaching the lake as any one of us could desire. This was fortunate, as we knew the way the strangers had come was impassable for waggons.

Messrs. Oswell and Murray came at the end of May, and we all made a fair start for the unknown region on the 1st of June, 1849. Proceeding northwards, and passing through a range of tree-covered hills to Shokuane, formerly the residence of the Bakwains, we soon after entered on the high road to the Bamangwato, which lies generally in the bed of an ancient river or wady that must formerly have flowed N. to S. The adjacent country

is perfectly flat, but covered with open forest and bush, with abundance of grass; the trees generally are a kind of acacia called "Monáto," which appears a little to the south of this region, and is common as far as Angola. A large caterpillar, called "Nato," feeds by night on the leaves of these trees, and comes down by day to bury itself at the root in the sand, in order to escape the piercing rays of the sun. The people dig for it there, and are fond of it when roasted, on account of its pleasant vegetable taste. When about to pass into the chrysalis state it buries itself in the soil, and is sometimes sought for as food even then. If left undisturbed, it comes forth as a beautiful butterfly: the transmutation was sometimes employed by me with good effect, when speaking with the natives, as an illustration of our own great change and resurrection.

The soil is sandy, and there are here and there indications that at spots which now afford no water whatever there were formerly wells and cattle stations.

Boatlanáma, our next station, is a lovely spot in the otherwise dry region. The wells from which we had to lift out the water for our cattle are deep, but they were well filled. A few villages of Bakalahari were found near them, and great numbers of pallahs, springbucks, guinea-fowl, and small monkeys.

Lopépe came next. This place afforded another proof of the desiccation of the country. The first time I passed it, Lopepe was a large pool with a stream flowing out of it to the south; now it was with difficulty we could get our cattle watered, by digging down in the bottom of a well.

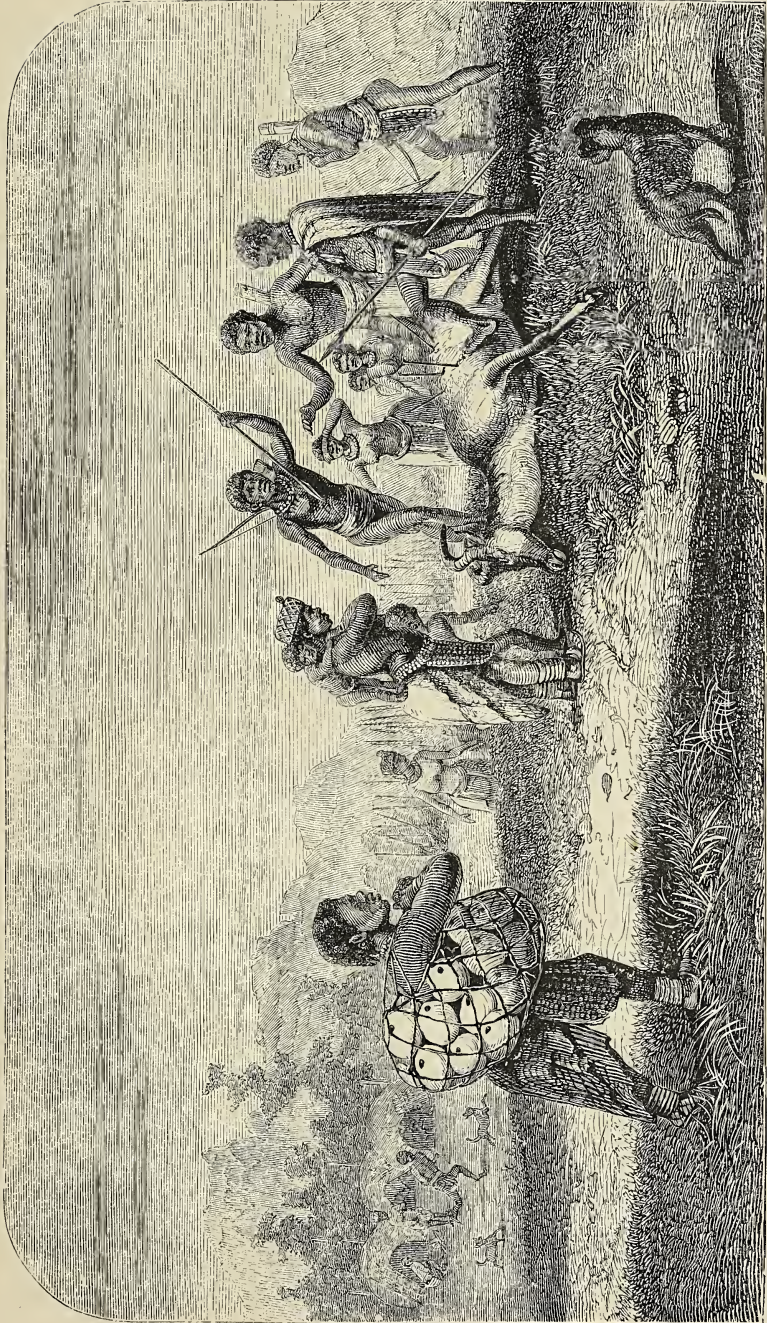
At Mashüe—where we found a never-failing supply of pure water in a sandstone rocky hollow—we left the road to the Bamangwato hills, and struck away to the north into the Desert. Having watered the cattle at a well called Lobotáni, about N.W. of Bamangwato, we next proceeded to a real Kalahari fountain, called Serotli. The country around is covered with bushes and trees of a kind of leguminosæ, with lilac flowers. The soil is soft white sand, very trying to the strength of the oxen, as the wheels sink into it over the felloes and drag heavily. At Serotli we found only a few hollows like those made by the buffalo and rhinoceros when they roll themselves in the mud. In a corner of one of these there appeared water, which would have been

quickly lapped up by our dogs, had we not driven them away. And yet this was all the apparent supply for some eighty oxen, twenty horses, and about a score of men. Our guide, Ramotóbi, who had spent his youth in the Desert, declared that, though appearances were against us, there was plenty of water at hand. We had our misgivings, for the spades were soon produced; but our guides, despising such new-fangled aid, began in good earnest to scrape out the sand with their hands. The only water we had any promise of for the next seventy miles—that is, for a journey of three days with the waggons—was to be got here. By the aid of both spades and fingers two of the holes were cleared out, so as to form pits six feet deep and about as many broad. Our guides were especially earnest in their injunctions to us not to break through the hard stratum of sand at the bottom, because they knew, if it were broken through, “the water would go away.” They are quite correct, for the water seems to lie on this flooring of incipient sandstone. The value of the advice was proved in the case of an Englishman whose wits were none of the brightest, who, disregarding it, dug through the sandy stratum in the wells at Mohotluáni:—the water immediately flowed away downwards, and the well became useless. When we came to the stratum, we found that the water flowed in on all sides close to the line where the soft sand came into contact with it. Allowing it to collect, we had enough for the horses that evening; but as there was not sufficient for the oxen, we sent them back to Lobotani, where, after thirsting four full days (ninety-six hours), they got a good supply. The horses were kept by us as necessary to procure game for the sustenance of our numerous party. Next morning we found the water had flowed in faster than at first, as it invariably does in these reservoirs, owing to the passages widening by the flow. Large quantities of the sand come into the well with the water, and in the course of a few days the supply, which may be equal to the wants of a few men only, becomes sufficient for oxen as well. In these sucking-places the Bakalahari get their supplies; and as they are generally in the hollows of ancient river-beds, they are probably the deposits from rains gravitating thither; in some cases they may be the actual fountains, which, though formerly supplying the river’s flow, now no longer rise to the surface.

Here, though the water was perfectly inaccessible to elands, large numbers of these fine animals fed around us; and, when killed, they were not only in good condition, but their stomachs actually contained considerable quantities of water.

I examined carefully the whole alimentary canal in order to see if there were any peculiarity which might account for the fact that this animal can subsist for months together without drinking, but found nothing. Other animals, such as the düiker (*Cephalopus mergens*) or puti (of the Bechuanas), the steinbuck (*Tragulus rupestris*) or puruhuru, the gemsbuck (*Oryx capensis*) or kukama, and the porcupine (*Hystrix cristata*), are all able to subsist without water for many months at a time by living on bulbs and tubers containing moisture. They have sharp-pointed hoofs well adapted for digging, and there is little difficulty in comprehending their mode of subsistence. Some animals, on the other hand, are never seen but in the vicinity of water. The presence of the rhinoceros, of the buffalo and gnu (*Catoblepas gnu*), of the giraffe, the zebra, and pallah (*Antilope melampus*), is always a certain indication of water being within a distance of seven or eight miles; but one may see hundreds of elands (*Boselaphus oreas*), gemsbuck, the tolo or koodoo (*Strepsiceros capensis*), also springbucks (*Gazella euchore*) and ostriches, without being warranted thereby in inferring the presence of water within thirty or forty miles. Indeed, the sleek fat condition of the eland in such circumstances would not remove the apprehension of perishing by thirst from the mind of even a native. I believe, however, that these animals can subsist only when there is some moisture in the vegetation on which they feed; for in one year of unusual drought we saw herds of elands and flocks of ostriches crowding to the Zouga from the Desert, and very many of the latter were killed in pitfalls on the banks. As long as there is any sap in the pasturage they seldom need water. But should a traveller see the "spoor" of a rhinoceros or buffalo or zebra, he would at once follow it up, well assured that before he had gone many miles he would certainly reach water.

In the evening of our second day at Serotli, a hyæna, appearing suddenly among the grass, succeeded in raising a panic among our cattle. This false mode of attack is the plan which this cowardly animal always adopts. His courage resembles



From a Sketch at Stafford House in possession of the Duke of Sutherland.
HOTTENTOTS.—WOMEN RETURNING FROM THE WATER, AND MEN AROUND A DEAD HARTE-BEEST.

closely that of a turkey-cock. He will bite, if an animal is running away; but if the animal stand still, so does he. Seventeen of our draught oxen ran away, and in their flight went right into the hands of Sekomi, whom, from his being unfriendly to our success, we had no particular wish to see. Cattle-stealing, such as in the circumstances might have occurred in Caffraria, is here unknown; so Sekomi sent back our oxen, and a message strongly dissuading us against attempting the Desert. "Where are you going? You will be killed by the sun and thirst, and then all the white men will blame me for not saving you." This was backed by a private message from his mother. "Why do you pass me? I always made the people collect to hear the word that you have got. What guilt have I, that you pass without looking at me?" We replied by assuring the messengers that the white men would attribute our deaths to our own stupidity and "hard-headedness" (tlogo, e thata), "as we did not intend to allow our companions and guides to return till they had put us into our graves." We sent a handsome present to Sekomi, and a promise that, if he allowed the Bakalahari to keep the wells open for us, we would repeat the gift on our return.

After exhausting all his eloquence in fruitless attempts to persuade us to return, the under-chief, who headed the party of Sekomi's messengers, inquired "Who is taking them?" Looking round, he exclaimed, with a face expressive of the most unfeigned disgust, "It is Ramotobi!" Our guide belonged to Sekomi's tribe, but had fled to Sechele; as fugitives in this country are always well received, and may even afterwards visit the tribe from which they have escaped, Ramotobi was in no danger, though doing that which he knew to be directly opposed to the interests of his own chief and tribe.

All around Serotli the country is perfectly flat, and composed of soft white sand. There is a peculiar glare of bright sunlight from a cloudless sky over the whole scene; and one clump of trees and bushes, with open spaces between, looks so exactly like another, that if you leave the wells, and walk a quarter of a mile in any direction, it is difficult to return. Oswell and Murray went out on one occasion to get an eland, and were accompanied by one of the Bakalahari. The perfect sameness of the country caused even this son of the Desert to lose his way; a most

puzzling conversation forthwith ensued between them and their guide. One of the most common phrases of the people is "Kia ituméla," I thank you, or I am pleased; and the gentlemen were both quite familiar with it, and with the word "metse," water. But there is a word very similar in sound, "Kia timéla," I am wandering; its perfect is "Ki timétse," I have wandered. The party had been roaming about, perfectly lost, till the sun went down; and, through their mistaking the verb "wander," for "to be pleased," and "water," the colloquy went on at intervals during the whole bitterly cold night in somewhat the following style:—

"Where are the waggons?"

Real answer.—"I don't know. I have wandered. I never wandered before. I am quite lost."

Supposed answer.—"I don't know. I want water. I am glad, I am quite pleased. I am thankful to you."

"Take us to the waggons, and you will get plenty of water."

Real answer (looking vacantly around).—"How did I wander? Perhaps the well is there, perhaps not. I don't know. I have wandered."

Supposed answer.—"Something about thanks; he says he is pleased, and mentions water again." The guide's vacant stare, while trying to remember, is thought to indicate mental imbecility, and the repeated thanks were supposed to indicate a wish to deprecate their wrath.

"Well, Livingstone *has* played us a pretty trick, giving us in charge of an idiot. Catch us trusting him again. What can this fellow mean by his thanks and talk about water? O, you born fool! take us to the waggons, and you will get both meat and water. Wouldn't a thrashing bring him to his senses again?" "No, no, for then he will run away, and we shall be worse off than we are now."

The hunters regained the waggons next day by their own sagacity, which becomes wonderfully quickened by a sojourn in the Desert; and we enjoyed a hearty laugh on the explanation of their midnight colloquies. Frequent mistakes of this kind occur. A man may tell his interpreter to say that he is a member of the family of the chief of the white men; "*Yes, you speak like a chief,*" is the reply; meaning, as they explain it, that a chief may talk

nonsense without any one daring to contradict him. They probably have ascertained, from that same interpreter, that this relative of the white chief is very poor, having scarcely anything in his waggon.

I sometimes felt annoyed at the low estimation in which some of my hunting friends were held; for, believing that the chase is eminently conducive to the formation of a brave and noble character, and that the contest with wild beasts is well adapted for fostering that coolness in emergencies, and active presence of mind, which we all admire, I was naturally anxious that a higher estimate of my countrymen should be formed in the native mind. "Have these hunters, who come so far and work so hard, no meat at home?"—"Why, these men are rich, and could slaughter oxen every day of their lives."—"And yet they come here, and endure so much thirst for the sake of this dry meat, none of which is equal to beef?"—"Yes, it is for the sake of play besides" (the idea of sport not being in the language). This produces a laugh, as much as to say, "Ah, you know better;" or, "Your friends are fools." When they can get a man to kill large quantities of game for them, whatever *he* may think of himself or of his achievements, *they* pride themselves in having adroitly turned to good account the folly of an itinerant butcher.

The water having at last flowed into the wells we had dug, in sufficient quantity to allow a good drink to all our cattle, we departed from Serotli in the afternoon; but as the sun even in winter, which it now was, is always very powerful by day, the waggons were dragged but slowly through the deep heavy sand, and we advanced only six miles before sunset. We could only travel in the mornings and evenings, as a single day in the hot sun and heavy sand would have knocked up the oxen. Next day we passed Pepacheu (white tufa), a hollow lined with tufa, in which water sometimes stands, but it was now dry; and at night our trocheamer* showed that we had made but twenty-five miles from Serotli.

Ramotobi was angry at the slowness of our progress, and told us that, as the next water was three days in front, if we travelled

* This is an instrument which, when fastened on the waggon-wheel, records the number of revolutions made. By multiplying this number by the circumference of the wheel the actual distance travelled over is at once ascertained.

so slowly we should never get there at all. The utmost endeavours of the servants, cracking their whips, screaming and beating, got only nineteen miles out of the poor beasts. We had thus proceeded forty-four miles from Serotli; and the oxen were more exhausted by the soft nature of the country, and the thirst, than if they had travelled double the distance over a hard road containing supplies of water: we had, as far as we could judge, still thirty miles more of the same dry work before us. At this season the grass becomes so dry as to crumble to powder in the hands; so the poor beasts stood wearily chewing, without taking a single fresh mouthful, and lowing painfully at the smell of water in our vessels in the waggons. We were all determined to succeed; so we endeavoured to save the horses by sending them forward with the guide, as a means of making a desperate effort in case the oxen should fail. Murray went forward with them, while Oswell and I remained to bring the waggons on their trail as far as the cattle could drag them, intending then to send the oxen forward too.

The horses walked quickly away from us; but on the morning of the third day, when we imagined the steeds must be near the water, we discovered them just alongside the waggons. The guide, having come across the fresh footprints of some Bushmen who had gone in an opposite direction to that which we wished to go, turned aside to follow them. An antelope had been ensnared in one of the Bushmen's pitfalls. Murray followed Ramotobi most trustingly along the Bushmen's spoor, though that led them away from the water we were in search of; witnessed the operation of slaughtering, skinning, and cutting up the antelope; and then, after a hard day's toil, found himself close upon the waggons! The knowledge still retained by Ramotobi of the trackless waste of scrub, through which we were now passing, seemed admirable. For sixty or seventy miles beyond Serotli, one clump of bushes and trees seemed exactly like another; but, as we walked together this morning, he remarked, "When we come to that hollow we shall light upon the highway of Sekomi; and beyond that again lies the river Mokóko;" which, though we passed along it, I could not perceive to be a river-bed at all.

After breakfast some of the men, who had gone forward on a little path with some footprints of water-loving animals upon it,

returned with the joyful tidings of “*metse*,” water, exhibiting the mud on their knees in confirmation of the news being true. It does one’s heart good to see the thirsty oxen rush into a pool of delicious rain-water, as this was. In they dash until the water is deep enough to be nearly level with their throat, and then they stand drawing slowly in the long refreshing mouthfuls, until their formerly collapsed sides distend as if they would burst. So much do they imbibe, that a sudden jerk, when they come out on the bank, makes some of the water run out again from their mouths; but as they have been days without food too, they very soon commence to graze, and of grass there is always abundance everywhere. This pool was called Mathuluáni; and thankful we were to have obtained so welcome a supply of water.

After giving the cattle a rest at this spot, we proceeded down the dry bed of the river Mokoko. The name refers to the water-bearing stratum before alluded to; and in this ancient bed it bears enough of water to admit of permanent wells in several parts of it. We had now the assurance from Ramotobi that we should suffer no more from thirst. Twice we found rain-water in the Mokoko before we reached Mokokonyáni, where the water, generally below ground elsewhere, comes to the surface in a bed of tufa. The adjacent country is all covered with low thorny scrub, with grass, and here and there clumps of the “wait-a-bit thorn,” or *Acacia detinens*. At Lotlakáni (a little reed), another spring three miles further down, we met with the first Palmyra trees which we had seen in South Africa; they were twenty-six in number.

The ancient Mokoko must have been joined by other rivers below this, for it becomes very broad, and spreads out into a large lake, of which the lake we were now in search of formed but a very small part. We observed that, wherever an ant-eater had made his hole, shells were thrown out with the earth, identical with those now alive in the lake.

When we left the Mokoko, Ramotobi seemed, for the first time, to be at a loss as to which direction to take. He had passed only once away to the west of the Mokoko, the scenes of his boyhood. Mr. Oswell, while riding in front of the waggons, happened to spy a Bushwoman running away in a bent position, in order to escape observation. Thinking it to be a lion, he galloped up to her. She thought herself captured, and began to deliver up her poor

little property, consisting of a few traps made of cords ; but, when I explained that we only wanted water, and would pay her if she led us to it, she consented to conduct us to a spring. It was then late in the afternoon, but she walked briskly before our horses for eight miles, and showed us the water of Nchokotsa. After leading us to the water, she wished to go away home, if indeed she had any—she had fled from a party of her countrymen, and was now living far from all others with her husband—but as it was now dark, we wished her to remain. As she believed herself still a captive, we thought she might slip away by night, so, in order that she should not go away with the impression that we were dishonest, we gave her a piece of meat and a good large bunch of beads ; at the sight of the latter she burst into a merry laugh, and remained without suspicion.

At Nchokotsa we came upon the first of a great number of salt-pans, covered with an efflorescence of lime, probably the nitrate. A thick belt of mopane-trees (a *Bauhinia*) hides this salt-pan, which is twenty miles in circumference, entirely from the view of a person coming from the south-east ; and, at the time the pan burst upon our view, the setting sun was casting a beautiful blue haze over the white incrustations, making the whole look exactly like a lake. Oswell threw his hat up in the air at the sight, and shouted out a huzza which made the poor Bushwoman and the Bakwains think him mad. I was a little behind him, and was as completely deceived by it as he ; but as we had agreed to allow each other to behold the lake at the same instant, I felt a little chagrined that he had, unintentionally, got the first glance. We had no idea that the long-looked-for lake was still more than three hundred miles distant. One reason of our mistake was, that the river Zouga was often spoken of by the same name as the lake, viz. Noka ea Batletli (“river of the Batletli”).

The mirage on these salinas was marvellous. It is never, I believe, seen in perfection, except over such saline incrustations. Here not a particle of imagination was necessary for realizing the exact picture of large collections of water ; the waves danced along above, and the shadows of the trees were vividly reflected beneath the surface in such an admirable manner, that the loose cattle, whose thirst had not been slaked sufficiently by the very brackish water of Nchokotsa, with the horses, dogs, and even the Hotten-

tots, ran off towards the deceitful pools. A herd of zebras in the mirage looked so exactly like elephants, that Oswell began to saddle a horse in order to hunt them; but a sort of break in the haze dispelled the illusion. Looking to the west and north-west from Nchokotsa, we could see columns of black smoke, exactly like those from a steam-engine, rising to the clouds, and were assured that these arose from the burning reeds of the Noka ea Batletli.

On the 4th of July we went forward on horseback towards what we supposed to be the lake, and again and again did we seem to see it; but at last we came to the veritable water of the Zougá, and found it to be a river running to the N.E. A village of Bakurutse lay on the opposite bank; these live among Batletli, a tribe having a click in their language, and who were found by Sebituane to possess large herds of the great horned cattle. They seem allied to the Hottentot family. Mr. Oswell, in trying to cross the river, got his horse bogged in the swampy bank. Two Bakwains and I managed to get over by wading beside a fishing-weir. The people were friendly, and informed us that this water came out of the Ngami. This news gladdened all our hearts, for we now felt certain of reaching our goal. We might, they said, be a moon on the way; but we had the river Zougá at our feet, and by following it we should at last reach the broad water.

Next day, when we were quite disposed to be friendly with every one, two of the Bamangwato, who had been sent on before us by Sekomi to drive away all the Bushmen and Bakalahari from our path, so that they should not assist or guide us, came and sat down by our fire. We had seen their footsteps fresh in the way, and they had watched our slow movements forward, and wondered to see how we, without any Bushmen, found our way to the waters. This was the first time they had seen Ramotobi. "You have reached the river now," said they; and we, quite disposed to laugh at having won the game, felt no ill-will to any one. They seemed to feel no enmity to us either; but after an apparently friendly conversation proceeded to fulfil to the last the instructions of their chief. Ascending the Zougá in our front, they circulated the report that our object was to plunder all the tribes living on the river and lake; but when they had got half way up the river, the principal man sickened of fever, turned back some distance,

and died. His death had a good effect, for the villagers connected it with the injury he was attempting to do to us. They all saw through Sekomi's reasons for wishing us to fail in our attempt; and though they came to us at first armed, kind and fair treatment soon produced perfect confidence.

When we had gone up the bank of this beautiful river about ninety-six miles from the point where we first struck it, and understood that we were still a considerable distance from the Ngami, we left all the oxen and waggons, except Mr. Oswell's, which was the smallest, and one team, at Ngabisáne, in the hope that they would be recruited for the home journey, while we made a push for the lake. The Bechuana chief of the Lake region, who had sent men to Sechele, now sent orders to all the people on the river to assist us, and we were received by the Bakóba, whose language clearly shows that they bear an affinity to the tribes in the north. They call themselves Bayeiye, *i. e.* men; but the Bechuanas call them Bakoba, which contains somewhat of the idea of slaves. They have never been known to fight, and, indeed, have a tradition that their forefathers, in their first essays at war, made their bows of the Palma-Christi; and, when these broke, they gave up fighting altogether. They have invariably submitted to the rule of every horde which has overrun the countries adjacent to the rivers on which they specially love to dwell. They are thus the Quakers of the body politic in Africa.

A long time after the period of our visit, the chief of the Lake, thinking to make soldiers of them, took the trouble to furnish them with shields. "Ah! we never had these before; that is the reason we have always succumbed. Now we will fight." But a marauding party came from the Makololo, and our "Friends" at once paddled quickly, night and day, down the Zouga, never daring to look behind them till they reached the end of the river, at the point where we first saw it.

The canoes of these inland sailors are truly primitive craft: they are hollowed out of the trunks of single trees by means of iron adzes; and, if the tree has a bend, so has the canoe. I liked the frank and manly bearing of these men, and, instead of sitting in the waggon, preferred a seat in one of the canoes. I found they regarded their rude vessels as the Arab does his camel.

They have always fires in them, and prefer sleeping in them while on a journey to spending the night on shore. "On land you have lions"—say they—"serpents, hyænas, and your enemies; but in your canoe, behind a bank of reed, nothing can harm you." Their submissive disposition leads to their villages being frequently visited by hungry strangers. We had a pot on the fire in the canoe by the way, and when we drew near the villages devoured the contents. When fully satisfied ourselves, I found we could all look upon any intruders with perfect complacency, and show the pot in proof of having devoured the last morsel.

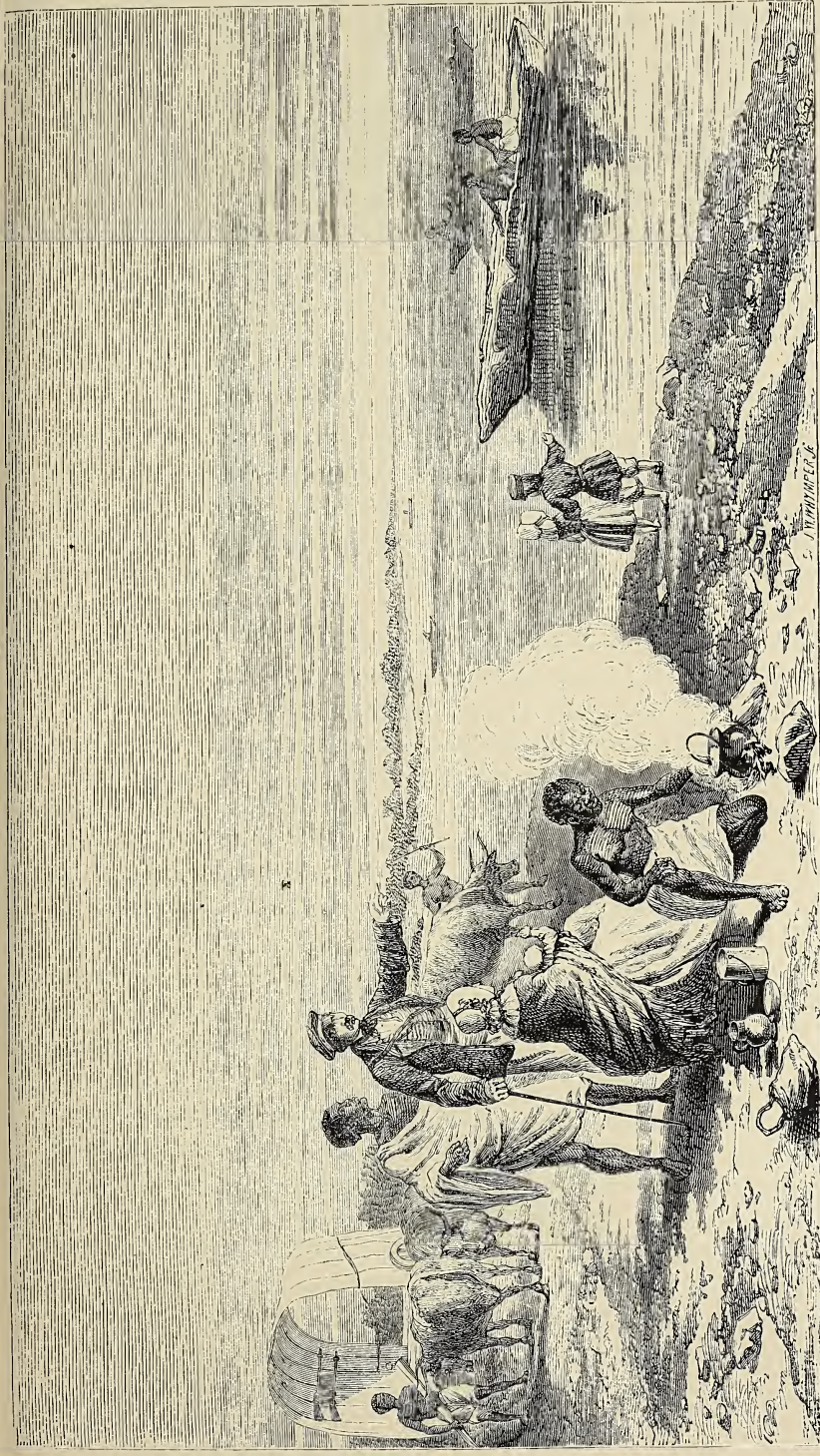
While ascending in this way the beautifully-wooded river, we came to a large stream flowing into it. This was the river Tamunak'le. I inquired whence it came. "Oh, from a country full of rivers—so many no one can tell their number—and full of large trees!" This was the first confirmation of statements I had heard from the Bakwains who had been with Sebituane, that the country beyond was not "the large sandy plateau" of the philosophers. The prospect of a highway capable of being traversed by boats to an entirely unexplored and very populous region, grew from that time forward stronger and stronger in my mind; so much so, that, when we actually came to the lake, this idea occupied such a large portion of my mental vision that the actual discovery seemed of but little importance. I find I wrote, when the emotions caused by the magnificent prospects of the new country were first awakened in my breast, that they "might subject me to the charge of enthusiasm, a charge which I wished I deserved, as nothing good or great had ever been accomplished in the world without it."*

Twelve days after our departure from the waggons at Ngabisane we came to the north-east end of Lake Ngami; and on the 1st of August, 1849, we went down together to the broad part, and, for the first time, this fine-looking sheet of water was beheld by Europeans. The direction of the lake seemed to be N.N.E. and S.S.W. by compass. The southern portion is said to bend round to the west, and to receive the Teoughe from the north at

* Letters published by the Royal Geographical Society. Read 11th Feb. and 8th April, 1850.

its north-west extremity. We could detect no horizon where we stood looking S.S.W.; nor could we form any idea of the extent of the lake except from the reports of the inhabitants of the district; and, as they professed to go round it in three days, allowing twenty-five miles a-day would make it seventy-five, or less than seventy geographical miles in circumference. Other guesses have been made since as to its circumference, ranging between seventy and one hundred miles. It is shallow, for I subsequently saw a native punting his canoe over seven or eight miles of the north-east end; it can never, therefore, be of much value as a commercial highway. In fact, during the months preceding the annual supply of water from the north, the lake is so shallow that it is with difficulty cattle can approach the water through the boggy, reedy banks. These are low on all sides, but on the west there is a space devoid of trees, showing that the waters have retired thence at no very ancient date. This is another of the proofs of desiccation met with so abundantly throughout the whole country. A number of dead trees lie on this space, some of them embedded in the mud, right in the water. We were informed by the Bayeíye, who live on the lake, that, when the annual inundation begins, not only trees of great size, but antelopes, as the springbuck and tsessebe (*Acronotus lunata*), are swept down by its rushing waters; the trees are gradually driven by the winds to the opposite side, and become embedded in mud.

The water of the lake is perfectly fresh when full, but brackish when low; and that coming down the Tamunak'le we found to be so clear, cold, and soft, the higher we ascended, that the idea of melting snow was suggested to our minds. We found this region, with regard to that from which we had come, to be clearly a hollow, the lowest point being Lake Kumadau; the point of the ebullition of water, as shown by one of Newman's barometric thermometers, was only between $207\frac{1}{2}^{\circ}$ and 206° , giving an elevation of not much more than two thousand feet above the level of the sea. We had descended above two thousand feet in coming to it from Kolobeng. It is the southern and lowest part of the great river system beyond, in which large tracts of country are inundated annually by tropical rains, hereafter to be described. A little of that water, which in the countries farther north produces inunda-



From a Drawing made on the spot (1840) by the late Alfred Ryder, Esq.

LAKE NGAMI, DISCOVERED BY OSWELL, MURRAY, AND LIVINGSTONE.

tion, comes as far south as $20^{\circ} 20'$, the latitude of the upper end of the lake, and, instead of flooding the country, falls into the lake as into a reservoir. It begins to flow down the Embarras, which divides into the rivers Tzō and Teoughe. The Tzō divides into the Tamunak'le and Mababe; the Tamunak'le discharges itself into the Zouga, and the Teoughe into the lake. The flow begins either in March or April, and the descending waters find the channels of all these rivers dried out, except in certain pools in their beds, which have long dry spaces between them. The lake itself is very low. The Zouga is but a prolongation of the Tamunak'le, and an arm of the lake reaches up to the point where the one ends and the other begins. This last is narrow and shallow, while the Zouga is broad and deep. The narrow arm of the lake, which on the map looks like a continuation of the Zouga, has never been observed to flow either way. It is as stagnant as the lake itself.

The Teoughe and Tamunak'le, being essentially the same river, and receiving their supplies from the same source (the Embarras or Varra), can never outrun each other. If either could, or if the Teoughe could fill the lake—a thing which has never happened in modern times—then this little arm would prove a convenient escapement to prevent inundation. If the lake ever becomes lower than the bed of the Zouga, a little of the water of the Tamunak'le might flow into it instead of down the Zouga; we should then have the phenomenon of a river flowing two ways; but this has never been observed to take place here, and it is doubtful if it ever can occur in this locality. The Zouga is broad and deep when it leaves the Tamunak'le, but becomes gradually narrower as you descend about two hundred miles; there it flows into Kumadau, a small lake about three or four miles broad and twelve long. The water, which higher up begins to flow in April, does not make much progress in filling this lake till the end of June. In September the rivers cease to flow. When the supply has been more than usually abundant, a little water flows beyond Kumadau, in the bed first seen by us on the 4th of July; if the quantity were larger, it might go further in the dry rocky bed of the Zouga, since seen still further to the east. The water supply of this part of the river system, as will be more fully explained further on, takes place in channels prepared for a much more

copious flow. It resembles a deserted Eastern garden, where all the embankments and canals for irrigation can be traced, but where, the main dam and sluices having been allowed to get out of repair, only a small portion can be laid under water. In the case of the Zouga the channel is perfect, but water enough to fill the whole channel never comes down; and before it finds its way much beyond Kumadau, the upper supply ceases to run, and the rest becomes evaporated. The higher parts of its bed even are much broader and more capacious than the lower towards Kumadau. The water is not absorbed so much as lost in filling up an empty channel, from which it is to be removed by the air and sun. There is, I am convinced, no such thing in the country as a river running into sand and becoming lost. This phenomenon, so convenient for geographers, haunted my fancy for years; but I have failed in discovering anything except a most insignificant approach to it.

My chief object in coming to the lake was to visit Sebituane, the great chief of the Makololo, who was reported to live some two hundred miles beyond. We had now come to a half-tribe of the Bamangwato, called Batauána. Their chief was a young man named Lechulatébe. Sebituane had conquered his father Morémi, and Lechulatebe received part of his education while a captive among the Bayeiye. His uncle, a sensible man, ransomed him; and, having collected a number of families together, abdicated the chieftainship in favour of his nephew. As Lechulatebe had just come into power, he imagined that the proper way of showing his abilities was to act directly contrary to everything that his uncle advised. When we came, the uncle recommended him to treat us handsomely, therefore the hopeful youth presented us with a goat only. It ought to have been an ox. So I proposed to my companions to loose the animal and let him go, as a hint to his master. They, however, did not wish to insult him. I, being more of a native, and familiar with their customs, knew that this shabby present was an insult to us. We wished to purchase some goats or oxen; Lechulatebe offered us elephants' tusks. "No, we cannot eat these; we want something to fill our stomachs." "Neither can I; but I hear you white men are all very fond of these bones, so I offer them; I want to put the goats into my own stomach." A trader, who

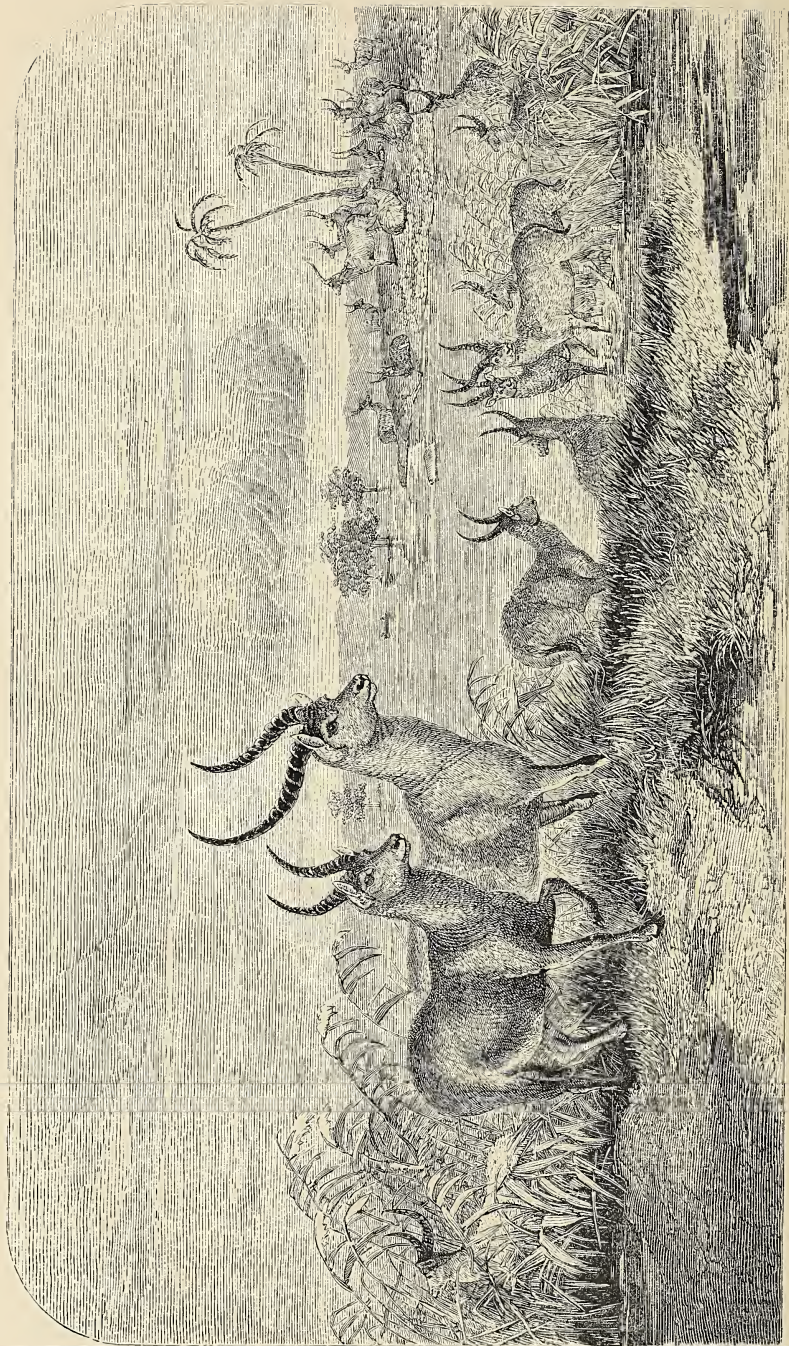
accompanied us, was then purchasing ivory at the rate of ten good large tusks for a musket worth thirteen shillings. They were called "bones," and I myself saw eight instances in which the tusks had been left to rot with the other bones where the elephant fell. The Batauana never had a chance of a market before; but in less than two years after our discovery, not a man of them could be found who was not keenly alive to the great value of the article.

On the day after our arrival at the lake, I applied to Lechulatebe for guides to Sebituane. As he was much afraid of that chief, he objected, fearing lest other white men should go thither also, and give Sebituane guns; whereas, if the traders came to him alone, the possession of firearms would give him such a superiority, that Sebituane would be afraid of him. It was in vain to explain that I would inculcate peace between them—that Sebituane had been a father to him and Sechele, and was as anxious to see me as he, Lechulatebe, had been. He offered to give me as much ivory as I needed without going to that chief. But when I refused to take any, he unwillingly consented to give me guides. Next day, however, when Oswell and I were prepared to start, with the horses only, we received a senseless refusal; and like Sekomi, who had thrown obstacles in our way, he sent men to the Bayeiye with orders to refuse us a passage across the river. Trying hard to form a raft at a narrow part, I worked many hours in the water, but the dry wood was so wormeaten it would not bear the weight of a single person. I was not then aware of the number of alligators which exist in the Zouga, and never think of my labour in the water without feeling thankful that I escaped their jaws. The season was now far advanced; and as Mr. Oswell, with his wonted generous feelings, volunteered on the spot to go down to the Cape and bring up a boat, we resolved to make our way south again.

Coming down the Zouga we had now time to look at its banks. These are very beautiful, resembling closely many parts of the river Clyde above Glasgow. The formation is soft calcareous tufa, such as forms the bottom of all this basin. The banks are perpendicular on the side to which the water swings, and sloping and grassy on the other. The slopes are selected for the pitfalls designed by the Bayeiye to entrap the animals as they come to

drink. These are about seven or eight feet deep, three or four feet wide at the mouth, and gradually decrease till they are only about a foot wide at the bottom. The mouth is an oblong square (the only square thing made by the Bechuanas, for everything else is round), and the long diameter at the surface is about equal to the depth. The decreasing width towards the bottom is intended to make the animal wedge himself more firmly in by his weight and struggles. The pitfalls are usually in pairs, with a wall a foot thick left uncut between the ends of each. So that if the beast, when it feels its fore legs descending, should try to save itself from going in altogether by striding the hind legs, he would spring forward and leap into the second with a force which insures the fall of his whole body into the trap. They are covered with great care; all the excavated earth is removed to a distance, so as not to excite suspicion in the minds of the animals. Reeds and grass are laid across the top; above this the sand is thrown, and watered so as to appear exactly like the rest of the spot. Some of our party plumped into these pitfalls more than once, even when in search of them, in order to open them to prevent the loss of our cattle. If an ox sees a hole, he carefully avoids it. And old elephants have been known to precede the herd and whisk off the coverings of the pitfalls on each side all the way down to the water. We have known instances in which the old among these sagacious animals have actually lifted the young out of the trap.

The trees which adorn the banks are magnificent. Two enormous baobabs (*Adansonia digitata*), or mowanans, grow near its confluence with the lake where we took the observations for the latitude ($20^{\circ} 20' S.$) We were unable to ascertain the longitude of the lake, as our watches were useless; it may be between 22° and $23^{\circ} E.$ The largest of the two baobabs was 76 feet in girth. The palmyra appears here and there among trees not met with in the south. The mokuchong or moshoma bears an edible fruit of indifferent quality, but the tree itself would be a fine specimen of arboreal beauty in any part of the world. The trunk is often converted into canoes. The motsouri, which bears a pink plum containing a pleasant acid juice, resembles an orange-tree in its dark evergreen foliage, and a cypress in its form. It was now winter-time, and we saw nothing of the flora.



NEW AFRICAN ANTELOPES (POKU AND LECHÉ) DISCOVERED BY OSWELL, MURRAY, AND LIVINGSTONE.

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The plants and bushes were dry; but wild indigo abounded, as indeed it does over large tracts of Africa. It is called mohetólo, or the “changer,” by the boys, who dye their ornaments of straw with the juice. There are two kinds of cotton in the country, and the Mashona, who convert it into cloth, dye it blue with this plant.

We found the elephants in prodigious numbers on the southern bank. They come to drink by night, and after having slaked their thirst—in doing which they throw large quantities of water over themselves, and are heard, while enjoying the refreshment, screaming with delight—they evince their horror of pitfalls by setting off in a straight line to the desert, and never diverge till they are eight or ten miles off. They are smaller here than in the countries further south. At the Limpopo, for instance, they are upwards of twelve feet high; here, only eleven: further north we shall find them nine feet only. The koodoo, or tolo, seemed smaller too than those we had been accustomed to see. We saw specimens of the kuabaōba, or straight-horned rhinoceros (*R. Oswellii*), which is a variety of the white (*R. simus*); and we found that, from the horn being projected downwards, it did not obstruct the line of vision; so that this species is able to be much more wary than its neighbours.

We discovered an entirely new species of antelope, called leché or lechwi. It is a beautiful water-antelope of a light brownish-yellow colour. Its horns—exactly like those of the *Aigoceros ellipsiprimnus*, the water-buck, or tumōga of the Bechuanas—rise from the head with a slight bend backwards, then curve forwards at the points. The chest, belly, and orbits are nearly white, the front of the legs and ankles deep brown. From the horns, along the nape to the withers, the male has a small mane of the same yellowish colour with the rest of the skin, and the tail has a tuft of black hair. It is never found a mile from water; islets in marshes and rivers are its favourite haunts, and it is quite unknown except in the central humid basin of Africa. Having a good deal of curiosity, it presents a noble appearance as it stands gazing with head erect at the approaching stranger. When it resolves to decamp, it lowers its head, and lays its horns down to a level with the withers; it then begins with a waddling

trot, which ends in its galloping and springing over bushes like the pallahs. It invariably runs to the water, and crosses it by a succession of bounds, each of which appears to be from the bottom. We thought the flesh good at first, but soon got tired of it.

Great shoals of excellent fish come down annually with the access of waters. The mullet (*Mugil Africanus*) is the most abundant. They are caught in nets.

The *Glanis siluris*, a large broad-headed fish, without scales, and barbed—called by the natives “mosala”—attains an enormous size and fatness. They are caught so large that when a man carries one over his shoulder the tail reaches the ground. It is a vegetable feeder, and in many of its habits resembles the eel. Like most lophoid fishes, it has the power of retaining a large quantity of water in a part of its great head, so that it can leave the river, and even be buried in the mud of dried-up pools, without being destroyed. Another fish closely resembling this, and named *Clarias capensis* by Dr. Smith, is widely diffused throughout the interior, and often leaves the rivers for the sake of feeding in pools. As these dry up, large numbers of them are entrapped by the people. A water-snake, yellow spotted and dark brown, is often seen swimming along with his head above the water; it is quite harmless, and is relished as food by the Bayeiye.

They mention ten kinds of fish in their river: and, in their songs of praise to the Zouga, say, “The messenger sent in haste is always forced to spend the night on the way, by the abundance of food you place before him.” The Bayeiye live much on fish, which is quite an abomination to the Bechuanas in the south; and they catch them in large numbers by means of nets made of the fine strong fibres of the hibiscus, which grows abundantly in all moist places. Their float-ropes are made of the ifé, or, as it is now called, the *Sanseviëra Angolensis*, a flag-looking plant, having a very strong fibre, that abounds from Kolobeng to Angola; and the floats themselves are pieces of a water-plant containing valves at each joint, which retain the air in cells about an inch long. The mode of knotting the nets is identical with our own.

They also spear the fish with javelins having a light handle,

which readily floats on the surface. They show great dexterity in harpooning the hippopotamus; and, the barbed blade of the spear being attached to a rope made of the young leaves of the palmyra, the animal cannot rid himself of the canoe, attached to him in whale fashion, except by smashing it, which he not unfrequently does by his teeth or by a stroke of his hind foot.

On returning to the Bakurútse, we found that their canoes for fishing were simply large bundles of reeds tied together. Such a canoe would be a ready extemporaneous pontoon for crossing any river that had reedy banks.

CHAPTER IV.

Leave Kolobeng again for the country of Sebituane — Reach the Zouga — The tsétse — A party of Englishmen — Death of Mr. Rider — Obtain guides — Children fall sick with fever — Relinquish the attempt to reach Sebituane — Mr. Oswell's elephant-hunting — Return to Kolobeng — Make a third start thence — Reach Nchokótsa — Salt-pans — "Links," or springs — Bushmen — Our guide Shobo — The Banajóa — An ugly chief — The tsetse — Bite fatal to domestic animals, but harmless to wild animals and man — Operation of the poison — Losses caused by it — The Makololo — Our meeting with Sebituane — Sketch of his career — His courage and conquests — Manœuvres of the Batōka — He outwits them — His wars with the Matebele — Predictions of a native prophet — Successes of the Makololo — Renewed attacks of the Matebele — The island of Loyélo — Defeat of the Matebele — Sebituane's policy — His kindness to strangers, and to the poor — His sudden illness, and death — Succeeded by his daughter — Her friendliness to us — Discovery, in June, 1851, of the Zambesi flowing in the centre of the continent — Its size — The Mambári — The slave-trade — Determine to send family to England — Return to the Cape in April 1852 — Safe transit through the Caffre country during hostilities — Need of a "Special Correspondent" — Kindness of the London Missionary Society — Assistance afforded by the Astronomer Royal at the Cape.

HAVING returned to Kolobeng, I remained there till April, 1850, and then left in company with Mrs. Livingstone, our three children, and the chief Sechele, — who had now bought a waggon of his own, — in order to go across the Zouga at its lower end, with the intention of proceeding up the northern bank till we gained the Tamunak'le, and of then ascending that river to visit Sebituane in the north. Sekomi had given orders to fill up the wells which we had dug with so much labour at Serotli, so we took the more eastern route through the Bamangwato town and by Letloche. That chief asked why I had avoided him in our former journeys? I replied that my reason was that I knew he did not wish me to go to the lake, and I did not want to quarrel with him. "Well," he said, "you beat me then, and I am content."

Parting with Sechele at the ford, as he was eager to visit Lechulatebe, we went along the northern woody bank of the

Zouga with great labour, having to cut down very many trees to allow the waggons to pass. Our losses by oxen falling into pitfalls were very heavy. The Bayeiye kindly opened the pits when they knew of our approach; but when that was not the case, we could blame no one on finding an established custom of the country inimical to our interests. On approaching the confluence of the Tamunak'le we were informed that the fly called *tsétse** abounded on its banks. This was a barrier we never expected to meet; and as it might have brought our waggons to a complete stand-still in a wilderness, where no supplies for the children could be obtained, we were reluctantly compelled to recross the Zouga.

From the Bayeiye we learned that a party of Englishmen, who had come to the lake in search of ivory, were all laid low by fever; so we travelled hastily down about sixty miles to render what aid was in our power. We were grieved to find as we came near that Mr. Alfred Rider, an enterprising young artist who had come to make sketches of this country and of the lake immediately after its discovery, had died of fever before our arrival; but, by the aid of medicines and such comforts as could be made by the only English lady who ever visited the lake, the others happily recovered. The unfinished drawing of Lake Ngami was made by Mr. Rider just before his death, and has been kindly lent for this work by his bereaved mother.

Sechele used all his powers of eloquence with Lechulatebe to induce him to furnish guides that I might be able to visit Sebituane on ox-back, while Mrs. Livingstone and the children remained at Lake Ngami. He yielded at last. I had a very superior London-made gun, the gift of Lieutenant Arkwright, on which I placed the greatest value both on account of the donor and the impossibility of my replacing it. Lechulatebe fell violently in love with it, and offered whatever number of elephants' tusks I might ask for it. I too was enamoured with Sebituane; and, as he promised in addition that he would furnish Mrs. Livingstone with meat all the time of my absence, his arguments made me part with the gun. Though he had no ivory at the time to pay me, I felt the piece would be well spent on those terms, and

* *Glossina morsitans*; the first specimens of which were brought to England in 1848 by my friend Major Vardon, from the banks of the Limpopo.

delivered it to him. All being ready for our departure, I took Mrs. Livingstone about six miles from the town that she might have a peep at the broad part of the Lake. Next morning we had other work to do than part, for our little boy and girl were seized with fever. On the day following all our servants were down too with the same complaint. As nothing is better in these cases than change of place, I was forced to give up the hope of seeing Sebituane that year; so, leaving my gun as part payment for guides next year, we started for the pure air of the Desert.

Some mistake had happened in the arrangement with Mr. Oswell, for we met him on the Zouga on our return, and he devoted the rest of this season to elephant-hunting, at which the natives universally declare he is the greatest adept that ever came into the country. He hunted without dogs. It is remarkable that this lordly animal is so completely harassed by the presence of a few yelping curs as to be quite incapable of attending to man. He makes awkward attempts to crush them by falling on his knees; and sometimes places his forehead against a tree ten inches in diameter; glancing on one side of the tree and then on the other, he pushes it down before him, as if he thought thereby to catch his enemies. The only danger the huntsman has to apprehend is the dogs running towards him, and thereby leading the elephant to their master. Mr. Oswell has been known to kill four large old male elephants a day. The value of the ivory in these cases would be one hundred guineas. We had reason to be proud of his success, for the inhabitants conceived from it a very high idea of English courage, and when they wished to flatter me would say, "If you were not a missionary you would just be like Oswell; you would not hunt with dogs either." When in 1852 we came to the Cape, my black coat eleven years out of fashion, and without a penny of salary to draw, we found that Mr. Oswell had most generously ordered an outfit for the half-naked children, which cost about 200*l.*, and presented it to us, saying he thought Mrs. Livingstone had a right to the game of her own preserves.

Foiled in this second attempt to reach Sebituane, we returned again to Kolobeng, whither we were soon followed by a number of messengers from that chief himself. When he heard of our

attempts to visit him, he despatched three detachments of his men with thirteen brown cows to Lechulatebe, thirteen white cows to Sekomi, and thirteen black cows to Sechele, with a request to each to assist the white men to reach him. Their policy, however, was to keep him out of view, and act as his agents in purchasing with his ivory the goods he wanted. This is thoroughly African; and that continent being without friths and arms of the sea, the tribes in the centre have always been debarred from European intercourse, by its universal prevalence among all the people around the coasts.

Before setting out on our third journey to Sebituane, it was necessary to visit Kuruman; and Sechele, eager, for the sake of the commission thereon, to get the ivory of that chief into his own hands, allowed all the messengers to leave before our return. Sekomi, however, was more than usually gracious, and even furnished us with a guide, but no one knew the path beyond Nchokotsa, which we intended to follow. When we reached that point, we found that the main spring of the gun of another of his men, who was well acquainted with the Bushmen, through whose country we should pass, had opportunely broken. I never undertook to mend a gun with greater zest than this; for, under a promise of his guidance, we went to the north instead of westward. All the other guides were most liberally rewarded by Mr. Oswell.

We passed quickly over a hard country, which is perfectly flat. A little soil lying on calcareous tufa, over a tract of several hundreds of miles, supports a vegetation of fine sweet short grass, and mopane and baobab trees. On several parts of this we found large salt-pans, one of which, Ntwétwe, is fifteen miles broad, and one hundred long. The latitude might have been taken on its horizon as well as upon the sea.

Although these curious spots seem perfectly level, all those in this direction have a gentle slope to the north-east: thither the rain-water, which sometimes covers them, gently gravitates. This, it may be recollected, is the direction of the Zouga. The salt dissolved in the water has by this means all been transferred to one pan in that direction, named Chuantsa; on it we see a cake of salt and lime an inch and a half thick. All the others have an efflorescence of lime and one of the nitrates only, and

some are covered thickly with shells. These shells are identical with those of the mollusca of Lake Ngami and the Zouga. There are three varieties—spiral, univalve, and bivalve.

In every salt-pan in the country there is a spring of water on one side. I can remember no exception to this rule. The water of these springs is brackish, and contains the nitrate of soda. In one instance there are two springs, and one more saltish than the other. If this supply came from beds of rock salt the water would not be drinkable, as it generally is, and in some instances, where the salt contained in the pan in which these springs appear has been removed by human agency, no fresh deposit occurs. It is therefore probable that these deposits of salt are the remains of the very slightly brackish lakes of antiquity, large portions of which must have been dried out in the general desiccation. We see an instance in Lake Ngami, which when low becomes brackish, and this view seems supported by the fact that the largest quantities of salt have been found in the deepest hollows or lowest valleys, which have no outlet or outgoing gorge; and a fountain, about thirty miles south of the Bamangwato—the temperature of which is upwards of 100° —while strongly impregnated with pure salt, being on a flat part of the country, is accompanied by no deposit.

When these deposits occur in a flat tufaceous country like the present, a large space is devoid of vegetation, on account of the nitrates dissolving the tufa, and keeping it in a state unfavourable to the growth of plants.

We found a great number of wells in this tufa. A place called Matlomagan-yána, or the "Links," is quite a chain of these never-failing springs. As they occasionally become full in seasons when no rain falls, and resemble somewhat in this respect the rivers we have already mentioned, it is probable they receive some water by percolation from the river system in the country beyond. Among these links we found many families of Bushmen; and, unlike those on the plains of the Kalahari, who are generally of short stature and light-yellow colour, these were tall strapping fellows, of dark complexion. Heat alone does not produce blackness of skin, but heat with moisture seems to insure the deepest hue.

One of these Bushmen, named Shobo, consented to be our

guide over the waste between these springs and the country of Sebituane. Shobo gave us no hope of water in less than a month. Providentially, however, we came sooner than we expected to some supplies of rain-water in a chain of pools. It is impossible to convey an idea of the dreary scene on which we entered after leaving this spot: the only vegetation was a low scrub in deep sand; not a bird or insect enlivened the landscape. It was without exception the most uninviting prospect I ever beheld; and, to make matters worse, our guide Shobo wandered on the second day. We coaxed him on at night, but he went to all points of the compass on the trails of elephants which had been here in the rainy season; and then would sit down in the path, and in his broken Sichuána say, "No water, all country only;—Shobo sleeps;—he breaks down;—country only;"—and then coolly curl himself up and go to sleep. The oxen were terribly fatigued and thirsty; and on the morning of the fourth day Shobo, after professing ignorance of everything, vanished altogether. We went on in the direction in which we last saw him, and about eleven o'clock began to see birds; then the trail of a rhinoceros. At this we unyoked the oxen, and they, apparently knowing the sign, rushed along to find the water in the river Mabábe, which comes from the Tamunak'le, and lay to the west of us. The supply of water in the waggons had been wasted by one of our servants, and by the afternoon only a small portion remained for the children. This was a bitterly anxious night; and next morning the less there was of water, the more thirsty the little rogues became. The idea of their perishing before our eyes was terrible. It would almost have been a relief to me to have been reproached with being the entire cause of the catastrophe, but not one syllable of upbraiding was uttered by their mother, though the tearful eye told the agony within. In the afternoon of the fifth day, to our inexpressible relief, some of the men returned with a supply of that fluid of which we had never before felt the true value.

The cattle in rushing along to the water in the Mababe probably crossed a small patch of trees containing tsétse, an insect which was shortly to become a perfect pest to us. Shobo had found his way to the Bayeiye, and appeared, when we came up to the river, at the head of a party; and, as he wished to show

his importance before his friends, he walked up boldly and commanded our whole cavalcade to stop, and to bring forth fire and tobacco, while he coolly sat down and smoked his pipe. It was such an inimitably natural way of showing off, that we all stopped to admire the acting, and, though he had left us previously in the lurch, we all liked Shobo, a fine specimen of that wonderful people, the Bushmen.

Next day we came to a village of Banajoa, a tribe which extends far to the eastward. They were living on the borders of a marsh in which the Mababe terminates. They had lost their crop of corn (*holcus sorghum*), and now subsisted almost entirely on the root called "tsitla," a kind of aroidœa, which contains a very large quantity of sweet-tasted starch. When dried, pounded into meal, and allowed to ferment, it forms a not unpleasant article of food. The women shave all the hair off their heads, and seem darker than the Bechuanas. Their huts were built on poles, and a fire is made beneath by night, in order that the smoke may drive away the mosquitoes, which abound on the Mababe and Tamunak'le more than in any other part of the country. The head man of this village, Majáne, seemed a little wanting in ability; but had had wit enough to promote a younger member of the family to the office. This person, the most like the ugly negro of the tobacconists' shops I ever saw, was called Moróa Majáne, or son of Majane, and proved an active guide across the river Sonta, and to the banks of the Chobe, in the country of Sebituane. We had come through another tsetse district by night, and at once passed our cattle over to the northern bank to preserve them from its ravages.

A few remarks on the Tsetse, or *Glossina morsitans*, may here be appropriate. It is not much larger than the common house-fly, and is nearly of the same brown colour as the common honey-bee; the after part of the body has three or four yellow bars across it; the wings project beyond this part considerably, and it is remarkably alert, avoiding most dexterously all attempts to capture it with the hand, at common temperatures; in the cool of the mornings and evenings it is less agile. Its peculiar buzz when once heard can never be forgotten by the traveller whose means of locomotion are domestic animals; for it is well known that the bite of this poisonous insect is certain death to

the ox, horse, and dog. In this journey, though we were not aware of any great number having at any time lighted on our cattle, we lost forty-three fine oxen by its bite. We watched the animals carefully, and believe that not a score of flies were ever upon them.

A most remarkable feature in the bite of the tsetse is its perfect harmlessness in man and wild animals, and even calves so long as they continue to suck the cows. We never experienced the slightest injury from them ourselves, personally, although we lived two months in their *habitat*, which was in this case as sharply defined as in many others, for the south bank of the Chobe was infested by them, and the northern bank, where our cattle were placed, only fifty yards distant, contained not a single specimen. This was the more remarkable, as we often saw natives carrying over raw meat to the opposite bank with many tsetse settled upon it.

The poison does not seem to be injected by a sting, or by ova placed beneath the skin, for, when one is allowed to feed freely on the hand, it is seen to insert the middle prong of three portions, into which the proboscis divides, somewhat deeply into the true skin; it then draws it out a little way, and it assumes a crimson colour as the mandibles come into brisk operation. The previously shrunken belly swells out, and, if left undisturbed, the fly quietly departs when it is full. A slight itching irritation follows, but not more than in the bite of a mosquito. In the ox this same bite produces no more immediate effects than in man. It does not startle him as the gad-fly does; but a few days afterwards the following symptoms supervene: the eye and nose begin to run, the coat stares as if the animal were cold, a swelling appears under the jaw, and sometimes at the navel; and, though the animal continues to graze, emaciation commences, accompanied with a peculiar flaccidity of the muscles, and this proceeds unchecked until, perhaps months afterwards, purging comes on, and the animal, no longer able to graze, perishes in a state of extreme exhaustion. Those which are in good condition often perish soon after the bite is inflicted with staggering and blindness, as if the brain were affected by it. Sudden changes of temperature produced by falls of rain seem to hasten the progress of the complaint; but in general the emaciation goes on unin-

terruptedly for months, and, do what we will, the poor animals perish miserably.

When opened, the cellular tissue on the surface of the body beneath the skin is seen to be injected with air, as if a quantity of soap-bubbles were scattered over it, or a dishonest awkward butcher had been trying to make it look fat. The fat is of a greenish-yellow colour and of an oily consistence. All the muscles are flabby, and the heart often so soft that the fingers may be made to meet through it. The lungs and liver partake of the disease. The stomach and bowels are pale and empty, and the gall-bladder is distended with bile.

These symptoms seem to indicate what is probably the case, a poison in the blood; the germ of which enters when the proboscis is inserted to draw blood. The poison-germ, contained in a bulb at the root of the proboscis, seems capable, although very minute in quantity, of reproducing itself, for the blood after death by tsetse is very small in quantity, and scarcely stains the hands in dissection. I shall have by and by to mention another insect, which by the same operation produces in the human subject both vomiting and purging.

The mule, ass, and goat enjoy the same immunity from the tsetse as man and the game. Many large tribes on the Zambesi can keep no domestic animals except the goat, in consequence of the scourge existing in their country. Our children were frequently bitten, yet suffered no harm; and we saw around us numbers of zebras, buffaloes, pigs, pallahs and other antelopes, feeding quietly in the very habitat of the tsetse, yet as undisturbed by its bite as oxen are when they first receive the fatal poison. There is not so much difference in the natures of the horse and zebra, the buffalo and ox, the sheep and antelope, as to afford any satisfactory explanation of the phenomenon. Is a man not as much a domestic animal as a dog? The curious feature in the case, that dogs perish though fed on milk, whereas the calves escape so long as they continue sucking, made us imagine that the mischief might be produced by some plant in the locality, and not by tsetse; but Major Vardon, of the Madras Army, settled that point by riding a horse up to a small hill infested by the insect without allowing him time to graze, and, though he only remained long enough to take a view of the

country and catch some specimens of tsetse on the animal, in ten days afterwards the horse was dead.

The well-known disgust which the tsetse shows to animal excreta, as exhibited when a village is placed in its habitat, has been observed and turned to account by some of the doctors. They mix droppings of animals, human milk, and some medicines together, and smear the animals that are about to pass through a tsetse district; but this, though it proves a preventive at the time, is not permanent. There is no cure yet known for the disease. A careless herdsman allowing a large number of cattle to wander into a tsetse district loses all except the calves; and Sebituane once lost nearly the entire cattle of his tribe—very many thousands—by unwittingly coming under its influence. Inoculation does not insure immunity, as animals which have been slightly bitten in one year may perish by a greater number of bites in the next; but it is probable that with the increase of guns the game will perish, as has happened in the south, and the tsetse, deprived of food, may become extinct simultaneously with the larger animals.

The Makololo whom we met on the Chobe were delighted to see us; and as their chief Sebituane was about twenty miles down the river, Mr. Oswell and I proceeded in canoes to his temporary residence. He had come from the Barótse town of Naliéle down to Seshéke as soon as he heard of white men being in search of him, and now came one hundred miles more to bid us welcome into his country. He was upon an island with all his principal men around him, and engaged in singing when we arrived. It was more like church music than the sing-song ē ē ē, æ æ æ, of the Bechuanas in the south; and they continued the tune for some seconds after we approached. We informed him of the difficulties we had encountered, and how glad we were that they were all at an end by at last reaching his presence. He signified his own joy, and added, "Your cattle are all bitten by the tsetse and will certainly die; but never mind, I have oxen and will give you as many as you need." We, in our ignorance, then thought that, as so few tsetse had bitten them, no great mischief would follow. He then presented us with an ox and a jar of honey as food, and handed us over to the care of Mahále, who had headed the party to Kolobeng, and would now fain appropriate to himself the whole

credit of our coming. Prepared skins of oxen as soft as cloth were given to cover us through the night; and as nothing could be returned to this chief, Mahale became the owner of them. Long before it was day, Sebituane came, and sitting down by the fire, which was lighted for our benefit behind the hedge where we lay, he narrated the difficulties he had himself experienced, when a young man, in crossing that same Desert which we had mastered long afterwards. As he has been most remarkable in his career, and was unquestionably the greatest man in all that country, a short sketch of his life may prove interesting to the reader.

Sebituane was about forty-five years of age; of a tall and wiry form, an olive or coffee-and-milk colour, and slightly bald; in manner cool and collected, and more frank in his answers than any other chief I ever met. He was the greatest warrior ever heard of beyond the colony, for, unlike Mosilikatse, Dingaana, and others, he always led his men into battle himself. When he saw the enemy he felt the edge of his battle-axe and said, "Aba! it is sharp, and whoever turns his back on the enemy will feel its edge." So fleet of foot was he, that all his people knew there was no escape for the coward, as any such would be cut down without mercy. In some instances of skulking, he allowed the individual to return home; then calling him, he would say, "Ah, you prefer dying at home to dying in the field, do you? You shall have your desire." This was the signal for his immediate execution.

He came from the country near the sources of the Likwa and Namagári rivers in the south, so we met him eight hundred or nine hundred miles from his birthplace. He was not the son of a chief, though related closely to the reigning family of the Basútu; and when in an attack by Sikonyéle the tribe was driven out of one part, Sebituane was one in that immense horde of savages driven back by the Griquas from Kurumán in 1824.* He then fled to the north with an insignificant party of men and cattle. At Melita the Bangwaketse collected the Bakwains, Bakátla, and Bahurutse, to "eat them up." Placing his men in front, and the women behind the cattle, he routed the whole of his enemies at one blow. Having thus conquered Makábe, the

* See an account of this affair in Moffat's 'Missionary Enterprise in Africa.'

chief of the Bangwaketse, he took immediate possession of his town and all his goods.

Sebituane subsequently settled at the place called Litubaruba, where Sechele now dwells, and his people suffered severely in one of those unrecorded attacks by white men, in which murder is committed and materials laid up in the conscience for a future judgment.

A great variety of fortune followed him in the northern part of the Bechuana country; twice he lost all his cattle by the attacks of the Matebele, but always kept his people together, and retook more than he lost. He then crossed the Desert by nearly the same path that we did. He had captured a guide; and, as it was necessary to travel by night in order to reach water, the guide took advantage of this and gave him the slip. After marching till morning, and going as they thought right, they found themselves on the trail of the day before. Many of his cattle burst away from him in the frenzy of thirst, and rushed back to Serotli, then a large piece of water, and to Mashüe and Lopépe, the habitations of their original owners. He stocked himself again among the Batletli, on Lake Kumadau, whose herds were of the large-horned species of cattle.* Conquering all around the lake, he heard of white men living at the west coast; and haunted by what seems to have been the dream of his whole life, a desire to have intercourse with the white man, he passed away to the south-west, into the parts opened up lately by Messrs. Galton and Andersson. There, suffering intensely from thirst, he and his party came to a small well. He decided that the men, not the cattle, should drink it, the former being of most value, as they could fight for more, should these be lost. In the morning they found the cattle had escaped to the Damarás.

Returning to the north poorer than he started, he ascended the Teoughe to the hill Sorila, and crossed over a swampy country to the eastwards. Pursuing his course onwards to the low-lying basin of the Leeambye, he saw that it presented no attraction to

* We found the Batauána in possession of this breed when we discovered Lake Ngami. One of these horns, brought to England by Major Vardon, will hold no less than twenty-one imperial pints of water; and a pair, brought by Mr. Oswell, and now in the possession of Colonel Steele, measures from tip to tip eight and a half feet.

a pastoral tribe like his, so he moved down that river among the Bashubía and Batoka, who were then living in all their glory. His narrative resembled closely the 'Commentaries of Cæsar,' and the history of the British in India. He was always forced to attack the different tribes, and to this day his men justify every step he took, as perfectly just and right. The Batoka lived on large islands in the Leeambye, or Zambesi; and, feeling perfectly secure in their fastnesses, often allured fugitive or wandering tribes on to uninhabited islets on pretence of ferrying them across, and there left them to perish for the sake of their goods. Sekomi, the chief of the Bamangwato, was, when a child, in danger of meeting this fate; but a man still living had compassion on him, and enabled his mother to escape with him by night. The river is so large, that the sharpest eye cannot tell the difference between an island and the bend of the opposite bank; but Sebituane, with his usual foresight, requested the island chief who ferried him across to take his seat in the canoe with him, and detained him by his side till all his people and cattle were safely landed. The whole Batoka country was then densely peopled, and they had a curious taste for ornamenting their villages with the skulls of strangers. When Sebituane appeared near the great falls, an immense army collected to make trophies of the Makololo skulls; but instead of succeeding in this they gave him a good excuse for conquering them, and capturing so many cattle that his people were quite incapable of taking any note of the sheep and goats. He overran all the high lands towards the Kafúe, and settled in what is called a pastoral country, of gently undulating plains, covered with short grass and but little forest. The Makololo have never lost their love for this fine healthy region.

But the Matebele, a Caffre or Zulu tribe, under Mosilikatse, crossed the Zambesi; and, attacking Sebituane in this choice spot, captured his cattle and women. Rallying his men, he followed and recaptured the whole. A fresh attack was also repulsed, and Sebituane thought of going further down the Zambesi, to the country of the white men. He had an idea, whence imbibed I never could learn, that if he had a cannon he might live in peace. He had led a life of war, yet no one apparently desired peace more than he did. A prophet induced him to turn his face again to the westward. This man, by name Tlapáne, was called a

“senoga”—one who holds intercourse with the gods. He probably had a touch of insanity, for he was in the habit of retiring no one knew whither, but perhaps into some cave, to remain in a hypnotic or mesmeric state until the moon was full. Then, returning to the tribe quite emaciated, he excited himself, as others do who pretend to the prophetic *afflatus*, until he was in a state of ecstasy. These pretended prophets commence their operations by violent action of the voluntary muscles. Stamping, leaping, and shouting in a peculiarly violent manner, or beating the ground with a club, they induce a kind of fit, and while in it pretend that their utterances are unknown to themselves. Tlapane, pointing eastwards, said, “There, Sebituane, I behold a fire: shun it; it is a fire which may scorch thee. The gods say, go not thither.” Then, turning to the west, he said, “I see a city and a nation of black men—men of the water; their cattle are red; thine own tribe, Sebituane, is perishing, and will be all consumed; thou wilt govern black men, and, when thy warriors have captured red cattle, let not the owners be killed; they are thy future tribe—they are thy city; let them be spared to cause thee to build. And thou, Ramosínií, thy village will perish utterly. If Mokari removes from that village he will perish first, and thou, Ramosinii, wilt be the last to die.” Concerning himself he added, “The gods have caused other men to drink water, but to me they have given bitter water of the chukuru (rhinoceros). They call me away myself. I cannot stay much longer.”

This vaticination, which loses much in the translation, I have given rather fully, as it shows an observant mind. The policy recommended was wise, and the deaths of the “senoga” and of the two men he had named, added to the destruction of their village, having all happened soon after, it is not wonderful that Sebituane followed implicitly the warning voice. The fire pointed to was evidently the Portuguese fire-arms, of which he must have heard. The black men referred to were the Barotse, or, as they term themselves, Baloiána; and Sebituane spared their chiefs, even though they attacked him first. He had ascended the Barotse valley, but was pursued by the Matebele, as Mosilikatse never could forgive his former defeats. They came up the river in a very large body. Sebituane placed some goats on one of the large islands of the Zambesi, as a bait to the warriors, and some men in canoes to

co-operate in the manœuvre. When they were all ferried over to the island, the canoes were removed, and the Matebele found themselves completely in a trap, being perfectly unable to swim. They subsisted for some time on the roots of grass after the goats were eaten, but gradually became so emaciated, that, when the Makololo landed, they had only to perform the part of executioners on the adults, and to adopt the rest into their own tribe. Afterwards Mosilikatse was goaded on by his warriors to revenge this loss; so he sent an immense army, carrying canoes with them, in order that no such mishap might occur again. Sebituane had by this time incorporated the Barotse, and taught his young men to manage canoes; so he went from island to island, and watched the Matebele on the mainland so closely that they could not use their canoes to cross the river anywhere without parting their forces. At last all the Makololo and their cattle were collected on the island of Loyélo; and lay all around, keeping watch night and day over the enemy. After some time spent in this way, Sebituane went in a canoe towards them, and, addressing them by an interpreter, asked why they wished to kill him; he had never attacked them, never harmed their chief: "Au!" he continued, the guilt is on your side." The Matebele made no reply; but the Makololo next day saw the canoes they had carried so far, lying smashed, and the owners gone. They returned towards their own country, and fever, famine, and the Batoka completed their destruction; only five men returned to Mosilikatse.

Sebituane had now not only conquered all the black tribes over an immense tract of country, but had made himself dreaded even by the terrible Mosilikatse. He never could trust this ferocious chief, however; and, as the Batoka on the islands had been guilty of ferrying his enemies across the Zambesi, he made a rapid descent upon them, and swept them all out of their island fastnesses. He thus unwittingly performed a good service to the country, by completely breaking down the old system which prevented trade from penetrating into the great central valley. Of the chiefs who escaped, he said, "They love Mosilikatse, let them live with him: the Zambesi is my line of defence;" and men were placed all along it as sentinels. When he heard of our wish to visit him, he did all he could to assist our approach. Sechele, Sekomi, and Lechulatebe owed their lives to his clemency; and

the latter might have paid dearly for his obstructiveness. Sebituane knew everything that happened in the country, for he had the art of gaining the affections both of his own people and of strangers. When a party of poor men came to his town to sell their hoes or skins, no matter how ungainly they might be, he soon knew them all. A company of these indigent strangers, sitting far apart from the Makololo gentlemen around the chief, would be surprised to see him come alone to them, and, sitting down, inquire if they were hungry. He would order an attendant to bring meal, milk, and honey, and, mixing them in their sight in order to remove any suspicion from their minds, make them feast, perhaps for the first time in their lives, on a lordly dish. Delighted beyond measure with his affability and liberality, they felt their hearts warm towards him, and gave him all the information in their power; and as he never allowed a party of strangers to go away without giving every one of them, servants and all, a present, his praises were sounded far and wide. "He has a heart! he is wise!" were the usual expressions we heard before we saw him.

He was much pleased with the proof of confidence we had shown in bringing our children, and promised to take us to see his country, so that we might choose a part in which to locate ourselves. Our plan was, that I should remain in the pursuit of my objects as a missionary, while Mr. Oswell explored the Zambesi to the east. Poor Sebituane, however, just after realising what he had so long ardently desired, fell sick of inflammation of the lungs, which originated in and extended from an old wound, got at Melita. I saw his danger, but, being a stranger, I feared to treat him medically, lest, in the event of his death, I should be blamed by his people. I mentioned this to one of his doctors, who said, "Your fear is prudent and wise; this people would blame you." He had been cured of this complaint during the year before by the Barotse making a large number of free incisions in the chest. The Makololo doctors, on the other hand, now scarcely cut the skin. On the Sunday afternoon in which he died, when our usual religious service was over, I visited him with my little boy Robert. "Come near," said Sebituane, "and see if I am any longer a man; I am done." He was thus sensible of the dangerous nature of his disease, so I ventured to assent, and added a single sentence regarding hope after death. "Why do you speak of death?" said

one of a relay of fresh doctors; "Sebituane will never die." If I had persisted, the impression would have been produced that by speaking about it I wished him to die. After sitting with him some time, and commending him to the mercy of God, I rose to depart, when the dying chieftain, raising himself up a little from his prone position, called a servant, and said, "Take Robert to Maunku (one of his wives), and tell her to give him some milk." These were the last words of Sebituane.

We were not informed of his death until the next day. The burial of a Bechuana chief takes place in his cattle-pen, and all the cattle are driven for an hour or two around and over the grave, so that it may be quite obliterated. We went and spoke to the people, advising them to keep together and support the heir. They took this kindly; and in turn told us not to be alarmed, for they would not think of ascribing the death of their chief to us; that Sebituane had just gone the way of his fathers; and though the father had gone, he had left children, and they hoped that we would be as friendly to his children as we intended to have been to himself.

He was decidedly the best specimen of a native chief I ever met. I never felt so much grieved by the loss of a black man before; and it was impossible not to follow him in thought into the world of which he had just heard before he was called away, and to realise somewhat of the feelings of those who pray for the dead. The deep dark question of what is to become of such as he, must, however, be left where we find it, believing that, assuredly, the "Judge of all the earth will do right."

At Sebituane's death the chieftainship devolved, as her father intended, on a daughter named Ma-mochisane. He had promised to show us his country and to select a suitable locality for our residence. We had now to look to the daughter, who was living twelve days to the north, at Naliele. We were obliged, therefore, to remain until a message came from her; and when it did she gave us perfect liberty to visit any part of the country we chose. Mr. Oswell and I then proceeded one hundred and thirty miles to the north-east, to Sesheke; and in the end of June, 1851, we were rewarded by the discovery of the Zambesi, in the centre of the continent. This was a most important point, for that river was not previously known to exist there at all. The Portuguese maps

all represent it as rising far to the east of where we now were ; and if ever anything like a chain of trading stations had existed across the country between the latitudes 12° and 18° south, this magnificent portion of the river must have been known before. We saw it at the end of the dry season, at the time when the river is about at its lowest, and yet there was a breadth of from three hundred to six hundred yards of deep flowing water. Mr. Oswell said he had never seen such a fine river, even in India. At the period of its annual inundation it rises fully twenty feet in perpendicular height, and floods fifteen or twenty miles of lands adjacent to its banks.

The country over which we had travelled from the Chobe was perfectly flat, except where there were large ant-hills, or the remains of former ones, which had left mounds a few feet high. These are generally covered with wild date-trees and palmyras, and in some parts there are forests of mimosæ and mopane. Occasionally the country between the Chobe and Zambesi is flooded, and there are large patches of swamps lying near the Chobe, or on its banks. The Makololo were living among these swamps for the sake of the protection the deep reedy rivers afforded them against their enemies.

Now, in reference to a suitable locality for a settlement for myself, I could not conscientiously ask them to abandon their defences for my convenience alone. The healthy districts were defenceless, and the safe localities were so deleterious to human life, that the original Basutos had nearly all been cut off by the fever ; I therefore feared to subject my family to the scourge.

As we were the very first white men the inhabitants had ever seen, we were visited by prodigious numbers. Among the first who came to see us was a gentleman who appeared in a gaudy dressing-gown of printed calico. Many of the Makololo, besides, had garments of blue, green, and red baize, and also of printed cottons ; on inquiry, we learned that these had been purchased, in exchange for boys, from a tribe called Mambári, which is situated near Bihé. This tribe began the slave-trade with Sebituane only in 1850, and, but for the unwillingness of Lechulatébe to allow us to pass, we should have been with Sebituane in time to have prevented it from commencing at all. The Mambari visited in ancient times the chief of the Barotse, whom Sebituane con-

quired, and he refused to allow any one to sell a child. They never came back again till 1850; and as they had a number of old Portuguese guns, marked "Legitimo de Braga," which Sebituane thought would be excellent in any future invasion of Matebele, he offered to purchase them with cattle or ivory, but the Mambari refused everything except boys about fourteen years of age. The Makololo declare they never heard of people being bought and sold till then, and disliked it, but the desire to possess the guns prevailed, and eight old guns were exchanged for as many boys; these were not their own children, but captives of the black races they had conquered. I have never known in Africa an instance of a parent selling his own offspring. The Makololo were afterwards incited to make a foray against some tribes to the eastward; the Mambari bargaining to use their guns in the attack for the captives they might take, and the Makololo were to have all the cattle. They went off with at least two hundred slaves that year. During this foray the Makololo met some Arabs from Zanzibar, who presented them with three English muskets, and in return received about thirty of their captives.

In talking with my companion over these matters, the idea was suggested that, if the slave-market were supplied with articles of European manufacture by legitimate commerce, the trade in slaves would become impossible. It seemed more feasible to give the goods, for which the people now part with their servants, in exchange for ivory and other products of the country, and thus prevent the trade at the beginning, than try to put a stop to it at any of the subsequent steps. This could only be effected by establishing a highway from the coast into the centre of the country.

As there was no hope of the Boers allowing the peaceable instruction of the natives at Kolobeng, I at once resolved to save my family from exposure to this unhealthy region by sending them to England, and to return alone, with a view to exploring the country in search of a healthy district that might prove a centre of civilization, and open up the interior by a path to either the east or west coast. This resolution led me down to the Cape in April, 1852, being the first time during eleven years that I had visited the scenes of civilization. Our route to Cape Town led us to pass through the centre of the colony during the twentieth

month of a Caffre war; and if those who periodically pay enormous sums for these inglorious affairs wish to know how our little unprotected party could quietly travel through the heart of the colony to the capital, with as little sense or sign of danger as if we had been in England, they must engage a "*Times* Special Correspondent" for the next outbreak to explain where the money goes, and who have been benefited by the blood and treasure expended.

Having placed my family on board a homeward-bound ship and promised to rejoin them in two years, we parted, for, as it subsequently proved, nearly five years. The Directors of the London Missionary Society signified their cordial approval of my project, by leaving the matter entirely to my own discretion; and I have much pleasure in acknowledging my obligations to the gentlemen composing that body for always acting in an enlightened spirit, and with as much liberality as their constitution would allow.

I have the like pleasure in confessing my thankfulness to the Astronomer Royal at the Cape, Thomas Maclear, Esq., for enabling me to recall the little astronomical knowledge which constant manual labour and the engrossing nature of missionary duties had effaced from my memory, and in adding much that I did not know before. The promise he made on parting, that he would examine and correct all my observations, had more effect in making me persevere in overcoming the difficulties of an unassisted solitary observer, than anything else; so whatever credit may be attached to the geographical positions laid down in my route, must be attributed to the voluntary aid of the excellent and laborious astronomer of the Cape observatory.

Having given the reader as rapid a sketch as possible of events which attracted notice between 1840 and 1852, I now proceed to narrate the incidents of the last and longest journey of all, performed in 1852-6.

CHAPTER V.

Start in June, 1852, on the last and longest journey from Cape Town—
 Companions—Waggon-travelling—Physical divisions of Africa—The
 eastern, central, and western zones—The Kalahari Desert—Its vegetation
 —Increasing value of the interior for colonization—Our route—Dutch
 boers—Their habits—Sterile appearance of the district—Failure of
 grass—Succeeded by other plants—Vines—Animals—Want of the
 horse—The horse-sickness—Its effects on wild animals—The boers
 as farmers—Migration of springbucks—Wariness of animals—The
 Orange river—Territory of the Griquas and Bechuanas—The Gri-
 quas—The chief Waterboer—His wise and energetic government—
 His fidelity—Ill-considered measures of the colonial government in re-
 gard to supplies of gunpowder—Success of the missionaries among the
 Griquas and Bechuanas—Manifest improvement of the native character—
 Dress of the natives—A full-dress costume—A native's description of
 the natives—Articles of commerce in the country of the Bechuanas—
 Their unwillingness to learn, and readiness to criticise.

HAVING sent my family home to England, I started, in the
 beginning of June 1852, on my last journey from Cape Town.
 This journey extended from the southern extremity of the conti-
 nent to St. Paul de Loando, the capital of Angola, on the west
 coast, and thence across South Central Africa in an oblique
 direction to Kilimane (Quilimane) in Eastern Africa. I proceeded
 in the usual conveyance of the country, the heavy lumbering
 Cape waggon drawn by ten oxen, and was accompanied by two
 Christian Bechuanas from Kuruman,—than whom I never saw
 better servants anywhere,—by two Bakwain men, and two young
 girls, who, having come as nurses with our children to the Cape,
 were returning to their home at Kolobeng. Waggon-travelling
 in Africa has been so often described, that I need say no more
 than that it is a prolonged system of picnicking, excellent for the
 health, and agreeable to those who are not over fastidious about
 trifles, and who delight in being in the open air.

Our route to the north lay near the centre of the cone-shaped
 mass of land which constitutes the promontory of the Cape. If we
 suppose this cone to be divided into three zones or longitudinal
 bands, we find each presenting distinct peculiarities of climate,

physical appearance, and population. These are more marked beyond than within the colony. At some points one district seems to be continued in and to merge into the other, but the general dissimilarity warrants the division, as an aid to memory. The eastern zone is often furnished with mountains, well wooded with evergreen succulent trees, on which neither fire nor droughts can have the smallest effect (*Strelitzia*, *Zamia horrida*, *Portulacca afra*, *Schotia speciosa*, *Euphorbias*, and *Aloe arborescens*); and its seaboard gorges are clad with gigantic timber. It is also comparatively well watered with streams and flowing rivers. The annual supply of rain is considerable, and the inhabitants (Caffres or Zulus) are tall, muscular, and well made; they are shrewd, energetic, and brave; altogether they merit the character given them by military authorities, of being "magnificent savages." Their splendid physical development and form of skull show that, but for the black skin and woolly hair, they would take rank among the foremost Europeans.

The next division, that which embraces the centre of the continent, can scarcely be called hilly, for what hills there are are very low. It consists for the most part of extensive, slightly undulating plains. There are no lofty mountains, but few springs, and still fewer flowing streams. Rain is far from abundant, and droughts may be expected every few years. Without artificial irrigation no European grain can be raised, and the inhabitants (Bechuanas), though evidently of the same stock, originally, with those already mentioned, and closely resembling them in being an agricultural as well as a pastoral people, are a comparatively timid race, and inferior to the Caffres in physical development.

The western division is still more level than the middle one, being rugged only near the coast. It includes the great plain called the Kalahari Desert, which is remarkable for little water and very considerable vegetation.

The reason probably why so little rain falls on this extensive plain is, that the prevailing winds of most of the interior country are easterly, with a little southing. The moisture taken up by the atmosphere from the Indian ocean is deposited on the eastern hilly slope; and, when the moving mass of air reaches its greatest elevation, it is then on the verge of the great valley, or, as in the case of the Kalahari, the great heated inland plains;

there, meeting with the rarefied air of that hot dry surface, the ascending heat gives it greater capacity for retaining all its remaining humidity, and few showers can be given to the middle and western lands in consequence of the increased hygrometric power.

This is the same phenomenon, on a gigantic scale, as that which takes place on Table Mountain, at the Cape, in what is called the spreading of "the table-cloth." The south-east wind causes a mass of air, equal to the diameter of the mountain, suddenly to ascend at least three thousand feet; the dilatation produced by altitude, with its attendant cold, causes the immediate formation of a cloud on the summit; the water in the atmosphere becomes visible; successive masses of air gliding up and passing over cause the continual formation of clouds, but the top of the vapoury mass, or "table-cloth," is level, and seemingly motionless; on the lee side, however, the thick volumes of vapour curl over and descend, but when they reach the point below, where greater density and higher temperature impart enlarged capacity for carrying water, they entirely disappear.

Now if, instead of a hollow on the lee side of Table Mountain, we had an elevated heated plain, the clouds which curl over that side, and disappear as they do at present when a "south-easter" is blowing, might deposit some moisture on the windward ascent and top; but the heat would then impart the increased capacity the air now receives at the lower level in its descent to leeward, and instead of an extended country with a flora of the *Disa grandiflora*, *gladiolus*, *rushes*, and *lichens*, which now appear on Table Mountain, we should have only the hardy vegetation of the Kalahari.

Why there should be so much vegetation on the Kalahari may be explained by the geological formation of the country. There is a rim or fringe of ancient rocks round a great central valley, which, dipping inwards, form a basin, the bottom of which is composed of the oldest silurian rocks. This basin has been burst through and filled up in many parts by eruptive traps and breccias, which often bear in their substances angular fragments of the more ancient rocks, as shown in the fossils they contain. Now, though large areas have been so dislocated that but little trace of the original valley formation appears, it is

highly probable that the basin shape prevails over large tracts of the country; and as the strata on the slopes, where most of the rain falls, dip in towards the centre, they probably guide water beneath the plains but ill supplied with moisture from the clouds. The phenomenon of stagnant fountains becoming by a new and deeper outlet never-failing streams may be confirmatory of the view that water is conveyed from the sides of the country into the bottom of the central valley; and it is not beyond the bounds of possibility that the wonderful river system in the north, which, if native information be correct, causes a considerable increase of water in the springs called Matlomagan-yana (the Links), extends its fertilising influence beneath the plains of the Kalahari.

The peculiar formation of the country may explain why there is such a difference in the vegetation between the 20th and 30th parallels of latitude in South Africa and the same latitudes in Central Australia. The want of vegetation is as true of some parts too in the centre of South America as of Australia; and the cause of the difference holds out a probability for the success of artesian wells in extensive tracts of Africa now unpeopled solely on account of the want of surface water. We may be allowed to speculate a little at least on the fact of much greater vegetation, which, from whatever source it comes, presents for South Africa prospects of future greatness which we cannot hope for in Central Australia. As the interior districts of the Cape colony are daily becoming of higher value, offering to honest industry a fair remuneration for capital, and having a climate unequalled in salubrity for consumptive patients, I should unhesitatingly recommend any farmer at all afraid of that complaint in his family to try this colony. With the means of education already possessed, and the onward and upward movement of the Cape population, he need entertain no apprehensions of his family sinking into barbarism.

The route we at this time followed ran along the middle, or skirted the western zone before alluded to, until we reached the latitude of Lake Ngami, where a totally different country begins. While in the colony, we passed through districts inhabited by the descendants of Dutch and French refugees who had fled from religious persecution. Those living near the capital differ but little from the middle classes in English counties, and are distinguished by public spirit and general intelligence; while those

situated far from the centres of civilization are less informed, but are a body of frugal, industrious, and hospitable peasantry. A most efficient system of public instruction was established in the time of Governor Sir George Napier, on a plan drawn up in a great measure by that accomplished philosopher, Sir John Herschel. The system had to contend with less sectarian rancour than elsewhere; indeed, until quite recently, that spirit, except in a mild form, was unknown.

The population here described ought not to be confounded with some Boers who fled from British rule on account of the emancipation of their Hottentot slaves, and perhaps never would have been so, had not every now and then some Rip Van Winkle started forth at the Cape to justify in the public prints the deeds of blood and slave-hunting in the far interior. It is therefore not to be wondered at if the whole race is confounded and held in low estimation by those who do not know the real composition of the Cape community.

Population among the Boers increases rapidly; they marry soon, are seldom sterile, and continue to have children late. I once met a worthy matron, whose husband thought it right to imitate the conduct of Abraham while Sarah was barren; she evidently agreed in the propriety of the measure, for she was pleased to hear the children by a mother of what has been thought an inferior race address her as their mother. Orphans are never allowed to remain long destitute; and instances are frequent in which a tender-hearted farmer has adopted a fatherless child, and when it came of age has portioned it as his own.

Two centuries of the South African climate have not had much effect upon the physical condition of the Boers. They are a shade darker, or rather ruddier, than Europeans, and are never cadaverous-looking, as descendants of Europeans are said to be elsewhere. There is a tendency to the development of steatopygia, so characteristic of Arabs and other African tribes; and it is probable that the interior Boers in another century will become in colour what the learned imagine our progenitors Adam and Eve to have been.

The parts of the colony through which we passed were of sterile aspect; and as the present winter had been preceded by a severe drought, many farmers had lost two-thirds of their stock.

The landscape was uninviting; the hills, destitute of trees, were of a dark-brown colour, and the scanty vegetation on the plains made me feel that they deserved the name of Desert more than the Kalahari. When first taken possession of, these parts are said to have been covered with a coating of grass, but that has disappeared with the antelopes which fed upon it, and a crop of mesembryantheums and crassulas occupies its place. It is curious to observe how, in nature, organizations the most dissimilar are mutually dependent on each other for their perpetuation. Here the original grasses were dependent for dissemination on the grass-feeding animals, which scattered the seeds. When, by the death of the antelopes, no fresh sowing was made, the African droughts proved too much for this form of vegetation. But even this contingency was foreseen by the Omniscient One; for, as we may now observe in the Kalahari Desert, another family of plants, the mesembryantheums, stood ready to neutralize the aridity which must otherwise have followed. This family of plants possesses seed-vessels which remain firmly shut on their contents while the soil is hot and dry, and thus preserve the vegetative power intact during the highest heat of the torrid sun; but when rain falls, the seed-vessel opens and sheds its contents just when there is the greatest probability of their vegetating. In other plants heat and drought cause the seed-vessels to burst, and shed their charge.

One of this family is edible (*Mesembryanthemum edule*); another possesses a tuberous root, which may be eaten raw; and all are furnished with thick fleshy leaves, having pores capable of imbibing and retaining moisture from a very dry atmosphere and soil, so that, if a leaf is broken during a period of the greatest drought, it shows abundant circulating sap. The plants of this family are found much further north, but the great abundance of the grasses prevents them from making any show. There, however, they stand, ready to fill up any gap which may occur in the present prevailing vegetation; and should the grasses disappear, animal life would not necessarily be destroyed, because a reserve supply, equivalent to a fresh act of creative power, has been provided.

One of this family, *M. turbiniforme*, is so coloured as to blend in well with the hue of the soil and stones around it; and a

gryllus of the same colour feeds on it. In the case of the insect, the peculiar colour is given as compensation for the deficiency of the powers of motion to enable it to elude the notice of birds. The continuation of the species is here the end in view. In the case of the plant the same device is adopted for a sort of double end, viz. perpetuation of the plant by hiding it from animals with the view that ultimately its extensive appearance will sustain that race.

As this new vegetation is better adapted for sheep and goats in a dry country than grass, the Boers supplant the latter by imitating the process by which grammivorous antelopes have so abundantly disseminated the seed of grasses. A few waggon-loads of mesembryanthemum-plants, in seed, are brought to a farm covered with a scanty crop of coarse grass, and placed on a spot to which the sheep have access in the evenings. As they eat a little every night, the seeds are dropped over the grazing grounds, in this simple way, with a regularity which could not be matched except at the cost of an immense amount of labour. The place becomes in the course of a few years a sheep farm, as these animals thrive on such herbage. As already mentioned, some plants of this family are furnished with an additional contrivance for withstanding droughts, viz. oblong tubers, which, buried deep enough beneath the soil for complete protection from the scorching sun, serve as reservoirs of sap and nutriment during those rainless periods which recur perpetually in even the most favoured spots of Africa. I have adverted to this peculiarity as often seen in the vegetation of the Desert; and, though rather out of place, it may be well,—while noticing a clever imitation of one process in nature by the Cape farmers,—to suggest another for their consideration. The country beyond south lat. 18° abounds in three varieties of grape-bearing vines; and one of these is furnished with oblong tubers every three or four inches along the horizontal root. They resemble closely those of the asparagus. This increase of power to withstand the effects of climate might prove of value in the more arid parts of the Cape colony, grapes being well known to be an excellent restorative in the debility produced by heat; by engrafting, or by some of those curious manipulations which we read of in books on gardening, a variety might be secured better adapted to the country than the foreign vines at present cultivated. The Americans

find that some of their native vines yield wines superior to those made from the very best imported vines from France and Portugal. What a boon a vine of the sort contemplated would have been to a Rhenish missionary I met at a part in the west of the colony called Ebenezer, whose children had never seen flowers, though old enough to talk about them!

The slow pace at which we wound our way through the colony made almost any subject interesting. The attention is attracted to the names of different places, because they indicate the former existence of buffaloes, elands, and elephants, which are now to be found only hundreds of miles beyond. A few blesbucks (*Antelope pygarga*), gnus, bluebucks (*A. cerulea*), steinbucks, and the ostrich (*Struthio camelus*), continue, like the Bushmen, to maintain a precarious existence when all the rest are gone. The elephant, the most sagacious, flees the sound of firearms first; the gnu and ostrich, the most wary and the most stupid, last. The first emigrants found the Hottentots in possession of prodigious herds of fine cattle, but no horses, asses, or camels. The original cattle, which may still be seen in some parts of the frontier, must have been brought south from the north-north-east, for from this point the natives universally ascribe their original migration. They brought cattle, sheep, goats, and dogs: why not the horse, the delight of savage hordes? Horses thrive well in the Cape colony when imported. Naturalists point out certain mountain ranges as limiting the habitat of certain classes of animals; but there is no Cordillera in Africa to answer that purpose, there being no visible barrier between the north-eastern Arabs and the Hottentot tribes to prevent the different hordes, as they felt their way southwards, from indulging their taste for the possession of this noble animal.

I am here led to notice an invisible barrier, more insurmountable than mountain ranges, but which is not opposed to the southern progress of cattle, goats, and sheep. The tsetse would prove a barrier only until its well-defined habitat was known, but the disease passing under the term of horse-sickness (*peripneumonia*) exists in such virulence over nearly seven degrees of latitude, that no precaution would be sufficient to save these animals. The horse is so liable to this disease, that only by great care in stabling can he be kept anywhere between 20° and 27° S. during the time between December and April. The winter, beginning in the

latter month, is the only period in which Englishmen can hunt on horseback, and they are in danger of losing all their studs some months before December. To this disease the horse is especially exposed, and it is almost always fatal. One attack, however, seems to secure immunity from a second. Cattle, too, are subject to it, but only at intervals of a few, sometimes many, years; but it never makes a clean sweep of the whole cattle of a village, as it would do of a troop of fifty horses. This barrier, then, seems to explain the absence of the horse among the Hottentots, though it is not opposed to the southern migration of cattle, sheep, and goats.

When the flesh of animals that have died of this disease is eaten, it causes a malignant carbuncle; which, when it appears over any important organ, proves rapidly fatal. It is more especially dangerous over the pit of the stomach. The effects of the poison have been experienced by missionaries who had eaten properly cooked food, the flesh of sheep really but not visibly affected by the disease. The virus in the flesh of the animal is destroyed neither by boiling nor roasting. This fact, of which we have had innumerable examples, shows the superiority of experiments on a large scale to those of acute and able physiologists and chemists in the laboratory, for a well-known physician of Paris, after careful investigation, considered that the virus in such cases was completely neutralized by boiling.

This disease attacks wild animals too. During our residence at Chonuane great numbers of tolos, or koodoos, were attracted to the gardens of the Bakwains, abandoned at the usual period of harvest because there was no prospect of the corn (*Holcus sorghum*) bearing that year. The koodoo is remarkably fond of the green stalks of this kind of millet. Free feeding produced that state of fatness favourable for the development of the disease, and no fewer than twenty-five died on the hill opposite our house. Great numbers of gnus and zebras perished from the same cause, but the mortality produced no sensible diminution in the numbers of the game, any more than the deaths of many of the Bakwains who persisted, in spite of every remonstrance, in eating the dead meat, caused any sensible decrease in the strength of the tribe.

The farms of the Boers consist generally of a small patch of cultivated land in the midst of some miles of pasturage. They are thus less an agricultural than a pastoral people. Each farm

must have its fountain ; and where no such supply of water exists, the government lands are unsaleable. An acre in England is thus generally more valuable than a square mile in Africa. But the country is prosperous and capable of great improvement. The industry of the Boers augurs well for the future formation of dams and tanks, and for the greater fruitfulness that would certainly follow.

As cattle and sheep farmers the colonists are very successful. Larger and larger quantities of wool are produced annually, and the value of colonial farms increases year by year. But the system requires that with the increase of the population there should be an extension of territory. Wide as the country is, and thinly inhabited, the farmers feel it to be too limited, and they are gradually spreading to the north. This movement proves prejudicial to the country behind, for labour, which would be directed to the improvement of the colony, is withdrawn and expended in a mode of life little adapted to the exercise of industrial habits. That, however, does not much concern the rest of mankind. Nor does it seem much of an evil for men who cultivate the soil to claim a right to appropriate lands for tillage which other men only hunt over, provided some compensation for the loss of sustenance be awarded. The original idea of a title seems to have been that "subduing" or cultivating gave that right. But this rather Chartist principle must be received with limitations ; for its recognition in England would lead to the seizure of all our broad ancestral acres by those who are willing to cultivate them. And, in the case under consideration, the encroachments lead at once to less land being put under the plough than is subjected to the native hoe, for it is a fact that the Basutos and Zulus, or Caffres of Natal, cultivate largely, and undersell our farmers wherever they have a fair field and no favour.

Before we came to the Orange river we saw the last portion of a migration of springbucks (*Gazella euchore*, or tsépe). They come from the great Kalahari Desert, and, when first seen after crossing the colonial boundary, are said often to exceed forty thousand in number. I cannot give an estimate of their numbers, for they appear spread over a vast expanse of country, and make a quivering motion as they feed and move and toss their graceful horns. They feed chiefly on grass ; and as they

come from the north about the time when the grass most abounds, it cannot be want of food that prompts the movement. Nor is it want of water, for this antelope is one of the most abstemious in that respect. Their nature prompts them to seek as their favourite haunts level plains with short grass, where they may be able to watch the approach of an enemy. The Bakalahari take advantage of this feeling, and burn off large patches of grass, not only to attract the game by the new crop when it comes up, but also to form bare spots for the springbuck to range over.

It is not the springbuck alone that manifests this feeling. When oxen are taken into a country of high grass, they are much more ready to be startled; their sense of danger is increased by the increased power of concealment afforded to an enemy by such cover, and they will often start off in terror at the ill-defined outlines of each other. The springbuck, possessing this feeling in an intense degree, and being eminently gregarious, becomes uneasy as the grass of the Kalahari becomes tall. The vegetation being more sparse in the more arid south, naturally induces the different herds to turn in that direction. As they advance and increase in numbers, the pasturage becomes more scarce; it is still more so the further they go, until they are at last obliged, in order to obtain the means of subsistence, to cross the Orange river, and become the pest of the sheep-farmer in a country which contains scarcely any of their favourite grassy food. If they light on a field of wheat in their way, an army of locusts could not make a cleaner sweep of the whole than they will do. It is questionable whether they ever return, as they have never been seen as a returning body. Many perish from want of food, the country to which they have migrated being unable to support them; the rest become scattered over the colony; and in such a wide country there is no lack of room for all. It is probable that, notwithstanding the continual destruction by firearms, they will continue long to hold their place.

On crossing the Orange river we come into independent territory inhabited by Griquas and Bechuanas. By Griquas is meant any mixed race sprung from natives and Europeans. Those in question were of Dutch extraction, through association with Hottentot and Bushwomen. Half-castes of the first generation consider themselves superior to those of the second, and all

possess in some degree the characteristics of both parents. They were governed for many years by an elected chief named Waterboer; who, by treaty, received a small sum per annum from the Colonial Government for the support of schools in his country, and proved a most efficient guard of our north-west boundary. Cattle-stealing was totally unknown during the whole period of this able chief's reign; and he actually drove back, single-handed, a formidable force of marauding Mantatees that threatened to invade the colony.* But for that brave Christian man, Waterboer, there is every human probability that the north-west would have given the colonists as much trouble as the eastern frontier; for large numbers among the original Griquas had as little scruple about robbing farmers of cattle as the Caffres are reputed to have. On the election of Waterboer to the chieftainship, he distinctly declared *that no marauding should be allowed*. As the government of none of these tribes is despotic, some of his principal men, in spite of this declaration, plundered some villages of Corannas living to the south of the Orange river. He immediately seized six of the ringleaders, and, though the step put his own position in jeopardy, he summoned his council, tried, condemned, and publicly executed the whole six. This produced an insurrection, and the insurgents twice attacked his capital, Griqua Town, with the intention of deposing him; but he bravely defeated both attempts, and from that day forth, during his long reign of thirty years, not a single plundering expedition ever left his territory. Having witnessed the deleterious effects of the introduction of ardent spirits among his people, he, with characteristic energy, decreed that any Boer or Griqua bringing brandy into the country should have his property in ardent spirits confiscated and poured out on the ground. The Griqua chiefs living farther east were unable to carry this law into effect as he did, hence the greater facility with which Boers in that direction got the Griquas to part with their farms.

Ten years after he was firmly established in power he entered into a treaty with the Colonial Government; and, during the twenty years which followed, not a single charge was ever brought against either him or his people; on the contrary, his faithful

* For an account of this see Moffat's 'Scenes and Labours in South Africa.'

adherence to the stipulated provisions elicited numerous expressions of approbation from successive governments. A late Governor, however, of whom it is impossible to speak without respect, in a paroxysm of generalship which might have been good, had it not been totally inappropriate to the case, set about conciliating a band of rebellious British subjects (Boers), who murdered the Hon. Captain Murray, by proclaiming their independence while still in open rebellion, and not only abrogated the treaty with the Griquas, but engaged to stop the long-accustomed supplies of gunpowder for the defence of the frontier, and even to prevent them from purchasing it for their own defence by lawful trade.

If it had been necessary to prevent supplies of ammunition from finding their way into the country, as it probably was, one might imagine that the exception should not have been made in favour of either Boers or Caffres, our openly avowed enemies; but nevertheless the exception was made, and is still continued in favour of the Boers, while the Bechuanas and Griquas, our constant friends, are debarred from obtaining a single ounce for either defence or trade; indeed, such was the state of ignorance as to the relation of the border tribes with the English, even at Cape Town, that the magistrates, though willing to aid my researches, were sorely afraid to allow me to purchase more than ten pounds of gunpowder, lest the Bechuanas should take it from me by force. As it turned out, I actually left more than that quantity for upwards of two years in an open box in my waggon at Linyanti.

The lamented Sir George Cathcart, apparently unconscious of what he was doing, entered into a treaty with the Transvaal Boers, in which articles were introduced for the free passage of English traders to the north, and for the entire prohibition of slavery in the free state. Then passed the "gunpowder ordinance," by which the Bechuanas, whom alone the Boers dare attempt to enslave, were rendered quite defenceless. The Boers never attempt to fight with Caffres, nor to settle in Caffreland. We still continue to observe the treaty—the Boers never did, and never intended to abide by its provisions, for immediately on the proclamation of their independence a slave-hunt was undertaken against the Bechuanas of Sechele by four hundred Boers, under Mr. Peit Scholz, and the plan was adopted which had been che-

rished in their hearts ever since the emancipation of the Hottentots. Thus, from unfortunate ignorance of the country he had to govern, an able and sagacious governor adopted a policy proper and wise had it been in front of our enemies, but altogether inappropriate for our friends against whom it has been applied. Such an error could not have been committed by a man of local knowledge and experience, such as that noble of colonial birth, Sir Andries Stockenstrom; and such instances of confounding friend and foe, in the innocent belief of thereby promoting colonial interests, will probably lead the Cape community, the chief part of which by no means feels its interest to lie in the degradation of the native tribes, to assert the right of choosing their own governors. This, with colonial representation in the Imperial Parliament, in addition to the local self-government already so liberally conceded, would undoubtedly secure the perpetual union of the colony to the English Crown.

Many hundreds of both Griquas and Bechuanas have become Christians and partially civilized through the teaching of English missionaries. My first impressions of the progress made were, that the accounts of the effects of the Gospel among them had been too highly coloured. I expected a higher degree of Christian simplicity and purity than exists either among them or among ourselves. I was not anxious for a deeper insight in detecting shams than others, but I expected character, such as we imagine the primitive disciples had—and was disappointed.* When, however, I passed on to the true heathen in the countries beyond the

* The popular notion, however, of the primitive church is perhaps not very accurate. Those societies especially which consisted of converted Gentiles—men who had been accustomed to the vices and immoralities of heathenism—were certainly anything but pure. In spite of their conversion, some of them carried the stains and vestiges of their former state with them when they passed from the temple to the church. If the instructed and civilised Greek did not all at once rise out of his former self, and understand and realise the high ideal of his new faith, we should be careful, in judging of the work of missionaries among savage tribes, not to apply to their converts tests and standards of too great severity. If the scoffing Lucian's account of the impostor Peregrinus may be believed, we find a church probably planted by the Apostles manifesting less intelligence even than modern missionary churches. Peregrinus, a notoriously wicked man, was elected to the chief place among them, while Romish priests, backed by the power of France, could not find a place at all in the mission churches of Tahiti and Madagascar.

sphere of missionary influence, and could compare the people there with the Christian natives, I came to the conclusion that, if the question were examined in the most rigidly severe or scientific way, the change effected by the missionary movement would be considered unquestionably great.

We cannot fairly compare these poor people with ourselves, who have an atmosphere of Christianity and enlightened public opinion, the growth of centuries, around us, to influence our deportment; but let any one from the natural and proper point of view behold the public morality of Griqua Town, Kuruman, Likatlong, and other villages, and remember what even London was a century ago, and he must confess that the Christian mode of treating aborigines is incomparably the best.

The Griquas and Bechuanas were in former times clad much like the Caffres, if such a word may be used where there is scarcely any clothing at all. A bunch of leather strings about eighteen inches long hung from the lady's waist in front, and a prepared skin of a sheep or antelope covered the shoulders, leaving the breast and abdomen bare: the men wore a patch of skin, about the size of the crown of one's hat, which barely served for the purposes of decency, and a mantle exactly like that of the women. To assist in protecting the pores of the skin from the influence of the sun by day and of the cold by night, all smeared themselves with a mixture of fat and ochre; the head was anointed with pounded blue mica schist mixed with fat; and the fine particles of shining mica falling on the body and on strings of beads and brass rings were considered as highly ornamental and fit for the most fastidious dandy. Now, these same people come to church in decent though poor clothing, and behave with a decorum certainly superior to what seems to have been the case in the time of Mr. Samuel Pepys in London. Sunday is well observed, and, even in localities where no missionary lives, religious meetings are regularly held, and children and adults taught to read, by the more advanced of their own fellow-countrymen; and no one is allowed to make a profession of faith by baptism unless he knows how to read, and understands the nature of the Christian religion.

The Bechuana Mission has been so far successful that, when coming from the interior, we always felt on reaching Kuruman

that we had returned to civilized life. But I would not give any one to understand by this that they are model Christians—we cannot claim to be model Christians ourselves—or even in any degree superior to the members of our own country churches. They are more stingy and greedy than the poor at home; but in many respects the two are exactly alike. On asking an intelligent chief what he thought of them, he replied, “You white men have no idea of how wicked we are; we know each other better than you; some feign belief to ingratiate themselves with the missionaries; some profess Christianity because they like the new system, which gives so much more importance to the poor, and desire that the old system may pass away; and the rest—a pretty large number—profess, because they are really true believers.” This testimony may be considered as very nearly correct.

There is not much prospect of this country ever producing much of the materials of commerce except wool. At present the chief articles of trade are karosses or mantles—the skins of which they are composed come from the Desert; next to them ivory, the quantity of which cannot now be great, inasmuch as the means of shooting elephants is sedulously debarred entrance into the country. A few skins and horns, and some cattle, make up the remainder of the exports. English goods, sugar, tea, and coffee are the articles received in exchange. All the natives of these parts soon become remarkably fond of coffee. The acmé of respectability among the Bechuanas is the possession of cattle and a waggon. It is remarkable that, though these latter require frequent repairs, none of the Bechuanas have ever learned to mend them. Forges and tools have been at their service, and teachers willing to aid them, but, beyond putting together a camp-stool, no effort has ever been made to acquire the knowledge of the trades. They observe most carefully a missionary at work, until they understand whether a tire is well welded or not, and then pronounce upon its merits with great emphasis, but there their ambition rests satisfied. It is the same peculiarity among ourselves which leads us in other matters, such as book-making, to attain the excellence of fault-finding without the wit to indite a page. It was in vain I tried to indoctrinate the Bechuanas with the idea that criticism did not imply any superiority over the workman, or even equality with him.

CHAPTER VI.

Kuruman — Its fine fountain — Vegetation of the district — Remains of ancient forests — Vegetable poison — The Bible translated by Mr. Moffat — Capabilities of the language — Christianity among the natives — The Missionaries should extend their labours more beyond the Cape Colony — Model Christians — Disgraceful attack of the Boers on the Bakwains — Letter from Sechele — Details of the attack — Numbers of school children carried away into slavery — Destruction of house and property at Kolobeng — The Boers vow vengeance against me — Consequent difficulty of getting servants to accompany me on my journey — Start in November, 1852 — Meet Sechele on his way to England to obtain redress from the Queen — He is unable to proceed beyond the Cape — Meet Mr. Macabe on his return from Lake Ngami — The hot wind of the Desert — Electric state of the atmosphere — Flock of swifts — Reach Litubaruba — The cave Lepelole — Superstitions regarding it — Impoverished state of the Bakwains — Retaliation on the Boers — Slavery — Attachment of the Bechuanas to children — Hydrophobia unknown — Diseases of the Bakwains few in number — Yearly epidemics — Hasty burials — Ophthalmia — Native doctors — Knowledge of surgery at a very low ebb — Little attendance given to women at their confinements — The “child medicine” — Salubrity of the climate well adapted for invalids suffering from pulmonary complaints.

THE permanence of the station called Kuruman depends entirely on the fine ever-flowing fountain of that name. It comes from beneath the trap-rock, of which I shall have to speak when describing the geology of the entire country; and as it usually issues at a temperature of 72° Fahr., it probably comes from the old silurian schists, which formed the bottom of the great primæval valley of the continent. I could not detect any diminution in the flow of this gushing fountain during my residence in the country; but when Mr. Moffat first attempted a settlement here, thirty-five years ago, he made a dam six or seven miles below the present one, and led out the stream for irrigation, where not a drop of the fountain-water ever now flows. Other parts, fourteen miles below the Kuruman gardens, are pointed out as having contained, within the memory of people now living, hippopotami, and pools sufficient to drown both men and cattle. This failure of water must be chiefly ascribed to the general desiccation of the country, but

partly also to the amount of irrigation carried on along both banks of the stream at the mission station. This latter circumstance would have more weight, were it not coincident with the failure of fountains over a wide extent of country.

Without at present entering minutely into this feature of the climate, it may be remarked that the Kuruman district presents evidence of this dry southern region having, at no very distant date, been as well watered as the country north of Lake Ngami is now. Ancient river-beds and water-courses abound, and the very eyes of fountains long since dried up may be seen, in which the flow of centuries has worn these orifices from a slit to an oval form, having on their sides the tufa so abundantly deposited from these primitive waters; and just where the splashings, made when the stream fell on the rock below, may be supposed to have reached and become evaporated, the same phenomenon appears. Many of these failing fountains no longer flow, because the brink over which they ran is now too high, or because the elevation of the western side of the country lifts the land away from the water-supply below; but let a cutting be made from a lower level than the brink, and through it to a part below the surface of the water, and water flows perennially. Several of these ancient fountains have been resuscitated by the Bechuanas near Kuruman, who occasionally show their feelings of self-esteem by labouring for months at deep cuttings, which, having once begun, they feel bound in honour to persevere in, though told by a missionary that they can never force water to run up hill.

It is interesting to observe the industry of many Boers in this region, in making long and deep canals from lower levels up to spots destitute of the slightest indication of water existing beneath, except a few rushes and a peculiar kind of coarse reddish-coloured grass growing in a hollow, which anciently must have been the eye of a fountain, but is now filled up with soft tufa. In other instances the indication of water below consists of the rushes growing on a long sandy ridge a foot or two in height, instead of in a furrow. A deep transverse cutting made through the higher part of this is rewarded by a stream of running water. The reason why the ground covering this water is higher than the rest of the locality is, that the winds carry quantities of fine dust and sand about the country, and hedges, bushes, and trees cause its deposit.

The rushes in this case perform the part of the hedges, and the moisture rising as dew by night fixes the sand securely among the roots, and a height instead of a hollow is the result. While on this subject it may be added, that there is no perennial fountain in this part of the country, except those which come from beneath the quartzose trap, which constitutes the "filling up" of the ancient valley; and as the water-supply seems to rest on the old silurian schists which form its bottom, it is highly probable that Artesian wells would in several places perform the part which these deep cuttings now do.

The aspect of this part of the country during most of the year is of a light yellow colour; for some months during the rainy season it is of a pleasant green mixed with yellow. Ranges of hills appear in the west, but east of them we find hundreds of miles of grass-covered plains. Large patches of these flats are covered with white calcareous tufa resting on perfectly horizontal strata of trap. There the vegetation consists of fine grass growing in tufts among low bushes of the "wait-a-bit" thorn (*Acacia detinens*), with its annoying fish-hook-like spines. Where these rocks do not appear on the surface, the soil consists of yellow sand and tall coarse grasses growing among berry-yielding bushes, named moretloa (*Grewia flava*), and mohatla (*Tarchonanthus*), which has enough of aromatic resinous matter to burn brightly, though perfectly green. In more sheltered spots we come on clumps of the white-thorned mimosa (*Acacia horrida*, also *A. atomiphylla*), and great abundance of wild sage (*Salvia Africana*), and various leguminosæ, ixias, and large-flowering bulbs: the *Amaryllis toxicaria* and *A. Brunsvigia multiflora* (the former a poisonous bulb) yield in the decayed lamellæ a soft silky down, a good material for stuffing mattresses.

In some few parts of the country the remains of ancient forests of wild olive-trees (*Olea similis*), and of the camel thorn (*Acacia giraffe*), are still to be met with; but when these are levelled in the proximity of a Bechuana village no young trees spring up to take their places. This is not because the wood has a growth so slow as not to be appreciable in its increase during the short period that it can be observed by man, which might be supposed from its being so excessively hard; for having measured a young tree of this species growing in the corner of Mr. Moffat's garden near

the water, I found that it increased at the rate of a quarter of an inch in diameter annually during a number of years. Moreover the larger specimens, which now find few or no successors, if they had more rain in their youth, cannot be above two or three hundred years old.

It is probable that this is the tree of which the Ark of the Covenant and the Tabernacle were constructed, as it is reported to be found where the Israelites were at the time these were made. It is an imperishable wood, while that usually pointed out as the "shittim" (or *Acacia nilotica*) soon decays and wants beauty.

In association with it we always observe a curious plant, named ngotuané, which bears such a profusion of fine yellow strong-scented flowers as quite to perfume the air. This plant forms a remarkable exception to the general rule, that nearly all the plants in the dry parts of Africa are scentless or emit only a disagreeable odour. It, moreover, contains an active poison; a French gentleman, having imbibed a mouthful or two of an infusion of its flowers as tea, found himself rendered nearly powerless. Vinegar has the peculiar property of rendering this poison perfectly inert, whether in or out of the body. When mixed with vinegar, the poison may be drunk with safety, while, if only tasted by itself, it causes a burning sensation in the throat. This gentleman described the action of the vinegar, when he was nearly deprived of power by the poison imbibed, to have been as if electricity had run along his nerves as soon as he had taken a single glassful. The cure was instantaneous and complete. I had always to regret want of opportunity for investigating this remarkable and yet controllable agent on the nervous system. Its usual proximity to camel-thorn trees may be accounted for by the *probability* that the giraffe, which feeds on this tree, *may* make use of the plant as a medicine.

During the period of my visit at Kuruman, Mr. Moffat, who has been a missionary in Africa during upwards of forty years, and is well known by his interesting work, 'Scenes and Labours in South Africa,' was busily engaged in carrying through the press, with which his station is furnished, the Bible in the language of the Bechuanas, which is called Sichuana. This has been a work of immense labour; and as he was the first to reduce their speech to a written form, and has had his attention directed to the study for

at least thirty years, he may be supposed to be better adapted for the task than any man living. Some idea of the copiousness of the language may be formed from the fact that even he never spends a week at his work without discovering new words ; the phenomenon, therefore, of any man who, after a few months' or years' study of a native tongue, cackles forth a torrent of vocables may well be wondered at, if it is meant to convey instruction. In my own case, though I have had as much intercourse with the purest idiom as most Englishmen, and have studied the language carefully, yet I can never utter an important statement without doing so very slowly, and repeating it too, lest the foreign accent, which is distinctly perceptible in all Europeans, should render the sense unintelligible. In this I follow the example of the Bechuana orators, who, on important matters, always speak slowly, deliberately, and with reiteration. The capabilities of this language may be inferred from the fact that the Pentateuch is fully expressed in Mr. Moffat's translation in fewer words than in the Greek Septuagint, and in a very considerably smaller number than in our own English version. The language is however so simple in its construction, that its copiousness by no means requires the explanation that the people have fallen from a former state of civilisation and culture. Language seems to be an attribute of the human mind and thought ; and the inflections, various as they are in the most barbarous tongues, as that of the Bushmen, are probably only proofs of the race being human, and endowed with the power of thinking ; the fuller development of language taking place as the improvement of our other faculties goes on. It is fortunate that the translation of the Bible has been effected before the language became adulterated with half-uttered foreign words, and while those who have heard the eloquence of the native assemblies are still living ; for the young, who are brought up in our schools, know less of the language than the missionaries ; and Europeans born in the country, while possessed of the idiom perfectly, if not otherwise educated, cannot be referred to for explanation of any uncommon word. A person who acted as interpreter to Sir George Cathcart actually told his Excellency that the language of the Basutos was not capable of expressing the substance of a chief's diplomatic paper, while every one acquainted with Moshesh, the chief who sent it, well knows

that he could in his own tongue have expressed it without study all over again in three or four different ways. The interpreter could scarcely have done as much in English.

This language both rich and poor speak correctly; there is no vulgar style; but children have a *patois* of their own, using many words in their play which men would scorn to repeat. The Bamapela have adopted a click into their dialect, and a large infusion of the ringing *ñ*, which seems to have been for the purpose of preventing others from understanding them.

The fact of the complete translation of the Bible at a station seven hundred miles inland from the Cape naturally suggests the question, whether it is likely to be permanently useful, and whether Christianity, as planted by modern missions, is likely to retain its vitality without constant supplies of foreign teaching? It would certainly be no cause for congratulation if the Bechuana Bible seemed at all likely to meet the fate of Elliot's Choctaw version, a specimen of which may be seen in the library of one of the American colleges—as God's word in a language which no living tongue can articulate, nor living mortal understand; but a better destiny seems in store for this, for the Sichuana language has been introduced into the new country beyond Lake Ngami. There it is the court language, and will take a stranger anywhere through a district larger than France. The Bechuanas, moreover, in all probability possess that imperishability which forms so remarkable a feature in the entire African race.

When converts are made from heathenism by modern missionaries, it becomes an interesting question whether their faith possesses the elements of permanence, or is only an exotic too tender for self-propagation when the fostering care of the foreign cultivators is withdrawn. If neither habits of self-reliance are cultivated, nor opportunities given for the exercise of that virtue, the most promising converts are apt to become like spoiled children. In Madagascar a few Christians were left with nothing but the Bible in their hands; and though exposed to persecution, and even death itself, as the penalty of adherence to their profession, they increased tenfold in numbers, and are, if possible, more decided believers now than they were when, by an edict of the queen of that island, the missionaries ceased their teaching.

In South Africa such an experiment could not be made, for

such a variety of Christian sects have followed the footsteps of the London Missionary Society's successful career, that converts of one denomination, if left to their own resources, are eagerly adopted by another; and are thus more likely to become spoiled than trained to the manly Christian virtues.

Another element of weakness in this part of the missionary field is the fact of the Missionary Societies considering the Cape Colony itself as a proper sphere for their peculiar operations. In addition to a well-organised and efficient Dutch Reformed Established Church, and schools for secular instruction, maintained by Government, in every village of any extent in the colony, we have a number of other sects, as the Wesleyans, Episcopalians, Moravians, all piously labouring at the same good work. Now, it is deeply to be regretted that so much honest zeal should be so lavishly expended in a district wherein there is so little scope for success. When we hear an agent of one sect urging his friends at home to aid him quickly to occupy some unimportant nook, because, if it is not speedily laid hold of, he will "not have room for the sole of his foot," one cannot help longing that both he and his friends would direct their noble aspirations to the millions of untaught heathen in the regions beyond, and no longer continue to convert the extremity of the continent into, as it were, a dam of benevolence.

I would earnestly recommend all young missionaries to go at once to the real heathen, and never to be content with what has been made ready to their hands by men of greater enterprise. The idea of making model Christians of the young need not be entertained by any one who is secretly convinced, as most men who know their own hearts are, that he is not a model Christian himself. The Israelitish slaves brought out of Egypt by Moses were not converted and elevated in one generation, though under the direct teaching of God himself. Notwithstanding the numbers of miracles he wrought, a generation had to be cut off because of unbelief. Our own elevation also has been the work of centuries, and, remembering this, we should not indulge in overwrought expectations as to the elevation, which those who have inherited the degradation of ages, may attain in our day. The principle might even be adopted by Missionary Societies, that one ordinary missionary's lifetime of teaching should be considered an ample supply of

foreign teaching for any tribe in a thinly peopled country, for some never will receive the Gospel at all, while in other parts, when Christianity is once planted, the work is sure to go on. A missionary is soon known to be supported by his friends at home; and though the salary is but a bare subsistence, to Africans it seems an enormous sum; and being unable to appreciate the motives by which he is actuated, they consider themselves entitled to various services at his hands, and defrauded if these are not duly rendered. This feeling is all the stronger when a young man, instead of going boldly to the real heathen, settles down in a comfortable house and garden prepared by those into whose labours he has entered. A remedy for this evil might be found in appropriating the houses and gardens raised by the missionaries' hands to their own families. It is ridiculous to call such places as Kuruman, for instance, "Missionary Society's property." This beautiful station was made what it is, not by English money, but by the sweat and toil of fathers whose children have, notwithstanding, no place on earth which they can call a home. The Society's operations may be transferred to the north, and then the strong-built mission premises become the home of a Boer, and the stately stone church his cattle-pen. This place has been what the monasteries of Europe are said to have been when pure. The monks did not disdain to hold the plough. They introduced fruit-trees, flowers, and vegetables, in addition to teaching and emancipating the serfs. Their monasteries were mission stations, which resembled ours in being dispensaries for the sick, almshouses for the poor, and nurseries of learning. Can we learn nothing from them in their prosperity as the schools of Europe, and see nought in their history but the pollution and laziness of their decay? Can our wise men tell us why the former mission stations (primitive monasteries) were self-supporting, rich, and flourishing as pioneers of civilization and agriculture from which we even now reap benefits, and modern mission stations are mere pauper establishments without that permanence or ability to be self-supporting which they possessed?

Protestant missionaries of every denomination in South Africa all agree in one point, that no mere profession of Christianity is sufficient to entitle the converts to the Christian name. They are all anxious to place the Bible in the hands of the natives, and,

with ability to read that, there can be little doubt as to the future. We believe Christianity to be divine, and equal to all it has to perform ; then let the good seed be widely sown, and, no matter to what sect the converts may belong, the harvest will be glorious. Let nothing that I have said be interpreted as indicative of feelings inimical to any body of Christians, for I never as a missionary felt myself to be either Presbyterian, Episcopalian, or Independent, or called upon in any way to love one denomination less than another. My earnest desire is, that those who really have the best interests of the heathen at heart should go to them ; and assuredly, in Africa at least, self-denying labours among real heathen will not fail to be appreciated. Christians have never yet dealt fairly by the heathen and been disappointed.

When Sechele understood that we could no longer remain with him at Kolobeng, he sent his children to Mr. Moffat, at Kuruman, for instruction in all the knowledge of the white men. Mr. Moffat very liberally received at once an accession of five to his family, with their attendants.

Having been detained at Kuruman about a fortnight by the breaking of a waggon-wheel, I was thus providentially prevented from being present at the attack of the Boers on the Bakwains, news of which was brought, about the end of that time, by Masebele, the wife of Sechele. She had herself been hidden in a cleft of a rock, over which a number of Boers were firing. Her infant began to cry, and, terrified lest this should attract the attention of the men, the muzzles of whose guns appeared at every discharge over her head, she took off her armlets as playthings to quiet the child. She brought Mr. Moffat a letter, which tells its own tale ; nearly literally translated it was as follows :—

“ Friend of my heart’s love, and of all the confidence of my heart, I am Sechele ; I am undone by the Boers, who attacked me, though I had no guilt with them. They demanded that I should be in their kingdom, and I refused ; they demanded that I should prevent the English and Griquas from passing (northwards). I replied, These are my friends, and I can prevent no one (of them). They came on Saturday, and I besought them not to fight on Sunday, and they assented. They began on Monday morning at twilight, and fired with all their might, and

burned the town with fire, and scattered us. They killed sixty of my people, and captured women, and children, and men. And the mother of Baleriling (a former wife of Sechele) they also took prisoner. They took all the cattle and all the goods of the Bakwains; and the house of Livingstone they plundered, taking away all his goods. The number of waggons they had was eighty-five, and a cannon; and after they had stolen my own waggon and that of Macabe, then the number of their waggons (counting the cannon as one) was eighty-eight. All the goods of the hunters (certain English gentlemen hunting and exploring in the north) were burned in the town; and of the Boers were killed twenty-eight. Yes, my beloved friend, now my wife goes to see the children, and Kobus Hae will convey her to you.

“I am, SECHELE,

“The Son of Mochoasele.”

This statement is in exact accordance with the account given by the native teacher Mebalwe, and also that sent by some of the Boers themselves to the public colonial papers. The crime of cattle-stealing, of which we hear so much near Caffreland, was never alleged against these people, and, if a single case had occurred when I was in the country, I must have heard of it, and would at once say so. But the only crime imputed in the papers was that “Sechele was getting too saucy.” The demand made for his subjection and service in preventing the English traders passing to the north was kept out of view.

Very soon after Pretorius had sent the marauding party against Kolobeng, he was called away to the tribunal of infinite justice. His policy is justified by the Boers generally from the instructions given to the Jewish warriors in Deuteronomy xx. 10-14. Hence, when he died, the obituary notice ended with “Blessed are the dead who die in the Lord.” I wish he had not “forbidden us to preach unto the Gentiles that they may be saved.”

The report of this outrage on the Bakwains, coupled with denunciations against myself for having, as it was alleged, taught them to kill Boers, produced such a panic in the country, that I could not engage a single servant to accompany me to the north. I have already alluded to their mode of warfare, and in all previous Boerish forays the killing had all been on one side; now,

however, that a tribe where an Englishman had lived had begun to shed *their* blood as well, it was considered the strongest presumptive evidence against me. Loud vows of vengeance were uttered against my head, and threats of instant pursuit by a large party on horseback, should I dare to go into or beyond their country; and as these were coupled with the declaration that the English Government had given over the whole of the native tribes to their rule, and would assist in their entire subjection by preventing fire-arms and ammunition from entering the country, except for the use of the Boers, it was not to be wondered at that I was detained for months at Kuruman from sheer inability to get waggon-drivers. The English name, from being honoured and respected all over the country, had become somewhat more than suspected; and as the policy of depriving these friendly tribes of the means of defence was represented by the Boers as proof positive of the wish of the English that they should be subjugated, the conduct of a government which these tribes always thought the paragon of justice and friendship was rendered totally incomprehensible to them; they could neither defend themselves against their enemies, nor shoot the animals in the produce of which we wished them to trade.

At last I found three servants willing to risk a journey to the north; and a man of colour, named George Fleming, who had generously been assisted by Mr. H. E. Rutherford, a mercantile gentleman of Cape Town, to endeavour to establish a trade with the Makololo, had also managed to get a similar number; we accordingly left Kuruman on the 20th November, and proceeded on our journey. Our servants were the worst possible specimens of those who imbibe the vices without the virtues of Europeans, but we had no choice, and were glad to get away on any terms.

When we reached Motito, forty miles off, we met Sechele, on his way, as he said, "to the Queen of England." Two of his own children, and their mother, a former wife, were among the captives seized by the Boers; and being strongly imbued with the then very prevalent notion of England's justice and generosity, he thought that in consequence of the violated treaty he had a fair case to lay before Her Majesty. He employed all his eloquence and powers of persuasion to induce me to accompany him, but I

excused myself on the ground that my arrangements were already made for exploring the north. On explaining the difficulties of the way, and endeavouring to dissuade him from the attempt, on account of the knowledge I possessed of the governor's policy, he put the pointed question, "Will the Queen not listen to me, supposing I should reach her?" I replied, "I believe she would listen, but the difficulty is to get to her." "Well, I shall reach her," expressed his final determination. Others explained the difficulties more fully, but nothing could shake his resolution. When he reached Bloemfontein he found the English army just returning from a battle with the Basutos, in which both parties claimed the victory, and both were glad that a second engagement was not tried. Our officers invited Sechele to dine with them, heard his story, and collected a handsome sum of money to enable him to pursue his journey to England. The commander refrained from noticing him, as a single word in favour of the restoration of the children of Sechele would have been a virtual confession of the failure of his own policy at the very outset. Sechele proceeded as far as the Cape; but his resources being there expended, he was obliged to return to his own country, one thousand miles distant, without accomplishing the object of his journey.

On his return he adopted a mode of punishment which he had seen in the colony, namely, making criminals work on the public roads. And he has since, I am informed, made himself the missionary to his own people. He is tall, rather corpulent, and has more of the negro feature than common, but has large eyes. He is very dark; and his people swear by "Black Sechele." He has great intelligence, reads well, and is a fluent speaker. Great numbers of the tribes, formerly living under the Boers, have taken refuge under his sway, and he is now greater in power than he was before the attack on Kolobeng.

Having parted with Sechele, we skirted along the Kalahari Desert, and sometimes within its borders, giving the Boers a wide berth. A larger fall of rain than usual had occurred in 1852, and that was the completion of a cycle of eleven or twelve years, at which the same phenomenon is reported to have happened on three occasions. An unusually large crop of melons had appeared in consequence. We had the pleasure of meeting with

Mr. J. Macabe returning from Lake Ngami, which he had succeeded in reaching by going right across the Desert from a point a little to the south of Kolobeng. The accounts of the abundance of water-melons were amply confirmed by this energetic traveller, for having these in vast quantities his cattle subsisted on the fluid contained in them for a period of no less than twenty-one days; and when at last they reached a supply of water they did not seem to care much about it. Coming to the lake from the south-east, he crossed the Teoughe, and went round the northern part of it, and is the only European traveller who had actually seen it all. His estimate of the extent of the lake is higher than that given by Mr. Oswell and myself, or from about ninety to one hundred miles in circumference. Before the lake was discovered Macabe wrote a letter in one of the Cape papers recommending a certain route as likely to lead to it. The Transvaal Boers fined him 500 dollars for writing about "onze velt," *our* country, and imprisoned him too till the fine was paid. I now learned from his own lips that the public report of this is true. Mr. Macabe's companion, Mahar, was mistaken by a tribe of Barolongs for a Boer, and shot as he approached their village. When Macabe came up and explained that he was an Englishman, they expressed the utmost regret, and helped to bury him. This was the first case in recent times of an Englishman being slain by the Bechuanas. We afterwards heard that there had been some fighting between these Barolongs and the Boers, and that there had been capturing of cattle on both sides. If this was true, I can only say that it was the first time that I ever heard of cattle being taken by Bechuanas. This was a Caffre war in stage the second; the third stage in the development is when both sides are equally well armed and afraid of each other; the fourth, when the English take up a quarrel not their own, and the Boers slip out of the fray.

Two other English gentlemen crossed and recrossed the Desert about the same time, and nearly in the same direction. On returning, one of them, Captain Shelley, while riding forward on horseback, lost himself, and was obliged to find his way alone to Kuruman, some hundreds of miles distant. Reaching that station shirtless, and as brown as a Griqua, he was taken for one by Mrs. Moffat, and was received by her with a salutation in

Dutch, that being the language spoken by this people. His sufferings must have been far more severe than any we endured. The result of the exertions of both Shelley and Macabe is to prove that the general view of the Desert always given by the natives has been substantially correct.

Occasionally, during the very dry seasons which succeed our winter and precede our rains, a hot wind blows over the Desert from north to south. It feels somewhat as if it came from an oven, and seldom blows longer at a time than three days. It resembles in its effects the harmattan of the north of Africa, and at the time the missionaries first settled in the country, thirty-five years ago, it came loaded with fine reddish-coloured sand. Though no longer accompanied by sand, it is so devoid of moisture as to cause the wood of the best seasoned English boxes and furniture to shrink so that every wooden article not made in the country is warped. The verls of ramrods made in England are loosened, and on returning to Europe fasten again. This wind is in such an electric state that a bunch of ostrich-feathers held a few seconds against it becomes as strongly charged as if attached to a powerful electrical machine, and clasps the advancing hand with a sharp crackling sound.

When this hot wind is blowing, and even at other times, the peculiarly strong electrical state of the atmosphere causes the movement of a native in his kaross to produce therein a stream of small sparks. The first time I noticed this appearance was while a chief was travelling with me in my waggon. Seeing part of the fur of his mantle, which was exposed to slight friction by the movement of the waggon, assume quite a luminous appearance, I rubbed it smartly with the hand, and found it readily gave out bright sparks, accompanied with distinct cracks. "Don't you see this?" said I. "The white men did not show us this," he replied; we had it long before white men came into the country, we and our forefathers of old." Unfortunately I never inquired the name which they gave to this appearance, but I have no doubt there is one for it in the language. Otto von Guerrike is said, by Baron Humboldt, to have been the first that ever observed this effect in Europe, but the phenomenon had been familiar to the Bechuanas for ages. Nothing came of that however, for they viewed the sight as if with the eyes of an ox. The

human mind has remained here as stagnant to the present day, in reference to the physical operations of the universe, as it once did in England. No science has been developed, and few questions are ever discussed except those which have an intimate connexion with the wants of the stomach.

Very large flocks of swifts (*Cypselus apus*) were observed flying over the plains north of Kuruman. I counted a stream of them, which, by the time it took to pass towards the reeds of that valley, must have numbered upwards of four thousand. Only a few of these birds breed at any time in this country. I have often observed them, and noticed that there was no appearance of their having paired; there was no chasing of each other, nor any playing together. There are several other birds which continue in flocks, and move about like wandering gipsies, even during the breeding season, which in this country happens in the intervals between the cold and hot seasons, cold acting somewhat in the same way here as the genial warmth of spring does in Europe. Are these the migratory birds of Europe, which return there to breed and rear their young?

On the 31st December, 1852, we reached the town of Sechele, called, from the part of the range on which it is situated, Litubaruba. Near the village there exists a cave named Lepelole; it is an interesting evidence of the former existence of a gushing fountain. No one dared to enter the Lohaheng, or cave, for it was the common belief that it was the habitation of the Deity. As we never had a holiday from January to December, and our Sundays were the periods of our greatest exertions in teaching, I projected an excursion into the cave on a week-day to see the god of the Bakwains. The old men said that every one who went in remained there for ever, adding, "If the teacher is so mad as to kill himself, let him do so alone, we shall not be to blame." The declaration of Sechele, that he would follow where I led, produced the greatest consternation. It is curious that in all their pretended dreams or visions of their god he has always a crooked leg, like the Egyptian Thau. Supposing that those who were reported to have perished in this cave had fallen over some precipice, we went well provided with lights, ladder, lines, &c.; but it turned out to be only an open cave, with an entrance about ten feet square, which contracts into two water-worn

branches, ending in round orifices through which the water once flowed. The only inhabitants it seems ever to have had were baboons. I left at the end of the upper branch one of Father Mathew's leaden teetotal tickets.

I never saw the Bakwains looking so haggard and lean as at this time. Most of their cattle had been swept away by the Boers, together with about eighty fine draught-oxen; and much provision left with them by two officers, Captains Codrington and Webb, to serve for their return journey south, had been carried off also. On their return these officers found the skeletons of the Bakwains where they expected to find their own goods. All the corn, clothing, and furniture of the people too had been consumed in the flames which the Boers had forced the subject tribes to apply to the town during the fight, so that its inhabitants were now literally starving.

Sechele had given orders to his people not to commit any act of revenge pending his visit to the Queen of England; but some of the young men ventured to go to meet a party of Boers returning from hunting, and, as the Boers became terrified and ran off, they brought their waggons to Litubaruba. This seems to have given the main body of Boers an idea that the Bakwains meant to begin a guerilla war upon them. This "Caffre war" was, however, only in embryo, and not near that stage of development in which the natives have found out that the hide-and-seek system is the most successful.

The Boers, in alarm, sent four of their number to ask for peace! I, being present, heard the condition: "Sechele's children must be restored to him." I never saw men so completely and unconsciously in a trap as these four Boers were. Strong parties of armed Bakwains occupied every pass in the hills and gorges around; and had they not promised much more than they intended, or did perform, that day would have been their last. The commandant Scholz had appropriated the children of Sechele to be his own domestic slaves. I was present when one little boy, Khari, son of Sechele, was returned to his mother; the child had been allowed to roll into the fire, and there were three large unbound open sores on different parts of his body. His mother and the women received him with a flood of silent tears.

Slavery is said to be mild and tender-hearted in some places.

The Boers assert that they are the best of masters, and that, if the English had possessed the Hottentot slaves, they would have received much worse treatment than they did: what that would have been it is difficult to imagine. I took down the names of some scores of boys and girls, many of whom I knew as our scholars; but I could not comfort the weeping mothers by any hope of their ever returning from slavery.

The Bechuanas are universally much attached to children. A little child toddling near a party of men while they are eating is sure to get a handful of the food. This love of children may arise, in a great measure, from the patriarchal system under which they dwell. Every little stranger forms an increase of property to the whole community, and is duly reported to the chief—boys being more welcome than girls. The parents take the name of the child, and often address their children as Ma (mother), or Ra (father). Our eldest boy being named Robert, Mrs. Livingstone was, after his birth, always addressed as Ma-Robert, instead of Mary, her Christian name.

I have examined several cases in which a grandmother has taken upon herself to suckle a grandchild. Masina of Kuruman had no children after the birth of her daughter Sina, and had no milk after Sina was weaned, an event which usually is deferred till the child is two or three years old. Sina married when she was seventeen or eighteen, and had twins; Masina, after at least fifteen years' interval since she last suckled a child, took possession of one of them, applied it to her breast, and milk flowed, so that she was able to nurse the child entirely. Masina was at this time at least forty years of age. I have witnessed several other cases analogous to this. A grandmother of forty, or even less, for they become withered at an early age, when left at home with a young child, applies it to her own shrivelled breast, and milk soon follows. In some cases, as that of Ma-bogosing, the chief wife of Mahure, who was about thirty-five years of age, the child was not entirely dependent on the grandmother's breast, as the mother suckled it too. I had witnessed the production of milk so frequently by the simple application of the lips of the child, that I was not therefore surprised when told by the Portuguese in Eastern Africa of a native doctor who, by applying a poultice of the pounded larvæ of hornets to the breast of a woman, aided by the attempts

of the child, could bring back the milk. Is it not possible that the story in the 'Cloud of Witnesses,' of a man during the time of persecution in Scotland putting his child to his own breast, and finding, to the astonishment of the whole country, that milk followed the act, may have been literally true? It was regarded and is quoted as a miracle; but the feelings of the father towards the child of a murdered mother must have been as nearly as possible analogous to the maternal feeling; and, as anatomists declare the structure of both male and female breasts to be identical, there is nothing physically impossible in the alleged result. The illustrious Baron Humboldt quotes an instance of the male breast yielding milk; and though I am not conscious of being over credulous, the strange instances I have examined in the opposite sex make me believe that there is no error in that philosopher's statement.

The Boers know from experience that adult captives may as well be left alone, for escape is so easy in a wild country that no fugitive slave-law can come into operation; they therefore adopt the system of seizing only the youngest children, in order that these may forget their parents and remain in perpetual bondage. I have seen mere infants in their houses repeatedly: this fact was formerly denied; and the only thing which was wanting to make the previous denial of the practice of slavery and slave-hunting by the Transvaal Boers no longer necessary was the declaration of their independence.

In conversation with some of my friends here I learned that Maleke, a chief of the Bakwains, who formerly lived on the hill Litubaruba, had been killed by the bite of a mad dog. My curiosity was strongly excited by this statement, as rabies is so rare in this country. I never heard of another case, and could not satisfy myself that even this was real hydrophobia. While I was at Mabotsa some dogs became affected by a disease which led them to run about in an incoherent state; but I doubt whether it was anything but an affection of the brain. No individual or animal got the complaint by inoculation from the animals' teeth; and from all that I could hear, the prevailing idea of hydrophobia not existing within the tropics seems to be quite correct.

The diseases known among the Bakwains are remarkably few. There is no consumption nor scrofula, and insanity and hydrocephalus are rare. Cancer and cholera are quite unknown.

Small-pox and measles passed through the country about twenty years ago and committed great ravages; but, though the former has since broken out on the coast repeatedly, neither disease has since travelled inland. For small-pox the natives employed in some parts inoculation in the forehead with some animal deposit; in other parts they employed the matter of the small-pox itself; and in one village they seem to have selected a virulent case for the matter used in the operation, for nearly all the village was swept off by the disease in a malignant confluent form. Where the idea came from I cannot conceive. It was practised by the Bakwains at a time when they had no intercourse, direct or indirect, with the southern missionaries. They all adopt readily the use of vaccine virus when it is brought within their reach.

A certain loathsome disease which decimates the North American Indians, and threatens extirpation to the South Sea islanders, dies out in the interior of Africa without the aid of medicine. And the Bangwaketse, who brought it from the west coast, lost it when they came into their own land south-west of Kolobeng. It seems incapable of permanence in any form in persons of pure African blood anywhere in the centre of the country. In persons of mixed blood it is otherwise; and the virulence of the secondary symptoms seemed to be, in all the cases that came under my care, in exact proportion to the greater or less amount of European blood in the patient. Among the Corannas and Griquas of mixed breed it produces the same ravages as in Europe; among half-blood Portuguese it is equally frightful in its inroads on the system; but in the pure Negro of the central parts it is quite incapable of permanence. Among the Barotse I found a disease called manassah, which closely resembles that of the *foeda mulier* of history.

Equally unknown is stone in the bladder and gravel. I never met with a case, though the waters are often so strongly impregnated with sulphate of lime, that kettles quickly become incrustated internally with the salt; and some of my patients, who were troubled with indigestion, believed that their stomachs had got into the same condition. This freedom from calculi would appear to be remarkable in the Negro race, even in the United States; for seldom indeed have the most famed lithotomists there ever operated on a Negro.

The diseases most prevalent are the following: pneumonia, produced by sudden changes of temperature, and other inflammations, as of the bowels, stomach, and pleura; rheumatism; disease of the heart; but these become rare as the people adopt the European dress; various forms of indigestion and ophthalmia; hooping cough comes frequently; and every year the period preceding the rains is marked by some sort of epidemic. Sometimes it is general ophthalmia, resembling closely the Egyptian. In another year it is a kind of diarrhœa, which nothing will cure until there is a fall of rain, and anything acts as a charm after that. One year the epidemic period was marked by a disease which looked like pneumonia, but had the peculiar symptom strongly developed of great pain in the seventh cervical process. Many persons died of it, after being in a comatose state for many hours or days before their decease. No inspection of the body being ever allowed by these people, and the place of sepulture being carefully concealed, I had to rest satisfied with conjecture. Frequently the Bakwains buried their dead in the huts where they died, for fear lest the witches (Baloi) should disinter their friends, and use some part of the body in their fiendish arts. Scarcely is the breath out of the body when the unfortunate patient is hurried away to be buried. An ant-eater's hole is often selected, in order to save the trouble of digging a grave. On two occasions while I was there this hasty burial was followed by the return home of the men, who had been buried alive, to their affrighted relatives. They had recovered while in their graves from prolonged swoons.

In ophthalmia the doctors cup on the temples, and apply to the eyes the pungent smoke of certain roots, the patient at the same time taking strong draughts of it up his nostrils. We found the solution of nitrate of silver, two or three grains to the ounce of rain-water, answer the same end so much more effectually, that every morning numbers of patients crowded round our house for the collyrium. It is a good preventive of an acute attack when poured into the eyes as soon as the pain begins, and might prove valuable for travellers. Cupping is performed with the horn of a goat or antelope, having a little hole pierced in the small end. In some cases a small piece of wax is attached, and a temporary hole made through it to the horn. When the air is well with-

drawn, and kept out by touching the orifice at every inspiration with the point of the tongue, the wax is at last pressed together with the teeth, and the little hole in it closed up, leaving a vacuum within the horn for the blood to flow from the already scarified parts. The edges of the horn applied to the surface are wetted, and cupping is well performed, though the doctor occasionally, by separating the fibrine from the blood in a basin of water by his side, and exhibiting it, pretends that he has extracted something more than blood. He can thus explain the rationale of the cure by his own art, and the ocular demonstration given is well appreciated.

Those doctors who have inherited their profession as an heirloom from their fathers and grandfathers generally possess some valuable knowledge, the result of long and close observation; but if a man cannot say that the medical art is in his family, he may be considered a quack. With the regular practitioners I always remained on the best terms, by refraining from appearing to doubt their skill in the presence of their patients. Any explanation in private was thankfully received by them, and wrong treatment changed into something more reasonable with cordial good will, if no one but the doctor and myself were present at the conversation. English medicines were eagerly asked for and accepted by all; and we always found medical knowledge an important aid in convincing the people that we were really anxious for their welfare. We cannot accuse them of ingratitude; in fact, we shall remember the kindness of the Bakwains to us as long as we live.

The surgical knowledge of the native doctors is rather at a low ebb. No one ever attempted to remove a tumour except by external applications. Those with which the natives are chiefly troubled are fatty and fibrous tumours; and as they all have the *vis medicatrix naturæ* in remarkable activity, I safely removed an immense number. In illustration of their want of surgical knowledge may be mentioned the case of a man who had a tumour as large as a child's head. This was situated on the nape of his neck, and prevented his walking straight. He applied to his chief, and he got some famous strange doctor from the east coast to cure him. He and his assistants attempted to dissolve it by kindling on it a little fire made of a few small pieces

of medicinal roots. I removed it for him, and he always walked with his head much more erect than he needed to do ever afterwards. Both men and women submit to an operation without wincing, or any of that shouting which caused young students to faint in the operating theatre before the introduction of chloroform. The women pride themselves on their ability to bear pain. A mother will address her little girl, from whose foot a thorn is to be extracted, with "Now, Ma, you are a woman; a woman does not cry." A man scorns to shed tears. When we were passing one of the deep wells in the Kalahari, a boy, the son of an aged father, had been drowned in it while playing on its brink. When all hope was gone, the father uttered an exceedingly great and bitter cry. It was sorrow without hope. This was the only instance I ever met with of a man weeping in this country.

Their ideas on obstetrics are equally unscientific, and a medical man going near a woman at her confinement appeared to them more out of place than a female medical student appears to us in a dissecting-room. A case of twins, however, happening, and the ointments of all the doctors of the town proving utterly insufficient to effect the relief which a few seconds of English art afforded, the prejudice vanished at once. As it would have been out of the question for me to have entered upon this branch of the profession,—as indeed it would be inexpedient for any medical man to devote himself exclusively, in a thinly-peopled country, to the practice of medicine,—I thereafter reserved myself for the difficult cases only; and had the satisfaction of often conferring great benefits on poor women in their hour of sorrow. The poor creatures are often placed in a little hut built for the purpose, and are left without any assistance whatever, and the numbers of umbilical herniæ which are met with in consequence is very great. The women suffer less at their confinement than is the case in civilised countries; perhaps from their treating it not as a disease, but as an operation of nature, requiring no change of diet, except a feast of meat and abundance of fresh air. The husband on these occasions is bound to slaughter for his lady an ox, or goat, or sheep, according to his means.

My knowledge in the above line procured for me great fame in a department in which I could lay no claim to merit.

A woman came a distance of one hundred miles for relief in a complaint which seemed to have baffled the native doctors; a complete cure was the result. Some twelve months after she returned to her husband, she bore a son. Her husband having previously reproached her for being barren, she sent me a handsome present, and proclaimed all over the country that I possessed a medicine for the cure of sterility. The consequence was, that I was teased with applications from husbands and wives from all parts of the country. Some came upwards of two hundred miles to purchase the great boon, and it was in vain for me to explain that I had only cured the disease of the other case. The more I denied, the higher their offers rose; they would give any money for the "child medicine;" and it was really heart-rending to hear the earnest entreaty, and see the tearful eye, which spoke the intense desire for offspring: "I am getting old, you see grey hairs here and there on my head, and I have no child; you know how Bechuana husbands cast their old wives away; what can I do? I have no child to bring water to me when I am sick," &c.

The whole of the country adjacent to the Desert, from Kuru-man to Kolobeng, or Litubaruba, and beyond up to the latitude of Lake Ngami, is remarkable for its great salubrity of climate. Not only the natives, but Europeans whose constitutions have been impaired by an Indian climate, find the tract of country indicated both healthy and restorative. The health and longevity of the missionaries have always been fair, though mission-work is not very conducive to either elsewhere. Cases have been known in which patients have come from the coast with complaints closely resembling, if they were not actually, those of consumption; and they have recovered by the influence of the climate alone. It must always be borne in mind that the climate near the coast, from which we received such very favourable reports of the health of the British troops, is actually inferior for persons suffering from pulmonary complaints to that of any part not subjected to the influence of sea-air. I have never seen the beneficial effects of the inland climate on persons of shattered constitutions, nor heard their high praises of the benefit they have derived from travelling, without wishing that its bracing effects should become more extensively known in England. No one

who has visited the region I have above mentioned fails to remember with pleasure the wild healthful gipsy life of waggon-travelling.

A considerable proportion of animal diet seems requisite here. Independent of the want of salt, we required meat in as large quantity daily as we do in England, and no bad effects, in the way of biliousness, followed the free use of flesh, as in other hot climates. A vegetable diet causes acidity and heartburn.

Mr. Oswell thought this climate much superior to that of Peru, as far as pleasure is concerned; the want of instruments unfortunately prevented my obtaining accurate scientific data for the medical world on this subject; and were it not for the great expense of such a trip, I should have no hesitation in recommending the borders of the Kalahari Desert as admirably suited for all patients having pulmonary complaints. It is the complete antipodes to our cold damp English climate. The winter is perfectly dry; and as not a drop of rain falls during that period, namely, from the beginning of May to the end of August, damp and cold are never combined. However hot the day may have been at Kolobeng,—and the thermometer sometimes rose, previous to a fall of rain, up to 96° in the coolest part of our house,—yet the atmosphere never has that steamy feeling nor those debilitating effects so well known in India and on the coast of Africa itself. In the evenings the air becomes deliciously cool, and a pleasant refreshing night follows the hottest day. The greatest heat ever felt is not so oppressive as it is when there is much humidity in the air; and the great evaporation consequent on a fall of rain makes the rainy season the most agreeable for travelling. Nothing can exceed the balmy feeling of the evenings and mornings during the whole year. You wish for an increase neither of cold nor heat; and you can sit out of doors till midnight without ever thinking of colds or rheumatism; or you may sleep out at night, looking up to the moon till you fall asleep, without a thought or sign of moon-blindness. Indeed during many months there is scarcely any dew.

CHAPTER VII.

Departure from the country of the Bakwains — Large black ant — Land tortoises — Diseases of wild animals — Habits of old lions — Cowardice of the lion — Its dread of a snare — Major Vardon's note — The roar of the lion resembles the cry of the ostrich — Seldom attacks full-grown animals — Buffaloes and lions — Mice — Serpents — Treading on one — Venomous and harmless varieties — Fascination — Sekomi's ideas of honesty — Ceremony of the Sechu for boys — The Boyale for young women — Bamangwato hills — The Unicorn's Pass — The country beyond — Grain — Scarcity of water — Honourable conduct of English gentlemen — Gordon Cumming's hunting adventures — A word of advice for young sportsmen — Bushwomen drawing water — Ostrich — Silly habit — Paces — Eggs — Food.

HAVING remained five days with the wretched Bakwains, seeing the effects of war, of which only a very inadequate idea can ever be formed by those who have not been eye-witnesses of its miseries, we prepared to depart on the 15th January, 1853. Several dogs, in better condition by far than any of the people, had taken up their residence at the water. No one would own them; there they had remained, and, coming on the trail of the people, long after their departure from the scene of conflict, it was plain they had

“Held o'er the dead their carnival.”

Hence the disgust with which they were viewed.

On our way from Khopong, along the ancient river-bed which forms the pathway to Boatlanama, I found a species of cactus, being the third I have seen in the country,—namely, one in the colony with a bright red flower, one at Lake Ngami, the flower of which was liver-coloured, and the present one, flower unknown. That the plant is uncommon may be inferred from the fact that the Bakwains find so much difficulty in recognising the plant again after having once seen it, that they believe it has the power of changing its locality.

On the 21st January we reached the wells of Boatlanama, and found them for the first time empty. Lopepe, which I had formerly seen a stream running from a large reedy pool, was also dry. The hot salt spring of Serináne, east of Lopepe, being undrinkable,

we pushed on to Mashüe for its delicious waters. In travelling through this country, the olfactory nerves are frequently excited by a strong disagreeable odour. This is caused by a large jet-black ant named "Leshónya." It is nearly an inch in length, and emits a pungent smell when alarmed, in the same manner as the skunk. The scent must be as volatile as ether, for, on irritating the insect with a stick six feet long, the odour is instantly perceptible.

Occasionally we lighted upon land tortoises, which, with their unlaidd eggs, make a very agreeable dish. We saw many of their trails leading to the salt fountain; they must have come great distances for this health-giving article. In lieu thereof they often devour wood-ashes. It is wonderful how this reptile holds its place in the country. When seen, it never escapes. The young are taken for the sake of their shells; these are made into boxes, which, filled with sweet-smelling roots, the women hang around their persons. When older it is used as food, and the shell converted into a rude basin to hold food or water. It owes its continuance neither to speed nor cunning. Its colour, yellow and dark-brown, is well adapted, by its similarity to the surrounding grass and brushwood, to render it indistinguishable; and, though it makes an awkward attempt to run on the approach of man, its trust is in its bony covering, from which even the teeth of a hyæna glance off foiled. When this long-lived creature is about to deposit her eggs, she lets herself into the ground by throwing the earth up round her shell, until only the top is visible; then covering up the eggs, she leaves them until the rains begin to fall and the fresh herbage appears; the young ones then come out, their shells still quite soft, and, unattended by their dam, begin the world for themselves. Their food is tender grass and a plant named thotona, and they frequently resort to heaps of ashes and places containing efflorescence of the nitrates for the salts these contain.

Inquiries among the Bushmen and Bakalahari, who are intimately acquainted with the habits of the game, lead to the belief that many diseases prevail among wild animals. I have seen the kokong or gnu, káma or hartebeest, the tsessébe, kukama, and the giraffe, so mangy as to be uneatable even by the natives. Reference has already been made to the peripneumonia which cuts off horses, tolos or koodoos. Great numbers also of zebras are

found dead with masses of foam at the nostrils, exactly as occurs in the common "horse-sickness." The production of the malignant carbuncle called kuatsi, or selonda, by the flesh when eaten, is another proof of the disease of the tame and wild being identical. I once found a buffalo blind from ophthalmia standing by the fountain Otse; when he attempted to run he lifted up his feet in the manner peculiar to blind animals. The rhinoceros has often worms on the conjunction of his eyes; but these are not the cause of the dimness of vision which will make him charge past a man who has wounded him, if he stands perfectly still, in the belief that his enemy is a tree. It probably arises from the horn being in the line of vision, for the variety named kuabaōba, which has a straight horn directed downwards away from that line, possesses acute eyesight, and is much more wary.

All the wild animals are subject to intestinal worms besides. I have observed bunches of a tape-like thread and short worms of enlarged sizes in the rhinoceros. The zebras and elephants are seldom without them, and a thread-worm may often be seen under the peritoneum of these animals. Short red larvæ, which convey a stinging sensation to the hand, are seen clustering round the orifice of the windpipe (trachea) of this animal at the back of the throat; others are seen in the frontal sinus of antelopes; and curious flat leech-like worms with black eyes are found in the stomachs of leches. The zebra, giraffe, eland, and kukama, have been seen mere skeletons from decay of their teeth as well as from disease.

The carnivora, too, become diseased and mangy; lions get lean and perish miserably by reason of the decay of the teeth. When a lion grows too old to catch game, he frequently takes to killing goats in the villages; a woman or child happening to go out at night falls a prey too; and as this is his only source of subsistence now, he continues it. From this circumstance has arisen the idea that the lion, when he has once tasted human flesh, loves it better than any other. A man-eater is invariably an old lion; and when he overcomes his fear of man so far as to come to villages for goats, the people remark, "His teeth are worn, he will soon kill men." They at once acknowledge the necessity of instant action, and turn out to kill him. When living far away from population, or when, as is the case in some parts, he entertains a wholesome

dread of the Bushmen and Bakalahari, as soon as either disease or old age overtakes him, he begins to catch mice and other small rodents, and even to eat grass; the natives, observing undigested vegetable matter in his droppings, follow up his trail in the certainty of finding him scarcely able to move under some tree, and despatch him without difficulty. The grass may have been eaten as medicine, as is observed in dogs.

That the fear of man often remains excessively strong in the carnivora is proved from well-authenticated cases in which the lioness, in the vicinity of towns where the large game had been unexpectedly driven away by fire-arms, has been known to assuage the paroxysm of hunger by devouring her own young. It must be added, that, though the effluvium which is left by the footsteps of man is in general sufficient to induce lions to avoid a village, there are exceptions; so many came about our half-deserted houses at Chonuane while we were in the act of removing to Kolobeng, that the natives who remained with Mrs. Livingstone were terrified to stir out-of-doors in the evenings. Bitches also have been known to be guilty of the horridly unnatural act of eating their own young, probably from the great desire for animal food, which is experienced by the inhabitants as well.

When a lion is met in the daytime, a circumstance by no means unfrequent to travellers in these parts, if preconceived notions do not lead them to expect something very "noble," or "majestic," they will see merely an animal somewhat larger than the biggest dog they ever saw, and partaking very strongly of the canine features; the face is not much like the usual drawings of a lion, the nose being prolonged like a dog's; not exactly such as our painters make it, though they might learn better at the Zoological Gardens; their ideas of majesty being usually shown by making their lions' faces like old women in nightcaps. When encountered in the daytime, the lion stands a second or two gazing, then turns slowly round, and walks as slowly away for a dozen paces, looking over his shoulder; then begins to trot, and, when he thinks himself out of sight, bounds off like a greyhound. By day there is not, as a rule, the smallest danger of lions which are not molested attacking man, nor even on a clear moonlight night, except when they possess the breeding *στοργή* (natural affection); this makes them brave almost any danger; and if a

man happens to cross to the windward of them, both lion and lioness will rush at him, in the manner of a bitch with whelps. This does not often happen, as I only became aware of two or three instances of it. In one case a man, passing where the wind blew from him to the animals, was bitten before he could climb a tree; and occasionally a man on horseback has been caught by the leg under the same circumstances. So general, however, is the sense of security on moonlight nights that we seldom tied up our oxen, but let them lie loose by the waggons; while on a dark rainy night, if a lion is in the neighbourhood, he is almost sure to venture to kill an ox. His approach is always stealthy, except when wounded; and any appearance of a trap is enough to cause him to refrain from making the last spring. This seems characteristic of the feline species; when a goat is picketed in India for the purpose of enabling the huntsman to shoot a tiger by night, if on a plain, he would whip off the animal so quickly by a stroke of the paw that no one could take aim; to obviate this, a small pit is dug, and the goat is picketed to a stake in the bottom; a small stone is tied in the ear of the goat, which makes him cry the whole night. When the tiger sees the appearance of a trap, he walks round and round the pit, and allows the hunter, who is lying in wait, to have a fair shot.

When a lion is very hungry, and lying in wait, the sight of an animal may make him commence stalking it. In one case a man, while stealthily crawling towards a rhinoceros, happened to glance behind him, and found to his horror a lion *stalking him*; he only escaped by springing up a tree like a cat. At Lopepe a lioness sprang on the after quarter of Mr. Oswell's horse, and when we came up to him we found the marks of the claws on the horse, and a scratch on Mr. O.'s hand. The horse on feeling the lion on him sprang away, and the rider, caught by a wait-a-bit thorn, was brought to the ground and rendered insensible. His dogs saved him. Another English gentleman (Captain Codrington) was surprised in the same way, though not hunting the lion at the time, but turning round he shot him dead in the neck. By accident a horse belonging to Codrington ran away, but was stopped by the bridle catching a stump; there he remained a prisoner two days, and when found the whole space around was marked by the footprints of lions. They had evi-

dently been afraid to attack the haltered horse from fear that it was a trap. Two lions came up by night to within three yards of oxen tied to a waggon, and a sheep tied to a tree, and stood roaring, but afraid to make a spring. On another occasion one of our party was lying sound asleep and unconscious of danger between two natives behind a bush at Mashue; the fire was nearly out at their feet in consequence of all being completely tired out by the fatigues of the previous day; a lion came up to within three yards of the fire, and there commenced roaring instead of making a spring; the fact of their riding-ox being tied to the bush was the only reason the lion had for not following his instinct, and making a meal of flesh. He then stood on a knoll three hundred yards distant, and roared all night; and continued his growling as the party moved off by daylight next morning.

Nothing that I ever learned of the lion would lead me to attribute to it either the ferocious or noble character ascribed to it elsewhere. It possesses none of the nobility of the Newfoundland or St. Bernard dogs. With respect to its great strength there can be no doubt. The immense masses of muscle around its jaws, shoulders, and forearms, proclaim tremendous force. They would seem, however, to be inferior in power to those of the Indian tiger. Most of those feats of strength that I have seen performed by lions, such as the taking away of an ox, were not carrying but dragging or trailing the carcass along the ground: they have sprung on some occasions on to the hind-quarters of a horse, but no one has ever seen them on the withers of a giraffe. They do not mount on the hind-quarters of an eland even, but try to tear him down with their claws. Messrs. Oswell and Vardon once saw three lions endeavouring to drag down a buffalo, and they were unable to do so for a time, though he was then mortally wounded by a two-ounce ball.*

* This singular encounter, in the words of an eye-witness, happened as follows:—

“My South African Journal is now before me, and I have got hold of the account of the lion and buffalo affair; here it is:—‘15th Sept. 1846. ‘Oswell and I were riding this afternoon along the banks of the Limpopo, when ‘a water-buck started in front of us. I dismounted, and was following it ‘through the jungle, when three buffaloes got up, and, after going a little ‘distance, stood still, and the nearest bull turned round and looked at me. A ‘ball from the two-ouncer crashed into his shoulder, and they all three made

In general the lion seizes the animal he is attacking by the flank near the hind leg, or by the throat below the jaw. It is questionable whether he ever attempts to seize an animal by the withers. The flank is the most common point of attack, and that is the part he begins to feast on first. The natives and lions are very similar in their tastes in the selection of tit-bits: an eland may be seen disembowelled by a lion, so completely, that he scarcely seems cut up at all. The bowels and fatty parts form a full meal for even the largest lion. The jackal comes sniffing about, and sometimes suffers for his temerity by a stroke from the lion's paw laying him dead. When gorged, the lion falls fast asleep and is then easily despatched. Hunting a lion with dogs involves very little danger as compared with hunting the Indian tiger; because the dogs bring him out of cover and make him stand at bay, giving the hunter plenty of time for a good deliberate shot.

Where game is abundant, there you may expect lions in proportionately large numbers. They are never seen in herds, but six or eight, probably one family, occasionally hunt together. One

' off. Oswell and I followed as soon as I had reloaded, and when we were in sight of the buffalo, and gaining on him at every stride, three lions leapt on the unfortunate brute; he bellowed most lustily as he kept up a kind of running fight; but he was, of course, soon overpowered and pulled down. We had a fine view of the struggle, and saw the lions on their hind legs tearing away with teeth and claws in most ferocious style. We crept up within thirty yards, and, kneeling down, blazed away at the lions. My rifle was a single barrel, and I had no spare gun. One lion fell dead almost *on* the buffalo; he had merely time to turn towards us, seize a bush with his teeth, and drop dead with the stick in his jaws. The second made off immediately; and the third raised his head, coolly looked round for a moment, then went on tearing and biting at the carcase as hard as ever. We retired a short distance to load, then again advanced and fired. The lion made off, but a ball that he received *ought* to have stopped him, as it went clean through his shoulder-blade. He was followed up and killed, after having charged several times. Both lions were males. It is not often that one *bags* a brace of lions and a bull buffalo in about ten minutes. It was an exciting adventure, and I shall never forget it.'

"Such, my dear Livingstone, is the plain, unvarnished account. The buffalo had, of course, gone close to where the lions were lying down for the day; and they, seeing him lame and bleeding, thought the opportunity too good a one to be lost.

"Ever yours,

"FRANK VARDON."



THREE LIONS ATTEMPTING TO DRAG DOWN A BUFFALO, AS SEEN BY MR. OSWELL AND MAJOR VARDON.

is in much more danger of being run over when walking in the streets of London, than he is of being devoured by lions in Africa, unless engaged in hunting the animal. Indeed, nothing that I have seen or heard about lions would constitute a barrier in the way of men of ordinary courage and enterprise.

The same feeling which has induced the modern painter to caricature the lion, has led the sentimentalist to consider the lion's roar the most terrific of all earthly sounds. We hear of the "majestic roar of the king of beasts." It is, indeed, well calculated to inspire fear if you hear it in combination with the tremendously loud thunder of that country, on a night so pitchy dark that every flash of the intensely vivid lightning leaves you with the impression of stone-blindness, while the rain pours down so fast that your fire goes out, leaving you without the protection of even a tree, or the chance of your gun going off. But when you are in a comfortable house or waggon, the case is very different, and you hear the roar of the lion without any awe or alarm. The silly ostrich makes a noise as loud, yet he never was feared by man. To talk of the majestic roar of the lion is mere majestic twaddle. On my mentioning this fact some years ago, the assertion was doubted, so I have been careful ever since to inquire the opinions of Europeans, who have heard both, if they could detect any difference between the roar of a lion and that of an ostrich; the invariable answer was—that they could not when the animal was at any distance. The natives assert that they can detect a variation between the commencement of the noise of each. There is, it must be admitted, considerable difference between the singing noise of a lion when full and his deep gruff growl when hungry. In general the lion's voice seems to come deeper from the chest than that of the ostrich; but to this day I can distinguish between them with certainty only by knowing that the ostrich roars by day and the lion by night.

The African lion is of a tawny colour, like that of some mastiffs. The mane in the male is large, and gives the idea of great power. In some lions the ends of the hair of the mane are black; these go by the name of black-maned lions, though as a whole all look of the yellow tawny colour. At the time of the discovery of the lake, Messrs. Oswell and Wilson shot two specimens of another variety. One was an old lion, whose teeth were

mere stumps, and his claws worn quite blunt ; the other was full grown, in the prime of life, with white perfect teeth ; both were entirely destitute of mane. The lions, in the country near the lake, give tongue less than those further south. We scarcely ever heard them roar at all.

The lion has other checks on inordinate increase besides man. He seldom attacks full-grown animals ; but frequently, when a buffalo calf is caught by him, the cow rushes to the rescue, and a toss from her often kills him. One we found was killed thus ; and on the Leeambye another, which died near Sesheke, had all the appearance of having received his death-blow from a buffalo. It is questionable if a single lion ever attacks a full-grown buffalo. The amount of roaring heard at night, on occasions when a buffalo is killed, seems to indicate there are always more than one lion engaged in the onslaught.

On the plain, south of Sebituane's ford, a herd of buffaloes kept a number of lions from their young by the males turning their heads to the enemy. The young and the cows were in the rear. One toss from a bull would kill the strongest lion that ever breathed. I have been informed that in one part of India even the tame buffaloes feel their superiority to some wild animals, for they have been seen to chase a tiger up the hills, bellowing as if they enjoyed the sport. Lions never go near any elephants except the calves, which, when young, are sometimes torn by them ; every living thing retires before the lordly elephant, yet a full-grown one would be an easier prey than the rhinoceros ; the lion rushes off at the mere sight of this latter beast.

In the country adjacent to Mashue great numbers of different kinds of mice exist. The ground is often so undermined with their burrows, that the foot sinks in at every step. Little haystacks, about two feet high, and rather more than that in breadth, are made by one variety of these little creatures. The same thing is done in regions annually covered with snow for obvious purposes, but it is difficult here to divine the reason of the hay-making in the climate of Africa.*

* *Euryotis unisulcatus* (F. Cuvier), *Mus pumilio* (Spar.), and *Mus lehoela* (Smith), all possess this habit in a greater or less degree. The first-named may be seen escaping danger with its young hanging to the after-part of its body.



BUFFALO COW DEFENDING HER CALF.

Wherever mice abound, serpents may be expected, for the one preys on the other. A cat in a house is, therefore, a good preventive against the entrance of these noxious reptiles. Occasionally, however, notwithstanding every precaution, they do find their way in, but even the most venomous sorts bite only when put into bodily fear themselves, or when trodden upon, or when the sexes come together. I once found a coil of serpents' skins, made by a number of them twisting together in the manner described by the Druids of old. When in the country, one feels nothing of that alarm and loathing which we may experience when sitting in a comfortable English room reading about them; yet they are nasty things, and we seem to have an instinctive feeling against them. In making the door for our Mabotsa house, I happened to leave a small hole at the corner below. Early one morning a man came to call for some article I had promised. I at once went to the door, and, it being dark, trod on a serpent. The moment I felt the cold scaly skin twine round a part of my leg my latent instinct was roused, and I jumped up higher than I ever did before, or hope to do again, shaking the reptile off in the leap. I probably trod on it near the head, and so prevented it biting me, but did not stop to examine.

Some of the serpents are particularly venomous. One was killed at Kolobeng of a dark brown, nearly black colour, 8 feet 3 inches long. This species (*picakholu*) is so copiously supplied with poison, that, when a number of dogs attack it, the first bitten dies almost instantaneously, the second in about five minutes, the third in an hour or so, while the fourth may live several hours. In a cattle-pen it produces great mischief in the same way. The one we killed at Kolobeng continued to distil clear poison from the fangs for hours after its head was cut off. This was probably that which passes by the name of the "spitting serpent," which is believed to be able to eject its poison into the eyes when the wind favours its forcible expiration. They all require water, and come long distances to the Zouga, and other rivers and pools, in search of it. We have another dangerous serpent—the puff adder—and several vipers. One, named by the inhabitants "Noga-put-sane," or serpent of a kid, utters a cry by night exactly like the bleating of that animal. I heard one at a spot where no kid could possibly have been. It is supposed by the natives to lure

travellers to itself by this bleating. Several varieties, when alarmed, emit a peculiar odour, by which the people become aware of their presence in a house. We have also the cobra (*Naja haje*, Smith) of several colours or varieties. When annoyed, they raise their heads up about a foot from the ground, and flatten the neck in a threatening manner, darting out the tongue and retracting it with great velocity, while their fixed glassy eyes glare as if in anger. There are also various species of the genus *Dendrophis*, as the *Bucephalus viridis*, or green tree-climber. They climb trees in search of birds and eggs, and are soon discovered by all the birds in the neighbourhood collecting and sounding an alarm.* Their fangs are formed not so much for

* “As this snake, *Bucephalus Capensis*, in our opinion, is not provided with a poisonous fluid to instil into wounds which these fangs may inflict, they must consequently be intended for a purpose different to those which exist in poisonous reptiles. Their use seems to be to offer obstacles to the retrogression of animals, such as birds, &c., while they are only partially within the mouth; and from the circumstance of these fangs being directed backwards, and not admitting of being raised so as to form an angle with the edge of the jaw, they are well fitted to act as powerful holders when once they penetrate the skin and soft parts of the prey which their possessors may be in the act of swallowing. Without such fangs escapes would be common; with such they are rare.

“The natives of South Africa regard the *Bucephalus Capensis* as poisonous; but in their opinion we cannot concur, as we have not been able to discover the existence of any glands manifestly organized for the secretion of poison. The fangs are enclosed in a soft, pulpy sheath, the inner surface of which is commonly coated with a thin glairy secretion. This secretion possibly may have something acrid and irritating in its qualities, which may, when it enters a wound, occasion pain and even swelling, but nothing of greater importance.

“The *Bucephalus Capensis* is generally found upon trees, to which it resorts for the purpose of catching birds, upon which it delights to feed. The presence of a specimen in a tree is generally soon discovered by the birds of the neighbourhood, who collect around it and fly to and fro, uttering the most piercing cries, until some one, more terror-struck than the rest, actually scans its lips, and, almost without resistance, becomes a meal for its enemy. During such a proceeding the snake is generally observed with its head raised about ten or twelve inches above the branch round which its body and tail are entwined, with its mouth open and its neck inflated, as if anxiously endeavouring to increase the terror which it would almost appear it was aware would sooner or later bring within its grasp some one of the feathered group.

“Whatever may be said in ridicule of fascination, it is nevertheless true that birds, and even quadrupeds, are, under certain circumstances, unable to retire from the presence of certain of their enemies; and, what is even more extraordinary, unable to resist the propensity to advance from a situation of actual

injecting poison on external objects as for keeping in any animal or bird of which they have got hold. In the case of the *Dasy-peltis inornatus* (Smith) the teeth are small, and favourable for the passage of thin-shelled eggs without breaking. The egg is taken in unbroken till it is within the gullet or about 2 inches behind the head. The gular teeth placed there break the shell without spilling the contents, as would be the case if the front teeth were large. The shell is then ejected. Others appear to be harmless, and even edible. Of the latter sort is the large python, metse pallah, or tāri. The largest specimens of this are about 15 or 20 feet in length; they are perfectly harmless, and live on small animals, chiefly the rodentia; occasionally the steinbuck and pallah fall victims, and are sucked into its comparatively small mouth in boa-constrictor fashion. One we shot was 11 feet 10 inches long, and as thick as a man's leg. When shot through the spine, it was capable of lifting itself up about five feet high, and opened its mouth in a threatening manner, but the poor thing was more inclined to crawl away. The flesh is much relished by the Bakalahari and Bushmen: they carry away each his portion, like logs of wood, over their shoulders.

Some of the Bayeiye we met at Sebituane's ford pretended to be unaffected by the bite of serpents, and showed the feat of lacerating their arms with the teeth of such as are unfurnished with the poison-fangs. They also swallow the poison, by way of gaining notoriety; but Dr. Andrew Smith put the sin-

safety into one of the most imminent danger. This I have often seen exemplified in the case of birds and snakes; and I have heard of instances equally curious, in which antelopes and other quadrupeds have been so bewildered by the sudden appearance of crocodiles, and by the grimaces and contortions they practised, as to be unable to fly or even move from the spot towards which they were approaching to seize them." (Dr. Andrew Smith's 'Reptilia.')

In addition to these interesting statements of the most able naturalist from whom I have taken this note, it may be added that fire exercises a fascinating effect on some kinds of toads. They may be seen rushing into it in the evenings without ever starting back on feeling pain. Contact with the hot embers rather increases the energy with which they strive to gain the hottest parts, and they never cease their struggles for the centre even when their juices are coagulating and their limbs stiffening in the roasting heat. Various insects also are thus fascinated; but the scorpions may be seen coming away from the fire in fierce disgust, and they are so irritated as to inflict at that time their most painful stings.

cerity of such persons to the test by offering them the fangs of a really poisonous variety, and found they shrank from the experiment.

When we reached the Bamangwato, the chief Sekomi was particularly friendly, collected all his people to the religious services we held, and explained his reasons for compelling some Englishmen to pay him a horse. "They would not sell him any powder, though they had plenty; so he compelled them to give it and the horse for nothing. He would not deny the extortion to me; that would be 'boherehere' (swindling)." He thus thought extortion better than swindling. I could not detect any difference in the morality of the two transactions, but Sekomi's ideas of honesty are the lowest I have met with in any Bechuana chief, and this instance is mentioned as the only approach to demanding payment for leave to pass that I have met with in the South. In all other cases the difficulty has been to get a chief to give us men to show the way, and the payment has only been for guides. Englishmen have always very properly avoided giving that idea to the native mind which we shall hereafter find prove troublesome, that payment ought to be made for passage through a country.

All the Bechuana and Caffre tribes south of the Zambesi practise circumcision (*boguera*), but the rites observed are carefully concealed. The initiated alone can approach, but in this town I was once a spectator of the second part of the ceremony of the circumcision, called "sechu." Just at the dawn of day, a row of boys of nearly fourteen years of age stood naked in the kotla, each having a pair of sandals as a shield on his hands. Facing them stood the men of the town in a similar state of nudity, all armed with long thin wands, of a tough, strong, supple bush called moretloa (*Grewia flava*), and engaged in a dance named "koha," in which questions are put to the boys, as "Will you guard the chief well?" "Will you herd the cattle well?" and while the latter give an affirmative response, the men rush forward to them, and each aims a full-weight blow at the back of one of the boys; shielding himself with the sandals above his head, he causes the supple wand to descend and bend into his back, and every stroke inflicted thus makes the blood squirt out of a wound a foot or eighteen inches long. At the end of the

dance, the boys' backs are seamed with wounds and weals, the scars of which remain through life. This is intended to harden the young soldiers, and prepare them for the rank of men. After this ceremony, and after killing a rhinoceros, they may marry a wife.

In the "koha" the same respect is shown to age as in many other of their customs. A younger man, rushing from the ranks to exercise his wand on the backs of the youths, may be himself the object of chastisement by the older, and, on the occasion referred to, Sekomi received a severe cut on the leg from one of his grey-haired people. On my joking with some of the young men on their want of courage, notwithstanding all the beatings of which they bore marks, and hinting that our soldiers were brave without suffering so much, one rose up and said, "Ask him if, when he and I were compelled by a lion to stop and make a fire, I did not lie down and sleep as well as himself." In other parts a challenge to try a race would have been given, and you may frequently see grown men adopting that means of testing superiority, like so many children.

The sechu is practised by three tribes only. Boguera is observed by all the Bechuanas and Caffres, but not by the negro tribes beyond 20° south. The "boguera" is a civil rather than a religious rite. All the boys of an age between ten and fourteen or fifteen are selected to be the companions for life of one of the sons of the chief. They are taken out to some retired spot in the forest, and huts are erected for their accommodation; the old men go out and teach them to dance, initiating them, at the same time, into all the mysteries of African politics and government. Each one is expected to compose an oration in praise of himself, called a "leina" or name, and to be able to repeat it with sufficient fluency. A good deal of beating is required to bring them up to the required excellency in different matters, so that, when they return from the close seclusion in which they are kept, they have generally a number of scars to show on their backs. These bands or regiments, named mepato in the plural and mopato in the singular, receive particular appellations; as, the Matsatsi—the suns; the Mabusa—the rulers; equivalent to our Coldstreams or Enniskillens; and though living in different parts of the town, they turn out at the

call, and act under the chief's son as their commander. They recognise a sort of equality and partial communism ever afterwards, and address each other by the title of molekane or comrade. In cases of offence against their rules, as eating alone when any of their comrades are within call, or in cases of cowardice or dereliction of duty, they may strike one another, or any member of a younger mopato, but never any one of an older band; and when three or four companies have been made, the oldest no longer takes the field in time of war, but remains as a guard over the women and children. When a fugitive comes to a tribe, he is directed to the mopato analogous to that to which in his own tribe he belongs, and does duty as a member. No one of the natives knows how old he is. If asked his age he answers by putting another question—"Does a man remember when he was born?" Age is reckoned by the number of mepato they have seen pass through the formulæ of admission. When they see four or five mepato younger than themselves they are no longer obliged to bear arms. The oldest individual I ever met boasted he had seen eleven sets of boys submit to the boguera. Supposing him to have been fifteen when he saw his own, and fresh bands were added every six or seven years, he must have been about forty when he saw the fifth, and may have attained seventy-five or eighty years, which is no great age; but it seemed so to them, for he had now doubled the age for superannuation among them. It is an ingenious plan for attaching the members of the tribe to the chief's family, and for imparting a discipline which renders the tribe easy of command. On their return to the town from attendance on the ceremonies of initiation, a prize is given to the lad who can run fastest, the article being placed where all may see the winner run up to snatch it. They are then considered men (*banona, viri*), and can sit among the elders in the kotla. Formerly they were only boys (*basimane, pueri*). The first missionaries set their faces against the boguera, on account of its connection with heathenism, and the fact that the youths learned much evil, and became disobedient to their parents. From the general success of these men, it is perhaps better that younger missionaries should tread in their footsteps; for so much evil may result from breaking down the authority on which, to those

who cannot read, the whole system of our influence appears to rest, that innovators ought to be made to propose their new measures as the Locrians did new laws—with ropes around their necks.

Probably the "boguera" was only a sanitary and political measure; and there being no continuous chain of tribes practising the rite between the Arabs and the Bechuanas, or Caffres, and as it is not a religious ceremony, it can scarcely be traced, as is often done, to a Mahometan source.

A somewhat analogous ceremony (boyale) takes place for young women, and the protégées appear abroad drilled under the surveillance of an old lady to the carrying of water. They are clad during the whole time in a dress composed of ropes made of alternate pumpkin-seeds and bits of reed strung together, and wound round the body in a figure-of-eight fashion. They are inured in this way to bear fatigue, and carry large pots of water under the guidance of the stern old hag. They have often scars from bits of burning charcoal having been applied to the forearm, which must have been done to test their power of bearing pain.

The Bamangwato hills are part of the range called Bakaa. The Bakaa tribe, however, removed to Kolobeng, and is now joined to that of Sechele. The range stands about 700 or 800 feet above the plains, and is composed of great masses of black basalt. It is probably part of the latest series of volcanic rocks in South Africa. At the eastern end these hills have curious fungoid or cup-shaped hollows, of a size which suggests the idea of craters. Within these are masses of the rock crystallized in the columnar form of this formation. The tops of the columns are quite distinct, of the hexagonal form, like the bottom of the cells of a honeycomb, but they are not parted from each other as in the Cave of Fingal. In many parts the lava-streams may be recognised, for there the rock is rent and split in every direction, but no soil is yet found in the interstices. When we were sitting in the evening, after a hot day, it was quite common to hear these masses of basalt split and fall among each other with the peculiar ringing sound which makes people believe that this rock contains much iron. Several large masses, in splitting thus by the cold acting suddenly on parts expanded by the heat of the day, have slipped down the sides of the hills, and, impinging

against each other, have formed cavities in which the Bakaa took refuge against their enemies. The numerous chinks and cran- nies left by these huge fragments made it quite impossible for their enemies to smoke them out, as was done by the Boers to the people of Mankopane.

This mass of basalt, about six miles long, has tilted up the rocks on both the east and west ; these upheaved rocks are the ancient silurian schists which formed the bottom of the great primæval valley, and like all the recent volcanic rocks of this country have a hot fountain in their vicinity, namely, that of Serinane.

In passing through these hills on our way north we enter a pass named Manakalongwe, or Unicorn's Pass. The unicorn here is a large edible caterpillar, with an erect horn-like tail. The pass was also called Porapora (or gurgling of water), from a stream having run through it. The scene must have been very different in former times from what it is now. This is part of the river Mahalapi, which so-called river scarcely merits the name, any more than the meadows of Edinburgh deserve the title of North Loch. These hills are the last we shall see for months. The country beyond consisted of large patches of trap-covered tufa, having little soil or vegetation except tufts of grass and wait-a-bit thorns, in the midst of extensive sandy grass-covered plains. These yellow-coloured grassy plains, with moretloa and mahatla bushes, form quite a characteristic feature of the country. The yellow or dun-colour prevails during a great part of the year. The Bakwain hills are an exception to the usual flat surface, for they are covered with green trees to their tops, and the valleys are often of the most lovely green. The trees are larger too, and even the plains of the Bakwain country contain trees instead of bushes. If you look north from the hills we are now leaving, the country partakes of this latter character. It appears as if it were a flat covered with a forest of ordinary-sized trees from 20 to 30 feet high, but when you travel over it they are not so closely planted but that a waggon with care may be guided among them. The grass grows in tufts of the size of one's hat, with bare soft sand between. Nowhere here have we an approach to English lawns, or the pleasing appearance of English greensward.

In no part of this country could European grain be cultivated without irrigation. The natives all cultivate the dourrha or holcus sorghum, maize, pumpkins, melons, cucumbers, and different kinds of beans; and they are entirely dependent for the growth of these on rains. Their instrument of culture is the hoe, and the chief labour falls on the female portion of the community. In this respect the Bechuanas closely resemble the Caffres. The men engage in hunting, milk the cows, and have the entire control of the cattle; they prepare the skins, make the clothing, and in many respects may be considered a nation of tailors.

When at Sekomi's we generally have heard his praises sounded by a man who rises at break of day and utters at the top of his voice the oration which that ruler is said to have composed at his boguera. This repetition of his "leina," or oration, is so pleasing to a chief that he generally sends a handsome present to the man who does it.

January 28th.—Passing on to Letloche, about twenty miles beyond the Bamangwato, we found a fine supply of water. This is a point of so much interest in that country that the first question we ask of passers by is "Have you had water?" the first inquiry a native puts to a fellow-countryman is "Where is the rain?" and, though they are by no means an untruthful nation, the answer generally is, "I don't know—there is none—we are killed with hunger and by the sun." If news is asked for, they commence with "There is no news, I heard some lies only," and then tell all they know.

This spot was Mr. Gordon Cumming's furthest station north. Our house at Kolobeng having been quite in the hunting-country, rhinoceros and buffaloes several times rushed past, and I was able to shoot the latter twice from our own door. We were favoured by visits from this famous hunter during each of the five years of his warfare with wild animals. Many English gentlemen following the same pursuits paid their guides and assistants so punctually that in making arrangements for them we had to be careful that four did not go where two only were wanted: they knew so well that an Englishman would pay that they depended implicitly on his word of honour, and not only would they go and hunt for five or six months in the north,

enduring all the hardships of that trying mode of life, with little else but meat of game to subsist on, but they willingly went seven hundred or eight hundred miles to Graham's Town, receiving for wages only a musket, worth fifteen shillings.

No one ever deceived them except one man; and as I believed that he was afflicted with a slight degree of the insanity of greediness, I upheld the honour of the English name by paying his debts. As the guides of Mr. Cumming were furnished through my influence, and usually got some strict charges as to their behaviour before parting, looking upon me in the light of a father, they always came to give me an account of their service, and told most of those hunting adventures which have since been given to the world, before we had the pleasure of hearing our friend relate them himself by our own fireside. I had thus a tolerably good opportunity of testing their accuracy, and I have no hesitation in saying that for those who love that sort of thing Mr. Cumming's book conveys a truthful idea of South African hunting. Some things in it require explanation, but the numbers of animals said to have been met with and killed are by no means improbable, considering the amount of large game then in the country. Two other gentlemen hunting in the same region destroyed in one season no fewer than seventy-eight rhinoceroses alone. Sportsmen, however, would not now find an equal number, for as guns are introduced among the tribes all these fine animals melt away like snow in spring. In the more remote districts where fire-arms have not yet been introduced, with the single exception of the rhinoceros, the game is to be found in numbers much greater than Mr. Cumming ever saw. The tsetse is, however, an insuperable barrier to hunting with horses there, and Europeans can do nothing on foot. The step of the elephant when charging the hunter, though apparently not quick, is so long that the pace equals the speed of a good horse at a canter. A young sportsman, no matter how great among pheasants, foxes, and hounds, would do well to pause before resolving to brave fever for the excitement of risking such a terrific charge; the scream, or trumpeting, of this enormous brute when infuriated is more like what the shriek of a French steam-whistle would be to a man standing on the dangerous part of a railroad, than any other earthly sound: a horse unused to it will sometimes stand

shivering instead of taking his rider out of danger. It has happened often that the poor animal's legs do their duty so badly that he falls and exposes his rider to be trodden into a mummy ; or, losing his presence of mind, the rider may allow the horse to dash under a tree and crack his cranium against a branch. As one charge from an elephant has made embryo Nimrods bid a final adieu to the chace, incipient Gordon Cummings might try their nerves by standing on railways till the engines were within a few yards of them. Hunting elephants on foot would be not less dangerous,* unless the Ceylon mode of killing them by one shot could be followed : it has never been tried in Africa.

Advancing to some wells beyond Letloche, at a spot named Kanne, we found them carefully hedged round by the people of a Bakalahari village situated near the spot. We had then sixty miles of country in front without water, and very distressing for the oxen, as it is generally deep soft sand. There is one sucking-place, around which were congregated great numbers of Bushwomen with their egg-shells and reeds. Mathuluane now contained no water, and Motlatsa only a small supply, so we sent the oxen across the country to the deep well Nkauane, and half were lost on the way. When found at last they had been five whole days without water. Very large numbers of elands were met with as usual, though they seldom can get a sip of drink. Many of the plains here have large expanses of grass without trees, but you seldom see a treeless horizon. The ostrich is generally seen quietly feeding on some spot where no one can approach him without being detected by his wary eye. As the waggon moves along far to the windward he thinks it is intending to circumvent him, so he rushes up a mile or so from the leeward, and so near to the front oxen that one sometimes gets a shot at the silly bird. When he begins to run all the game in sight follow his example. I have seen this folly taken advantage of when he was quietly feeding in a valley open at both ends. A number of men would commence running, as if to cut off his retreat from the end through which the wind came ; and although he had the whole country hundreds of miles before him by going

* Since writing the above statement it has received confirmation in the reported death of Mr. Walhberg while hunting elephants on foot at Lake Ngami.

to the other end, on he madly rushed to get past the men, and so was speared. He never swerves from the course he once adopts, but only increases his speed.

When the ostrich is feeding his pace is from twenty to twenty-two inches; when walking, but not feeding, it is twenty-six inches; and when terrified, as in the case noticed, it is from eleven and a half to thirteen and even fourteen feet in length. Only in one case was I at all satisfied of being able to count the rate of speed by a stop watch, and, if I am not mistaken, there were thirty in ten seconds; generally one's eye can no more follow the legs than it can the spokes of a carriage-wheel in rapid motion. If we take the above number, and twelve feet stride as the average pace, we have a speed of twenty-six miles an hour. It cannot be very much above that, and is therefore slower than a railway locomotive. They are sometimes shot by the horseman making a cross cut to their undeviating course, but few Englishmen ever succeed in killing them.

The ostrich begins to lay her eggs before she has fixed on a spot for a nest, which is only a hollow a few inches deep in the sand, and about a yard in diameter. Solitary eggs, named by the Bechuanas "lesetla," are thus found lying forsaken all over the country, and become a prey to the jackal. She seems averse to risking a spot for a nest, and often lays her eggs in that of another ostrich, so that as many as forty-five have been found in one nest. Some eggs contain small concretions of the matter which forms the shell, as occurs also in the egg of the common fowl; this has given rise to the idea of stones in the eggs. Both male and female assist in the incubations; but the numbers of females being always greatest, it is probable that cases occur in which the females have the entire charge. Several eggs lie out of the nest, and are thought to be intended as food for the first of the newly-hatched brood till the rest come out and enable the whole to start in quest of food. I have several times seen newly-hatched young in charge of the cock, who made a very good attempt at appearing lame in the plover fashion, in order to draw off the attention of pursuers. The young squat down and remain immovable when too small to run far, but attain a wonderful degree of speed when about the size of common fowls. It cannot be

asserted that ostriches are polygamous, though they often appear to be so. When caught they are easily tamed, but are of no use in their domesticated state.

The egg is possessed of very great vital power. One kept in a room during more than three months, in a temperature about 60°, when broken was found to have a partially developed live chick in it. The Bushmen carefully avoid touching the eggs, or leaving marks of human feet near them, when they find a nest. They go up the wind to the spot, and with a long stick remove some of them occasionally, and, by preventing any suspicion, keep the hen laying on for months, as we do with fowls. The eggs have a strong disagreeable flavour, which only the keen appetite of the Desert can reconcile one to. The Hottentots use their trousers to carry home the twenty or twenty-five eggs usually found in a nest; and it has happened that an Englishman, intending to imitate this knowing dodge, comes to the waggons with blistered legs, and, after great toil, finds all the eggs uneatable, from having been some time sat upon. Our countrymen invariably do best when they continue to think, speak, and act in their own proper character.

The food of the ostrich consists of pods and seeds of different kinds of leguminous plants, with leaves of various plants; and, as these are often hard and dry, he picks up a great quantity of pebbles, many of which are as large as marbles. He picks up also some small bulbs, and occasionally a wild melon to afford moisture, for one was found with a melon which had choked him by sticking in his throat. It requires the utmost address of the Bushmen, crawling for miles on their stomachs, to stalk them successfully; yet the quantity of feathers collected annually shows that the numbers slain must be considerable, as each bird has only a few in the wings and tail. The male bird is of a jet black glossy colour, with the single exception of the white feathers, which are objects of trade. Nothing can be finer than the adaptation of these flossy feathers for the climate of the Kalahari, where these birds abound; for they afford a perfect shade to the body, with free ventilation beneath them. The hen ostrich is of a dark brownish-grey colour, and so are the half-grown cocks.

The organs of vision in this bird are placed so high that he can detect an enemy at a great distance, but the lion sometimes kills him. The flesh is white and coarse, though, when in good condition, it resembles in some degree that of a tough turkey. It seeks safety in flight; but when pursued by dogs it may be seen to turn upon them and inflict a kick, which is vigorously applied, and sometimes breaks the dog's back.

CHAPTER VIII.

Effects of missionary efforts — Belief in the Deity — Ideas of the Bakwains on religion — Departure from their country — Salt-pans — Sour curd — Nchokotsa — Bitter waters — Thirst suffered by the wild animals — Wanton cruelty in hunting — Ntwetwe — Mowana-trees — Their extraordinary vitality — The Mopané-tree — The Morala — The Bushmen — Their superstitions — Elephant-hunting — Superiority of civilised over barbarous sportsmen — The chief Kaisa — His fear of responsibility — Beauty of the country at Unku — The Mohonono bush — Severe labour in cutting our way — Party seized with fever — Escape of our cattle — Bakwain mode of recapturing them — Vagaries of sick servants — Discovery of grape-bearing vines — An ant-eater — Difficulty of passing through the forest — Sickness of my companion — The Bushmen — Their mode of destroying lions — Poisons — The solitary hill — A picturesque valley — Beauty of the country — Arrive at the Sanshureh river — The flooded prairies — A pontooning expedition — A night bivouac — The Chobe — Arrive at the village of Moremi — Surprise of the Makololo at our sudden appearance — Cross the Chobe on our way to Linyanti.

THE Bakalahari, who live at Motlatsa wells, have always been very friendly to us, and listen attentively to instruction conveyed to them in their own tongue. It is, however, difficult to give an idea to an European of the little effect teaching produces, because no one can realize the degradation to which their minds have been sunk by centuries of barbarism and hard struggling for the necessaries of life: like most others, they listen with respect and attention, but, when we kneel down and address an unseen Being, the position and the act often appear to them so ridiculous that they cannot refrain from bursting into uncontrollable laughter. After a few services they get over this tendency. I was once present when a missionary attempted to sing among a wild heathen tribe of Bechuanas, who had no music in their composition; the effect on the risible faculties of the audience was such that the tears actually ran down their cheeks. Nearly all their thoughts are directed to the supply of their bodily wants, and this has been the case with the race for ages. If asked, then, what effect the preaching of the Gospel has at the commencement on such individuals, I am unable to tell, except that some

have confessed long afterwards that they then first began to pray in secret. Of the effects of a long-continued course of instruction there can be no reasonable doubt, as mere nominal belief has never been considered sufficient proof of conversion by any body of missionaries; and, after the change which has been brought about by this agency, we have good reason to hope well for the future: those I have myself witnessed behaving in the manner described, when kindly treated in sickness often utter imploring words to Jesus, and I believe sometimes really do pray to him in their afflictions. As that great Redeemer of the guilty seeks to save all he can, we may hope that they find mercy through His blood, though little able to appreciate the sacrifice He made. The indirect and scarcely appreciable blessings of Christian missionaries going about doing good are thus probably not so despicable as some might imagine; there is no necessity for beginning to tell even the most degraded of these people of the existence of a God, or of a future state, the facts being universally admitted. Everything that cannot be accounted for by common causes is ascribed to the Deity, as creation, sudden death, &c. "How curiously God made these things!" is a common expression; as is also, "He was not killed by disease, he was killed by God." And, when speaking of the departed—though there is nought in the physical appearance of the dead to justify the expression—they say, "He has gone to the gods," the phrase being identical with "*abit ad plures.*"

On questioning intelligent men among the Bakwains as to their former knowledge of good and evil, of God, and the future state, they have scouted the idea of any of them ever having been without a tolerably clear conception on all these subjects. Respecting their sense of right and wrong, they profess that nothing we indicate as sin ever appeared to them as otherwise, except the statement that it was wrong to have more wives than one; and they declare that they spoke in the same way of the direct influence exercised by God in giving rain in answer to prayers of the rain-makers, and in granting deliverance in times of danger, as they do now, before they ever heard of white men. The want, however, of any form of public worship, or of idols, or of formal prayers or sacrifice, make both Caffres and Bechuanas appear as among the most godless races of mortals known any-

where. But, though they all possess a distinct knowledge of a deity and of a future state, they show so little reverence, and feel so little connexion with either, that it is not surprising that some have supposed them entirely ignorant on the subject. At Lotlakani we met an old Bushman who at first seemed to have no conception of morality whatever; when his heart was warmed by our presents of meat, he sat by the fire relating his early adventures: among these was killing five other Bushmen. "Two," said he, counting on his fingers, "were females, one a male, and the other two calves."—"What a villain you are to boast of killing women and children of your own nation! what will God say when you appear before him?"—"He will say," replied he, "that I was a very clever fellow." This man now appeared to me as without any conscience, and, of course, responsibility, but, on trying to enlighten him by further conversation, I discovered that, though he was employing the word which is used among the Bakwains when speaking of the Deity, he had only the idea of a chief, and was all the while referring to Sekomi, while his victims were a party of rebel Bushmen against whom he had been sent. If I had known the name of God in the Bushman tongue the mistake could scarcely have occurred. It must, however, be recollected, while reflecting on the degradation of the natives of South Africa, that the farther north, the more distinct do the native ideas on religious subjects become, and I have not had any intercourse with either Caffres or Bushmen in their own tongues.

Leaving Motlatsa on the 8th February, 1853, we passed down the Mokoko, which, in the memory of persons now living, was a flowing stream. We ourselves once saw a heavy thunder-shower make it assume its ancient appearance of running to the north. Between Lotlakani and Nchokotsa we passed the small well named Orapa; and another called Thutsa lay a little to our right—its water is salt and purgative; the salt-pan Chuantsa, having a cake of salt one inch and a half in thickness, is about ten miles to the north-east of Orapa. This deposit contains a bitter salt in addition, probably the nitrate of lime; the natives, in order to render it palatable and wholesome, mix the salt with the juice of a gummy plant, then place it in the sand and bake it by making a fire over it; the lime then becomes insoluble and tasteless.

The Bamangwato keep large flocks of sheep and goats at various spots on this side of the Desert. They thrive wonderfully well wherever salt and bushes are to be found. The milk of goats does not coagulate with facility, like that of cows, on account of its richness; but the natives have discovered that the infusion of the fruit of a solanaceous plant, Toluane, quickly produces the effect. The Bechuanas put their milk into sacks made of untanned hide, with the hair taken off. Hung in the sun, it soon coagulates; the whey is then drawn off by a plug at the bottom, and fresh milk added, until the whole sack is full of a thick sour curd, which, when one becomes used to it, is delicious. The rich mix this in the porridge into which they convert their meal, and, as it is thus rendered nutritious and strength-giving, an expression of scorn is sometimes heard respecting the poor or weak, to the effect that "they are mere water-porridge men." It occupies the place of our roast beef.

At Nchokotsa, the rainy season having this year been delayed beyond the usual time, we found during the day the thermometer stand at 96° in the coolest possible shade. This height at Kolobeng always portended rain at hand. At Kuruman, when it rises above 84° , the same phenomenon may be considered near; while farther north it rises above 100° before the cooling influence of the evaporation from rain may be expected. Here the bulb of the thermometer, placed two inches beneath the soil, stood at 128° . All around Nchokotsa the country looked parched, and the glare from the white efflorescence which covers the extensive pans on all sides was most distressing to the eyes. The water of Nchokotsa was bitter, and presented indications not to be mistaken of having passed through animal systems before. All these waters contain nitrates, which stimulate the kidneys and increase the thirst. The fresh additions of water required in cooking meat, each imparting its own portion of salt, make one grumble at the cook for putting too much seasoning in, whilst in fact he has put in none at all, except that contained in the water. Of bitter, bad, disgusting waters I have drunk not a few nauseous draughts; you may try alum, vitriol, boiling, &c. &c., to convince yourself that you are not more stupid than travellers you will meet at home, but the ammonia and other

salts are there still; and the only remedy is to get away as quickly as possible to the north.

We dug out several wells; and as we had on each occasion to wait till the water flowed in again, and then allow our cattle to feed a day or two and slake their thirst thoroughly, as far as that could be done, before starting, our progress was but slow. At Koobe there was such a mass of mud in the pond, worked up by the wallowing rhinoceros to the consistency of mortar, that only by great labour could we get a space cleared at one side, for the water to ooze through and collect in for the oxen. Should the rhinoceros come back, a single roll in the great mass we had thrown on one side would have rendered all our labour vain. It was therefore necessary for us to guard the spot by night. On these great flats all around we saw in the white sultry glare herds of zebras, gnus, and occasionally buffaloes, standing for days, looking wistfully towards the wells for a share of the nasty water. It is mere wanton cruelty to take advantage of the necessities of these poor animals, and shoot them down one after another, without intending to make the smallest use of either the flesh, skins, or horns. In shooting by night, animals are more frequently wounded than killed; the flowing life-stream increases the thirst, so that in desperation they come slowly up to drink in spite of the danger,—“I must drink, though I die.” The ostrich, even when not wounded, cannot with all his wariness resist the excessive desire to slake his burning thirst. It is Bushman-like practice to take advantage of its piteous necessities; for most of the feathers they obtain are procured in this way, but they eat the flesh, and are so far justifiable.

I could not order my men to do what I would not do myself; but, though I tried to justify myself on the plea of necessity, I could not adopt this mode of hunting. If your object is to secure the best specimens for a museum it may be allowable, and even deserving of commendation, as evincing a desire to kill only those really wanted; but if, as has been practised by some Griquas and others who came into the country after Mr. Cumming, and fired away indiscriminately, great numbers of animals are wounded and allowed to perish miserably, or are killed on the spot and left to be preyed on by vultures and hyænas, and all for the sole purpose of making a “bag,” then I take it to be

evident that such sportsmen are pretty far gone in the hunting form of insanity.

My men shot a black rhinoceros in this way, and I felt glad to get away from the only place in which I ever had any share in night-hunting. We passed over the immense pan Ntwetwe, on which the latitude could be taken as at sea. Great tracts of this part of the country are of calcareous tufa, with only a thin coating of soil; numbers of "baobab" and "mopané" trees abound all over this hard smooth surface. About two miles beyond the northern bank of the pan we unyoked under a fine specimen of the baobab, here called, in the language of Bechuanas, Mowana; it consisted of six branches united into one trunk. At three feet from the ground it was eighty-five feet in circumference.

These mowana-trees are the most wonderful examples of vitality in the country; it was therefore with surprise that we came upon a dead one at Tlomtla, a few miles beyond this spot. It is the same as those which Adanson and others believed, from specimens seen in Western Africa, to have been alive before the flood. Arguing with a peculiar mental idiosyncrasy resembling colour-blindness, common among the French of the time, these savans came to the conclusion that "therefore there never was any flood at all." I would back a true mowana against a dozen floods, provided you do not boil it in hot sea-water; but I cannot believe that any of those now alive had a chance of being subjected to the experiment of even the Noachian deluge. The natives make a strong cord from the fibres contained in the pounded bark. The whole of the trunk, as high as they can reach, is consequently often quite denuded of its covering, which in the case of almost any other tree would cause its death, but this has no effect on the mowana except to make it throw out a new bark, which is done in the way of granulation. This stripping of the bark is repeated frequently, so that it is common to see the lower five or six feet an inch or two less in diameter than the parts above; even portions of the bark which have broken in the process of being taken off, but remain separated from the parts below, though still connected with the tree above, continue to grow, and resemble closely marks made in the necks of the cattle of the island of Mull and of Caffre oxen, where a piece of skin is detached and allowed to hang down. No

external injury, not even a fire, can destroy this tree from without ; nor can any injury be done from within, as it is quite common to find it hollow ; and I have seen one in which twenty or thirty men could lie down and sleep as in a hut. Nor does cutting down exterminate it, for I saw instances in Angola in which it continued to grow in length after it was lying on the ground. Those trees called exogenous grow by means of successive layers on the outside. The inside may be dead, or even removed altogether, without affecting the life of the tree. This is the case with most of the trees of our climate. The other class is called endogenous, and increases by layers applied to the inside ; and when the hollow there is full, the growth is stopped—the tree must die. Any injury is felt most severely by the first class on the bark—by the second on the inside ; while the inside of the exogenous may be removed, and the outside of the endogenous may be cut, without stopping the growth in the least. The mowana possesses the powers of both. The reason is that each of the laminae possesses its own independent vitality ; in fact, the baobab is rather a gigantic bulb run up to seed than a tree. Each of eighty-four concentric rings had, in the case mentioned, grown an inch after the tree had been blown over. The roots, which may often be observed extending along the surface of the ground forty or fifty yards from the trunk, also retain their vitality after the tree is laid low ; and the Portuguese now know that the best way to treat them is to let them alone, for they occupy much more room when cut down than when growing.

The wood is so spongy and soft, that an axe can be struck in so far with a good blow that there is great difficulty in pulling it out again. In the dead mowana mentioned the concentric rings were well seen. The average for a foot at three different places was eighty-one and a half of these rings. Each of the laminae can be seen to be composed of two, three, or four layers of ligneous tubes ; but supposing each ring the growth of one year, and the semidiameter of a mowana of one hundred feet in circumference about seventeen feet, if the central point were in the centre of the tree, then its age would lack some centuries of being as old as the Christian era (1400). Though it possesses amazing vitality, it is difficult to believe that this great baby-looking bulb or tree is as old as the pyramids.

The Mopané-tree (*Bauhinia*) is remarkable for the little shade its leaves afford. They fold together and stand nearly perpen-



Mopane or Bauhinia leaves, with the insect and its edible secretions.

dicular during the heat of the day, so that only the shadow of their edges comes to the ground. On these leaves the small larvæ of a winged insect appear covered over with a sweet gummy substance. The people collect this in great quantities, and use it as food;* and the lopané—large caterpillars three inches long, which feed on the leaves, and are seen strung together—share the same fate.

* I am favoured with Mr. Westwood's remarks on this insect as follows:—

“*Taylor Institution, Oxford, July 9, 1857.*”

“The insect (and its secretion) on the leaves of the Bauhinia, and which is eaten by the Africans, proves to be a species of *Psylla*, a genus of small very active Homoptera, of which we have one very common species in the box; but our species, *P. buxi*, emits its secretion in the shape of very long white cotton-like filaments; but there is a species in New Holland, found on the leaves of the Eucalyptus, which emits a secretion very similar to that of Dr. Livingstone's species. This Australian secretion (and its insect originator) is known by the name of *Wo-me-la*, and, like Dr. Livingstone's, it is scraped off the leaves and eaten by the aborigines as a saccharine dainty. The insects found beneath the secretion, brought home by Dr. Livingstone, are in the pupa state, being flattened, with large scales at the sides of the body, enclosing the future wings of the insect. The body is pale yellowish coloured, with dark-brown spots. It will be impossible to describe the species technically until we receive the perfect insect. The secretion itself is flat and circular, apparently deposited in concentric rings, gradually increasing in size till the patches are about a quarter or a third of an inch in diameter.

“JNO. O. WESTWOOD.”

In passing along we see everywhere the power of vegetation in breaking up the outer crust of tufa. A mopané-tree, growing in a small chink, as it increases in size rends and lifts up large fragments of the rock all around it, subjecting them to the disintegrating influence of the atmosphere. The wood is hard, and of a fine red colour, and is named iron-wood by the Portuguese. The inhabitants, observing that the mopané is more frequently struck by lightning than other trees, caution travellers never to seek its shade when a thunder-storm is near—"Lightning hates it;" while another tree, the "Morala," which has three spines opposite each other on the branches, and has never been known to be touched by lightning, is esteemed, even as far as Angola, a protection against the electric fluid. Branches of it may be seen placed on the houses of the Portuguese for the same purpose. The natives, moreover, believe that a man is thoroughly protected from an enraged elephant, if he can get into the shade of this tree. There may not be much in this, but there is frequently some foundation of truth in their observations.

At Rapesh we came among our old friends the Bushmen, under Horoye. This man, Horoye, a good specimen of that tribe, and his son Mokantsa and others, were at least six feet high, and of a darker colour than the Bushmen of the south. They have always plenty of food and water; and as they frequent the Zouga as often as the game in company with which they live, their life is very different from that of the inhabitants of the thirsty plains of the Kalahari. The animal they refrain from eating is the goat, which fact, taken in connection with the superstitious dread which exists in every tribe towards a particular animal, is significant of their feelings to the only animals they could have domesticated in their desert home. They are a merry laughing set, and do not tell lies wantonly. They have in their superstitious rites more appearance of worship than the Bechuanas; and at a Bushman's grave we once came to on the Zouga, the observances showed distinctly that they regarded the dead as still in another state of being; for they addressed him, and requested him not to be offended even though they wished still to remain a little while longer in this world.

Those among whom we now were kill many elephants; and when the moon is full choose that time for the chase, on account

of its coolness. Hunting this animal is the best test of courage this country affords. The Bushmen choose the moment succeeding a charge, when the elephant is out of breath, to run in and give him a stab with their long-bladed spears. In this case the uncivilized have the advantage over us, but I believe that with half their training Englishmen would beat the Bushmen. Our present form of civilization does not necessarily produce effeminacy, though it unquestionably increases the beauty, courage, and physical powers of the race. When at Kolobeng I took notes of the different numbers of elephants killed in the course of the season by the various parties which went past our dwelling, in order to form an idea of the probable annual destruction of this noble animal. There were parties of Griquas, Bechuanas, Boers, and Englishmen. All were eager to distinguish themselves, and success depended mainly on the courage which leads the huntsman to go close to the animal, and not waste the force of his shot on the air. It was noticeable that the average for the natives was under one per man, for the Griquas one per man, for the Boers two, and for the English officers twenty each. This was the more remarkable, as the Griquas, Boers, and Bechuanas employed both dogs and natives to assist them, while the English hunters generally had no assistance from either. They approached to within thirty yards of the animal, while the others stood at a distance of a hundred yards, or even more, and of course spent all the force of their bullets on the air. One elephant was found by Mr. Oswell with quite a crowd of bullets in his side, all evidently fired in this style, and they had not gone near the vital parts.

It would thus appear that our more barbarous neighbours do not possess half the courage of the civilized sportsman. And it is probable that in this respect, as well as in physical development, we are superior to our ancestors. The coats of mail and greaves of the Knights of Malta, and the armour from the Tower exhibited at the Eglinton tournament, may be considered decisive as to the greater size attained by modern civilized men.

At Maila we spent a Sunday with Kaisa, the head man of a village of Mashona, who had fled from the iron sway of Mosilikatse, whose country lies east of this. I wished him to take charge of a packet of letters for England, to be forwarded when, as is

the custom of the Bamangwato, the Bechuanas come hither in search of skins and food among the Bushmen; but he could not be made to comprehend that there was no danger in the consignment. He feared the responsibility and guilt if anything should happen to them; so I had to bid adieu to all hope of letting my family hear of my welfare till I should reach the west coast.

At Unku we came into a tract of country which had been visited by refreshing showers long before, and every spot was covered with grass run up to seed, and the flowers of the forest were in full bloom. Instead of the dreary prospect around Koobe and Nchokotsa, we had here a delightful scene, all the ponds full of water, and the birds twittering joyfully. As the game can now obtain water everywhere, they become very shy, and cannot be found in their accustomed haunts.

1st March. The thermometer in the shade generally stood at 98° from 1 to 3 P.M., but it sank as low as 65° by night, so that the heat was by no means exhausting. At the surface of the ground, in the sun, the thermometer marked 125°, and three inches below it 138°. The hand cannot be held on the ground, and even the horny soles of the feet of the natives must be protected by sandals of hide; yet the ants were busy working on it. The water in the ponds was as high as 100°; but as water does not conduct heat readily downwards, deliciously cool water may be obtained by any one walking into the middle and lifting up the water from the bottom to the surface with his hands.

Proceeding to the north, from Kama-kama, we entered into dense Mohonono bush, which required the constant application of the axe by three of our party for two days. This bush has fine silvery leaves, and the bark has a sweet taste. The elephant, with his usual delicacy of taste, feeds much on it. On emerging into the plains beyond, we found a number of Bushmen, who afterwards proved very serviceable. The rains had been copious, but now great numbers of pools were drying up. Lotus-plants abounded in them, and a low sweet-scented plant covered their banks. Breezes came occasionally to us from these drying-up pools; but the pleasant odour they carried caused sneezing in both myself and people; and on the 10th of March (when in lat. 19° 16' 11" S., long. 24° 24' E.) we were brought to a stand

by four of the party being seized with fever. I had seen this disease before, but did not at once recognise it as the African fever; I imagined it was only a bilious attack, arising from full feeding on flesh, for, the large game having been very abundant, we always had a good supply; but instead of the first sufferers recovering soon, every man of our party was in a few days laid low, except a Bakwain lad and myself. He managed the oxen, while I attended to the wants of the patients, and went out occasionally with the Bushmen to get a zebra or buffalo, so as to induce them to remain with us.

Here for the first time I had leisure to follow the instructions of my kind teacher, Mr. Maclear, and calculated several longitudes from lunar distances. The hearty manner in which that eminent astronomer and frank friendly man had promised to aid me in calculating and verifying my work, conduced more than anything else to inspire me with perseverance in making astronomical observations throughout the journey.

The grass here was so tall that the oxen became uneasy, and one night the sight of a hyæna made them rush away into the forest to the east of us. On rising on the morning of the 19th I found that my Bakwain lad had run away with them. This I have often seen with persons of this tribe, even when the cattle are startled by a lion. Away go the young men in company with them, and dash through bush and brake for miles, till they think the panic is a little subsided; they then commence whistling to the cattle in the manner they do when milking the cows: having calmed them, they remain as a guard till the morning. The men generally return with their shins well peeled by the thorns. Each comrade of the Mopato would expect his fellow to act thus, without looking for any other reward than the brief praise of the chief. Our lad Kibopechoe had gone after the oxen, but had lost them in the rush through the flat trackless forest. He remained on their trail all the next day and all the next night. On Sunday morning, as I was setting off in search of him, I found him near the waggon. He had found the oxen late in the afternoon of Saturday, and had been obliged to stand by them all night. It was wonderful how he managed without a compass, and in such a country, to find his way home at all, bringing about forty oxen with him.

The Bechuanas will keep on the sick-list as long as they feel any weakness ; so I at last began to be anxious that they should make a little exertion to get forward on our way. One of them, however, happening to move a hundred yards from the waggon, fell down ; and, being unobserved, remained the whole night in the pouring rain totally insensible ; another was subjected to frequent swooning : but making beds in the waggons for these our worst cases, with the help of the Bakwain and the Bushmen, we moved slowly on. We had to nurse the sick like children ; and, like children recovering from illness, the better they became the more impudent they grew. This was seen in the peremptory orders they would give with their now piping voices. Nothing that we did pleased them ; and the laughter with which I received their ebullitions, though it was only the real expression of gladness at their recovery, and amusement at the ridiculous part they acted, only increased their chagrin. The want of power in the man who guided the two front oxen, or, as he was called, the "leader," caused us to be entangled with trees, both standing and fallen, and the labour of cutting them down was even more severe than ordinary ; but notwithstanding an immense amount of toil, my health continued good.

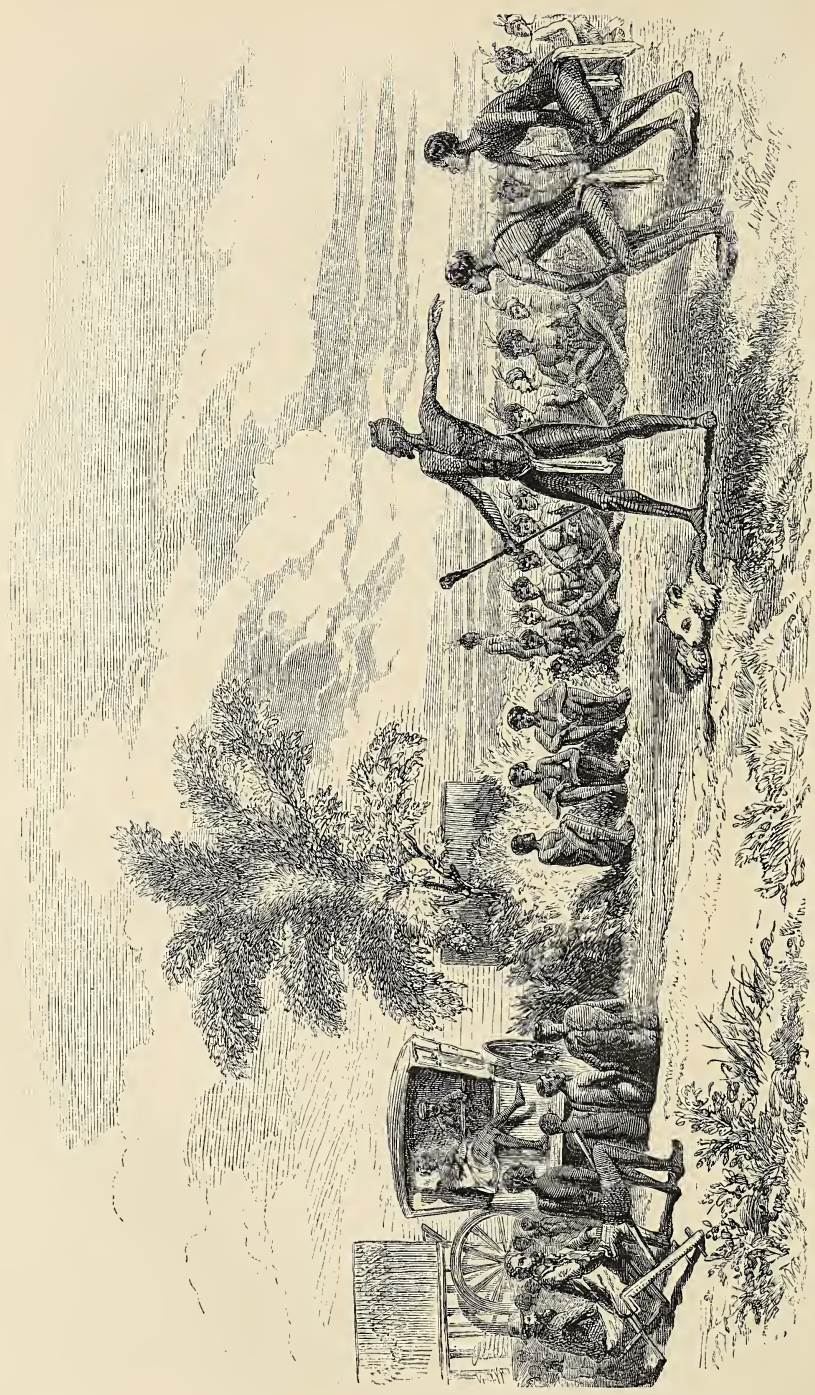
We wished to avoid the tsetse of our former path, so kept a course on the magnetic meridian from Lurilopepe. The necessity of making a new path much increased our toil. We were, however, rewarded in lat. 18° with a sight we had not enjoyed the year before, namely, large patches of grape-bearing vines. There they stood before my eyes ; but the sight was so entirely unexpected that I stood some time gazing at the clusters of grapes with which they were loaded, with no more thought of plucking than if I had been beholding them in a dream. The Bushmen know and eat them ; but they are not well flavoured on account of the great astringency of the seeds, which are in shape and size like split peas. The elephants are fond of the fruit, plant, and root alike. I here found an insect which preys on ants ; it is about an inch and a quarter long, as thick as a crow-quill, and covered with black hair. It puts its head into a little hole in the ground, and quivers its tail rapidly ; the ants come near to see it, and it snaps up each as he comes within the range of the forceps on its tail. As its head is beneath the ground, it becomes a question how it can

guide its tail to the ants. It is probably a new species of antlion (*Myrmeleon formicaleo*), great numbers of which, both in the larvæ and complete state, are met with. The ground under every tree is dotted over with their ingenious pitfalls, and the perfect insect, the form of which most persons are familiar with in the dragon-fly, may be seen using its tail in the same active manner as this insect did. Two may often be seen joined in their flight, the one holding on by the tail-forceps to the neck of the other. On first observing this imperfect insect, I imagined the forceps were on its head; but when the insect moved, their true position was seen.

The forest, through which we were slowly toiling, daily became more dense, and we were kept almost constantly at work with the axe; there was much more leafiness in the trees here than farther south. The leaves are chiefly of the pinnate and bi-pinnate forms, and are exceedingly beautiful when seen against the sky; a great variety of the papilionaceous family grow in this part of the country.

Fleming had until this time always assisted to drive his own waggon, but about the end of March he knocked up, as well as his people. As I could not drive two waggons, I shared with him the remaining water, half a caskful, and went on, with the intention of coming back for him as soon as we should reach the next pool. Heavy rain now commenced; I was employed the whole day in cutting down trees, and every stroke of the axe brought down a thick shower on my back, which in the hard work was very refreshing, as the water found its way down into my shoes. In the evening we met some Bushmen, who volunteered to show us a pool; and having unyoked, I walked some miles in search of it. As it became dark they showed their politeness—a quality which is by no means confined entirely to the civilized—by walking in front, breaking the branches which hung across the path, and pointing out the fallen trees. On returning to the waggon, we found that being left alone had brought out some of Fleming's energy, for he had managed to come up.

As the water in this pond dried up, we were soon obliged to move again. One of the Bushmen took out his dice, and, after throwing them, said that God told him to go home. He threw again in order to show me the command, but the opposite result followed; so he remained and was useful, for we lost the oxen



PRESENTATION AT COURT (TO MOSHIKATSE) OF TWO SUCCESSFUL YOUNG LION-HUNTERS.

again by a lion driving them off to a very great distance. The lions here are not often heard. They seem to have a wholesome dread of the Bushmen, who, when they observe evidence of a lion's having made a full meal, follow up his spoor so quietly that his slumbers are not disturbed. One discharges a poisoned arrow from a distance of only a few feet, while his companion simultaneously throws his skin cloak on the beast's head. The sudden surprise makes the lion lose his presence of mind, and he bounds away in the greatest confusion and terror. Our friends here showed me the poison which they use on these occasions. It is the entrails of a caterpillar called N'gwa, half an inch long. They squeeze out these, and place them all around the bottom of the barb, and allow the poison to dry in the sun. They are very careful in cleaning their nails after working with it, as a small portion introduced into a scratch acts like morbid matter in dissection wounds. The agony is so great that the person cuts himself, calls for his mother's breast as if he were returned in idea to his childhood again, or flies from human habitations a raging maniac. The effects on the lion are equally terrible. He is heard moaning in distress, and becomes furious, biting the trees and ground in rage.

As the Bushmen have the reputation of curing the wounds of this poison, I asked how this was effected. They said that they administer the caterpillar itself in combination with fat; they also rub fat into the wound, saying that "the N'gwa wants fat, and, when it does not find it in the body, kills the man: we give it what it wants, and it is content"—a reason which will commend itself to the enlightened among ourselves.

The poison more generally employed is the milky juice of the tree *Euphorbia* (*E. arborescens*). This is particularly obnoxious to the equine race. When a quantity is mixed with the water of a pond a whole herd of zebras will fall dead from the effects of the poison before they have moved away two miles. It does not, however, kill oxen or men. On them it acts as a drastic purgative only. This substance is used all over the country, though in some places the venom of serpents and a certain bulb, *Amaryllis toxicaria*, are added, in order to increase the virulence.

Father Pedro, a Jesuit, who lived at Zumbo, made a balsam, containing a number of plants and *castor oil*, as a remedy for

poisoned arrow-wounds. It is probable that he derived his knowledge from the natives as I did, and that the reputed efficacy of the balsam is owing to its fatty constituent.

In cases of the bites of serpents a small key ought to be pressed down firmly on the wound, the orifice of the key being applied to the puncture, until a cupping-glass can be got from one of the natives. A watch-key pressed firmly on the point stung by a scorpion extracts the poison; and a mixture of fat or oil and ipecacuanha relieves the pain.

The Bushmen of these districts are generally fine well-made men, and are nearly independent of every one. We observed them to be fond of a root somewhat like a kidney potato, and the kernel of a nut, which Fleming thought was a kind of betel; the tree is a fine large spreading one, and the leaves palmate. From the quantities of berries and the abundance of game in these parts, the Bushmen can scarcely ever be badly off for food. As I could without much difficulty keep them well supplied with meat, and wished them to remain, I proposed that they should bring their wives to get a share, but they remarked that the women could always take care of themselves.

None of the men of our party had died, but two seemed unlikely to recover; and Kibopechoe, my willing Mokwain, at last became troubled with boils, and then got all the symptoms of fever. As he lay down, the others began to move about, and complained of weakness only. Believing that frequent change of place was conducive to their recovery, we moved along as much as we could, and came to the hill N'gwa (lat. $18^{\circ} 27' 20''$ S., long. $24^{\circ} 13' 36''$ E.). This being the only hill we had seen since leaving the Bamangwato, we felt inclined to take off our hats to it. It is three or four hundred feet high, and covered with trees. Its geographical position is pretty accurately laid down from occultation and other observations. I may mention that the valley on its northern side, named Kandehy, or Kandehái, is as picturesque a spot as is to be seen in this part of Africa. The open glade, surrounded by forest trees of various hues, had a little stream meandering in the centre. A herd of reddish-coloured antelopes (pallahs) stood on one side, near a large baobab, looking at us, and ready to run up the hill; while gnus, tsessebes, and zebras gazed in astonishment at the intruders. Some fed carelessly, and others put

on the peculiar air of displeasure which these animals sometimes assume before they resolve on flight. A large white rhinoceros came along the bottom of the valley with his slow sauntering gait without noticing us; he looked as if he meant to indulge in a mud bath. Several buffaloes, with their dark visages, stood under the trees on the side opposite to the pallahs. It being Sunday, all was peace, and, from the circumstances in which our party was placed, we could not but reflect on that second stage of our existence which we hope will lead us into scenes of perfect beauty. If pardoned in that free way the Bible promises, death will be a glorious thing; but to be consigned to wait for the Judgment-day, with nothing else to ponder on but sins we would rather forget, is a cheerless prospect.

Our Bushmen wished to leave us, and, as there was no use in trying to thwart these independent gentlemen, I paid them, and allowed them to go. The payment, however, acted as a charm on some strangers who happened to be present, and induced them to volunteer their aid.

The game hereabouts is very tame. Koodoos and giraffes stood gazing at me as a strange apparition when I went out with the Bushmen. On one occasion a lion came at daybreak, and went round and round the oxen. I could only get a glimpse of him occasionally from the waggon-box; but, though barely thirty yards off, I could not get a shot. He then began to roar at the top of his voice; but the oxen continuing to stand still, he was so disgusted that he went off, and continued to use his voice for a long time in the distance. I could not see that he had a mane; if he had not, then even the maneless variety can use their tongues. We heard others also roar; and, when they found they could not frighten the oxen, they became equally angry. This we could observe in their tones.

As we went north the country became very lovely; many new trees appeared; the grass was green, and often higher than the waggons; the vines festooned the trees, among which appeared the real banian (*Ficus indica*), with its drop-shoots, and the wild date and palmyra, and several other trees which were new to me; the hollows contained large patches of water. Next came watercourses, now resembling small rivers, twenty yards broad and four feet deep. The further we went, the broader and deeper

these became; their bottoms contained great numbers of deep holes, made by elephants wading in them; in these the oxen floundered desperately, so that our waggon-pole broke, compelling us to work up to the breast in water for three hours and a half; yet I suffered no harm.

We at last came to the Sanshureh, which presented an impassable barrier, so we drew up under a magnificent baobab-tree (lat. $18^{\circ} 4' 27''$ S., long. $24^{\circ} 6' 20''$ E.), and resolved to explore the river for a ford. The great quantity of water we had passed through was part of the annual inundation of the Chobe; and this, which appeared a large deep river, filled in many parts with reeds, and having hippopotami in it, is only one of the branches by which it sends its superabundant water to the south-east. From the hill N'gwa a ridge of higher land runs to the north-east, and bounds its course in that direction. We, being ignorant of this, were in the valley, and the only gap in the whole country destitute of tsetse. In company with the Bushmen I explored all the banks of the Sanshureh to the west, till we came into tsetse on that side. We waded a long way among the reeds in water breast deep, but always found a broad deep space free from vegetation, and unfordable. A peculiar kind of lichen, which grows on the surface of the soil, becomes detached and floats on the water, giving out a very disagreeable odour, like sulphuretted hydrogen, in some of these stagnant waters.

We made so many attempts to get over the Sanshureh, both to the west and east of the waggon, in the hope of reaching some of the Makololo on the Chobe, that my Bushmen friends became quite tired of the work. By means of presents I got them to remain some days; but at last they slipped away by night, and I was fain to take one of the strongest of my still weak companions and cross the river in a pontoon, the gift of Captains Codrington and Webb. We each carried some provisions and a blanket, and penetrated about twenty miles to the westward, in the hope of striking the Chobe. It was much nearer to us in a northerly direction, but this we did not then know. The plain, over which we splashed the whole of the first day, was covered with water ankle deep, and thick grass which reached above the knees. In the evening we came to an immense wall of reeds, six or eight feet high, without any opening admitting of a passage.

When we tried to enter, the water always became so deep that we were fain to desist. We concluded that we had come to the banks of the river we were in search of, so we directed our course to some trees which appeared in the south, in order to get a bed and a view of the adjacent locality. Having shot a leche, and made a glorious fire, we got a good cup of tea and had a comfortable night. While collecting wood that evening, I found a bird's nest consisting of live leaves sewn together with threads of the spider's web. Nothing could exceed the airiness of this pretty contrivance; the threads had been pushed through small punctures and thickened to resemble a knot. I unfortunately lost it. This was the second nest I have seen resembling that of the tailor-bird of India.

Next morning, by climbing the highest trees, we could see a fine large sheet of water, but surrounded on all sides by the same impenetrable belt of reeds. This is the broad part of the river Chobe, and is called Zabesa. Two tree-covered islands seemed to be much nearer to the water than the shore on which we were, so we made an attempt to get to them first. It was not the reeds alone we had to pass through; a peculiar serrated grass, which at certain angles cut the hands like a razor, was mingled with the reed, and the climbing convolvulus, with stalks which felt as strong as whipcord, bound the mass together. We felt like pigmies in it, and often the only way we could get on was by both of us leaning against a part and bending it down till we could stand upon it. The perspiration streamed off our bodies, and as the sun rose high, there being no ventilation among the reeds, the heat was stifling, and the water, which was up to the knees, felt agreeably refreshing. After some hours' toil we reached one of the islands. Here we met an old friend, the bramble-bush. My strong moleskins were quite worn through at the knees, and the leather trousers of my companion were torn and his legs bleeding. Tearing my handkerchief in two, I tied the pieces round my knees, and then encountered another difficulty. We were still forty or fifty yards from the clear water, but now we were opposed by great masses of papyrus, which are like palms in miniature, eight or ten feet high, and an inch and a half in diameter. These were laced together by twining convolvulus, so strongly that the weight of both of us could not make way into the clear water. At last we fortunately found a passage prepared

by a hippopotamus. Eager as soon as we reached the island to look along the vista to clear water, I stepped in and found it took me at once up to the neck.

Returning nearly worn out, we proceeded up the bank of the Chobe, till we came to the point of departure of the branch Sanshureh; we then went in the opposite direction, or down the Chobe, though from the highest trees we could see nothing but one vast expanse of reed, with here and there a tree on the islands. This was a hard day's work; and when we came to a deserted Bayeiyehut on an anthill, not a bit of wood or anything else could be got for a fire, except the grass and sticks of the dwelling itself. I dreaded the "*Tampans*," so common in all old huts; but outside of it we had thousands of mosquitoes, and cold dew began to be deposited, so we were fain to crawl beneath its shelter.

We were close to the reeds, and could listen to the strange sounds which are often heard there. By day I had seen water-snakes putting up their heads and swimming about. There were great numbers of otters (*Lutra inunguis*, F. Cuvier), which have made little spoors all over the plains in search of the fishes, among the tall grass of these flooded prairies; curious birds, too, jerked and wriggled among these reedy masses, and we heard human-like voices and unearthly sounds, with splash, guggle, jupp, as if rare fun were going on in their uncouth haunts. At one time something came near us, making a splashing like that of a canoe or hippopotamus: thinking it to be the Makololo, we got up, listened, and shouted; then discharged a gun several times; but the noise continued without intermission for an hour. After a damp cold night we set to, early in the morning, at our work of exploring again, but left the pontoon in order to lighten our labour. The anthills are here very high, some thirty feet, and of a base so broad that trees grow on them; while the lands, annually flooded, bear nothing but grass. From one of these anthills we discovered an inlet to the Chobe; and, having gone back for the pontoon, we launched ourselves on a deep river, here from eighty to one hundred yards wide. I gave my companion strict injunctions to stick by the pontoon in case a hippopotamus should look at us; nor was this caution unnecessary, for one came up at our side and made a desperate plunge off. We had passed over him. The wave he made caused the pontoon to glide quickly away from him.

We paddled on from midday till sunset. There was nothing but a wall of reed on each bank, and we saw every prospect of spending a supperless night in our float; but just as the short twilight of these parts was commencing, we perceived on the north bank the village of Moremi, one of the Makololo, whose acquaintance I had made in our former visit, and who was now located on the island Mahonta (lat. $17^{\circ} 58' S.$, long. $24^{\circ} 6' E.$). The villagers looked as we may suppose people do who see a ghost, and in their figurative way of speaking said, "He has dropped among us from the clouds, yet came riding on the back of a hippopotamus! We Makololo thought no one could cross the Chobe without our knowledge, but here he drops among us like a bird."

Next day we returned in canoes across the flooded lands, and found that, in our absence, the men had allowed the cattle to wander into a very small patch of wood to the west containing the tsetse; this carelessness cost me ten fine large oxen. After remaining a few days, some of the head men of the Makololo came down from Linyanti, with a large party of Barotse, to take us across the river. This they did in fine style, swimming and diving among the oxen more like alligators than men, and taking the waggons to pieces and carrying them across on a number of canoes lashed together. We were now among friends; so going about thirty miles to the north, in order to avoid the still flooded lands on the north of the Chobe, we turned westwards towards Linyanti (lat. $18^{\circ} 17' 20'' S.$, long. $23^{\circ} 50' 9'' E.$), where we arrived on the 23rd of May, 1853. This is the capital town of the Makololo, and only a short distance from our waggon-stand of 1851 (lat. $18^{\circ} 20' S.$, long. $23^{\circ} 50' E.$).

CHAPTER IX.

Reception at Linyanti — The court herald — Sekeletu obtains the chieftainship from his sister — Mpepe's plot — Slave-trading Mambari — Their sudden flight — Sekeletu narrowly escapes assassination — Execution of Mpepe — The courts of law — Mode of trying offences — Sekeletu's reason for not learning to read the Bible — The disposition made of the wives of a deceased chief — Makololo women — They work but little — Employ serfs — Their drink, dress, and ornaments — Public religious services in the kotla — Unfavourable associations of the place — Native doctors — Proposal to teach the Makololo to read — Sekeletu's present — Reason for accepting it — Trading in ivory — Accidental fire — Presents for Sekeletu — Two breeds of native cattle — Ornamenting the cattle — The women and the looking-glass — Mode of preparing the skins of oxen for mantles and for shields — Throwing the spear.

THE whole population of Linyanti, numbering between six and seven thousand souls, turned out *en masse* to see the waggons in motion. They had never witnessed the phenomenon before, we having on the former occasion departed by night. Sekeletu, now in power, received us in what is considered royal style, setting before us a great number of pots of boyaloo, the beer of the country. These were brought by women, and each bearer takes a good draught of the beer when she sets it down, by way of "tasting," to show that there is no poison.

The court herald, an old man who occupied the post also in Sebituane's time, stood up, and after some antics, such as leaping, and shouting at the top of his voice, roared out some adulatory sentences, as, "Don't I see the white man? Don't I see the comrade of Sebituane? Don't I see the father of Sekeletu?"—"We want sleep"—"Give your son sleep, my lord," &c. &c. The perquisites of this man are the heads of all the cattle slaughtered by the chief, and he even takes a share of the tribute before it is distributed and taken out of the kotla. He is expected to utter all the proclamations, call assemblies, keep the kotla clean, and the fire burning every evening, and when a person is executed in public he drags away the body.

I found Sekeletu a young man of eighteen years of age, of

that dark-yellow or coffee-and-milk colour, of which the Makololo are so proud, because it distinguishes them considerably from the black tribes on the rivers. He is about five feet seven in height, and neither so goodlooking, nor of so much ability, as his father was, but is equally friendly to the English. Sebituane installed his daughter Mamochisáne into the chieftainship long before his death, but, with all his acuteness, the idea of her having a husband who should not be her lord did not seem to enter his mind. He wished to make her his successor, probably in imitation of some of the negro tribes with whom he had come into contact; but, being of the Bechuana race, he could not look upon the husband except as the woman's lord, so he told her all the men were hers, she might take any one, but ought to keep none. In fact, he thought she might do with the men what he could do with the women; but these men had other wives; and according to a saying in the country, "the tongues of women cannot be governed," they made her miserable by their remarks. One man whom she chose was even called her wife, and her son the child of Mamochisane's wife; but the arrangement was so distasteful to Mamochisane herself, that, as soon as Sebituane died, she said she never would consent to govern the Makololo so long as she had a brother living. Sekeletu, being afraid of another member of the family, Mpépe, who had pretensions to the chieftainship, urged his sister strongly to remain as she had always been, and allow him to support her authority by leading the Makololo when they went forth to war. Three days were spent in public discussion on the point. Mpepe insinuated that Sekeletu was not the lawful son of Sebituane, on account of his mother having been the wife of another chief before her marriage with Sebituane; Mamochisane, however, upheld Sekeletu's claims, and at last stood up in the assembly and addressed him with a womanly gush of tears: "I have been a chief only because my father wished it. I always would have preferred to be married and have a family like other women. You, Sekeletu, must be chief and build up your father's house." This was a death-blow to the hopes of Mpepe.

As it will enable the reader to understand the social and political relations of these people, I will add a few more particulars respecting Mpepe. Sebituane, having no son to take the leader-

ship of the "Mopato" of the age of his daughter, chose him as the nearest male relative to occupy that post; and presuming from Mpepe's connection with his family that he would attend to his interests and relieve him from care, he handed his cattle over to his custody. Mpepe removed to the chief town, "Naliele," and took such effectual charge of all the cattle, that Sebituane saw he could only set matters on their former footing by the severe measure of Mpepe's execution. Being unwilling to do this, and fearing the enchantments which, by means of a number of Barotse doctors, Mpepe now used in a hut built for the purpose, and longing for peaceful retirement after thirty years' fighting, he heard with pleasure of our arrival at the lake, and came down as far as Sesheke to meet us. He had an idea, picked up from some of the numerous strangers who visited him, that white men had a "pot (a cannon) in their towns which would burn up any attacking party;" and he thought if he could only get this he would be able to "sleep" the remainder of his days in peace. This he hoped to obtain from the white men. Hence the cry of the herald—"Give us sleep." It is remarkable how anxious for peace those who have been fighting all their lives appear to be.

When Sekeletu was installed in the chieftainship, he felt his position rather insecure, for it was believed that the incantations of Mpepe had an intimate connection with Sebituane's death. Indeed, the latter had said to his son, "That hut of incantation will prove fatal to either you or me."

When the Mambari, in 1850, took home a favourable report of this new market to the west, a number of half-caste Portuguese slave-traders were induced to come in 1853; and one, who resembled closely a real Portuguese, came to Linyanti while I was there. This man had no merchandise, and pretended to have come in order to inquire "what sort of goods were necessary for the market." He seemed much disconcerted by my presence there. Sekeletu presented him with an elephant's tusk and an ox; and when he had departed about fifty miles to the westward, he carried off an entire village of the Bakalahari belonging to the Makololo. He had a number of armed slaves with him; and as all the villagers—men, women, and children—were removed, and the fact was unknown until a considerable time

afterwards, it is not certain whether his object was obtained by violence or by fair promises. In either case, slavery must have been the portion of these poor people. He was carried in a hammock, slung between two poles, which appearing to be a bag, the Makololo named him "Father of the Bag."

Mpepe favoured these slave-traders, and they, as is usual with them, founded all their hopes of influence on his successful rebellion. My arrival on the scene was felt to be so much weight in the scale against their interests. A large party of Mambari had come to Linyanti when I was floundering on the prairies south of the Chobe. As the news of my being in the neighbourhood reached them their countenances fell; and when some Makololo, who had assisted us to cross the river, returned with hats which I had given them, the Mambari betook themselves to precipitate flight. It is usual for visitors to ask formal permission before attempting to leave a chief, but the sight of the hats made the Mambari pack up at once. The Makololo inquired the cause of the hurry, and were told that, if I found them there, I should take all their slaves and goods from them; and though assured by Sekeletu that I was not a robber, but a man of peace, they fled by night, while I was still sixty miles off. They went to the north, where, under the protection of Mpepe, they had erected a stockade of considerable size; there several half-caste slave-traders, under the leadership of a native Portuguese, carried on their traffic, without reference to the chief into whose country they had unceremoniously introduced themselves; while Mpepe, feeding them with the cattle of Sekeletu, formed a plan of raising himself, by means of their fire-arms, to be the head of the Makololo. The usual course which the slave-traders adopt is to take a part in the political affairs of each tribe, and, siding with the strongest, get well paid by captures made from the weaker party. Long secret conferences were held by the slave-traders and Mpepe, and it was deemed advisable for him to strike the first blow; so he provided himself with a small battle-axe, with the intention of cutting Sekeletu down the first time they met.

My object being first of all to examine the country for a healthy locality, before attempting to make a path to either the east or west coast, I proposed to Sekeletu the plan of ascending the great river which we had discovered in 1851. He volun-

teered to accompany me; and when we got about sixty miles away, on the road to Sesheke, we encountered Mpepe. The Makololo, though possessing abundance of cattle, had never attempted to ride oxen, until I advised it in 1851. The Bechuanas generally were in the same condition, until Europeans came among them and imparted the idea of riding. All their journeys previously were performed on foot. Sekeletu and his companions were mounted on oxen, though, having neither saddle nor bridle, they were perpetually falling off. Mpepe, armed with his little axe, came along a path parallel to, but a quarter of a mile distant from, that of our party; and when he saw Sekeletu he ran with all his might towards us; but Sekeletu, being on his guard, galloped off to an adjacent village. He then withdrew somewhere till all our party came up. Mpepe had given his own party to understand that he would cut down Sekeletu, either on their first meeting, or at the breaking up of their first conference. The former intention having been thus frustrated, he then determined to effect his purpose after their first interview. I happened to sit down between the two in the hut where they met: being tired with riding all day in the sun, I soon asked Sekeletu where I should sleep, and he replied, "Come, I will show you." As we rose together, I unconsciously covered Sekeletu's body with mine, and saved him from the blow of the assassin. I knew nothing of the plot, but remarked that all Mpepe's men kept hold of their arms, even after we had sat down—a thing quite unusual in the presence of a chief; and when Sekeletu showed me the hut in which I was to spend the night, he said to me, "That man wishes to kill me." I afterwards learnt that some of Mpepe's attendants had divulged the secret; and, bearing in mind his father's instructions, Sekeletu put Mpepe to death that night. It was managed so quietly, that, although I was sleeping within a few yards of the scene, I knew nothing of it till the next day. Nokuáne went to the fire at which Mpepe sat, with a handful of snuff, as if he were about to sit down and regale himself therewith. Mpepe said to him, "Nsepísa" (cause me to take a pinch); and, as he held out his hand, Nokuane caught hold of it, while another man seized the other hand, and, leading him out a mile, speared him. This is the common mode of executing criminals. They are not allowed to speak; though on one occa-

sion a man, feeling his wrist held too tightly, said, "Hold me gently, can't you? you will soon be led out in the same way yourselves." Mpepe's men fled to the Barotse, and, it being unadvisable for us to go thither during the commotion which followed on Mpepe's death, we returned to Linyanti.

The foregoing may be considered as a characteristic specimen of their mode of dealing with grave political offences. In common cases there is a greater show of deliberation. The complainant asks the man, against whom he means to lodge his complaint, to come with him to the chief. This is never refused. When both are in the kotla, the complainant stands up and states the whole case before the chief and the people usually assembled there. He stands a few seconds after he has done this, to recollect if he has forgotten anything. The witnesses to whom he has referred then rise up and tell all they themselves have seen or heard, but not anything that they have heard from others. The defendant, after allowing some minutes to elapse so that he may not interrupt any of the opposite party, slowly rises, folds his cloak around him, and, in the most quiet, deliberate way he can assume—yawning, blowing his nose, &c.—begins to explain the affair, denying the charge or admitting it, as the case may be. Sometimes, when galled by his remarks, the complainant utters a sentence of dissent; the accused turns quietly to him, and says, "Be silent: I sat still while you were speaking; can't you do the same? Do you want to have it all to yourself?" And as the audience acquiesce in this bantering, and enforce silence, he goes on till he has finished all he wishes to say in his defence. If he has any witnesses to the truth of the facts of his defence, they give their evidence. No oath is administered; but occasionally, when a statement is questioned, a man will say, "By my father," or "By the chief, it is so." Their truthfulness among each other is quite remarkable; but their system of government is such that Europeans are not in a position to realise it readily. A poor man will say, in his defence against a rich one, "I am astonished to hear a man so great as he make a false accusation;" as if the offence of falsehood were felt to be one against the society which the individual referred to had the greatest interest in upholding.

If the case is one of no importance, the chief decides it at once;

if frivolous, he may give the complainant a scolding, and put a stop to the case in the middle of the complaint, or he may allow it to go on without paying any attention to it whatever. Family quarrels are often treated in this way, and then a man may be seen stating his case with great fluency, and not a soul listening to him. But if it is a case between influential men, or brought on by under-chiefs, then the greatest decorum prevails. If the chief does not see his way clearly to a decision, he remains silent; the elders then rise one by one and give their opinions, often in the way of advice rather than as decisions; and when the chief finds the general sentiment agreeing in one view, he delivers his judgment accordingly. He alone speaks sitting: all others stand.

No one refuses to acquiesce in the decision of the chief, as he has the power of life and death in his hands, and can enforce the law to that extent if he chooses; but grumbling is allowed, and, when marked favouritism is shown to any relative of the chief, the people generally are not so astonished at the partiality as we would be in England.

This system was found as well developed among the Makololo as among the Bakwains, or even better, and is no foreign importation. When at Cassange, my men had a slight quarrel among themselves, and came to me, as to their chief, for judgment. This had occurred several times before, so without a thought I went out of the Portuguese merchant's house in which I was a guest, sat down, and heard the complaint and defence in the usual way. When I had given my decision in the common admonitory form, they went off apparently satisfied. Several Portuguese, who had been viewing the proceedings with great interest, complimented me on the success of my teaching them how to act in litigation; but I could not take any credit to myself for the system which I had found ready-made to my hands.

Soon after our arrival at Linyanti, Sekeletu took me aside, and pressed me to mention those things I liked best and hoped to get from him. Anything, either in or out of his town, should be freely given if I would only mention it. I explained to him that my object was to elevate him and his people to be Christians; but he replied he did not wish to learn to read the Book, for he was afraid "it might change his heart, and make him content

with only one wife, like Sechele." It was of little use to urge that the change of heart implied a contentment with one wife equal to his present complacency in polygamy. Such a preference after the change of mind, could not now be understood by him any more than the real, unmistakeable pleasure of religious services can, by those who have not experienced what is known by the term the "new heart." I assured him that nothing was expected but by his own voluntary decision. "No, no; he wanted always to have five wives at least." I liked the frankness of Sekeletu, for nothing is so wearying to the spirit as talking to those who agree with everything advanced.

Sekeletu, according to the system of the Bechuanas, became possessor of his father's wives, and adopted two of them; the children by these women are, however, in these cases, termed brothers. When an elder brother dies, the same thing occurs in respect of his wives; the brother next in age takes them, as among the Jews, and the children that may be born of those women he calls his brothers also. He thus raises up seed to his departed relative. An uncle of Sekeletu, being a younger brother of Sebituane, got that chieftain's head-wife, or queen: there is always one who enjoys this title. Her hut is called the great house, and her children inherit the chieftainship. If she dies, a new wife is selected for the same position and enjoys the same privileges, though she may happen to be a much younger woman than the rest.

The majority of the wives of Sebituane were given to influential under-chiefs; and, in reference to their early casting off the widow's weeds, a song was sung, the tenor of which was that the men alone felt the loss of their father Sebituane, the women were so soon supplied with new husbands that their hearts had not time to become sore with grief.

The women complain, because the proportions between the sexes are so changed now, that they are not valued as they deserve. The majority of the real Makololo have been cut off by fever. Those who remain are a mere fragment of the people who came to the north with Sebituane. Migrating from a very healthy climate in the south, they were more subject to the febrile diseases of the valley in which we found them, than the black tribes they conquered. In comparison with the Barotse,

Batoka, and Banyéti, the Makololo have a sickly hue. They are of a light-brownish yellow colour, while the tribes referred to are very dark, with a slight tinge of olive. The whole of the coloured tribes consider that beauty and fairness are associated, and women long for children of light colour so much, that they sometimes chew the bark of a certain tree in hopes of producing that effect. To my eye the dark colour is much more agreeable than the tawny hue of the half-caste, which that of the Makololo ladies closely resembles. The women generally escaped the fever, but they are less fruitful than formerly, and, to their complaint of being undervalued on account of the disproportion of the sexes, they now add their regrets at the want of children, of whom they are all excessively fond.

The Makololo women work but little. Indeed the families of that nation are spread over the country, one or two only in each village, as the lords of the land. They all have lordship over great numbers of subjected tribes, who pass by the general name Makalaka, and who are forced to render certain services, and to aid in tilling the soil; but each has his own land under cultivation, and otherwise lives nearly independent. They are proud to be called Makololo, but the other term is often used in reproach, as betokening inferiority. This species of servitude may be termed serfdom, as it has to be rendered in consequence of subjection by force of arms, but it is necessarily very mild. It is so easy for any one who is unkindly treated to make his escape to other tribes, that the Makololo are compelled to treat them, to a great extent, rather as children than slaves. Some masters, who fail from defect of temper or disposition to secure the affections of the conquered people, frequently find themselves left without a single servant, in consequence of the absence and impossibility of enforcing a fugitive slave law, and the readiness with which those who are themselves subjected assist the fugitives across the rivers in canoes. The Makololo ladies are liberal in their presents of milk and other food, and seldom require to labour, except in the way of beautifying their own huts and court-yards. They drink large quantities of boyáloa, or o-álo, the búza of the Arabs, which, being made of the grain called holcus sorghum, or "durasaiifi," in a minute state of subdivision, is very nutritious, and gives that plumpness of form which is considered beautiful. They

dislike being seen at their potations by persons of the opposite sex. They cut their woolly hair quite short, and delight in having the whole person shining with butter. Their dress is a kilt reaching to the knees; its material is ox-hide, made as soft as cloth. It is not ungraceful. A soft skin mantle is thrown across the shoulders when the lady is unemployed, but when engaged in any sort of labour she throws this aside, and works in the kilt alone. The ornaments most coveted are large brass anklets as thick as the little finger, and armlets of both brass and ivory, the latter often an inch broad. The rings are so heavy that the ankles are often blistered by the weight pressing down; but it is the fashion, and is borne as magnanimously as tight lacing and tight shoes among ourselves. Strings of beads are hung around the neck, and the fashionable colours being light green and pink, a trader could get almost anything he chose for beads of these colours.

At our public religious services in the kotla, the Makololo women always behaved with decorum from the first, except at the conclusion of the prayer. When all knelt down, many of those who had children, in following the example of the rest, bent over their little ones; the children, in terror of being crushed to death, set up a simultaneous yell, which so tickled the whole assembly there was often a subdued titter, to be turned into a hearty laugh as soon as they heard Amen. This was not so difficult to overcome in them as similar peccadilloes were in the case of the women farther south. Long after we had settled at Mabotsa, when preaching on the most solemn subjects, a woman might be observed to look round, and, seeing a neighbour seated on her dress, give her a hunch with the elbow to make her move off; the other would return it with interest, and perhaps the remark, "Take the nasty thing away, will you?" Then three or four would begin to hustle the first offenders, and the men to swear at them all, by way of enforcing silence.

Great numbers of little trifling things like these occur, and would not be worth the mention but that one cannot form a correct idea of missionary work except by examination of the minutiae. At the risk of appearing frivolous to some, I shall continue to descend to mere trifles.

*The numbers who attended at the summons by the herald, who acted as beadle, were often from five to seven hundred.

The service consisted of reading a small portion of the Bible and giving an explanatory address, usually short enough to prevent weariness or want of attention. So long as we continue to hold services in the kotla, the associations of the place are unfavourable to solemnity; hence it is always desirable to have a place of worship as soon as possible: and it is of importance too to treat such place with reverence, as an aid to secure that serious attention which religious subjects demand. This will appear more evident when it is recollected that, in the very spot where we had been engaged in acts of devotion, half an hour after, a dance would be got up; and these habits cannot be at first opposed without the appearance of assuming too much authority over them. It is always unwise to hurt their feelings of independence. Much greater influence will be gained by studying how you may induce them to act aright, with the impression that they are doing it of their own free will. Our services having necessarily been all in the open air, where it is most difficult to address large bodies of people, prevented my recovering so entirely from the effects of clergyman's sore throat as I expected, when my uvula was excised at the Cape.

To give an idea of the routine followed for months together, on other days as well as on Sundays, I may advert to my habit of treating the sick for complaints which seemed to surmount the skill of their own doctors. I refrained from going to any one unless his own doctor wished it, or had given up the case. This led to my having a selection of the severer cases only, and prevented the doctors being offended at my taking their practice out of their hands. When attacked by fever myself, and wishing to ascertain what their practices were, I could safely intrust myself in their hands on account of their well-known friendly feelings.

The plan of showing kindness to the natives in their bodily ailments secures their friendship; this is not the case to the same degree in old missions, where the people have learned to look upon relief as a right, a state of things that sometimes happens among ourselves at home. Medical aid is therefore most valuable in young missions, though at all stages it is an extremely valuable adjunct to other operations.

I proposed to teach the Makololo to read, but, for the reasons mentioned, Sekeletu at first declined; after some weeks, however, Motibe, his father-in-law, and some others determined to brave

the mysterious book. To all who have not acquired it, the knowledge of letters is quite unfathomable; there is nought like it within the compass of their observation; and we have no comparison with anything except pictures, to aid them in comprehending the idea of signs of words. It seems to them supernatural that we see in a book things taking place, or having occurred at a distance. No amount of explanation conveys the idea unless they learn to read. Machinery is equally inexplicable, and money nearly as much so until they see it in actual use. They are familiar with barter alone; and in the centre of the country, where gold is totally unknown, if a button and sovereign were left to their choice, they would prefer the former on account of its having an eye.

In beginning to learn, Motibe seemed to himself in the position of the doctor, who was obliged to drink his potion before the patient, to show that it contained nothing detrimental: after he had mastered the alphabet, and reported the thing so far safe, Sekeletu and his young companions came forward to try for themselves. He must have resolved to watch the effects of the book against his views on polygamy, and abstain whenever he perceived any tendency, in reading it, towards enforcing him to put his wives away. A number of men learned the alphabet in a short time and were set to teach others, but before much progress could be made I was on my way to Loanda.

As I had declined to name anything as a present from Sekeletu, except a canoe to take me up the river, he brought ten fine elephants' tusks and laid them down beside my waggon. He would take no denial, though I told him I should prefer to see him trading with Fleming, a man of colour from the West Indies, who had come for the purpose. I had during the eleven years of my previous course invariably abstained from taking presents of ivory, from an idea that a religious instructor degraded himself by accepting gifts from those whose spiritual welfare he professed to seek. My precedence of all traders in the line of discovery put me often in the way of very handsome offers, but I always advised the donors to sell their ivory to traders, who would be sure to follow, and when at some future time they had become rich by barter, they might remember me or my children. When Lake Ngami was discovered I might have refused permission to a trader who accompanied us; but when he applied

for leave to form part of our company, knowing that Mr. Oswell would no more trade than myself, and that the people of the lake would be disappointed if they could not dispose of their ivory, I willingly granted a sanction, without which his people would not at that time have ventured so far. This was surely preferring the interest of another to my own. The return I got for this was, a notice in one of the Cape papers, that this "man was the true discoverer of the lake!"

The conclusion I had come to was, that it is quite lawful, though perhaps not expedient, for missionaries to trade; but barter is the only means by which a missionary in the interior can pay his way, as money has no value. In all the journeys I had previously undertaken for wider diffusion of the gospel, the extra expenses were defrayed from my salary of 100*l.* per annum. This sum is sufficient to enable a missionary to live in the interior of South Africa, supposing he has a garden capable of yielding corn and vegetables; but should he not, and still consider that six or eight months cannot lawfully be spent, simply in getting goods at a lower price than they can be had from itinerant traders, the sum mentioned is barely sufficient for the poorest fare and plainest apparel. As we never felt ourselves justified in making journeys to the colony for the sake of securing bargains, the most frugal living was necessary to enable us to be a little charitable to others; but when to this were added extra travelling expenses, the wants of an increasing family, and liberal gifts to chiefs, it was difficult to make both ends meet. The pleasure of missionary labour would be enhanced, if one could devote his life to the heathen, without drawing a salary from a society at all. The luxury of doing good, from one's own private resources, without appearing to either natives or Europeans to be making a gain of it, is far preferable, and an object worthy the ambition of the rich. But few men of fortune, however, now devote themselves to Christian missions, as of old. Presents were always given to the chiefs whom we visited, and nothing accepted in return; but when Sebituane (in 1851) offered some ivory, I took it, and was able by its sale to present his son with a number of really useful articles of a higher value than I had ever been able to give before to any chief. In doing this, of course, I appeared to trade, but, feeling I had a right to do so, I felt perfectly easy in my mind; and, as I still held the view of the inex-

pediency of combining the two professions, I was glad of the proposal of one of the most honourable merchants of Cape Town, Mr. H. E. Rutherford, that he should risk a sum of money in Fleming's hands, for the purpose of attempting to develop a trade with the Makololo. It was to this man I suggested Sekeletu should sell the tusks which he had presented for my acceptance, but the chief refused to take them back from me. The goods which Fleming had brought were ill adapted for the use of the natives, but he got a pretty good load of ivory in exchange; and though it was his first attempt at trading, and the distance travelled over made the expenses enormous, he was not a loser by the trip. Other traders followed, who demanded 90 lbs. of ivory for a musket. The Makololo, knowing nothing of steelyards, but supposing that they were meant to cheat them, declined to trade except by exchanging one bull and one cow elephant's tusk for each gun. This would average 70 lbs. of ivory, which sells at the Cape for 5s. per pound, for a secondhand musket worth 10s. I, being sixty miles distant, did not witness this attempt at barter, but, anxious to enable my countrymen to drive a brisk trade, told the Makololo to sell my ten tusks on their own account for whatever they would bring. Seventy tusks were for sale, but, the parties not understanding each other's talk, no trade was established; and when I passed the spot some time afterwards, I found that the whole of that ivory had been destroyed by an accidental fire, which broke out in the village when all the people were absent. Success in trade is as much dependent on knowledge of the language as success in travelling.

I had brought with me as presents an improved breed of goats, fowls, and a pair of cats. A superior bull was bought, also as a gift to Sekeletu, but I was compelled to leave it on account of its having become footsore. As the Makololo are very fond of improving the breed of their domestic animals, they were much pleased with my selection. I endeavoured to bring the bull, in performance of a promise made to Sebituane before he died. Admiring a calf which we had with us, he proposed to give me a cow for it, which in the native estimation was offering three times its value. I presented it to him at once, and promised to bring him another and a better one. Sekeletu was much gratified by my attempt to keep my word given to his father.

They have two breeds of cattle among them. One called the

Batoka, because captured from that tribe, is of diminutive size, but very beautiful; and closely resembles the short-horns of our own country. The little pair presented by the King of Portugal to H.R.H. the Prince Consort, is of this breed. They are very tame, and remarkably playful; they may be seen lying on their sides by the fires in the evening; and, when the herd goes out, the herdsman often precedes them, and has only to commence capering to set them all a-gambolling. The meat is superior to that of the large animal. The other, or Barotse ox, is much larger, and comes from the fertile Barotse Valley. They stand high on their legs, often nearly six feet at the withers; and they have large horns. Those of one of a similar breed that we brought from the lake measured from tip to tip eight and a half feet.

The Makololo are in the habit of shaving off a little from one side of the horns of these animals when still growing, in order to make them curve in that direction and assume fantastic shapes. The stranger the curvature, the more handsome the ox is considered to be, and the longer this ornament of the cattle-pen is spared to beautify the herd. This is a very ancient custom in Africa, for the tributary tribes of Ethiopia are seen, on some of the most ancient Egyptian monuments, bringing contorted-horned cattle into Egypt.

All are remarkably fond of their cattle, and spend much time in ornamenting and adorning them. Some are branded all over with a hot knife, so as to cause a permanent discolouration of the hair, in lines like the bands on the hide of a zebra. Pieces of skin two or three inches long and broad are detached, and allowed to heal in a dependent position around the head—a strange style of ornament; indeed, it is difficult to conceive in what their notion of beauty consists. The women have somewhat the same ideas with ourselves of what constitutes comeliness. They came frequently and asked for the looking-glass; and the remarks they made—while I was engaged in reading, and apparently not attending to them—on first seeing themselves therein, were amusingly ridiculous. “Is that me?” “What a big mouth I have!” “My ears are as big as pumpkin-leaves.” “I have no chin at all.” Or, “I would have been pretty, but am spoiled by these high cheek-bones.” “See how my head shoots up in the middle!” laughing vociferously all the time at their own jokes. They readily perceive any defect in each other, and give nick-

names accordingly. One man came alone to have a quiet gaze at his own features once, when he thought I was asleep: after twisting his mouth about in various directions, he remarked to himself, "People say I am ugly, and how very ugly I am indeed!"

The Makololo use all the skins of their oxen for making either mantles or shields. For the former, the hide is stretched out by means of pegs, and dried. Ten or a dozen men then collect round it with small adzes, which, when sharpened with an iron bodkin, are capable of shaving off the substance of the skin on the fleshy side until it is quite thin; when sufficiently thin, a quantity of brain is smeared over it, and some thick milk. Then an instrument made of a number of iron spikes tied round a piece of wood, so that the points only project beyond it, is applied to it in a carding fashion, until the fibres of the bulk of it are quite loose. Milk or butter is applied to it again, and it forms a garment nearly as soft as cloth.

The shields are made of hides partially dried in the sun, and then beaten with hammers until they are stiff and dry. Two broad belts of a differently-coloured skin are sewed into them longitudinally, and sticks inserted to make them rigid and not liable to bend easily. The shield is a great protection in their way of fighting with spears, but they also trust largely to their agility in springing aside from the coming javelin. The shield assists when so many spears are thrown that it is impossible not to receive some of them. Their spears are light javelins; and, judging from what I have seen them do in elephant-hunting, I believe, when they have room to make a run and discharge them with the aid of the jerk of stopping, they can throw them between forty and fifty yards. They give them an upward direction in the discharge, so that they come down on the object with accelerated force. I saw a man who in battle had received one in the shin; the excitement of the moment prevented his feeling any pain; but, when the battle was over, the blade was found to have split the bone, and become so impacted in the cleft that no force could extract it. It was necessary to take an axe and press the split bone asunder before the weapon could be taken out.

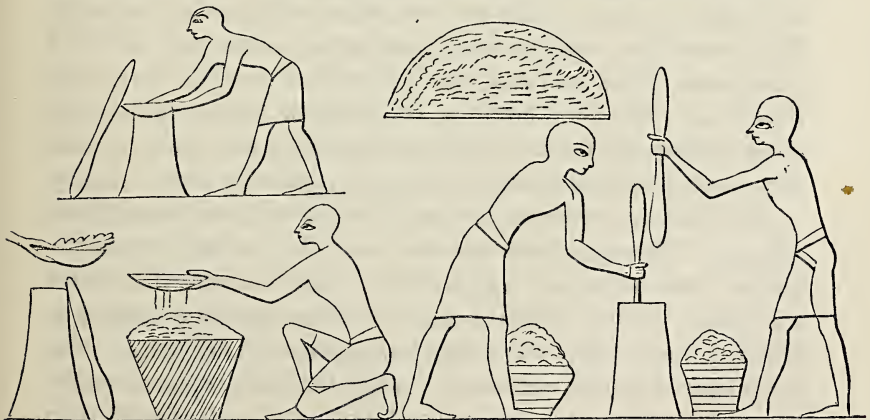
CHAPTER X.

The fever — Its symptoms — Remedies of the native doctors — Hospitality of Sekeletu and his people — One of their reasons for polygamy — They cultivate largely — The Makalaka or subject tribes — Sebituane's policy respecting them — Their affection for him — Products of the soil — Instrument of culture — The tribute — Distributed by the chief — A warlike demonstration — Lechulatebe's provocations — The Makololo determine to punish him — The Bechuanas — Meaning of the term — Three divisions of the great family of South Africans.

ON the 30th of May I was seized with fever for the first time. We reached the town of Linyanti on the 23rd; and as my habits were suddenly changed from great exertion to comparative inactivity, at the commencement of the cold season I suffered from a severe attack of stoppage of the secretions, closely resembling a common cold. Warm baths and drinks relieved me, and I had no idea but that I was now recovering from the effects of a chill, got by leaving the warm waggon in the evening in order to conduct family-worship at my people's fire. But on the 2nd of June a relapse showed to the Makololo, who knew the complaint, that my indisposition was no other than the fever, with which I have since made a more intimate acquaintance. Cold east winds prevail at this time; and as they come over the extensive flats inundated by the Chobe, as well as many other districts where pools of rain-water are now drying up, they may be supposed to be loaded with malaria and watery vapour, and many cases of fever follow. The usual symptoms of stopped secretion are manifested—shivering and a feeling of coldness, though the skin is quite hot to the touch of another. The heat in the axilla, over the heart and region of the stomach, was in my case 100° ; but along the spine and at the nape of the neck 103° . The internal processes were all, with the exception of the kidneys and liver, stopped; the latter, in its efforts to free the blood of noxious particles, often secretes enormous quantities of bile. There were pains along the spine, and frontal headache. Anxious to ascertain whether the natives possessed the knowledge of any remedy of which we were ignorant, I requested the assistance of one of Sekeletu's doctors. He put some roots into

a pot with water, and, when it was boiling, placed it on a spot beneath a blanket thrown around both me and it. This produced no immediate effect; he then got a small bundle of different kinds of medicinal woods, and, burning them in a potsherd nearly to ashes, used the smoke and hot vapour arising from them as an auxiliary to the other in causing diaphoresis. I fondly hoped that they had a more potent remedy than our own medicines afford; but after being stewed in their vapour-baths, smoked like a red herring over green twigs, and charmed *secundem artem*, I concluded that I could cure the fever more quickly than they can. If we employ a wet sheet and a mild aperient in combination with quinine, in addition to the native remedies, they are an important aid in curing the fever, as they seem to have the same stimulating effects on the alimentary canal, as these means have on the external surface. Purgatives, general bleedings, or indeed any violent remedies, are injurious; and the appearance of a herpetic eruption near the mouth is regarded as an evidence that no internal organ is in danger. There is a good deal in not "giving in" to this disease. He who is low-spirited, and apt to despond at every attack, will die sooner than the man who is not of such a melancholic nature.

The Makololo had made a garden and planted maize for me, that, as they remarked, when I was parting with them to proceed to the Cape, I might have food to eat when I returned, as well as other people. The maize was now pounded by the women into fine meal. This they do in large wooden mortars, the exact



Egyptian Pestle and Mortar, Sieves, Corn Vessels, and Kilt, identical with those in use by the Makololo and Makalaka.—From Sir G. Wilkinson's 'Ancient Egyptians.'

counterpart of which may be seen depicted on the Egyptian monuments. Sekeletu added to this good supply of meal ten or twelve jars of honey, each of which contained about two gallons. Liberal supplies of ground-nuts (*Arachis hypogæa*) were also furnished every time the tributary tribes brought their dues to Linyanti, and an ox was given for slaughter every week or two. Sekeletu also appropriated two cows to be milked for us every morning and evening. This was in accordance with the acknowledged rule throughout this country, that the chief should feed all strangers who come on any special business to him, and take up their abode in his kotla. A present is usually given in return for the hospitality, but, except in cases where their aboriginal customs have been modified, nothing would be asked. Europeans spoil the feeling that hospitality is the sacred duty of the chiefs, by what in other circumstances is laudable conduct. No sooner do they arrive than they offer to purchase food, and, instead of waiting till a meal is prepared for them in the evening, cook for themselves, and then often decline even to partake of that which has been made ready for their use. A present is also given, and before long the natives come to expect a gift without having offered any equivalent.

Strangers frequently have acquaintances among the under-chiefs, to whose establishments they turn aside, and are treated on the same principle that others are when they are the guests of the chief. So generally is the duty admitted, that one of the most cogent arguments for polygamy is, that a respectable man with only one wife could not entertain strangers as he ought. This reason has especial weight where the women are the chief cultivators of the soil, and have the control over the corn, as at Kolobeng. The poor, however, who have no friends, often suffer much hunger, and the very kind attention Sebituane lavished on all such, was one of the reasons of his great popularity in the country.

The Makololo cultivate a large extent of land around their villages. Those of them who are real Basutos still retain the habits of that tribe, and may be seen going out with their wives with their hoes in hand; a state of things never witnessed at Kolobeng, or among any other Bechuana or Caffre tribe. The great chief Moshesh affords an example to his people annually, by not only taking the hoe in hand, but working hard with it on certain public occasions. His Basutos are of the same family

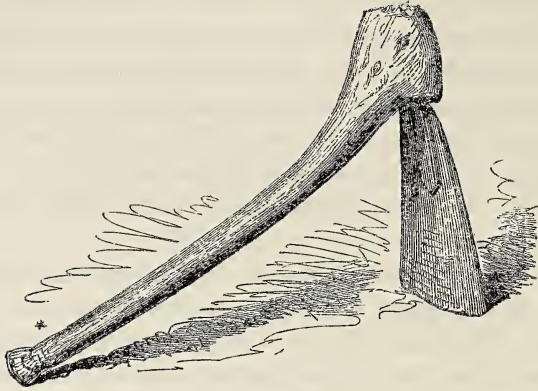
with the Makololo to whom I refer. The younger Makololo, who have been accustomed from their infancy to lord it over the conquered Makalaka, have unfortunately no desire to imitate the agricultural tastes of their fathers, and expect their subjects to perform all the manual labour. They are the aristocracy of the country, and once possessed almost unlimited power over their vassals. Their privileges were, however, much abridged by Sebituane himself.

I have already mentioned that the tribes which Sebituane subjected in this great country, pass by the general name of Makalaka. The Makololo were composed of a great number of other tribes, as well as of these central negroes. The nucleus of the whole were Basuto, who came with Sebituane from a comparatively cold and hilly region in the south. When he conquered various tribes of the Bechuanas, as Bakwains, Bangwaketze, Bamangwato, Batawana, &c., he incorporated the young of these tribes into his own. Great mortality by fever having taken place in the original stock, he wisely adopted the same plan of absorption on a large scale with the Makalaka. So we found him with even the sons of the chiefs of the Barotse closely attached to his person; and they say to this day, if anything else but natural death had assailed their father, every one of them would have laid down his life in his defence. One reason for their strong affection was their emancipation by the decree of Sebituane, "all are children of the chief."

The Makalaka cultivate the *Holcus sorghum*, or dura, as the principal grain, with maize, two kinds of beans, ground-nuts (*Arachis hypogæa*), pumpkins, water-melons, and cucumbers. They depend for success entirely upon rain. Those who live in the Barotse valley cultivate in addition the sugar-cane, sweet-potato, and manioc (*Jatropha manihot*). The climate there, however, is warmer than at Linyanti, and the Makalaka increase the fertility of their gardens by rude attempts at artificial irrigation.

The instrument of culture over all this region is a hoe, the iron of which the Batoka and Banyeti obtain from the ore by smelting. The amount of iron which they produce annually may be understood, when it is known that most of the hoes in use at Linyanti are the tribute imposed on the smiths of those subject tribes.

Sekeletu receives tribute from a great number of tribes in



A Batoka hoe.

corn or dura, ground-nuts, hoes, spears, honey, canoes, paddles, wooden vessels, tobacco, mutokuane (*Cannabis sativa*), various wild fruits (dried), prepared skins, and ivory. When these articles are brought into the kotla, Sekeletu has the honour of dividing them among the loungers who usually congregate there. A small portion only is reserved for himself. The ivory belongs nominally to him too, but this is simply a way of making a fair distribution of the profits. The chief sells it only with the approbation of his counsellors, and the proceeds are distributed in open day among the people as before. He has the choice of everything; but if he is not more liberal to others than to himself, he loses in popularity. I have known instances in this and other tribes in which individuals aggrieved, because they had been overlooked, fled to other chiefs. One discontented person, having fled to Lechulatebe, was encouraged to go to a village of the Bapálleng, on the river Chō or Tsō, and abstracted the tribute of ivory thence which ought to have come to Sekeletu. This theft enraged the whole of the Makololo, because they all felt it to be a personal loss. Some of Lechulatebe's people having come on a visit to Linyanti, a demonstration was made, in which about five hundred Makololo, armed, went through a mimic fight; the principal warriors pointed their spears towards the lake where Lechulatebe lives, and every thrust in that direction was answered by all with the shout, "Hōō!" while every stab on the ground drew out a simultaneous "Huzz!" On these occasions all capable of bearing arms, even the old, must turn out at the call. In the time of

Sebituane, any one remaining in his house, was searched for and killed without mercy.

This offence of Lechulatebe was aggravated by repetition, and by a song sung in his town accompanying the dances, which manifested joy at the death of Sebituane. He had enjoined his people to live in peace with those at the lake, and Sekeletu felt disposed to follow his advice: but Lechulatebe had now got possession of fire-arms, and considered himself more than a match for the Makololo. His father had been dispossessed of many cattle by Sebituane, and, as forgiveness is not considered among the virtues by the heathen, Lechulatebe thought he had a right to recover what he could. As I had a good deal of influence with the Makololo, I persuaded them that, before they could have peace, they must resolve to give the same blessing to others, and they never could do that without forgiving and forgetting ancient feuds. It is hard to make them feel that shedding of human blood is a great crime; they must be conscious that it is wrong, but, having been accustomed to bloodshed from infancy, they are remarkably callous to the enormity of the crime of destroying human life.

I sent a message at the same time to Lechulatebe advising him to give up the course he had adopted, and especially the song; because, though Sebituane was dead, the arms with which he had fought were still alive and strong.

Sekeletu, in order to follow up his father's instructions and promote peace, sent ten cows to Lechulatebe to be exchanged for sheep; these animals thrive well in a bushy country like that around the lake, but will scarcely live in the flat prairies between the net-work of waters north of the Chobe. The men who took the cows carried a number of hoes to purchase goats besides. Lechulatebe took the cows and sent back an equal number of sheep. Now, according to the relative value of sheep and cows in these parts, he ought to have sent sixty or seventy.

One of the men who had hoes was trying to purchase in a village without formal leave from Lechulatebe; this chief punished him by making him sit some hours on the broiling hot sand (at least 130°). This farther offence put a stop to amicable relations between the two tribes altogether. It was a case in which a very small tribe, commanded by a weak and foolish chief, had got possession of fire-arms, and felt conscious of

ability to cope with a numerous and warlike race. Such cases are the only ones in which the possession of fire-arms does evil. The universal effect of the diffusion of the more potent instruments of warfare in Africa is the same as among ourselves. Fire-arms render wars less frequent and less bloody. It is indeed exceedingly rare to hear of two tribes having guns, going to war with each other; and, as nearly all the feuds, in the south at least, have been about cattle, the risk which must be incurred from long shots, generally proves a preventive to the foray.

The Makololo were prevailed upon to keep the peace during my residence with them, but it was easy to perceive that public opinion was against sparing a tribe of Bechuanas for whom the Makololo entertained the most sovereign contempt. The young men would remark, "Lechulatebe is herding our cows for us; let us only go, we shall 'lift' the price of them in sheep," &c.

As the Makololo are the most northerly of the Bechuanas, we may glance back at this family of Africans before entering on the branch of the negro family which the Makololo distinguish by the term Makalaka. The name Bechuana seems derived from the word Chuana—alike, or equal—with the personal pronoun Ba (they) prefixed; and therefore means fellows or equals. Some have supposed the name to have arisen from a mistake of some traveller, who, on asking individuals of this nation concerning the tribes living beyond them, received the answer, Bachuana, "they (are) alike;" meaning, "They are the same as we are;" and that this nameless traveller, who never wrote a word about them, managed to engraft his mistake as a generic term on a nation extending from the Orange river to 18° south latitude.*

As the name was found in use among those who had no intercourse with Europeans, before we can receive the above explanation we must believe that the unknown traveller knew the language sufficiently well to ask a question, but not to understand the answer. We may add, that the way in which they still continue to use the word, seems to require no fanciful interpretation. When addressed with any degree of scorn, they reply, "We are Bachuana, or equals—we are not inferior to any of our nation," in exactly the same sense as Irishmen or Scotchmen, in the same circumstances, would reply, "We are Britons," or

* The Makololo have conquered the country as far as 14° south, but it is still peopled chiefly by the black tribes named Makalaka.

“We are Englishmen.” Most other tribes are known by the terms applied to them by strangers only, as the Caffres, Hottentots, and Bushmen. The Bechuanas alone use the term to themselves as a generic one for the whole nation. They have managed also to give a comprehensive name to the whites, viz. Makōa, though they cannot explain the derivation of it any more than of their own. It seems to mean “handsome,” from the manner in which they use it to indicate beauty, but there is a word so very like it, meaning “infirm,” or “weak,” that Burchell’s conjecture is probably the right one. “The different Hottentot tribes were known by names terminating in *kua*, which means ‘man,’ and the Bechuanas simply added the prefix Ma—denoting a nation:” they themselves were first known as Briquas or “goat-men.” The language of the Bechuanas is termed Sichuana; that of the whites (or Makoa) is called Sekōa.

The Makololo, or Basuto, have carried their powers of generalization still farther, and arranged the other parts of the same great family of South Africans into three divisions: 1st. The Matebele, or Makonkobi—the Caffre family living on the eastern side of the country; 2nd. The Bakoni, or Basuto; and 3rd. the Bakalahari, or Bechuanas, living in the central parts, which includes all those tribes living in or adjacent to the great Kalahari Desert.

1st. The Caffres are divided by themselves into various subdivisions, as Amakosa, Amapanda, and other well-known titles. They consider the name Caffre as an insulting epithet.

The Zulus of Natal belong to the same family, and they are as famed for their honesty, as their brethren who live adjacent to our colonial frontier are renowned for cattle-lifting. The Recorder of Natal declared of them, that history does not present another instance in which so much security for life and property has been enjoyed, as has been experienced during the whole period of English occupation by ten thousand colonists in the midst of one hundred thousand Zulus.

The Matebele of Mosilikatse, living a short distance south of the Zambesi, and other tribes living a little south of Tete and Senna, are members of this same family. They are not known beyond the Zambesi river. This was the limit of the Bechuana progress north too, until Sebituane pushed his conquests farther.

2nd. The Bakoni and Basuto division contains in the south all

those tribes which acknowledge Moshesh as their paramount chief; among them we find the Batau, the Baputi, Makolókue, &c., and some mountaineers on the range Maluti, who are believed by those who have carefully sifted the evidence, to have been at one time guilty of cannibalism. This has been doubted, but their songs admit the fact to this day, and they ascribe their having left off the odious practice of entrapping human prey, to Moshesh having given them cattle. They are called Marimo and Mayabathu, men-eaters, by the rest of the Basuto, who have various subdivisions, as Makatla, Bamakakana, Matlapatlapa, &c.

The Bakoni farther north than the Basuto are the Batlou, Bapēri, Bapō, and another tribe of Bakuena, Bamosetla, Bampela or Balaka, Babiriri, Bapiri, Bahukeng, Batlokua, Baakhahela, &c. &c.; the whole of which tribes are favoured with abundance of rain, and, being much attached to agriculture, raise very large quantities of grain. It is on their industry that the more distant Boers revel in slothful abundance, and follow their slave-hunting and cattle-stealing propensities quite beyond the range of English influence and law. The Basuto under Moshesh are equally fond of cultivating the soil: the chief labour of hoeing, driving away birds, reaping, and winnowing, falls to the willing arms of the hard-working women; but, as the men, as well as their wives, as already stated, always work, many have followed the advice of the missionaries, and now use ploughs and oxen, instead of the hoe.

3rd. The Bakalahari, or western branch of the Bechuana family, consists of Barolong, Bahurutse, Bakuena, Bangwaketse, Bakaa, Bamangwato, Bakurutse, Batauana, Bamatlaro, and Batlapi. Among the last the success of missionaries has been greatest. They were an insignificant and filthy people when first discovered; but, being nearest to the colony, they have had opportunities of trading; and the long-continued peace they have enjoyed, through the influence of religious teaching, has enabled them to amass great numbers of cattle. The young, however, who do not realize their former degradation, often consider their present superiority over the less favoured tribes in the interior to be entirely owing to their own greater wisdom and more intellectual development.

CHAPTER XI.

Departure from Linyanti for Sesheke — Level country—Ant-hills — Wild date-trees — Appearance of our attendants on the march — The chief's guard — They attempt to ride on oxback— Vast herds of the new antelopes, leches, and nakongs— The native way of hunting them — Reception at the villages — Presents of beer and milk — Eating with the hand — The chief provides the oxen for slaughter — Social mode of eating — The sugar-cane — Sekeletu's novel test of character — Cleanliness of Makololo huts — Their construction and appearance — The beds — Cross the Leeambye — Aspect of this part of the country — The small antelope Tianyane unknown in the south — Hunting on foot — An eland.

HAVING waited a month at Linyanti (lat. $18^{\circ} 17' 20''$ S., long. $23^{\circ} 50' 9''$ E.), we again departed, for the purpose of ascending the river from Shesheke (lat. $17^{\circ} 31' 38''$ S., long. $25^{\circ} 13'$ E.). To the Barotse country, the capital of which is Nariéle or Naliéle (lat. $15^{\circ} 24' 17''$ S., long. $23^{\circ} 5' 54''$ E.), I went in company with Sekeletu and about one hundred and sixty attendants. We had most of the young men with us, and many of the under-chiefs besides. The country between Linyanti and Sesheke is perfectly flat, except patches elevated only a few feet above the surrounding level. There are also many mounds where the gigantic anthills of the country have been situated, or still appear; these mounds are evidently the work of the termites. No one who has not seen their gigantic structures can fancy the industry of these little labourers; they seem to impart fertility to the soil which has once passed through their mouths, for the Makololo find the sides of anthills the choice spots for rearing early maize, tobacco, or anything on which they wish to bestow especial care. In the parts through which we passed the mounds are generally covered with masses of wild date-trees; the fruit is small, and no tree is allowed to stand long, for, having abundance of food, the Makololo have no inclination to preserve wild fruit-trees: accordingly, when a date shoots up to seed, as soon as the fruit is ripe they cut down the tree rather than be at the trouble of climbing it. The other parts of the more elevated land have the camel-thorn (*Acacia giraffæ*), white-thorned mimosa (*Acacia horrida*), and baobabs. In sandy spots there are palmyras somewhat similar

to the Indian, but with a smaller seed. The soil on all the flat parts is a rich dark tenacious loam, known as the "cotton-ground" in India; it is covered with a dense matting of coarse grass, common on all damp spots in this country. We had the Chobe on our right, with its scores of miles of reed occupying the horizon there. It was pleasant to look back on the long-extended line of our attendants, as it twisted and bent according to the curves of the footpath, or in and out behind the mounds, the ostrich-feathers of the men waving in the wind. Some had the white ends of ox-tails on their heads, hussar fashion, and others great bunches of black ostrich-feathers, or caps made of lions' manes. Some wore red tunics, or various-coloured prints which the chief had bought from Fleming; the common men carried burdens; the gentlemen walked with a small club of rhinoceros horn in their hands, and had servants to carry their shields; while the "Machaka," battle-axe men, carried their own, and were liable at any time to be sent off a hundred miles on an errand, and expected to run all the way.

Sekeletu is always accompanied by his own Mopato, a number of young men of his own age. When he sits down they crowd around him; those who are nearest eat out of the same dish, for the Makololo chiefs pride themselves on eating with their people. He eats a little, then beckons his neighbours to partake. When they have done so, he perhaps beckons to some one at a distance to take a share; that person starts forward, seizes the pot, and removes it to his own companions. The comrades of Sekeletu, wishing to imitate him in riding on my old horse, leaped on the backs of a number of half-broken Batoka oxen as they ran, but, having neither saddle nor bridle, the number of tumbles they met with was a source of much amusement to the rest. Troops of leches, or, as they are here called, "lechwés," appeared feeding quite heedlessly all over the flats; they exist here in prodigious herds, although the numbers of them and of the "nakong" that are killed annually, must be enormous. Both are water antelopes, and, when the lands we now tread upon are flooded, they betake themselves to the mounds I have alluded to. The Makalaka, who are most expert in the management of their small, thin, light canoes, come gently towards them; the men stand upright in the canoe, though it is not more than fifteen or

eighteen inches wide and about fifteen feet long; their paddles, ten feet in length, are of a kind of wood called molompi, very light, yet as elastic as ash. With these they either punt or paddle, according to the shallowness or depth of the water. When they perceive the antelopes beginning to move they increase their speed, and pursue them with great velocity; they make the water dash away from the gunwale, and, though the leche goes off by a succession of prodigious bounds, its feet appearing to touch the bottom at each spring, they manage to spear great numbers of them.

The nakong often shares a similar fate. This is a new species, rather smaller than the leche, and, in shape, has more of paunchiness than any antelope I ever saw. Its gait closely resembles the gallop of a dog when tired. The hair is long and rather sparse, so that it is never sleek-looking. It is of a greyish-brown colour, and has horns twisted in the manner of a koodoo, but much smaller, and with a double ridge winding round each of them.

Its habitat is the marsh and the muddy bogs; the great length of its foot between the point of the toe and supplemental hoofs enables it to make a print about a foot in length; it feeds by night, and lies hid among the reeds and rushes by day; when pursued, it dashes into sedgy places containing water, and immerses the whole body, leaving only the point of the nose and ends of the horns exposed. The hunters burn large patches of reed in order to drive the nakong out of his lair; occasionally the ends of the horns project above the water; but when it sees itself surrounded by enemies in canoes, it will rather allow its horns to be scorched in the burning reed, than come forth from its hiding-place.

When we arrived at any village, the women all turned out to lulliloo their chief. Their shrill voices, to which they give a tremulous sound by a quick motion of the tongue, peal forth "Great lion!" "Great chief!" "Sleep, my lord!" &c. The men utter similar salutations; and Sekeletu receives all with becoming indifference. After a few minutes' conversation and telling the news, the head man of the village, who is almost always a Makololo, rises, and brings forth a number of large pots of beer. Calabashes, being used as drinking-cups, are handed round, and as many as can partake of the beverage do so, grasping the vessels so eagerly that they are in danger of being broken.

They bring forth also large pots and bowls of thick milk; some contain six or eight gallons; and each of these, as well as of the beer, is given to a particular person, who has the power to divide it with whom he pleases. The head man of any section of the tribe is generally selected for this office. Spoons not being generally in fashion, the milk is conveyed to the mouth with the hand. I often presented my friends with iron spoons, and it was curious to observe how the habit of hand-eating prevailed, though they were delighted with the spoons. They lifted out a little with the utensil, then put it on the left hand, and ate it out of that.

As the Makololo have great abundance of cattle, and the chief is expected to feed all who accompany him, he either selects an ox or two of his own from the numerous cattle stations that he possesses at different spots all over the country, or is presented by the headmen of the villages he visits with as many as he needs by way of tribute. The animals are killed by a thrust from a small javelin in the region of the heart, the wound being purposely small in order to avoid any loss of blood, which, with the internal parts, are the perquisites of the men who perform the work of the butcher; hence all are eager to render service in that line. Each tribe has its own way of cutting up and distributing an animal. Among the Makololo the hump and ribs belong to the chief; among the Bakwains the breast is his perquisite. After the oxen are cut up, the different joints are placed before Sekeletu, and he apportions them among the gentlemen of the party. The whole is rapidly divided by their attendants, cut into long strips, and so many of these are thrown into the fires at once that they are nearly put out. Half broiled and burning hot the meat is quickly handed round; every one gets a mouthful, but no one except the chief has time to masticate. It is not the enjoyment of eating they aim at, but to get as much of the food into the stomach as possible during the short time the others are cramming as well as themselves, for no one can eat more than a mouthful after the others have finished. They are eminently gregarious in their eating; and, as they despise any one who eats alone, I always poured out two cups of coffee at my own meals, so that the chief, or some one of the principal men, might partake along with me. They all soon become very

fond of coffee; and, indeed, some of the tribes attribute greater fecundity to the daily use of this beverage. They were all well acquainted with the sugar-cane, as they cultivate it in the Barotse country, but knew nothing of the method of extracting the sugar from it. They use the cane only for chewing. Sekeletu, relishing the sweet coffee and biscuits, of which I then had a store, said, "he knew my heart loved him by finding his own heart warming to my food." He had been visited during my absence at the Cape by some traders and Griquas, and "their coffee did not taste half so nice as mine, because they loved his ivory and not himself." This was certainly an original mode of discerning character.

Sekeletu and I had each a little gipsy-tent in which to sleep. The Makololo huts are generally clean, while those of the Makalaka are infested with vermin. The cleanliness of the former is owing to the habit of frequently smearing the floors with a plaster composed of cowdung and earth. If we slept in the tent in some villages, the mice ran over our faces and disturbed our sleep, or hungry prowling dogs would eat our shoes and leave only the soles. When they were guilty of this, and other misdemeanours, we got the loan of a hut. The best sort of Makololo huts consist of three circular walls, with small holes as doors, each similar to that in a dog-house; and it is necessary to bend down the body to get in, even when on all-fours. The roof is formed of reeds or straight sticks, in shape like a Chinaman's hat, bound firmly together with circular bands, which are lashed with the strong inner bark of the mimosa-tree. When all prepared except the thatch, it is lifted on to the circular wall, the rim resting on a circle of poles, between each of which the third wall is built. The roof is thatched with fine grass, and sewed with the same material as the lashings; and, as it projects far beyond the walls, and reaches within four feet of the ground, the shade is the best to be found in the country. These huts are very cool in the hottest day, but are close and deficient in ventilation by night.

The bed is a mat made of rushes sewn together with twine; the hip-bone soon becomes sore on the hard flat surface, as we are not allowed to make a hole in the floor to receive the prominent part called trochanter by anatomists, as we do when sleeping on grass or sand.

Our course at this time led us to a part above Sesheke, called Katonga, where there is a village belonging to a Bashubia man named Sekhosi—latitude $17^{\circ} 29' 13''$, longitude $24^{\circ} 33'$. The river here is somewhat broader than at Sesheke, and certainly not less than six hundred yards. It flows somewhat slowly in the first part of its eastern course. When the canoes came from Sekhosi to take us over, one of the comrades of Sebituane rose, and, looking to Sekeletu, called out, "The elders of a host always take the lead in an attack." This was understood at once; and Sekeletu, with all the young men, were obliged to give the elders the precedence, and remain on the southern bank and see that all went orderly into the canoes. It took a considerable time to ferry over the whole of our large party, as, even with quick paddling, from six to eight minutes were spent in the mere passage from bank to bank.

Several days were spent in collecting canoes from different villages on the river, which we now learned is called by the whole of the Barotse the Liambai, or Leeambye. This we could not ascertain on our first visit, and, consequently, called the river after the town, "Sesheke." This term Sesheke means "white sand-banks," many of which exist at this part. There is another village in the valley of the Barotse likewise called Sesheke, and for the same reason; but the term Leeambye means "the large river," or the river *par excellence*. Luambéji, Luambési, Ambézi, Ojimbési, and Zambési, &c., are names applied to it at different parts of its course, according to the dialect spoken, and all possess a similar signification, and express the native idea of this magnificent stream being the main drain of the country.

In order to assist in the support of our large party, and at the same time to see the adjacent country, I went several times, during our stay, to the north of the village for game. The country is covered with clumps of beautiful trees, among which fine open glades stretch away in every direction; when the river is in flood these are inundated, but the tree-covered elevated spots are much more numerous here than in the country between the Chobe and the Leeambye. The soil is dark loam, as it is everywhere on spots reached by the inundation, while among the trees it is sandy, and not covered so densely with grass as elsewhere. A sandy ridge covered with trees, running parallel to,

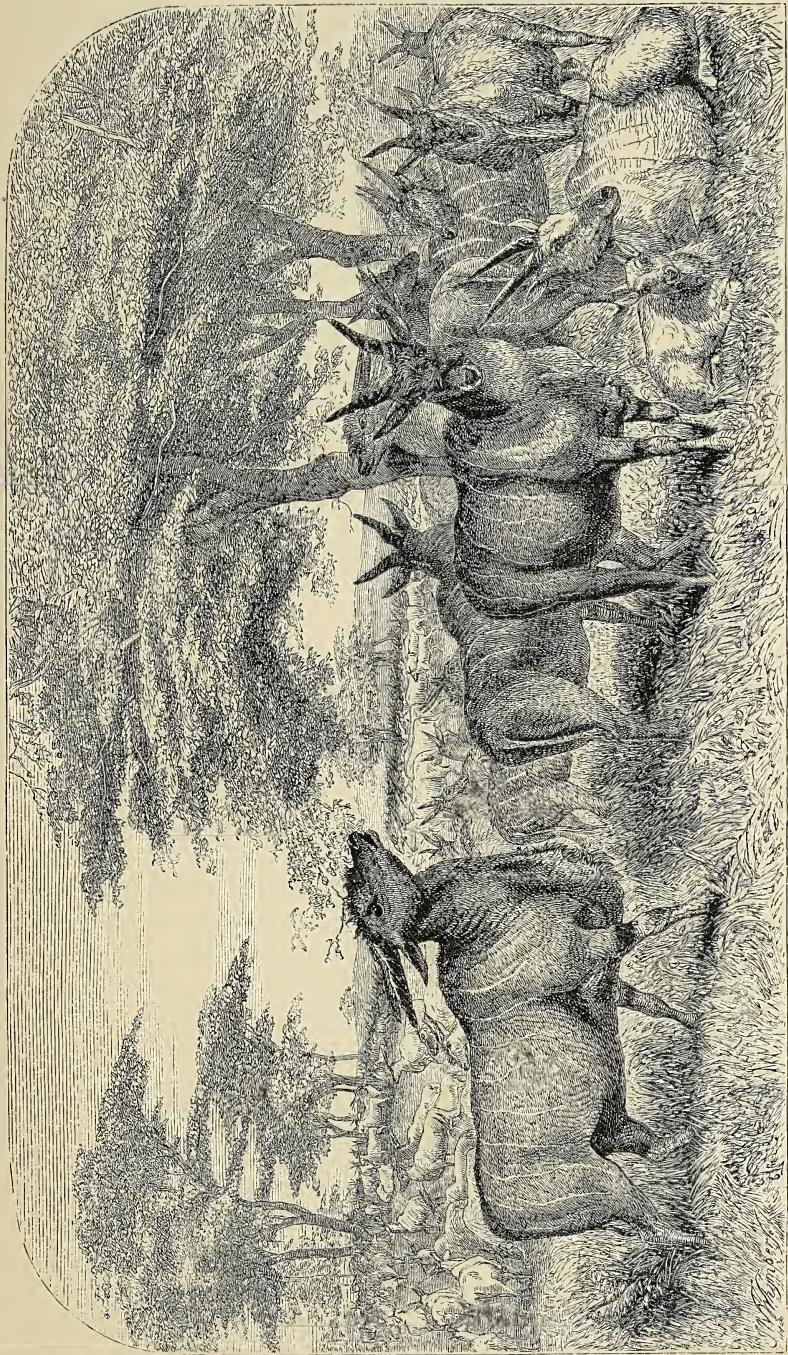
and about eight miles from the river, is the limit of the inundation on the north; there are large tracts of this sandy forest in that direction, till you come to other large districts of alluvial soil and fewer trees. The latter soil is always found in the vicinity of rivers which either now overflow their banks annually, or formerly did so. The people enjoy rain in sufficient quantity to raise very large supplies of grain and ground-nuts.

This district contains great numbers of a small antelope named Tianyane, unknown in the south. It stands about eighteen inches high, is very graceful in its movements, and utters a cry of alarm not unlike that of the domestic fowl; it is of a brownish-red colour on the sides and back, with the belly and lower part of the tail white; it is very timid, but the maternal affection that the little thing bears to its young will often induce it to offer battle even to a man approaching it. When the young one is too tender to run about with the dam, she puts one foot on the prominence about the seventh cervical vertebra, or withers; the instinct of the young enables it to understand that it is now required to kneel down, and to remain quite still till it hears the bleating of its dam. If you see an otherwise gregarious she-antelope separated from the herd, and going alone anywhere, you may be sure she has laid her little one to sleep in some cozy spot. The colour of the hair in the young is better adapted for assimilating it with the ground than that of the older animals, which do not need to be screened from the observation of birds of prey. I observed the Arabs at Aden, when making their camels kneel down, press the thumb on the withers in exactly the same way the antelopes do with their young; probably they have been led to the custom by seeing this plan adopted by the gazelle of the Desert.

Great numbers of buffaloes, zebras, tsessebes, tahaetsi, and eland, or pohu, grazed undisturbed on these plains, so that very little exertion was required to secure a fair supply of meat for the party during the necessary delay. Hunting on foot, as all those who have engaged in it in this country will at once admit, is very hard work indeed. The heat of the sun by day is so great, even in winter, as it now was, that, had there been any one on whom I could have thrown the task, he would have been most welcome to all the sport the toil is supposed to impart.

But the Makololo shot so badly, that, in order to save my powder, I was obliged to go myself.

We shot a beautiful cow-eland, standing in the shade of a fine tree. It was evident that she had lately had her calf killed by a lion, for there were five long deep scratches on both sides of her hind-quarters, as if she had run to the rescue of her calf, and the lion, leaving it, had attacked herself, but was unable to pull her down. When lying on the ground, the milk flowing from the large udder showed that she must have been seeking the shade, from the distress its non-removal in the natural manner caused. She was a beautiful creature, and Lebeóle, a Makololo gentleman who accompanied me, speaking in reference to its size and beauty, said, "Jesus ought to have given us these instead of cattle." It was a new undescribed variety of this splendid antelope. It was marked with narrow white bands across the body, exactly like those of the koodoo, and had a black patch of more than a hand-breadth on the outer side of the fore arm.



A NEW OR STRIPED VARIETY OF ELAND, FOUND NORTH OF SESHEKE.

CHAPTER XII.

Procure canoes and ascend the Leeambye — Beautiful islands — Winter landscape — Industry and skill of the Banyeti — Rapids — Falls of Gonye — Tradition — Annual inundations — Fertility of the great Barotse valley — Execution of two conspirators — The slave-dealer's stockade — Naliele, the capital, built on an artificial mound — Santuru, a great hunter — The Barotse method of commemorating any remarkable event — Better treatment of women — More religious feeling — Belief in a future state, and in the existence of spiritual beings — Gardens — Fish, fruit, and game — Proceed to the limits of the Barotse country — Sekeletu provides rowers and a herald — The river and vicinity — Hippopotamus-hunters — No healthy location — Determine to go to Loanda — Buffaloes, elands, and lions above Libonta — Interview with the Mambari — Two Arabs from Zanzibar — Their opinion of the Portuguese and the English — Reach the town of Masekeletu — Joy of the people at this the first visit of their chief — Return to Sesheke — Heathenism.

HAVING at last procured a sufficient number of canoes, we began to ascend the river. I had the choice of the whole fleet, and selected the best, though not the largest; it was thirty-four feet long by twenty inches wide. I had six paddlers, and the larger canoe of Sekeletu had ten. They stand upright, and keep the stroke with great precision, though they change from side to side as the course demands. The men at the head and stern are selected from the strongest and most expert of the whole. The canoes, being flat-bottomed, can go into very shallow water; and whenever the men can feel the bottom they use the paddles, which are about eight feet long, as poles to punt with. Our fleet consisted of thirty-three canoes, and about one hundred and sixty men. It was beautiful to see them skimming along so quickly, and keeping the time so well. On land the Makalaka fear the Makololo; on water the Makololo fear them, and cannot prevent them from racing with each other, dashing along at the top of their speed, and placing their masters' lives in danger. In the event of a capsizing many of the Makololo would sink like stones. A case of this kind happened on the first day of our voyage up. The wind, blowing generally from the east, raises very large waves on the Leeambye. An

old doctor of the Makololo had his canoe filled by one of these waves, and, being unable to swim, was lost; the Barotse who were in the canoe with him saved themselves by swimming, and were afraid of being punished with death in the evening for not saving the doctor as well. Had he been a man of more influence, they certainly would have suffered death.

We proceeded rapidly up the river, and I felt the pleasure of looking on lands which had never been seen by an European before. The river is, indeed, a magnificent one, often more than a mile broad, and adorned with many islands of from three to five miles in length. Both islands and banks are covered with forest, and most of the trees on the brink of the water send down roots from their branches like the banian, or *Ficus Indica*. The islands at a little distance seem great rounded masses of sylvan vegetation reclining on the bosom of the glorious stream. The beauty of the scenery of some of the islands is greatly increased by the date-palm, with its gracefully curved fronds and refreshing light-green colour, near the bottom of the picture, and the lofty palmyra towering far above, and casting its feathery foliage against a cloudless sky. It being winter, we had the strange colouring on the banks which many parts of African landscape assume. The country adjacent to the river is rocky and undulating, abounding in elephants and all the other large game, except leches and nakongs, which seem generally to avoid stony ground. The soil is of a reddish colour, and very fertile, as is attested by the great quantity of grain raised annually by the Banyeti. A great many villages of this poor and very industrious people are situated on both banks of the river; they are expert hunters of the hippopotami and other animals, and very proficient in the manufacture of articles of wood and iron. The whole of this part of the country being infested with the tsetse, they are unable to rear domestic animals. This may have led to their skill in handicraft works. Some make large wooden vessels with very neat lids, and wooden bowls of all sizes; and since the idea of sitting on stools has entered the Makololo mind, they have shown great taste in the different forms given to the legs of these pieces of furniture.

Other Banyeti, or Manyeti, as they are called, make neat and strong baskets of the split roots of a certain tree, whilst others

excel in pottery and iron. I cannot find that they have ever been warlike. Indeed, the wars in the centre of the country, where no slave-trade existed, have seldom been about anything else but cattle. So well known is this, that several tribes refuse to keep cattle because they tempt their enemies to come and steal. Nevertheless they have no objection to eat them when offered, and their country admits of being well stocked. I have heard of but one war having occurred from another cause. Three brothers, Barolongs, fought for the possession of a woman who was considered worth a battle, and the tribe has remained permanently divided ever since.

From the bend up to the north, called Katima-molelo (I quenched fire), the bed of the river is rocky, and the stream runs fast, forming a succession of rapids and cataracts, which prevent continuous navigation when the water is low. The rapids are not visible when the river is full, but the cataracts of Nambwe, Bombwe, and Kale must always be dangerous. The fall at each of these is between four and six feet. But the falls of Gonye present a much more serious obstacle. There we were obliged to take the canoes out of the water, and carry them more than a mile by land. The fall is about thirty feet. The main body of water, which comes over the ledge of rock when the river is low, is collected into a space seventy or eighty yards wide before it takes the leap, and, a mass of rock being thrust forward against the roaring torrent, a loud sound is produced. Tradition reports the destruction in this place of two hippopotamus-hunters, who, over eager in the pursuit of a wounded animal, were, with their intended prey, drawn down into the frightful gulf. There is also a tradition of a man, evidently of superior mind, who left his own countrymen, the Barotse, and came down the river, took advantage of the falls, and led out a portion of the water there for irrigation. Such minds must have arisen from time to time in these regions, as well as in our own country, but, ignorant of the use of letters, they have left no memorial behind them. We dug out some of an inferior kind of potato (*Sisinyáne*) from his garden, for when once planted it never dies out. This root is bitter and waxy, though it is cultivated. It was not in flower, so I cannot say whether it is a solanaceous plant or not. One never expects to find a grave nor a stone of remembrance set

up in Africa; the very rocks are illiterate, they contain so few fossils. Those here are of reddish variegated hardened sandstone with madrepore-holes in it. This, and broad horizontal strata of trap, sometimes a hundred miles in extent, and each layer having an inch or so of black silicious matter on it, as if it had floated there while in a state of fusion, form a great part of the bottom of the central valley. These rocks, in the southern part of the country especially, are often covered with twelve or fifteen feet of soft calcareous tufa. At Bombwe we have the same trap, with radiated zeolite, probably mesotype, and it again appears at the confluence of the Chobe, further down.

As we passed up the river, the different villages of Banyeti turned out to present Sekeletu with food and skins, as their tribute. One large village is placed at Gonye, the inhabitants of which are required to assist the Makololo to carry their canoes past the falls. The tsetse here lighted on us even in the middle of the stream. This we crossed repeatedly, in order to make short cuts at bends of the river. The course is however remarkably straight among the rocks; and here the river is shallow, on account of the great breadth of surface which it covers. When we came to about $16^{\circ} 16'$ S. latitude, the high wooded banks seemed to leave the river, and no more tsetse appeared. Viewed from the flat reedy basin in which the river then flowed, the banks seemed prolonged into ridges of the same wooded character two or three hundred feet high, and stretched away to the N.N.E. and N.N.W. until they were twenty or thirty miles apart. The intervening space, nearly one hundred miles in length, with the Leeambye winding gently near the middle, is the true Barotse valley. It bears a close resemblance to the valley of the Nile, and is inundated annually, not by rains, but by the Leeambye, exactly as Lower Egypt is flooded by the Nile. The villages of the Barotse are built on mounds, some of which are said to have been raised artificially by Santuru, a former chief of the Barotse, and during the inundation the whole valley assumes the appearance of a large lake, with the villages on the mounds like islands, just as occurs in Egypt with the villages of the Egyptians. Some portion of the waters of inundation comes from the north-west, where great floodings also occur, but more comes from the north and north-east, descending the bed of the Leeambye itself.

There are but few trees in this valley: those which stand on the mounds were nearly all transplanted by Santuru for shade. The soil is extremely fertile, and the people are never in want of grain, for, by taking advantage of the moisture of the inundation, they can raise two crops a year. The Barotse are strongly attached to this fertile valley; they say, "Here hunger is not known." There are so many things besides corn which a man can find in it for food, that it is no wonder they desert from Linyanti to return to this place.

The great valley is not put to a tithe of the use it might be. It is covered with coarse succulent grasses, which afford ample pasturage for large herds of cattle; these thrive wonderfully, and give milk copiously to their owners. When the valley is flooded, the cattle are compelled to leave it and go to the higher lands, where they fall off in condition; their return is a time of joy.

It is impossible to say whether this valley, which contains so much moisture, would raise wheat as the valley of the Nile does. It is probably too rich, and would make corn run entirely to straw, for one species of grass was observed twelve feet high, with a stem as thick as a man's thumb. At present the pasturage is never eaten off, though the Makololo possess immense herds of cattle.

There are no large towns; the mounds on which the towns and villages are built being all small, and the people require to live apart on account of their cattle.

This visit was the first Sekeletu had made to these parts since he attained the chieftainship. Those who had taken part with Mpepe were consequently in great terror. When we came to the town of Mpepe's father, as he and another man had counselled Mamochisanē to put Sekeletu to death and marry Mpepe, the two were led forth and tossed into the river. Nokwane was again one of the executioners. When I remonstrated against human blood being shed in the off-hand way in which they were proceeding, the counsellors justified their acts by the evidence given by Mamochisane, and calmly added, "You see we are still Boers; we are not yet taught."

Mpepe had given full permission to the Mambari slave-dealers to trade in all the Batoka and Bashukulompo villages to the

east of this. He had given them cattle, ivory, and children, and had received in return a large blunderbuss to be mounted as a cannon. When the slight circumstance of my having covered the body of the chief with my own, deranged the whole conspiracy, the Mambari, in their stockade, were placed in very awkward circumstances. It was proposed to attack them and drive them out of the country at once, but, dreading a commencement of hostilities, I urged the difficulties of that course, and showed that a stockade defended by perhaps forty muskets would be a very serious affair. "Hunger is strong enough for that," said an under-chief; "a very great fellow is he." They thought of attacking them by starvation. As the chief sufferers in case of such an attack would have been the poor slaves chained in gangs, I interceded for them, and the result of an intercession of which they were ignorant was, that they were allowed to depart in peace.

Naliele, the capital of the Barotse, is built on a mound which was constructed artificially by Santuru, and was his storehouse for grain. His own capital stood about five hundred yards to the south of that, in what is now the bed of the river. All that remains of the largest mound in the valley are a few cubic yards of earth, to erect which, cost the whole of the people of Santuru the labour of many years. The same thing has happened to another ancient site of a town, Linangelo, also on the left bank. It would seem, therefore, that the river in this part of the valley must be wearing eastwards. No great rise of the river is required to submerge the whole valley; a rise of ten feet above the present low-water mark would reach the highest point it ever attains, as seen in the markings of the bank on which stood Santuru's ancient capital, and two or three feet more would deluge all the villages. This never happens, though the water sometimes comes so near the foundations of the huts, that the people cannot move outside the walls of reeds which encircle their villages. When the river is compressed among the high rocky banks near Gonye, it rises sixty feet.

The influence of the partial obstruction it meets with there, is seen in the more winding course of the river north of 16° ; and when the swell gets past Katima-molelo, it spreads out on the lands on both banks towards Sesheke.

Santuru, at whose ancient granary we are staying, was a great hunter, and very fond of taming wild animals. His people, aware of his taste, brought to him every young antelope they could catch, and, among other things, two young hippopotami. These animals gambolled in the river by day, but never failed to remember to come up to Naliele for their suppers of milk and meal. They were the wonder of the country till a stranger, happening to come to visit Santuru, saw them reclining in the sun, and speared one of them on the supposition that it was wild. The same unlucky accident happened to one of the cats I had brought to Sekeletu. A stranger, seeing an animal he had never viewed before, killed it, and brought the trophy to the chief, thinking that he had made a very remarkable discovery; we thereby lost the breed of cats, of which, from the swarms of mice, we stood in great need.

On making inquiries to ascertain whether Santuru, the Moľiana, had ever been visited by white men, I could find no vestige of any such visit;* there is no evidence of any of Santuru's people having ever seen a white man before the arrival of Mr. Oswell and myself in 1851. The people have, it is true, no written records; but any remarkable event here is commemorated in names, as was observed by Park to be the case in the

* The Barotse call themselves the Baloiana, or little Balo, as if they had been an offset from Loi, or Lui, as it is often spelt. As Lui had been visited by Portuguese, but its position not well ascertained, my inquiries referred to the identity of Naliele with Lui. On asking the headman of the Mambari party, named Porto, whether he had ever heard of Naliele being visited previously, he replied in the negative, and stated that he "had himself attempted to come from Bihe three times, but had always been prevented by the tribe called Ganguellas." He nearly succeeded in 1852, but was driven back. He now (in 1853) attempted to go eastward from Naliele, but came back to the Barotse on being unable to go beyond Kainko's village, which is situated on the Bashukulompo river, and eight days distant. The whole party was anxious to secure a reward believed to be promised by the Portuguese Government. Their want of success confirmed my impression that I ought to go westwards. Porto kindly offered to aid me, if I would go with him to Bihe; but when I declined, he preceded me to Loanda, and was publishing his Journal when I arrived at that city. Ben Habib told me that Porto had sent letters to Mosambique by the Arab, Ben Chombo, whom I knew; and he has since asserted, in Portugal, that he himself went to Mosambique as well as his letters!

countries he traversed. The year of our arrival is dignified by the name of the year when the white men came, or of Sebituane's death ; but they prefer the former, as they avoid, if possible, any direct reference to the departed. After my wife's first visit, great numbers of children were named Ma-Robert, or mother of Robert, her eldest child ; others were named Gun, Horse, Waggon, Monare, Jesus, &c. ; but though our names, and those of the native Portuguese who came in 1853, were adopted, there is not a trace of anything of the sort having happened previously among the Barotse : the visit of a white man is such a remarkable event, that, had any taken place during the last three hundred years, there must have remained some tradition of it.

But Santuru was once visited by the Mambari, and a distinct recollection of that visit is retained. They came to purchase slaves, and both Santuru and his head men refused them permission to buy any of the people. The Makololo quoted this precedent when speaking of the Mambari, and said that they, as the present masters of the country, had as good a right to expel them as Santuru. The Mambari reside near Bihe, under an Ambonda chief named Kangombe. They profess to use the slaves for domestic purposes alone.

Some of these Mambari visited us while at Naliele. They are of the Ambonda family, which inhabits the country south-east of Angola, and speak the Bunda dialect, which is of the same family of languages with the Barotse, Bayeiye, &c., or those black tribes comprehended under the general term Makalaka. They plait their hair in three-fold cords, and lay them carefully down around the sides of the head. They are quite as dark as the Barotse, but have among them a number of half-castes, with their peculiar yellow sickly hue. On inquiring why they had fled on my approach to Linyanti, they let me know that they had a vivid idea of the customs of English cruisers on the coast. They showed also their habits in their own country by digging up and eating, even here where large game abounds, the mice and moles which infest the country. The half-castes, or native Portuguese, could all read and write, and the head of the party, if not a real Portuguese, had European hair, and, influenced probably by the letter of recommendation which I held from the Chevalier Duprat, His

Most Faithful Majesty's Arbitrator in the British and Portuguese Mixed Commission at Cape Town, was evidently anxious to show me all the kindness in his power. These persons I feel assured were the first individuals of Portuguese blood who ever saw the Zambesi in the centre of the country, and they had reached it two years after our discovery in 1851.

The town or mound of Santuru's mother was shown to me; this was the first symptom of an altered state of feeling with regard to the female sex that I had observed. There are few or no cases of women being elevated to the headships of towns further south. The Barotse also showed some relics of their chief, which evinced a greater amount of the religious feeling than I had ever known displayed among Bechuanas. His more recent capital, Lilonda, built, too, on an artificial mound, is covered with different kinds of trees, transplanted when young by himself. They form a grove on the end of the mound, in which are to be seen various instruments of iron just in the state he left them. One looks like the guard of a basket-hilted sword; another has an upright stem of the metal, on which are placed branches worked at the ends into miniature axes, hoes, and spears; on these he was accustomed to present offerings, according as he desired favours to be conferred in undertaking hewing, agriculture, or fighting. The people still living there, in charge of these articles, were supported by presents from the chief; and the Makololo sometimes follow the example. This was the nearest approach to a priesthood I met. When I asked them to part with one of these relics they replied, "O, no, he refuses."—"Who refuses?"—"Santuru," was their reply, showing their belief in a future state of existence. After explaining to them, as I always did when opportunity offered, the nature of true worship, and praying with them in the simple form which needs no offering from the worshipper except that of the heart, and planting some fruit-tree seeds in the grove, we departed.

Another incident, which occurred at the confluence of the Leeba and Leeambye, may be mentioned here, as showing a more vivid perception of the existence of spiritual beings, and greater proneness to worship, than among the Bechuanas. Having taken lunar observations in the morning, I was waiting for a meridian altitude of the sun for the latitude; my chief boatman was sitting by, in

order to pack up the instruments as soon as I had finished; there was a large halo, about 20° in diameter, round the sun; thinking that the humidity of the atmosphere, which this indicated, might betoken rain, I asked him if his experience did not lead him to the same view. "O no," replied he; "it is the Barimo (gods, or departed spirits), who have called a picho; don't you see they have the Lord (sun) in the centre?"

While still at Naliele I walked out to Katongo (lat. $15^{\circ} 16' 33''$), on the ridge which bounds the valley of the Barotse in that direction, and found it covered with trees. It is only the commencement of the lands which are never inundated; their gentle rise from the dead level of the valley much resembles the edge of the Desert in the valley of the Nile. But here the Banyeti have fine gardens, and raise great quantities of maize, millet, and native corn (*Holcus sorghum*), of large grain and beautifully white. They grow, also, yams, sugar-cane, the Egyptian arum, sweet potato (*Convolvulus batates*), two kinds of manioc or cassava (*Jatropha manihot* and *J. utilisissima*, a variety containing scarcely any poison), besides pumpkins, melons, beans, and ground-nuts. These, with plenty of fish in the river, its branches and lagoons, wild fruits and water-fowl, always make the people refer to the Barotse as the land of plenty. The scene from the ridge, on looking back, was beautiful. One cannot see the western side of the valley in a cloudy day, such as that was when we visited the stockade, but we could see the great river glancing out at different points, and fine large herds of cattle quietly grazing on the green succulent herbage, among numbers of cattle-stations and villages which are dotted over the landscape. Leches in hundreds fed securely beside them, for they have learned only to keep out of bow-shot, or two hundred yards. When guns come into a country the animals soon learn their longer range, and begin to run at a distance of five hundred yards.

I imagined the slight elevation (Katongo) might be healthy, but was informed that no part of this region is exempt from fever. When the waters begin to retire from this valley, such masses of decayed vegetation and mud are exposed to the torrid sun, that even the natives suffer severely from attacks of fever. The grass is so rank in its growth, that one cannot see the black alluvial soil of the bottom of this periodical lake. Even when the grass

falls down in winter, or is "laid" by its own weight, one is obliged to lift the feet so high, to avoid being tripped up by it, as to make walking excessively fatiguing. Young leches are hidden beneath it by their dams; and the Makololo youth complain of being unable to run in the Barotse land on this account. There was evidently no healthy spot in this quarter; and the current of the river being about four and a half miles per hour (one hundred yards in sixty seconds), I imagined we might find what was needed in the higher lands, from which the river seemed to come. I resolved, therefore, to go to the utmost limits of the Barotse country before coming to a final conclusion. Katongo was the best place we had seen; but in order to accomplish a complete examination, I left Sekeletu at Naliele, and ascended the river. He furnished me with men, besides my rowers, and among the rest a herald, that I might enter his villages in what is considered a dignified manner. This it was supposed would be effected by the herald shouting out at the top of his voice, "Here comes the lord; the great lion;" the latter phrase being "tau e tōna," which in his imperfect way of pronunciation became "sau e tōna," and so like "the great sow," that I could not receive the honour with becoming gravity, and had to entreat him, much to the annoyance of my party, to be silent.

In our ascent we visited a number of Makololo villages, and were always received with a hearty welcome, as messengers to them of peace—which they term "sleep." They behave well in public meetings, even on the first occasion of attendance, probably from the habit of commanding the Makalaka, crowds of whom swarm in every village, and whom the Makololo women seem to consider as especially under their charge.

The river presents the same appearance of low banks without trees as we have remarked it had after we came to $16^{\circ} 16'$, until we arrive at Libonta ($14^{\circ} 59'$ S. lat.). Twenty miles beyond that, we find forest down to the water's edge, and tsetse. Here I might have turned back, as no locality can be inhabited by Europeans where that scourge exists; but hearing that we were not far from the confluence of the river of Lōnda, or Lunda, named Leeba, or Loiba, and the chiefs of that country being reported to be friendly to strangers, and therefore likely to be of use to me on my return from the west coast, I still pushed on to latitude $14^{\circ} 11' 3''$ S.

There the Leeambye assumes the name Kabompo, and seems to be coming from the east. It is a fine large river, about three hundred yards wide, and the Leeba two hundred and fifty. The Loeti, a branch of which is called Langebongo, comes from W.N.W., through a level grassy plain named Mango; it is about one hundred yards wide, and enters the Leeambye from the west; the waters of the Loeti are of a light colour, and those of the Leeba of a dark mossy hue. After the Loeti joins the Leeambye the different coloured waters flow side by side for some distance unmixed.

Before reaching the Loeti we came to a number of people from the Lobale region, hunting hippopotami. They fled precipitately as soon as they saw the Makololo, leaving their canoes and all their utensils and clothing. My own Makalaka, who were accustomed to plunder wherever they went, rushed after them like furies, totally regardless of my shouting. As this proceeding would have destroyed my character entirely at Lobale, I took my stand on a commanding position as they returned, and forced them to lay down all the plunder on a sandbank, and leave it there for its lawful owners.

It was now quite evident that no healthy location could be obtained in which the Makololo would be allowed to live in peace. I had thus a fair excuse, if I had chosen to avail myself of it, of coming home and saying that the "door was shut," because the Lord's time had not yet come. But believing that it was my duty to devote some portion of my life to these (to me at least) very confiding and affectionate Makololo, I resolved to follow out the second part of my plan, though I had failed in accomplishing the first. The Leeba seemed to come from the N. and by W., or N.N.W.; so, having an old Portuguese map, which pointed out the Coanza as rising from the middle of the continent in 9° S. lat., I thought it probable that, when we had ascended the Leeba (from $14^{\circ} 11'$) two or three degrees, we should then be within one hundred and twenty miles of the Coanza, and find no difficulty in following it down to the coast near Loanda. This was the logical deduction, but, as is the case with many a plausible theory, one of the premises was decidedly defective. The Coanza, as we afterwards found, does not come from anywhere near the centre of the country.

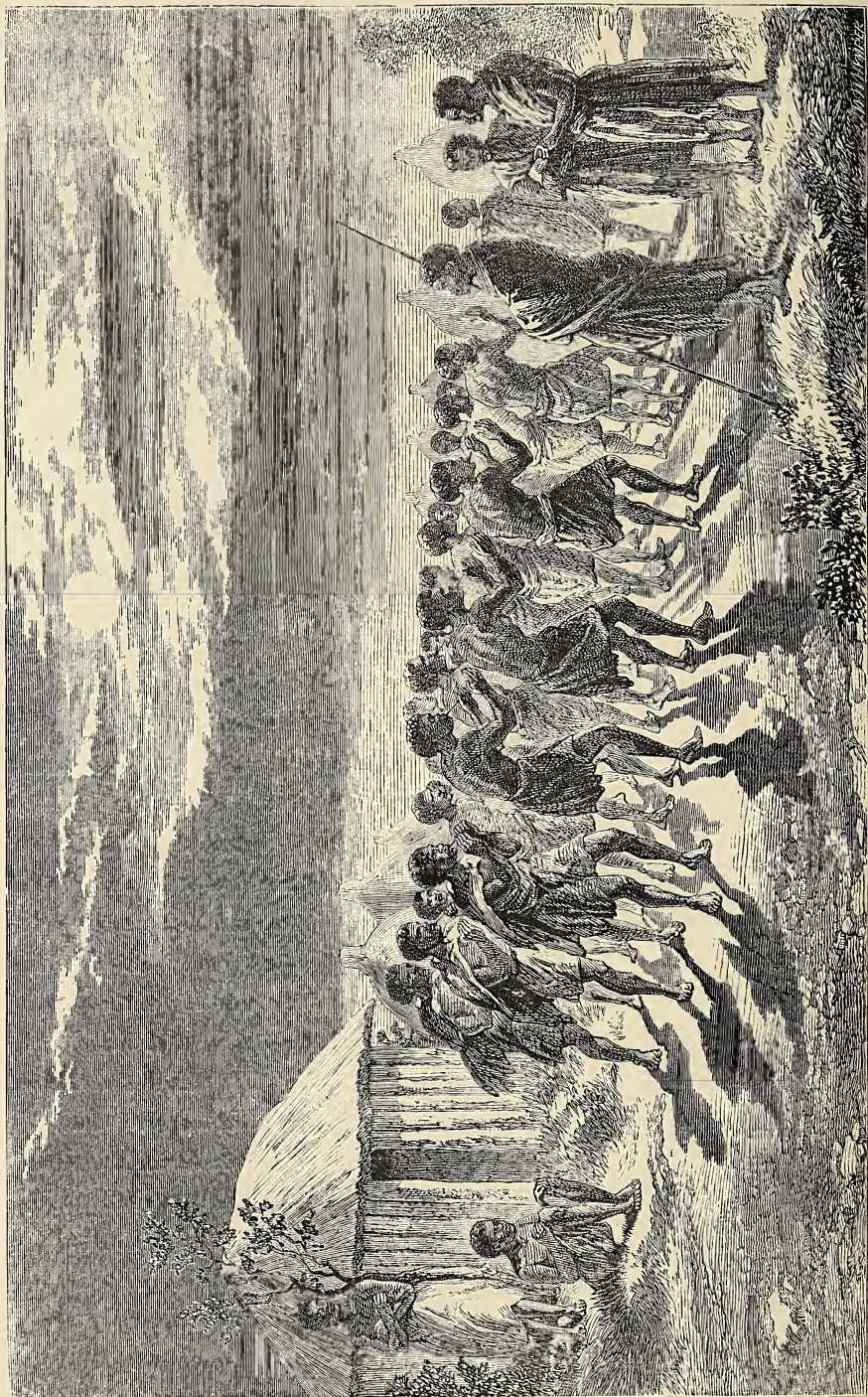
The numbers of large game above Libonta are prodigious, and they proved remarkably tame. Eighty-one buffaloes defiled in slow procession before our fire one evening within gun-shot; and herds of splendid elands stood by day without fear at two hundred yards distance. They were all of the striped variety, and with their forearm markings, large dewlaps, and sleek skins, were a beautiful sight to see. The lions here roar much more than in the country near the lake, Zouga, and Chobe. One evening we had a good opportunity of hearing the utmost exertions the animal can make in that line. We had made our beds on a large sand-bank, and could be easily seen from all sides; a lion on the opposite shore amused himself for hours by roaring as loudly as he could, putting, as is usual in such cases, his mouth near the ground, to make the sound reverberate. The river was too broad for a ball to reach him, so we let him enjoy himself, certain that he durst not have been guilty of the impertinence in the Bushman country. Wherever the game abounds, these animals exist in proportionate numbers. Here they were very frequently seen, and two of the largest I ever saw seemed about as tall as common donkeys; but the mane made their bodies appear rather larger.

A party of Arabs from Zanzibar were in the country at this time. Sekeletu had gone from Naliele to the town of his mother before we arrived from the north, but left an ox for our use, and instructions for us to follow him thither. We came down a branch of the Leeambye called Marile, which departs from the main river in lat. $15^{\circ} 15' 43''$ S., and is a fine deep stream about sixty yards wide; it makes the whole of the country around Naliele an island. When sleeping at a village in the same latitude as Naliele town two of the Arabs mentioned made their appearance; they were quite as dark as the Makololo, but, having their heads shaved, I could not compare their hair with that of the inhabitants of the country. When we were about to leave they came to bid adieu, but I asked them to stay and help us to eat our ox. As they had scruples about eating an animal not blooded in their own way, I gained their good will by saying I was quite of their opinion as to getting quit of the blood, and gave them two legs of an animal slaughtered by themselves. They professed the greatest detesta-

tion of the Portuguese, "because they eat pigs;" and disliked the English, "because they thrash them for selling slaves." I was silent about pork; though, had they seen me at a hippopotamus two days afterwards, they would have set me down as being as much a heretic as any of that nation; but I ventured to tell them that I agreed with the English, that it was better to let the children grow up and comfort their mothers when they became old, than to carry them away and sell them across the sea. This they never attempt to justify; "they want them only to cultivate the land, and take care of them as their children." It is the same old story, justifying a monstrous wrong on pretence of taking care of those degraded portions of humanity which cannot take care of themselves—doing evil that good may come.

These Arabs, or Moors, could read and write their own language readily; and, when speaking about our Saviour, I admired the boldness with which they informed me "that Christ was a very good prophet, but Mahomet was far greater." And with respect to their loathing of pork, it may have some foundation in their nature; for I have known Bechuanas, who had no prejudice against the wild animal, and ate the tame without scruple, yet, unconscious of any cause of disgust, vomit it again. The Bechuanas south of the lake have a prejudice against eating fish, and allege a disgust to eating anything like a serpent. This may arise from the remnants of serpent-worship floating in their minds, as, in addition to this horror of eating such animals, they sometimes render a sort of obeisance to living serpents by clapping their hands to them, and refusing to destroy the reptiles; but in the case of the hog they are conscious of no superstitious feeling.

Having parted with our Arab friends, we proceeded down the Marile till we re-entered the Leeambye, and went to the town of Ma-Sekeletu (mother of Sekeletu), opposite the island of Loyela. Sekeletu had always supplied me most liberally with food, and, as soon as I arrived, presented me with a pot of boiled meat, while his mother handed me a large jar of butter, of which they make great quantities for the purpose of anointing their bodies. He had himself sometimes felt the benefit of my way of putting aside a quantity of the meat after a meal, and had



Sketched by Ford.

BECHUANA REED-DANCE BY MOONLIGHT.

now followed my example, by ordering some to be kept for me. According to their habits, every particle of an ox is devoured at one meal; and, as the chief cannot, without a deviation from their customs, eat alone, he is often compelled to suffer severely from hunger, before another meal is ready. We henceforth always worked into each other's hands by saving a little for each other; and when some of the sticklers for use and custom grumbled, I advised them to eat like men, and not like vultures.

As this was the first visit which Sekeletu had paid to this part of his dominions, it was to many a season of great joy. The head men of each village presented oxen, milk, and beer, more than the horde which accompanied him could devour, though their abilities in that line are something wonderful. The people usually show their joy and work off their excitement in dances and songs. The dance consists of the men standing nearly naked in a circle, with clubs or small battle-axes in their hands, and each roaring at the loudest pitch of his voice, while they simultaneously lift one leg, stamp heavily twice with it, then lift the other and give one stamp with that; this is the only movement in common. The arms and head are thrown about also in every direction; and all this time the roaring is kept up with the utmost possible vigour; the continued stamping makes a cloud of dust ascend, and they leave a deep ring in the ground where they have stood. If the scene were witnessed in a lunatic asylum it would be nothing out of the way, and quite appropriate even, as a means of letting off the excessive excitement of the brain; but here grey-headed men joined in the performance with as much zest as others whose youth might be an excuse for making the perspiration stream off their bodies with the exertion. Motibe asked what I thought of the Makololo dance. I replied, "It is very hard work, and brings but small profit." "It is," replied he, "but it is very nice, and Sekeletu will give us an ox for dancing for him." He usually does slaughter an ox for the dancers when the work is over.

The women stand by, clapping their hands, and occasionally one advances into the circle, composed of a hundred men, makes a few movements, and then retires. As I never tried it, and am unable to enter into the spirit of the thing, I cannot recommend the Makololo polka to the dancing world, but I have the

authority of no less a person than Motibe, Sekeletu's father-in-law, for saying "it is very nice." They often asked if white people ever danced. I thought of the disease called St. Vitus's dance, but could not say that all our dancers were affected by it, and gave an answer which, I ought to be ashamed to own, did not raise some of our young countrywomen in the estimation of the Makololo.

As Sekeletu had been waiting for me at his mother's, we left the town as soon as I arrived, and proceeded down the river. Our speed with the stream was very great, for in one day we went from Litofo to Gonye, a distance of forty-four miles of latitude; and if we add to this the windings of the river, in longitude the distance will not be much less than sixty geographical miles. At this rate we soon reached Sesheke, and then the town of Linyanti.

I had been, during a nine weeks' tour, in closer contact with heathenism than I had ever been before; and though all, including the chief, were as kind and attentive to me as possible, and there was no want of food (oxen being slaughtered daily, sometimes ten at a time, more than sufficient for the wants of all), yet to endure the dancing, roaring, and singing, the jesting, anecdotes, grumbling, quarrelling, and murdering of these children of nature, seemed more like a severe penance than anything I had before met with in the course of my missionary duties. I took thence a more intense disgust at heathenism than I had before, and formed a greatly elevated opinion of the latent effects of missions in the south, among tribes which are reported to have been as savage as the Makololo. The indirect benefits, which to a casual observer lie beneath the surface and are inappreciable, in reference to the probable wide diffusion of Christianity at some future time, are worth all the money and labour that have been expended to produce them.

CHAPTER XIII.

Preliminary arrangements for the journey — A picho — Twenty-seven men appointed to accompany me to the west — Eagerness of the Makololo for direct trade with the coast — Effects of fever — A Makololo question — The lost journal — Reflections — The outfit for the journey — 11th Nov. 1853, leave Linyanti, and embark on the Chobe — Dangerous hippopotami — Banks of Chobe — Trees — The course of the river — The island Mparia at the confluence of the Chobe and the Leeambye — Anecdote — Ascend the Leeambye — A Makalaka mother defies the authority of the Makololo headman at Sesheke — Punishment of thieves — Observance of the new moon — Public addresses at Sesheke — Attention of the people — Results — Proceed up the river — The fruit which yields *nux vomica* — Other fruits — The rapids — Birds — Fish — Hippopotami and their young.

LINYANTI, *September*, 1853.—The object proposed to the Makololo seemed so desirable, that it was resolved to proceed with it, as soon as the cooling influence of the rains should be felt in November. The longitude and latitude of Linyanti (lat. $18^{\circ} 17' 20''$ S., long. $23^{\circ} 50' 9''$ E.) showed that St. Philip de Benguela was much nearer to us than Loanda; and I might have easily made arrangements with the Mambari to allow me to accompany them as far as Bihe, which is on the road to that port; but it is so undesirable to travel in a path once trodden by slave-traders, that I preferred to find out another line of march.

Accordingly, men were sent at my suggestion to examine all the country to the west, to see if any belt of country, free from tsetse, could be found to afford us an outlet. The search was fruitless. The town and district of Linyanti are surrounded by forests infested by this poisonous insect, except at a few points, as that by which we entered at Sanshuréh and another at Sesheke. But the lands both east and west of the Barotse valley are free from this insect plague. There, however, the slave-trade had defiled the path, and no one ought to follow in its wake unless well armed. The Mambari had informed me that many English lived at Loanda, so I prepared to go thither. The prospect of meeting with countrymen seemed to overbalance the toils of the longer march.

A "picho" was called to deliberate on the steps proposed. In these assemblies great freedom of speech is allowed; and on this occasion one of the old diviners said, "Where is he taking you to? This white man is throwing you away. Your garments already smell of blood." It is curious to observe how much identity of character appears all over the world. This man was a noted croaker. He always dreamed something dreadful in every expedition, and was certain that an eclipse or comet betokened the propriety of flight. But Sebituane formerly set his visions down to cowardice, and Sekeletu only laughed at him now. The general voice was in my favour; so a band of twenty-seven were appointed to accompany me to the west. These men were not hired, but sent to enable me to accomplish an object as much desired by the chief and most of his people as by me. They were eager to obtain free and profitable trade with white men. The prices which the Cape merchants could give, after defraying the great expenses of a long journey hither, being very small, made it scarce worth while for the natives to collect produce for that market; and the Mambari, giving only a few bits of print and baize for elephants' tusks worth more pounds than they gave yards of cloth, had produced the belief that trade with them was throwing ivory away. The desire of the Makololo for direct trade with the sea-coast coincided exactly with my own conviction, that no permanent elevation of a people can be effected without commerce. Neither could there be a permanent mission here, unless the missionaries should descend to the level of the Makololo, for, even at Kolobeng, we found that traders demanded three or four times the price of the articles we needed, and expected us to be grateful to them besides, for letting us have them at all.

The three men whom I had brought from Kuruman had frequent relapses of the fever; so, finding that instead of serving me I had to wait on them, I decided that they should return to the south with Fleming as soon as he had finished his trading. I was then entirely dependent on my twenty-seven men, whom I might name Zambesians, for there were two Makololo only, while the rest consisted of Barotse, Batoka, Bashubia, and two of the Ambõnda.

The fever had caused considerable weakness in my own frame,

and a strange giddiness when I looked up suddenly to any celestial object, for everything seemed to rush to the left, and if I did not catch hold of some object I fell heavily on the ground: something resembling a gush of bile along the duct from the liver caused the same fit to occur at night, whenever I turned suddenly round.

The Makololo now put the question, "In the event of your death, will not the white people blame us for having allowed you to go away into an unhealthy, unknown country of enemies?" I replied that none of my friends would blame them, because I would leave a book with Sekeletu, to be sent to Mr. Moffat in case I did not return, which would explain to him all that had happened until the time of my departure. The book was a volume of my Journal; and, as I was detained longer than I expected at Loanda, this book with a letter was delivered by Sekeletu to a trader, and I have been unable to trace it. I regret this now, as it contained valuable notes on the habits of wild animals, and the request was made in the letter to convey the volume to my family. The prospect of passing away from this fair and beautiful world thus came before me in a pretty plain matter-of-fact form, and it did seem a serious thing to leave wife and children—to break up all connection with earth, and enter on an untried state of existence; and I find myself in my journal pondering over that fearful migration which lands us in eternity; wondering whether an angel will soothe the fluttering soul, sadly flurried as it must be on entering the spirit world; and hoping that Jesus might speak but one word of peace, for that would establish in the bosom an everlasting calm. But as I had always believed that, if we serve God at all, it ought to be done in a manly way, I wrote to my brother, commending our little girl to his care, as I was determined to "succeed or perish" in the attempt to open up this part of Africa. The Boers, by taking possession of all my goods, had saved me the trouble of making a will; and, considering the light heart now left in my bosom, and some faint efforts to perform the duty of Christian forgiveness, I felt that it was better to be the plundered party than one of the plunderers.

When I committed the waggon and remaining goods to the care of the Makololo, they took all the articles except one box

into their huts ; and two warriors, Ponuane and Mahale, brought forward each a fine heifer calf. After performing a number of warlike evolutions, they asked the chief to witness the agreement made between them, that whoever of the two should kill a Matebele warrior first, in defence of the waggon, should possess both the calves.

I had three muskets for my people, a rifle and double-barrelled smooth bore for myself ; and, having seen such great abundance of game in my visit to the Leeba, I imagined that I could easily supply the wants of my party. Wishing also to avoid the discouragement which would naturally be felt on meeting any obstacles if my companions were obliged to carry heavy loads, I took only a few biscuits, a few pounds of tea and sugar, and about twenty of coffee, which, as the Arabs find, though used without either milk or sugar, is a most refreshing beverage after fatigue or exposure to the sun. We carried one small tin canister, about fifteen inches square, filled with spare shirting, trowsers, and shoes, to be used when we reached civilised life, and others in a bag, which were expected to wear out on the way ; another of the same size for medicines ; and a third for books, my stock being a Nautical Almanac, Thomson's Logarithm Tables, and a Bible ; a fourth box contained a magic lantern, which we found of much use. The sextant and artificial horizon, thermometer and compasses, were carried apart. My ammunition was distributed in portions through the whole luggage, so that, if an accident should befall one part, we could still have others to fall back upon. Our chief hopes for food were upon that, but in case of failure I took about 20 lbs. of beads, worth 40s., which still remained of the stock I brought from Cape Town ; a small gipsy tent, just sufficient to sleep in ; a sheepskin mantle as a blanket, and a horse-rug as a bed. As I had always found that the art of successful travel consisted in taking as few "impedimenta" as possible, and not forgetting to carry my wits about me, the outfit was rather spare, and intended to be still more so when we should come to leave the canoes. Some would consider it injudicious to adopt this plan, but I had a secret conviction that if I did not succeed it would not be for lack of the "nicknacks" advertised as indispensable for travellers, but from want of "pluck," or because a large

array of baggage excited the cupidity of the tribes through whose country we wished to pass.

The instruments I carried, though few, were the best of their kind. A sextant, by the famed makers Troughton and Sims of Fleet-Street; a chronometer watch, with a stop to the seconds hand—an admirable contrivance for enabling a person to take the exact time of observations: it was constructed by Dent of the Strand (61) for the Royal Geographical Society, and selected for the service by the President, Admiral Smythe, to whose judgment and kindness I am in this and other matters deeply indebted. It was pronounced by Mr. Maclear to equal most chronometers in performance. For these excellent instruments I have much pleasure in recording my obligations to my good friend Colonel Steele, and at the same time to Mr. Maclear for much of my ability to use them. Besides these, I had a thermometer by Dollond; a compass from the Cape Observatory, and a small pocket one in addition; a good small telescope with a stand capable of being screwed into a tree.

11th of November, 1853.—Left the town of Linyanti, accompanied by Sekeletu and his principal men, to embark on the Chobe. The chief came to the river in order to see that all was right at parting. We crossed five branches of the Chobe before reaching the main stream; this ramification must be the reason why it appeared so small to Mr. Oswell and myself in 1851. When all the departing branches re-enter, it is a large deep river. The spot of embarkation was the identical island where we met Sebituane, first known as the island of Maunku, one of his wives. The chief lent me his own canoe, and, as it was broader than usual, I could turn about in it with ease.

The Chobe is much infested by hippopotami, and, as certain elderly males are expelled the herd, they become soured in their temper, and so misanthropic as to attack every canoe that passes near them. The herd is never dangerous, except when a canoe passes into the midst of it when all are asleep, and some of them may strike the canoe in terror. To avoid this, it is generally recommended to travel by day near the bank, and by night in the middle of the stream. As a rule, these animals flee the approach of man. The “solitaires,” however, frequent certain localities well known to the inhabitants on the banks, and, like

the rogue elephants, are extremely dangerous. We came, at this time, to a canoe, which had been smashed to pieces by a blow from the hind foot of one of them. I was informed by my men that, in the event of a similar assault being made upon ours, the proper way was to dive to the bottom of the river, and hold on there for a few seconds, because the hippopotamus, after breaking a canoe, always looks for the people on the surface, and, if he sees none, he soon moves off. I have seen some frightful gashes made on the legs of the people who have had the misfortune to be attacked, and were unable to dive. This animal uses his teeth as an offensive weapon, though he is quite a herbivorous feeder. One of these "bachelors," living near the confluence, actually came out of his lair, and, putting his head down, ran after some of our men who were passing with very considerable speed.

The part of the river called Zabesa, or Zabenza, is spread out like a little lake, surrounded on all sides by dense masses of tall reeds. The river below that, is always one hundred or one hundred and twenty yards broad, deep, and never dries up so much as to become fordable. At certain parts, where the partial absence of reeds affords a view of the opposite banks, the Makololo have placed villages of observation against their enemies the Matebele. We visited all these in succession, and found here, as everywhere in the Makololo country, orders had preceded us, "that Nake (ñake means doctor) must not be allowed to become hungry."

The banks of the Chobe, like those of the Zouga, are of soft calcareous tufa, and the river has cut out for itself a deep, perpendicular-sided bed. Where the banks are high, as at the spot where the waggons stood in 1851, they are covered with magnificent trees, the habitat of tsetse, and the retreat of various antelopes, wild hogs, zebras, buffaloes, and elephants.

Among the trees may be observed some species of the *Ficus indica*, light-green coloured acacias, the splendid motsintsela, and evergreen cypress-shaped motsouri. The fruit of the last-named was ripe, and the villagers presented many dishes of its beautiful pink-coloured plums; they are used chiefly to form a pleasant acid drink. The motsintsela is a very lofty tree, yielding a wood of which good canoes are made; the fruit is

nutritious and good, but, like many wild fruits of this country, the fleshy parts require to be enlarged by cultivation: it is nearly all stone.

The course of the river we found to be extremely tortuous,—so much so, indeed, as to carry us to all points of the compass every dozen miles. Some of us walked from a bend at the village of Moremi to another nearly due east of that point, in six hours, while the canoes, going at more than double our speed, took twelve to accomplish the voyage between the same two places. And though the river is from thirteen to fifteen feet in depth at its lowest ebb, and broad enough to allow a steamer to ply upon it, the suddenness of the bendings would prevent navigation; but, should the country ever become civilised, the Chobe would be a convenient natural canal. We spent forty-two and a half hours, paddling at the rate of five miles an hour, in coming from Linyanti to the confluence; there we found a dyke of amygdaloid lying across the Leeambye.

This amygdaloid with analami and mesotype contains crystals, which the water gradually dissolves, leaving the rock with a worm-eaten appearance. It is curious to observe that the water flowing over certain rocks, as in this instance, imbibes an appreciable, though necessarily most minute, portion of the minerals they contain. The water of the Chobe up to this point is of a dark mossy hue, but here it suddenly assumes a lighter tint; and wherever this light colour shows a greater amount of mineral, there are not mosquitoes enough to cause serious annoyance to any except persons of very irritable temperaments.

The large island called Mparia stands at the confluence. This is composed of trap (zeolite, probably mesotype) of a younger age than the deep stratum of tufa in which the Chobe has formed its bed, for, at the point where they come together, the tufa has been transformed into saccharoid limestone.

The actual point of confluence of these two rivers, the Chobe and the Leeambye, is ill defined, on account of each dividing into several branches as they inosculate; but when the whole body of water collects into one bed, it is a goodly sight for one who has spent many years in the thirsty south. Standing on one bank, even the keen eye of the natives cannot detect whether two large islands, a few miles east of the junction, are

mainland or not. During a flight in former years, when the present chief Sekomi was a child in his mother's arms, the Bamangwato men were separated from their women, and inveigled on to one of these islands by the Makalaka chief of Mparia, on pretence of ferrying them across the Leeambye. They were left to perish after seeing their wives taken prisoners by these cruel lords of the Leeambye, and Sekomi owed his life to the compassion of one of the Bayeiye, who, pitying the young chief-tain, enabled his mother to make her escape by night.

After spending one night at the Makololo village on Mparia, we left the Chobe, and turning round began to ascend the Leeambye; on the 19th of November we again reached the town of Sesheke. It stands on the north bank of the river, and contains a large population of Makalaka, under Moriantsane, brother-in-law of Sebituane. There are parties of various tribes here, assembled under their respective headmen, but a few Makololo rule over all. Their sway, though essentially despotic, is considerably modified by certain customs and laws. One of the Makalaka had speared an ox belonging to one of the Makololo, and being unable to extract the spear, was thereby discovered to be the perpetrator of the deed. His object had been to get a share of the meat, as Moriantsane is known to be liberal with any food that comes into his hands. The culprit was bound hand and foot and placed in the sun to force him to pay a fine, but he continued to deny his guilt. His mother, believing in the innocence of her son, now came forward, with her hoe in hand, and, threatening to cut down any one who should dare to interfere, untied the cords with which he had been bound and took him home. This open defiance of authority was not resented by Moriantsane, but referred to Sekeletu at Linyanti.

The following circumstance, which happened here when I was present with Sekeletu, shows that the simple mode of punishment, by forcing a criminal to work out a fine, did not strike the Makololo mind until now.

A stranger, having visited Sesheke for the purpose of barter, was robbed by one of the Makalaka of most of his goods. The thief, when caught, confessed the theft, and that he had given the articles to a person who had removed to a distance. The

Makololo were much enraged at the idea of their good name being compromised by this treatment of a stranger. Their customary mode of punishing a crime which causes much indignation is to throw the criminal into the river, but, as this would not restore the lost property, they were sorely puzzled how to act. The case was referred to me, and I solved the difficulty by paying for the loss myself, and sentencing the thief to work out an equivalent with his hoe in a garden. This system was immediately introduced, and thieves are now sentenced to raise an amount of corn proportioned to their offences. Among the Bakwains, a woman who had stolen from the garden of another, was obliged to part with her own entirely; it became the property of her whose field was injured by the crime.

There is no stated day of rest in any part of this country, except the day after the appearance of the new moon, and the people then refrain only from going to their gardens. A curious custom, not to be found among the Bechuanas, prevails among the black tribes beyond them. They watch most eagerly for the first glimpse of the new moon, and, when they perceive the faint outline after the sun has set deep in the west, they utter a loud shout of "Kuā!" and vociferate prayers to it. My men, for instance, called out, "Let our journey with the white man be prosperous! Let our enemies perish, and the children of Nake become rich! May he have plenty of meat on this journey!" &c. &c.

I gave many public addresses to the people of Sesheke under the outspreading camel-thorn tree, which serves as a shade to the kotla on the high bank of the river. It was pleasant to see the long lines of men, women, and children winding along from different quarters of the town, each party following behind their respective head men. They often amounted to between five and six hundred souls, and required an exertion of voice which brought back the complaint for which I had got the uvula excised at the Cape. They were always very attentive; and Moriantane, in order, as he thought, to please me, on one occasion rose up in the middle of the discourse, and hurled his staff at the heads of some young fellows, whom he saw working with a skin instead of listening. My hearers sometimes put very sensible questions on the subjects brought before them; at other

times they introduced the most frivolous nonsense, immediately after hearing the most solemn truths. Some begin to pray to Jesus in secret as soon as they hear of the white man's God, with but little idea of what they are about; and no doubt are heard by Him who, like a father, pitieth his children. Others, waking by night, recollect what has been said about the future world so clearly, that they tell next day what a fright they got by it, and resolve not to listen to the teaching again; and not a few keep to the determination not to believe, as certain villagers in the south, who put all their cocks to death because they crowed the words, "Tlang lo rapeleng"—"Come along to prayers."

On recovering partially from a severe attack of fever which remained upon me ever since our passing the village of Moremi on the Chobe, we made ready for our departure up the river by sending messages before us to the villages to prepare food. We took four elephants' tusks, belonging to Sekeletu, with us, as a means of testing the difference of prices between the Portuguese, whom we expected to reach, and the white traders from the south. Moriantsane supplied us well with honey, milk, and meal. The rains were just commencing in this district; but though showers sufficient to lay the dust had fallen, they had no influence whatever on the amount of water in the river, yet never was there less in any part than three hundred yards of a deep flowing stream.

Our progress up the river was rather slow: this was caused by waiting opposite different villages for supplies of food. We might have done with much less than we got; but my Makololo man, Pitsane, knew of the generous orders of Sekeletu, and was not at all disposed to allow them to remain a dead letter. The villages of the Banyeti contributed large quantities of mosibe, a bright red bean yielded by a large tree. The pulp enclosing the seed is not much thicker than a red wafer, and is the portion used. It requires the addition of honey to render it at all palatable.

To these were added great numbers of the fruit which yields a variety of the nux vomica, from which we derive that virulent poison strychnia. The pulp between the nuts is the part eaten, and it is of a pleasant juicy nature, having a sweet acidulous taste. The fruit itself resembles a large yellow orange, but the

rind is hard, and, with the pips and bark, contains much of the deadly poison. They evince their noxious qualities by an intensely bitter taste. The nuts, swallowed inadvertently, cause considerable pain, but not death; and to avoid this inconvenience, the people dry the pulp before the fire, in order to be able the more easily to get rid of the noxious seeds.

A much better fruit, called mobola, was also presented to us. This bears, around a pretty large stone, as much of the fleshy part as the common date, and it is stripped off the seeds and preserved in bags in a similar manner to that fruit. Besides sweetness, the mobola has the flavour of strawberries, with a touch of nauseousness. We carried some of them, dried as provisions, more than a hundred miles from this spot.

The next fruit, named mamosho (mother of morning), is the most delicious of all. It is about the size of a walnut, and, unlike most of the other uncultivated fruits, has a seed no larger than that of a date. The fleshy part is juicy, and somewhat like the cashew-apple, with a pleasant acidity added. Fruits similar to those which are here found on trees are found on the plains of the Kalahari, growing on mere herbaceous plants. There are several other examples of a similar nature. Shrubs, well known as such in the south, assume the rank of trees as we go to the north; and the change is quite gradual as our latitude decreases, the gradations being herbaceous plants, shrubs, bushes, small, then large, trees. But it is questionable if, in the cases of mamosho, mabola, and mawa, the tree and shrub are identical, though the fruits so closely resemble each other; for I found both the dwarf and tree in the same latitude. There is also a difference in the leaves, and they bear at different seasons.

The banks of the river were at this time appearing to greater advantage than before. Many trees were putting on their fresh green leaves, though they had got no rain, their lighter green contrasting beautifully with the dark motsouri, or moyela, now covered with pink plums as large as cherries. The rapids having comparatively little water in them, rendered our passage difficult. The canoes must never be allowed to come broadside on to the stream, for, being flat-bottomed, they would, in that case, be at once capsized, and everything in them be lost. The men work admirably, and are always in good humour; they

leap into the water without the least hesitation, to save the canoe from being caught by eddies or dashed against the rocks. Many parts were now quite shallow, and it required great address and power in balancing themselves to keep the vessel free from rocks, which lay just beneath the surface. We might have got deeper water in the middle, but the boatmen always keep near the banks, on account of danger from the hippopotami. But though we might have had deeper water farther out, I believe that no part of the rapids is very deep. The river is spread out more than a mile, and the water flows rapidly over the rocky bottom. The portions only three hundred yards wide are very deep, and contain large volumes of flowing water in narrow compass, which, when spread over the much larger surfaces at the rapids, must be shallow. Still, remembering that this was the end of the dry season, when such rivers as the Orange do not even contain a fifth part of the water of the Chobe, the difference between the rivers in the north and south must be sufficiently obvious.

The rapids are caused by rocks of dark-brown trap, or of hardened sandstone, stretching across the stream. In some places they form miles of flat rocky bottom, with islets covered with trees. At the cataracts noted in the map, the fall is from four to six feet, and in guiding up the canoe, the stem goes under the water, and takes in a quantity before it can attain the higher level. We lost many of our biscuits in the ascent through this.

These rocks are covered with a small hard aquatic plant, which, when the surface is exposed, becomes dry and crisp, crackling under the foot, as if it contained much stony matter in its tissue. It probably assists in disintegrating the rocks, for, in parts so high as not to be much exposed to the action of the water or the influence of the plant, the rocks are covered with a thin black glaze.

In passing along under the overhanging trees of the banks, we often saw the pretty turtle-doves sitting peacefully on their nests above the roaring torrent. An ibis* had perched her home on the end of a stump. Her loud, harsh scream of

* The *Hagidash*, Latham; or *Tantalus capensis* of Lich.

“Wa-wa-wa,” and the piping of the fish-hawk, are sounds which can never be forgotten by any one who has sailed on the rivers north of 20° south. If we step on shore, the *Charadrius caruncula*, a species of plover, a most plaguy sort of “public-spirited individual,” follows you, flying overhead, and is most persevering in its attempts to give fair warning to all the animals within hearing, to flee from the approaching danger. The alarm-note, “tinc-tinc-tinc,” of another variety of the same family (*Pluvianus armatus* of Burchell) has so much of a metallic ring, that this bird is called “setula-tsipi,” or hammering-iron. It is furnished with a sharp spur on its shoulder, much like that on the heel of a cock, but scarcely half an inch in length. Conscious of power, it may be seen chasing the white-necked raven with great fury, and making even that comparatively large bird call out from fear. It is this bird which is famed for its friendship with the crocodile of the Nile by the name *siksak*, and which Mr. St. John actually saw performing the part of toothpicker to the ugly reptile. They are frequently seen on the same sandbanks with the alligator, and, to one passing by, often appear as if on that reptile’s back; but I never had the good fortune to witness the operation described not only by St. John and Geoffrey St. Hilaire, but also by Herodotus. However, that which none of these authors knew, my head boatman, Mashauana, stopped the canoe to tell us, namely, that a water-turtle which, in trying to ascend a steep bank to lay her eggs, had toppled on her back, thus enabling us to capture her, was an infallible omen of good luck for our journey.

Among the forest trees which line the banks of the rocky parts of the Leeambye, several new birds were observed. Some are musical, and the songs are pleasant in contrast with the harsh voice of the little green, yellow-shouldered parrots of the country. There are also great numbers of jet-black weavers, with yellowish-brown band on the shoulders.

Here we saw, for the first time, a pretty little bird, coloured dark blue, except the wings and tail, which were of a chocolate hue. From the tail two feathers are prolonged beyond the rest six inches. Also, little birds coloured white and black, of great vivacity, and always in companies of six or eight

together, and various others. From want of books of reference, I could not decide whether they were actually new to science.

Francolins and guinea-fowl abound along the banks; and on every dead tree and piece of rock may be seen one or two species of the web-footed *Plotus*, darter, or snake-bird. They sit most of the day sunning themselves over the stream, sometimes standing erect with their wings outstretched; occasionally they may be seen engaged in fishing by diving, and, as they swim about, their bodies are so much submerged, that hardly anything appears above the water but their necks. Their chief time of feeding is by night, and, as the sun declines, they may be seen in flocks flying from their roosting-places to the fishing-grounds. This is a most difficult bird to catch when disabled. It is thoroughly expert in diving,—goes down so adroitly and comes up again in the most unlikely places, that the people, though most skilful in the management of the canoes, can rarely secure them. The rump of the darter is remarkably prolonged, and capable of being bent, so as to act both as a rudder in swimming, and as a lever to lift the bird high enough out of the water to give free scope to its wings. It can rise at will from the water by means of this appendage.

The fine fish-hawk, with white head and neck, and reddish-chocolate coloured body, may also frequently be seen perched on the trees, and fish are often found dead, which have fallen victims to its talons. One most frequently seen in this condition is itself a destroyer of fish. It is a stout-bodied fish, about fifteen or eighteen inches long, of a light-yellow colour, and gaily ornamented with stripes and spots. It has a most imposing array of sharp, conical teeth outside the lips—objects of dread to the fishermen, for it can use them effectually. One, which we picked up dead, had killed itself by swallowing another fish, which, though too large for its stomach and throat, could not be disgorged.

This fish-hawk generally kills more prey than it can devour. It eats a portion of the back of the fish, and leaves the rest for the Barotse, who often had a race across the river when they saw an abandoned morsel lying on the opposite sandbanks. The hawk is, however, not always so generous, for, as I myself was a witness on the Zouga, it sometimes plunders the purse of the

pelican. Soaring over head, and seeing this large, stupid bird fishing beneath, it watches till a fine fish is safe in the pelican's pouch; then descending, not very quickly, but with considerable noise of wing, the pelican looks up to see what is the matter, and, as the hawk comes near, he supposes that he is about to be killed, and roars out "Murder!" The opening of his mouth enables the hawk to whisk the fish out of the pouch, upon which the pelican does not fly away, but commences fishing again; the fright having probably made him forget he ever had anything in his purse.

A fish called moshéba, about the size of a minnow, often skims along the surface for several yards, in order to get out of the way of the canoe. It uses the pectoral fins, as the flying fish do, but never makes a clean flight. It is rather a succession of hops along the surface, made by the aid of the side fins. It never becomes large.

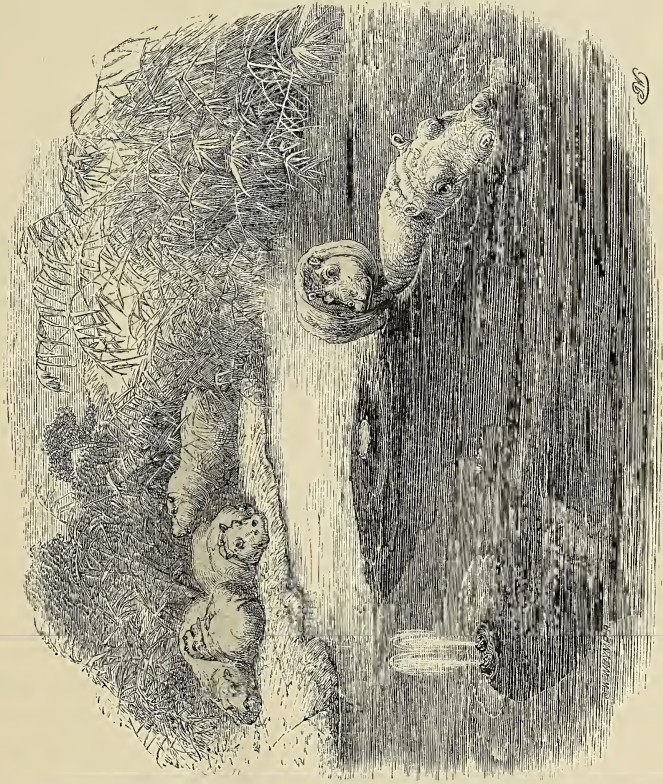
Numbers of iguanos (mpulu) sit sunning themselves on overhanging branches of the trees, and splash into the water as we approach. They are highly esteemed as an article of food, the flesh being tender and gelatinous. The chief boatman, who occupies the stem, has in consequence a light javelin always at hand, to spear them if they are not quickly out of sight. These, and large alligators gliding in from the banks with a heavy plunge as we come round a sudden bend of the stream, were the occurrences of every hour as we sped up the river.

The rapids in the part of the river between Katima-molelo and Naméta are relieved by several reaches of still deep water, fifteen or twenty miles long. In these, very large herds of hippopotami are seen, and the deep furrows they make, in ascending the banks to graze during the nights, are everywhere apparent. They are guided back to the water by the scent, but a long-continued pouring rain makes it impossible for them to perceive, by that means, in which direction the river lies, and they are found standing bewildered on the land. The hunters take advantage of their helplessness on these occasions to kill them.

It is impossible to judge of the numbers in a herd, for they are almost always hidden beneath the waters; but as they require to come up every few minutes to breathe, when there is a constant succession of heads thrust up, then the herd is sup-

posed to be large. They love a still reach of the stream, as in the more rapid parts of the channel they are floated down so quickly, that much exertion is necessary to regain the distance lost, by frequently swimming up again—such constant exertion disturbs them in their nap. They prefer to remain by day in a drowsy yawning state, and, though their eyes are open, they take little notice of things at a distance. The males utter a loud succession of snorting grunts, which may be heard a mile off. The canoe in which I was, in passing over a wounded one, elicited a distinct grunting, though the animal lay entirely under water.

The young, when very little, take their stand on the neck of the dam, and the small head, rising above the large, comes soonest to the surface. The dam, knowing the more urgent need of her calf, comes more frequently to the surface when it is in her care. But in the rivers of Londa, where they are much in danger of being shot, even the hippopotamus gains wit by experience; for while those in the Zambesi put up their heads openly to blow, those referred to keep their noses among water-plants and breathe so quietly that one would not dream of their existence in the river, except by footprints on the banks.



MODE IN WHICH THE FEMALE HIPPOPOTAMUS CARRIES HER CALF WHILE YOUNG.

25

W. H. B. 1847

CHAPTER XIV.

Increasing beauty of the country — Mode of spending the day — The people and the falls of Gonye — A Makololo foray — A second prevented, and captives delivered up — Politeness and liberality of the people — The rains — Present of oxen — The fugitive Barotse — Sekobinyane's misgovernment — Bee-eaters and other birds — Fresh-water sponges — Current — Death from a lion's bite at Libonta — Continued kindness — Arrangements for spending the night during the journey — Cooking and washing — Abundance of animal life — Different species of birds — Waterfowl — Egyptian geese — Alligators — Narrow escape of one of my men — Superstitious feelings respecting the alligator — Large game — The most vulnerable spot — Gun medicine — A Sunday — Birds of song — Depravity; its treatment — Wild fruits — Green pigeons — Shoals of fish — Hippopotami.

30th November, 1853.—AT Gonye Falls. No rain has fallen here, so it is excessively hot. The trees have put on their gayest dress, and many flowers adorn the landscape, yet the heat makes all the leaves droop at mid-day and look languid for want of rain. If the country increases as much in beauty in front, as it has done within the last four degrees of latitude, it will be indeed a lovely land.

We all felt great lassitude in travelling. The atmosphere is oppressive both in cloud and sunshine. The evaporation from the river must be excessively great, and I feel as if the fluids of the system joined in the general motion of watery vapour upwards, as enormous quantities of water must be drunk to supply its place.

When under weigh our usual procedure is this:—We get up a little before five in the morning; it is then beginning to dawn. While I am dressing, coffee is made; and, having filled my pannikin, the remainder is handed to my companions, who eagerly partake of the refreshing beverage. The servants are busy loading the canoes, while the principal men are sipping the coffee, and, that being soon over, we embark. The next two hours are the most pleasant part of the day's sail. The men paddle away most vigorously; the Barotse, being a tribe of boat-

men, have large, deeply-developed chests and shoulders, with indifferent lower extremities. They often engage in loud scolding of each other, in order to relieve the tedium of their work. About eleven we land, and eat any meat which may have remained from the previous evening meal, or a biscuit with honey, and drink water.

After an hour's rest we again embark and cover under an umbrella. The heat is oppressive, and, being weak from the last attack of fever, I cannot land, and keep the camp supplied with flesh. The men, being quite uncovered in the sun, perspire profusely, and in the afternoon begin to stop, as if waiting for the canoes which have been left behind. Sometimes we reach a sleeping-place two hours before sunset, and, all being troubled with languor, we gladly remain for the night. Coffee again, and a biscuit, or a piece of coarse bread made of maize meal, or that of the native corn, make up the bill of fare for the evening, unless we have been fortunate enough to kill something, when we boil a potful of flesh. This is done by cutting it up into long strips and pouring in water till it is covered. When that is boiled dry, the meat is considered ready.

The people at Gonye carry the canoes over the space requisite to avoid the falls, by slinging them on poles tied on diagonally. They place these on their shoulders, and, setting about the work with good humour, soon accomplish the task. They are a merry set of mortals,—a feeble joke sets them off in a fit of laughter. Here, as elsewhere, all petitioned for the magic lantern, and, as it is a good means of conveying instruction, I willingly complied.

The falls of Gonye have not been made by wearing back, like those of Niagara, but are of a fissure form. For many miles below, the river is confined in a narrow space of not more than one hundred yards wide. The water goes boiling along, and gives the idea of great masses of it rolling over and over, so that even the most expert swimmer would find it difficult to keep on the surface. Here it is that the river when in flood rises fifty or sixty feet in perpendicular height. The islands above the falls are covered with foliage as beautiful as can be seen anywhere. Viewed from the mass of rock which overhangs the fall, the scenery was the loveliest I had seen.

Nothing worthy of note occurred on our way up to Nameta.

There we heard that a party of the Makololo, headed by Lerimo, had made a foray to the north and up the Leeba, in the very direction in which we were about to proceed. Mpololo, the uncle of Sekeletu, is considered the headman of the Barotse valley; and the perpetrators had his full sanction, because Masiko, a son of Santuru, the former chief of the Barotse, had fled high up the Leeambye, and, establishing himself there, had sent men down to the vicinity of Naliele to draw away the remaining Barotse from their allegiance. Lerimo's party had taken some of this Masiko's subjects prisoners, and destroyed several villages of the Balonda, to whom we were going. This was in direct opposition to the policy of Sekeletu, who wished to be at peace with these northern tribes; and Pitsáne, my head man, was the bearer of orders to Mpololo to furnish us with presents for the very chiefs they had attacked. Thus, we were to get large pots of clarified butter and bunches of beads, in confirmation of the message of peace we were to deliver.

When we reached Litofe, we heard that a fresh foray was in contemplation, but I sent forward orders to disband the party immediately. At Ma-Sekeletu's town we found the head offender, Mpololo himself, and I gave him a bit of my mind, to the effect that, as I was going with the full sanction of Sekeletu, if any harm happened to me in consequence of his ill-advised expedition, the guilt would rest with him. Ma-Sekeletu, who was present, heartily approved all I said, and suggested that all the captives taken by Lerimo should be returned by my hand, to show Masiko that the guilt of the foray lay not with the superior persons of the Makololo, but with a mere servant. Her good sense appeared in other respects besides, and, as this was exactly what my own party had previously resolved to suggest, we were pleased to hear Mpololo agree to do what he was advised. He asked me to lay the matter before the underchiefs of Naliele, and when we reached that place, on the 9th of December, I did so in a picho, called expressly for the purpose. Lerimo was present, and felt rather crestfallen when his exploit was described by Mohorisi, one of my companions, as one of extreme cowardice, he having made an attack upon the defenceless villagers of Londa, while, as we had found on our former visit, a lion had actually killed eight people of Naliele,

without his daring to encounter it. The Makololo are cowardly in respect to animals, but brave against men. Mpololo took all the guilt upon himself before the people, and delivered up a captive child whom his wife had in her possession; others followed his example till we procured the release of five of the prisoners. Some thought, as Masiko had tried to take their children by stratagem, they ought to take his by force, as the two modes suited the genius of each people—the Makalaka delight in cunning, and the Makololo in fighting; and others thought, if Sekeletu meant them to be at peace with Masiko, he ought to have told them so.

It is rather dangerous to tread in the footsteps of a marauding party with men of the same tribe as the aggressors, but my people were in good spirits, and several volunteers even offered to join our ranks. We, however, adhered strictly to the orders of Sekeletu as to our companions, and refused all others.

The people of every village treated us most liberally, presenting, besides oxen, butter, milk, and meal, more than we could stow away in our canoes. The cows in this valley are now yielding, as they frequently do, more milk than the people can use, and both men and women present butter in such quantity, that I shall be able to refresh my men as we move along. Anointing the skin prevents the excessive evaporation of the fluids of the body, and acts as clothing in both sun and shade. They always made their presents gracefully. When an ox was given, the owner would say, "Here is a little bit of bread for you." This was pleasing, for I had been accustomed to the Bechuanas presenting a miserable goat, with the pompous exclamation, "Behold an ox!" The women persisted in giving me copious supplies of shrill praises, or "lullilooing;" but though I frequently told them to modify their "great lords" and "great lions" to more humble expressions, they so evidently intended to do me honour, that I could not help being pleased with the poor creatures' wishes for our success.

The rains began while we were at Naliele; this is much later than usual, but, though the Barotse valley has been in need of rain, the people never lack abundance of food. The showers are refreshing, but the air feels hot and close; the thermometer however, in a cool hut, stands only at 84°. The access of the

external air to any spot at once raises its temperature above 90°. A new attack of fever here caused excessive languor; but, as I am already getting tired of quoting my fevers, and never liked to read travels myself, where much was said about the illnesses of the traveller, I shall henceforth endeavour to say little about them.

We here sent back the canoe of Sekeletu, and got the loan of others from Mpololo. Eight riding oxen, and seven for slaughter, were, according to the orders of that chief, also furnished; some were intended for our own use, and others as presents to the chiefs of the Balönda. Mpololo was particularly liberal in giving all that Sekeletu ordered, though, as he feeds on the cattle he has in charge, he might have felt it so much abstracted from his own perquisites. Mpololo now acts the great man, and is followed everywhere by a crowd of toadies, who sing songs in disparagement of Mpepe, of whom he always lived in fear. While Mpepe was alive, he too was regaled with the same fulsome adulation, and now they curse him. They are very foul-tongued; equals, on meeting, often greet each other with a profusion of oaths, and end the volley with a laugh.

In coming up the river to Naliele we met a party of fugitive Barotse returning to their homes, and, as the circumstance illustrates the social status of these subjects of the Makololo, I introduce it here. The villagers in question were the children, or serfs, if we may use the term, of a young man of the same age and tribe as Sekeletu, who, being of an irritable temper, went by the nickname of Sekobinyáne—a little slavish thing. His treatment of his servants was so bad, that most of them had fled; and when the Mambari came, and, contrary to the orders of Sekeletu, purchased slaves, Sekobinyane sold one or two of the Barotse children of his village. The rest fled immediately to Masiko, and were gladly received by that Barotse chief as his subjects.

When Sekeletu and I first ascended the Leeambye we met Sekobinyane coming down, on his way to Linyanti. On being asked the news, he remained silent about the loss of his village, it being considered a crime among the Makololo for any one to treat his people so ill, as to cause them to run away from him. He then passed us, and, dreading the vengeance of Sekeletu for

his crime, secretly made his escape from Linyanti to Lake Ngami. He was sent for, however, and the chief at the lake delivered him up, on Sekeletu declaring that he had no intention of punishing him otherwise than by scolding. He did not even do that, as Sekobinyane was evidently terrified enough, and also became ill through fear.

The fugitive villagers remained only a few weeks with their new master Masiko, and then fled back again, and were received as if they had done nothing wrong. All united in abusing the conduct of Sekobinyane, and no one condemned the fugitives; and the cattle, the use of which they had previously enjoyed, never having been removed from their village, they re-established themselves with apparent gladness.

This incident may give some idea of the serfdom of the subject tribes, and, except that they are sometimes punished for running away and other offences, I can add nothing more by way of showing the true nature of this form of servitude.

Leaving Naliele, amidst abundance of good wishes for the success of our expedition and hopes that we might return accompanied with white traders, we began again our ascent of the river. It was now beginning to rise, though the rains had but just commenced in the valley. The banks are low, but cleanly cut, and seldom sloping. At low water they are from four to eight feet high, and make the river always assume very much the aspect of a canal. They are in some parts of whitish tenacious clay with strata of black clay intermixed, and black loam in sand, or pure sand stratified. As the river rises it is always wearing to one side or the other, and is known to have cut across from one bend to another, and to form new channels. As we coast along the shore, pieces which are undermined often fall in with a splash like that caused by the plunge of an alligator, and endanger the canoe.

These perpendicular banks afford building-places to a pretty bee-eater,* which loves to breed in society. The face of the sandbank is perforated with hundreds of holes leading to their nests, each of which is about a foot apart from the other; and as we pass they pour out of their hiding-places, and float overhead.

* *Merops apiaster* and *M. bullockoides* (Smith).

A speckled kingfisher is seen nearly every hundred yards, which builds in similar spots, and attracts the attention of herd-boys, who dig out its nest for the sake of the young. This, and a most lovely little blue-and-orange kingfisher, are seen everywhere along the banks, dashing down like a shot into the water for their prey. A third, seen more rarely, is as large as a pigeon, and is of a slaty colour.

Another inhabitant of the banks is the sand-martin, which also likes company in the work of raising a family. They never leave this part of the country. One may see them preening themselves in the very depth of winter, while the swallows, of which we shall yet speak, take winter trips. I saw sand-martins at the Orange river during a period of winter frost; it is, therefore, probable that they do not migrate even from thence.

Around the reeds, which in some parts line the banks, we see fresh-water sponges. They usually encircle the stalk, and are hard and brittle, presenting numbers of small round grains near their circumference.

The river was running at the rate of five miles an hour, and carried bunches of reed and decaying vegetable matter on its surface; yet the water was not discoloured. It had, however, a slightly yellowish-green tinge, somewhat deeper than its natural colour. This arose from the quantity of sand carried by the rising flood from sandbanks, which are annually shifted from one spot to another, and from the pieces falling in as the banks are worn; for when the water is allowed to stand in a glass, a few seconds suffice for its deposit at the bottom. This is considered an unhealthy period. When waiting, on one occasion, for the other canoes to come up, I felt no inclination to leave the one I was in; but my head boatman, Mashauána, told me never to remain on board while so much vegetable matter was floating down the stream.

17th December.—At Libonta. We were detained for days together collecting contributions of fat and butter, according to the orders of Sekeletu, as presents to the Balonda chiefs. Much fever prevailed, and ophthalmia was rife, as is generally the case before the rains begin. Some of my own men required my assistance, as well as the people of Libonta. A lion had

done a good deal of mischief here, and when the people went to attack it two men were badly wounded; one of them had his thigh-bone quite broken, showing the prodigious power of this animal's jaws. The inflammation produced by the teeth-wounds proved fatal to one of them.

Here we demanded the remainder of the captives, and got our number increased to nineteen. They consisted of women and children, and one young man of twenty. One of the boys was smuggled away in the crowd as we embarked. The Makololo under-chiefs often act in direct opposition to the will of the head chief, trusting to circumstances and brazenfacedness to screen themselves from his open displeasure; and as he does not always find it convenient to notice faults, they often go to considerable lengths in wrongdoing.

Libonta is the last town of the Makololo, so, when we parted from it, we had only a few cattle-stations and outlying hamlets in front, and then an uninhabited border country till we came to Londa, or Lunda. Libonta is situated on a mound like the rest of the villages in the Barotse valley, but here the tree-covered sides of the valley begin to approach nearer the river. The village itself belongs to two of the chief wives of Sebituane, who furnished us with an ox and abundance of other food. The same kindness was manifested by all who could afford to give anything; and as I glance over their deeds of generosity recorded in my journal, my heart glows with gratitude to them, and I hope and pray that God may spare me to make them some return.

Before leaving the villages entirely, we may glance at our way of spending the nights. As soon as we land, some of the men cut a little grass for my bed, while Mashauana plants the poles of the little tent. These are used by day for carrying burdens, for the Barotse fashion is exactly like that of the natives of India, only the burden is fastened near the ends of the pole, and not suspended by long cords. The bed is made, and boxes ranged on each side of it, and then the tent pitched over all. Four or five feet in front of my tent is placed the principal or kotla fire, the wood for which must be collected by the man who occupies the post of herald, and takes as his perquisite the heads of all the oxen slaughtered, and of all the game too. Each person knows

the station he is to occupy, in reference to the post of honour at the fire in front of the door of the tent. The two Makololo occupy my right and left, both in eating and sleeping, as long as the journey lasts. But Mashauana, my head boatman, makes his bed at the door of the tent as soon as I retire. The rest, divided into small companies according to their tribes, make sheds all round the fire, leaving a horseshoe-shaped space in front sufficient for the cattle to stand in. The fire gives confidence to the oxen, so the men are always careful to keep them in sight of it. The sheds are formed by planting two stout forked poles in an inclined direction, and placing another over these in a horizontal position. A number of branches are then stuck in the ground in the direction to which the poles are inclined, the twigs drawn down to the horizontal pole and tied with strips of bark. Long grass is then laid over the branches in sufficient quantity to draw off the rain, and we have sheds open to the fire in front, but secure from beasts behind. In less than an hour we were usually all under cover. We never lacked abundance of grass during the whole journey. It is a picturesque sight at night, when the clear bright moon of these climates glances on the sleeping forms around, to look out upon the attitudes of profound repose both men and beasts assume. There being no danger from wild animals in such a night, the fires are allowed almost to go out; and as there is no fear of hungry dogs coming over sleepers and devouring the food, or quietly eating up the poor fellows' blankets, which at best were but greasy skins, which sometimes happened in the villages, the picture was one of perfect peace.

The cooking is usually done in the natives' own style, and, as they carefully wash the dishes, pots, and the hands before handling food, it is by no means despicable. Sometimes alterations are made at my suggestion, and then they believe that they can cook in thorough white man's fashion. The cook always comes in for something left in the pot, so all are eager to obtain the office.

I taught several of them to wash my shirts, and they did it well, though their teacher had never been taught that work himself. Frequent changes of linen and sunning of my blanket kept me more comfortable than might have been anticipated,

and I feel certain that the lessons of cleanliness rigidly instilled by my mother in childhood, helped to maintain that respect which these people entertain for European ways. It is questionable if a descent to barbarous ways ever elevates a man in the eyes of savages.

When quite beyond the inhabited parts, we found the country abounding in animal life of every form. There are upwards of thirty species of birds on the river itself. Hundreds of the *Ibis religiosa* come down the Leeambye with the rising water, as they do on the Nile; then large white pelicans, in flocks of three hundred at a time, following each other in long extending line, rising and falling as they fly, so regularly all along, as to look like an extended coil of birds; clouds of a black shell-eating bird, called linongolo (*Anastomus lamelligerus*); also plovers, snipes, curlews, and herons, without number.

There are, besides the more common, some strange varieties. The pretty white *ardetta* is seen in flocks, settling on the backs of large herds of buffaloes, and following them on the wing when they run; while the kala (*Textor erythrorhynchus*) is a better horseman, for it sits on the withers when the animal is at full speed.

Then those strange birds the scissor-bills, with snow-white breast, jet-black coat, and red beak, sitting by day on the sandbanks, the very picture of comfort and repose. Their nests are only little hollows made on these same sandbanks, without any attempt at concealment; they watch them closely, and frighten away the marabou and crows from their eggs by feigned attacks at their heads. When man approaches their nests, they change their tactics, and, like the lapwing and ostrich, let one wing drop and make one leg limp, as if lame. The upper mandible being so much shorter than the lower, the young are more helpless than the stork in the fable with the flat dishes, and must have everything conveyed into the mouth by the parents, till they are able to provide for themselves. The lower mandible, as thin as a paper-knife, is put into the water while the bird skims along the surface, and scoops up any little insects it meets. It has great length of wing, and can continue its flight with perfect ease, the wings acting, though kept above the level of the body. The wonder is, how this ploughing of the

surface of the water can be so well performed as to yield a meal, for it is usually done in the dark. Like most aquatic feeders, they work by night, when insects and fishes rise to the surface. They have great affection for their young, its amount being increased in proportion to the helplessness of the offspring.

There are also numbers of spoonbills, nearly white in plumage; the beautiful, stately flamingo; the Numidian crane, or demoiselle, some of which, tamed at Government House, Cape Town, struck every one as most graceful ornaments to a noble mansion as they perched on its pillars. There are two cranes besides—one light blue, the other also light blue, but with a white neck; and gulls (*Procellaria*) of different sizes abound.

One pretty little wader, an avoset, appears as if standing on stilts, its legs are so long; and its bill seems bent the wrong way, or upwards. It is constantly seen wading in the shallows, digging up little slippery insects, the peculiar form of the bill enabling it to work them easily out of the sand. When feeding, it puts its head under the water to seize the insect at the bottom, then lifts it up quickly, making a rapid gobbling, as if swallowing a wriggling worm.

The *Parra Africana* runs about on the surface as if walking on water, catching insects. It too has long, thin legs, and extremely long toes, for the purpose of enabling it to stand on the floating lotus-leaves and other aquatic plants. When it stands on a lotus-leaf five inches in diameter, the spread of toes, acting on the principle of snow-shoes, occupies all the surface, and it never sinks, though it obtains a livelihood, not by swimming or flying, but by walking on the water.

Water-birds, whose prey or food requires a certain aim or action in one direction, have bills quite straight in form, as the heron and snipe; while those which are intended to come in contact with hard substances, as breaking shells, have the bills gently curved, in order that the shock may not be communicated to the brain.

The Barotse valley contains great numbers of large black geese.* They may be seen everywhere walking slowly about

* *Anser leucagaster* and *melanogaster*.

feeding. They have a strong black spur on the shoulder like the armed plover, and as strong as that on the heel of a cock, but are never seen to use them, except in defence of their young. They choose anthills for their nests; and, in the time of laying, the Barotse consume vast quantities of their eggs. There are also two varieties of geese, of somewhat smaller size, but better eating. One of these, the Egyptian goose or Vulpanser, cannot rise from the water, and during the floods of the river great numbers are killed by being pursued in canoes. The third is furnished with a peculiar knob on the beak. These, with myriads of ducks of three varieties, abound everywhere on the Leeambye. On one occasion the canoe neared a bank on which a large flock was sitting. Two shots furnished our whole party with a supper, for we picked up seventeen ducks and a goose. No wonder the Barotse always look back to this fruitful valley as the Israelites did to the flesh-pots of Egypt. The poorest persons are so well supplied with food from their gardens, fruits from the forest trees, and fish from the river, that their children, when taken into the service of the Makololo, where they have only one large meal a-day, become quite emaciated and pine for a return to their parents.

Part of our company marched along the banks with the oxen, and part went in the canoes, but our pace was regulated by the speed of the men on shore. Their course was rather difficult, on account of the numbers of departing and re-entering branches of the Leeambye, which they had to avoid, or wait at till we ferried them over. The number of alligators is prodigious, and in this river they are more savage than in some others. Many children are carried off annually at Sesheke and other towns; for, notwithstanding the danger, when they go down for water they almost always must play awhile. This reptile is said by the natives to strike the victim with its tail, then drag him in and drown him. When lying in the water watching for prey, the body never appears. Many calves are lost also, and it is seldom that a number of cows can swim over at Sesheke without some loss. I never could avoid shuddering on seeing my men swimming across these branches, after one of them had been caught by the thigh and taken below. He, however, retained, as nearly all of them in the most trying circumstances do, his full

presence of mind, and, having a small, square, ragged-edged javelin with him, when dragged to the bottom gave the alligator a stab behind the shoulder. The alligator, writhing in pain, left him, and he came out with the deep marks of the reptile's teeth on his thigh. Here the people have no antipathy to persons who have met with such an adventure, but, in the Bamangwato and Bakwain tribes, if a man is either bitten or even has had water splashed over him by the reptile's tail, he is expelled his tribe. When on the Zouga we saw one of the Bamangwato living among the Bayeiye, who had the misfortune to have been bitten and driven out of his tribe in consequence. Fearing that I would regard him with the same disgust which his countrymen profess to feel, he would not tell me the cause of his exile, but the Bayeiye informed me of it, and the scars of the teeth were visible on his thigh. If the Bakwains happened to go near an alligator they would spit on the ground, and indicate its presence by saying, "Boleo ki bo"—"There is sin." They imagine the mere sight of it would give inflammation of the eyes; and, though they eat the zebra without hesitation, yet if one bites a man he is expelled the tribe, and obliged to take his wife and family away to the Kalahari. These curious relics of the animal-worship of former times scarcely exist among the Makololo. Sebituane acted on the principle, "Whatever is food for men is food for me:" so no man is here considered unclean. The Barotse appear inclined to pray to alligators and eat them too, for when I wounded a water-antelope, called mochose, it took to the water; when near the other side of the river an alligator appeared at its tail, and then both sank together. Mashauana, who was nearer to it than I, told me that, "though he had called to it to let his meat alone, it refused to listen." One day we passed some Barotse lads who had speared an alligator, and were waiting in expectation of its floating soon after. The meat has a strong musky odour, not at all inviting for any one except the very hungry.

When we had gone thirty or forty miles above Libonta we sent eleven of our captives to the west to the chief called Makoma with an explanatory message. This caused some delay; but as we were loaded with presents of food from the Makololo, and the wild animals were in enormous herds, we fared sumptuously. It was grievous, however, to shoot the lovely creatures,

they were so tame. With but little skill in stalking, one could easily get within fifty or sixty yards of them. There I lay, looking at the graceful forms and motions of beautiful pokus,* leches, and other antelopes, often till my men, wondering what was the matter, came up to see, and frightened them away. If we had been starving, I could have slaughtered them with as little hesitation as I should cut off a patient's leg; but I felt a doubt, and the antelopes got the benefit of it. Have they a guardian spirit over them? I have repeatedly observed, when I approached a herd lying beyond an anthill with a tree on it, and viewed them with the greatest caution, they very soon showed symptoms of uneasiness. They did not snuff danger in the wind, for I was to leeward of them, but the almost invariable apprehension of danger which arose, while unconscious of the direction in which it lay, made me wonder whether each had what the ancient physicians thought we all possessed, an archon, or presiding spirit.

If we could ascertain the most fatal spot in an animal, we could despatch it with the least possible amount of suffering; but as that is probably the part to which the greatest amount of nervous influence is directed at the moment of receiving the shot, if we cannot be sure of the heart or brain, we are never certain of speedy death. Antelopes, formed for a partially amphibious existence, and other animals of that class, are much more tenacious of life than those which are purely terrestrial. Most antelopes, when in distress or pursued, make for the water. If hunted they always do. A leche shot right through the body, and no limb-bone broken, is almost sure to get away, while a zebra, with a wound of no greater severity, will probably drop down dead. I have seen a rhinoceros, while standing apparently chewing the cud, drop down dead from a shot in the stomach, while others shot through one lung and the stomach go off as if little hurt. But if one should crawl up silently to within twenty yards of either the white or black rhinoceros, throwing up a pinch of dust every now and then, to find out that the anxiety to keep the body concealed by the bushes, has not led him to

* I propose to name this new species *Antilope Vardonii*, after the African traveller, Major Vardon.

the windward side, then sit down, rest the elbows on the knees, and aim, slanting a little upwards, at a dark spot behind the shoulders, it falls stone dead.

To show that a shock on the part of the system to which much nervous force is at the time directed, will destroy life, it may be mentioned that an eland, when hunted, can be despatched by a wound, which does little more than injure the muscular system; its whole nervous force is then imbuing the organs of motion: and a giraffe, when pressed hard by a good horse only two or three hundred yards, has been known to drop down dead, without any wound being inflicted at all. A full gallop by an eland or giraffe quite dissipates its power, and the hunters, aware of this, always try to press them at once to it, knowing that they have but a short space to run before the animals are in their power. In doing this, the old sportsmen are careful not to go too close to the giraffe's tail, for this animal can swing his hind foot round in a way which would leave little to choose, between a kick with it, and a clap from the arm of a windmill.

When the nervous force is entire, terrible wounds may be inflicted without killing; a tsessebe having been shot through the neck while quietly feeding, we went to him, and one of the men cut his throat deep enough to bleed him largely. He started up after this and ran more than a mile, and would have got clear off, had not a dog brought him to bay under a tree, where we found him standing.

My men, having never had fire-arms in their hands before, found it so difficult to hold the musket steady at the flash of fire in the pan, that they naturally expected me to furnish them with "gun medicine," without which, it is almost universally believed, no one can shoot straight. Great expectations had been formed when I arrived among the Makololo on this subject; but having invariably declined to deceive them, as some for their own profit have done, my men now supposed that I would at last consent, and thereby relieve myself from the hard work of hunting by employing them after due medication. This I was most willing to do, if I could have done it honestly; for, having but little of the hunting *furor* in my composition, I

always preferred eating the game to killing it. Sulphur is the remedy most admired, and I remember Sechele giving a large price for a very small bit. He also gave some elephants' tusks, worth 30*l.*, for another medicine which was to make him invulnerable to musket-balls. As I uniformly recommended that these things should be tested by experiment, a calf was anointed with the charm and tied to a tree. It proved decisive, and Sechele remarked it was "pleasanter to be deceived than undeceived." I offered sulphur for the same purpose, but that was declined, even though a person came to the town afterwards and rubbed his hands with a little before a successful trial of shooting at a mark.

I explained to my men the nature of the gun, and tried to teach them, but they would soon have expended all the ammunition in my possession. I was thus obliged to do all the shooting myself ever afterwards. Their inability was rather a misfortune; for, in consequence of working too soon after having been bitten by the lion, the bone of my left arm had not united well. Continual hard manual labour, and some falls from ox-back, lengthened the ligament by which the ends of the bones were united, and a false joint was the consequence. The limb has never been painful, as those of my companions on the day of the rencontre with the lion have been, but, there being a joint too many, I could not steady the rifle, and was always obliged to shoot with the piece resting on the left shoulder. I wanted steadiness of aim, and it generally happened that the more hungry the party became, the more frequently I missed the animals.

We spent a Sunday on our way up to the confluence of the Leeba and Leeambye. Rains had fallen here before we came, and the woods had put on their gayest hue. Flowers of great beauty and curious forms grow everywhere; they are unlike those in the south, and so are the trees. Many of the forest-tree leaves are palmated and largely developed; the trunks are covered with lichens, and the abundance of ferns which appear in the woods, shows we are now in a more humid climate than any to the south of the Barotsé valley. The ground begins to swarm with insect life; and in the cool, pleasant mornings the

welkin rings with the singing of birds, which is not so delightful as the notes of birds at home, because I have not been familiar with them from infancy. The notes here, however, strike the mind by their loudness and variety, as the wellings forth from joyous hearts, of praise to Him who fills them with overflowing gladness. All of us rise early to enjoy the luscious balmy air of the morning. We then have worship; but amidst all the beauty and loveliness with which we are surrounded, there is still a feeling of want in the soul in viewing one's poor companions, and hearing bitter impure words jarring on the ear in the perfection of the scenes of nature, and a longing that both their hearts and ours might be brought into harmony with the Great Father of Spirits. I pointed out, in, as usual, the simplest words I could employ, the remedy which God has presented to us, in the inexpressibly precious gift of His own Son, on whom the Lord "laid the iniquity of us all." The great difficulty in dealing with these people is to make the subject plain. The minds of the auditors cannot be understood by one who has not mingled much with them. They readily pray for the forgiveness of sins, and then sin again; confess the evil of it, and there the matter ends.

I shall not often advert to their depravity. My practice has always been to apply the remedy with all possible earnestness, but never allow my own mind to dwell on the dark shades of men's characters. I have never been able to draw pictures of guilt, as if that could awaken Christian sympathy. The evil is there. But all around in this fair creation are scenes of beauty, and to turn from these to ponder on deeds of sin, cannot promote a healthy state of the faculties. I attribute much of the bodily health I enjoy to following the plan, adopted by most physicians, who, while engaged in active, laborious efforts to assist the needy, at the same time follow the delightful studies of some department of natural history. The human misery and sin we endeavour to alleviate and cure, may be likened to the sickness and impurity of some of the back slums of great cities. One, contents himself by ministering to the sick and trying to remove the causes, without remaining longer in the filth than is necessary for his work; another, equally anxious for the

public good, stirs up every cesspool, that he may describe its reeking vapours, and, by long contact with impurities, becomes himself infected, sickens, and dies.

The men went about during the day, and brought back wild fruits of several varieties, which I had not hitherto seen. One, called mogamétsa, is a bean with a little pulp round it, which tastes like sponge-cake; another, named mawa, grows abundantly on a low bush. There are many berries and edible bulbs almost everywhere. The mamósho or moshomósho, and milo (a medlar), were to be found near our encampment. These are both good, if indeed one can be a fair judge who felt quite disposed to pass a favourable verdict on every fruit which had the property of being eatable at all. Many kinds are better than our crab-apple or sloe; and, had they half the care and culture these have enjoyed, might take high rank among the fruits of the world. All that the Africans have thought of has been present gratification; and now, as I sometimes deposit date-seeds in the soil, and tell them I have no hope whatever of seeing the fruit, it seems to them, as the act of the South-Sea Islanders appears to us, when they planted in their gardens iron nails received from Captain Cook.

There are many fruits and berries in the forests, the uses of which are unknown to my companions. Great numbers of a kind of palm I have never met with before, were seen growing at and below the confluence of the Loeti and Leeambye; the seed probably came down the former river. It is nearly as tall as the palmyra. The fruit is larger than of that species; it is about four inches long, and has a soft yellow pulp round the kernel, or seed; when ripe, it is fluid and stringy, like the wild mango, and not very pleasant to eat.

Before we came to the junction of the Leeba and Leeambye, we found the banks twenty feet high, and composed of marly sandstone. They are covered with trees, and the left bank has the tsetse and elephants. I suspect the fly has some connection with this animal, and the Portuguese in the district of Tete must think so too, for they call it the *Musca da elephant* (the elephant fly).

The water of inundation covers even these lofty banks, but

does not stand long upon them—hence the crop of trees. Where it remains for any length of time, trees cannot live. On the right bank, or that in which the Loeti flows, there is an extensive flat country called Manga, which, though covered with grass, is destitute in a great measure of trees.

Flocks of green pigeons rose from the trees as we passed along the banks, and the notes of many birds told that we were now among strangers of the feathered tribe. The beautiful trogon, with bright scarlet breast and black back, uttered a most peculiar note, similar to that we read of as having once been emitted by Memnon, and likened to the tuning of a lyre. The boatmen answered it by calling "Nama, nama!"—meat, meat—as if they thought that a repetition of the note would be a good omen for our success in hunting. Many more interesting birds were met; but I could make no collection, as I was proceeding on the plan of having as little luggage as possible, so as not to excite the cupidity of those through whose country we intended to pass.

Vast shoals of fish come down the Leeambye with the rising waters, as we observed they also do in the Zouga. They are probably induced to make this migration, by the increased rapidity of the current dislodging them from their old pasture-grounds higher up the river. Insects constitute but a small portion of the food of many fish. Fine vegetable matter, like slender mosses, growing on the bottom, is devoured greedily; and, as the fishes are dislodged from the main stream by the force of the current, and find abundant pasture on the flooded plains, the whole community becomes disturbed and wanders.

The mosala (*Clarias Capensis* and *Glanis siluris*), the mullet (*Mugil Africanus*), and other fishes, spread over the Barotse valley in such numbers that, when the waters retire, all the people are employed in cutting them up and drying them in the sun. The supply exceeds the demand, and the land in numerous places is said to emit a most offensive smell. Wherever you see the Zambesi in the centre of the country, it is remarkable for the abundance of animal life in and upon its waters, and on the adjacent banks.

We passed great numbers of hippopotami. They are very

numerous in the parts of the river where they are never hunted. The males appear of a dark colour, the females of yellowish brown. There is not such a complete separation of the sexes among them as among elephants. They spend most of their time in the water, lolling about in a listless, dreamy manner. When they come out of the river by night, they crop off the soft succulent grasses very neatly. When they blow, they puff up the water about three feet high.

CHAPTER XV.

Message to Masiko, the Barotse chief, regarding the captives — Navigation of the Leeambye — Capabilities of this district — The Leeba — Flowers and bees — Buffalo-hunt — Field for a botanist — Young alligators; their savage nature — Suspicion of the Balōnda — Sekelénke's present — A man and his two wives — Hunters — Message from Manénko, a female chief — Mambari traders — A dream — Sheakóndo and his people — Teeth-filing — Desire for butter — Interview with Nyamoána, another female chief — Court etiquette — Hair versus wool — Increase of superstition — Arrival of Manenko: her appearance, and husband — Mode of salutation — Anklets — Embassy, with a present from Masiko — Roast beef — Manioc — Magic-lantern — Manenko an accomplished scold: compels us to wait — Unsuccessful zebra-hunt.

ON the 27th December we were at the confluence of the Leeba and Leeambye (lat. $14^{\circ} 10' 52''$ S., long. $23^{\circ} 35' 40''$ E.). Masiko, the Barotse chief, for whom we had some captives, lived nearly due east of this point. They were two little boys, a little girl, a young man, and two middle-aged women. One of these was a member of a Babímpe tribe, who knock out both upper and lower front teeth as a distinction. As we had been informed by the captives on the previous Sunday, that Masiko was in the habit of seizing all orphans, and those who have no powerful friend in the tribe whose protection they can claim, and selling them for clothing to the Mambari, we thought the objection of the women to go first to his town before seeing their friends, quite reasonable, and resolved to send a party of our own people to see them safely among their relatives. I told the captive young man to inform Masiko that he was very unlike his father Santuru, who had refused to sell his people to Mambari. He will probably be afraid to deliver such a message himself, but it is meant for his people, and they will circulate it pretty widely, and Masiko may yet feel a little pressure from without. We sent Mosántu, a Batoka man, and his companions, with the captives. The Barotse whom we had, were unwilling to go to Masiko, since they owe him allegiance as the son of Santuru, and while they continue with the Makololo are considered rebels.

The message by Mosantu was, that "I was sorry to find that Santuru had not borne a wiser son. Santuru loved to govern men, but Masiko wanted to govern wild beasts only, as he sold his people to the Mambari;" adding an explanation of the return of the captives, and an injunction to him to live in peace, and prevent his people kidnapping the children and canoes of the Makololo, as a continuance in these deeds would lead to war, which I wished to prevent. He was also instructed to say, if Masiko wanted fuller explanation of my views, he must send a sensible man to talk with me at the first town of the Balonda, to which I was about to proceed.

We ferried Mosantu over to the left bank of the Leeba. The journey required five days, but it could not have been at a quicker rate than ten or twelve miles per day; the children were between seven and eight years of age, and unable to walk fast in a hot sun.

Leaving Mosantu to pursue his course, we shall take but one glance down the river, which we are now about to leave, for it comes at this point from the eastward, and our course is to be directed to the north-west, as we mean to go to Loanda in Angola. From the confluence, where we now are, down to Mosioatúnya, there are many long reaches, where a vessel equal to the Thames steamers plying between the bridges, could run as freely as they do on the Thames. It is often, even here, as broad as that river at London Bridge, but, without accurate measurement of the depth, one could not say which contained most water. There are, however, many and serious obstacles to a continued navigation for hundreds of miles at a stretch. About ten miles below the confluence of the Loeti, for instance, there are many large sandbanks in the stream; then you have a hundred miles to the river Simáh, where a Thames steamer could ply at all times of the year; but, again, the space between Simah and Katima-molelo has five or six rapids with cataracts, one of which, Gonye, could not be passed at any time without portage. Between these rapids there are reaches of still, deep water, of several miles in length. Beyond Katima-molelo to the confluence of the Chobe, you have nearly a hundred miles again, of a river capable of being navigated in the same way as in the Barotse valley.

Now, I do not say that this part of the river presents a very inviting prospect for extemporaneous European enterprise; but when we have a pathway which requires only the formation of portages to make it equal to our canals for hundreds of miles, where the philosophers supposed there was nought but an extensive sandy desert, we must confess that the future partakes at least of the elements of hope. My deliberate conviction was and is, that the part of the country indicated, is as capable of supporting millions of inhabitants as it is of its thousands. The grass of the Barotse valley, for instance, is such a densely matted mass that, when "laid," the stalks bear each other up, so that one feels as if walking on the sheaves of a hay-stack, and the leches nestle under it to bring forth their young. The soil which produces this, if placed under the plough, instead of being mere pasturage, would yield grain sufficient to feed vast multitudes.

We now began to ascend the Leeba. The water is black in colour as compared with the main stream, which here assumes the name of Kabompo. The Leeba flows placidly, and, unlike the parent river, receives numbers of little rivulets from both sides. It winds slowly through the most charming meadows, each of which has either a soft sedgy centre, large pond, or trickling rill, down the middle. The trees are now covered with a profusion of the freshest foliage, and seem planted in groups of such pleasant, graceful outline, that art could give no additional charm. The grass, which had been burned off and was growing again after the rains, was short and green; and all the scenery so like that of a carefully-tended gentleman's park, that one is scarcely reminded that the surrounding region is in the hands of simple nature alone. I suspect that the level meadows are inundated annually, for the spots on which the trees stand are elevated three or four feet above them, and these elevations, being of different shapes, give the strange variety of outline of the park-like woods. Numbers of a fresh-water shell are scattered all over these valleys. The elevations, as I have observed elsewhere, are of a soft sandy soil, and the meadows of black rich alluvial loam. There are many beautiful flowers, and many bees to sip their nectar. We found plenty of honey in the woods, and saw the

stages on which the Balonda dry their meat, when they come down to hunt and gather the produce of the wild hives. In one part we came upon groups of lofty trees as straight as masts, with festoons of orchilla-weed hanging from the branches. This, which is used as a dye-stuff, is found nowhere in the dry country to the south. It prefers the humid climate near the west coast.

A large buffalo was wounded, and ran into the thickest part of the forest, bleeding profusely. The young men went on his trail; and, though the vegetation was so dense that no one could have run more than a few yards, most of them went along quite carelessly, picking and eating a fruit of the melon family, called Mponko. When the animal heard them approach he always fled, shifting his stand and doubling on his course in the most cunning manner. In other cases I have known them turn back to a point a few yards from their own trail, and then lie down in a hollow, waiting for the hunter to come up. Though a heavy, lumbering-looking animal, his charge is then rapid and terrific. More accidents happen by the buffalo, and the black rhinoceros, than by the lion. Though all are aware of the mischievous nature of the buffalo when wounded, our young men went after him quite carelessly. They never lose their presence of mind, but, as a buffalo charges back in a forest, dart dexterously out of his way behind a tree, and, wheeling round it, stab him as he passes.

A tree in flower brought the pleasant fragrance of hawthorn-hedges back to memory; its leaves, flowers, perfume, and fruit, resembled those of the hawthorn, only the flowers were as large as dog-roses, and the "haws" like boys' marbles. Here the flowers smell sweetly, while few in the south emit any scent at all, or only a nauseous odour. A botanist would find a rich harvest on the banks of the Leeba. This would be his best season, for the flowers all run rapidly to seed, and then insects of every shape spring into existence to devour them. The climbing plants display great vigour of growth, being not only thick in the trunk, but also at the very point, in the manner of quickly-growing asparagus. The maroro or malolo now appears, and is abundant in many parts between this and Angola. It is a small bush with a yellow fruit, and in its appearance a dwarf

“*anona*.” The taste is sweet, and the fruit is wholesome : it is full of seeds, like the custard-apple.

On the 28th we slept at a spot on the right bank, from which had just emerged two broods of alligators. We had seen many young ones as we came up, so this seems to be their time of coming forth from the nests, for we saw them sunning themselves on sandbanks in company with the old ones. We made our fire in one of the deserted nests, which were strewed all over with the broken shells. At the Zouga we saw sixty eggs taken out of one such nest alone. They are about the size of those of a goose, only the eggs of the alligator are of the same diameter at both ends ; and the white shell is partially elastic, from having a strong internal membrane and but little lime in its composition. The distance from the water was about ten feet, and there were evidences of the same place having been used for a similar purpose in former years. A broad path led up from the water to the nest, and the dam, it was said by my companions, after depositing the eggs, covers them up, and returns afterwards to assist the young out of the place of confinement and out of the egg. She leads them to the edge of the water, and then leaves them to catch small fish for themselves. Assistance to come forth seems necessary, for here, besides the tough membrane of the shell, they had four inches of earth upon them ; but they do not require immediate aid for food, because they all retain a portion of yolk, equal to that of a hen’s egg, in a membrane in the abdomen, as a stock of nutriment, while only beginning independent existence by catching fish. Fish is the principal food of both small and large, and they are much assisted in catching them by their broad scaly tails. Sometimes an alligator, viewing a man in the water from the opposite bank, rushes across the stream with wonderful agility, as is seen by the high ripple he makes on the surface caused by his rapid motion at the bottom ; but in general they act by stealth, sinking underneath as soon as they see man. They seldom leave the water to catch prey, but often come out by day to enjoy the pleasure of basking in the sun. In walking along the bank of the Zouga once, a small one, about three feet long, made a dash at my feet, and caused me to rush quickly in another direction ; but this is unusual, for I never heard of a similar case. A wounded leche, chased into

any of the lagoons in the Barotse valley, or a man or dog going in for the purpose of bringing out a dead one, is almost sure to be seized, though the alligators may not appear on the surface. When employed in looking for food they keep out of sight; they fish chiefly by night. When eating, they make a loud champing noise, which when once heard is never forgotten.

The young, which had come out of the nests where we spent the night, did not appear wary; they were about ten inches long, with yellow eyes, and pupil merely a perpendicular slit. They were all marked with transverse stripes of pale green and brown, half an inch broad. When speared, they bit the weapon savagely, though their teeth were but partially developed, uttering at the same time a sharp bark, like that of a whelp when it first begins to use its voice. I could not ascertain whether the dam devours them, as reported, or whether the ichneumon has the same reputation here as in Egypt. Probably the Barotse and Bayeiyé would not look upon it as a benefactor; they prefer to eat the eggs themselves, and be their own ichneumons. The white of the egg does not coagulate, but the yolk does, and this is the only part eaten.

As the population increases the alligators will decrease, for their nests will be oftener found; the principal check on their inordinate multiplication seems to be man. They are more savage and commit more mischief in the Leeambye, than in any other river. After dancing long in the moonlight nights, young men run down to the water to wash off the dust, and cool themselves before going to bed, and are thus often carried away. One wonders they are not afraid; but the fact is, they have as little sense of danger impending over them as the hare has when not actually pursued by the hound; and in many rencontres, in which they escape, they had not time to be afraid, and only laugh at the circumstance afterwards: there is a want of calm reflection. In many cases, not referred to in this book, I feel more horror now in thinking on dangers I have run, than I did at the time of their occurrence.

When we reached the part of the river opposite to the village of Manenko, the first female chief whom we encountered, two of the people called Balunda, or Balónda, came to us in their little canoe. From them we learned that Kolimbóta, one of our party,

who had been in the habit of visiting these parts, was believed by the Balonda to have acted as a guide to the marauders under Lerimo, whose captives we were now returning. They very naturally suspected this, from the facility with which their villages had been found, and, as they had since removed them to some distance from the river, they were unwilling to lead us to their places of concealment. We were in bad repute, but, having a captive boy and girl to show in evidence of Sekeletu and ourselves not being partakers in the guilt of inferior men, I could freely express my desire that all should live in peace. They evidently felt that I ought to have taught the Makololo first, before coming to them, for they remarked that what I advanced was very good, but guilt lay at the door of the Makololo for disturbing the previously existing peace. They then went away to report us to Manenko.

When the strangers visited us again in the evening, they were accompanied by a number of the people of an Ambõnda chief named Sekelenke. The Ambõnda live far to the N.W.; their language, the Bõnda, is the common dialect in Angola. Sekelenke had fled, and was now living with his village as a vassal of Masiko. As notices of such men will perhaps convey the best idea of the state of the inhabitants to the reader, I shall hereafter allude to the conduct of Sekelenke, whom I at present only introduce. Sekelenke had gone with his villagers to hunt elephants on the right bank of the Leeba, and was now on his way back to Masiko. He sent me a dish of boiled zebra's flesh, and a request that I should lend him a canoe to ferry his wives and family across the river to the bank on which we were encamped. Many of Sekelenke's people came to salute the first white man they ever had an opportunity of seeing; but Sekelenke himself did not come near. We heard he was offended with some of his people for letting me know he was among the company. He said that I should be displeased with him for not coming and making some present. This was the only instance in which I was shunned in this quarter.

As it would have been impolitic to pass Manenko, or any chief, without at least showing so much respect as to call and explain the objects of our passing through the country, we waited two entire days for the return of the messengers to

Manenko ; and as I could not hurry matters, I went into the adjacent country to search for meat for the camp.

The country is furnished largely with forest, having occasionally open lawns covered with grass, not in tufts as in the south, but so closely planted that one cannot see the soil. We came upon a man and his two wives and children, burning coarse rushes and the stalks of tsitla, growing in a brackish marsh, in order to extract a kind of salt from the ashes. They make a funnel of branches of trees, and line it with grass rope, twisted round until it is, as it were, a beehive-roof inverted. The ashes are put into water, in a calabash, and then it is allowed to percolate through the small hole in the bottom and through the grass. When this water is evaporated in the sun, it yields sufficient salt to form a relish with food. The women and children fled with precipitation, but we sat down at a distance, and allowed the man time to gain courage enough to speak. He, however, trembled excessively at the apparition before him ; but when we explained that our object was to hunt game, and not men, he became calm, and called back his wives. We soon afterwards came to another party on the same errand with ourselves. The man had a bow about six feet long, and iron-headed arrows about thirty inches in length ; he had also wooden arrows neatly barbed, to shoot in cases where he might not be quite certain of recovering them again. We soon afterwards got a zebra, and gave our hunting acquaintances such a liberal share that we soon became friends. All whom we saw that day then came with us to the encampment to beg a little meat ; and as they have so little salt, I have no doubt they felt grateful for what we gave.

Sekelenke and his people, twenty-four in number, defiled past our camp carrying large bundles of dried elephants' meat. Most of them came to say good-bye, and Sekelenke himself sent to say that he had gone to visit a wife living in the village of Manenko. It was a mere African manœuvre to gain information, and not commit himself to either one line of action or another, with respect to our visit. As he was probably in the party before us, I replied that it was all right, and when my people came up from Masiko, I would go to my wife too. Another zebra came to our camp, and as we had friends near, it was shot. It was the *Equus*

montanus, though the country is perfectly flat, and was finely marked down to the feet, as all the zebras are in these parts.

To our first message, offering a visit of explanation to Manenko, we got an answer, with a basket of manioc-roots, that we must remain where we were till she should visit me. Having waited two days already for her, other messengers arrived with orders for me to come to her. After four days of rains and negotiation, I declined going at all, and proceeded up the river to the small stream Makondo (lat. $13^{\circ} 23' 12''$ S.), which enters the Leeba from the east, and is between twenty and thirty yards broad.

January 1st, 1854.—We had heavy rains almost every day; indeed the rainy season had fairly set in. Baskets of the purple fruit called mawa were frequently brought to us by the villagers; not for sale, but from a belief that their chiefs would be pleased to hear that they had treated us well; we gave them pieces of meat in return.

When crossing at the confluence of the Leeba and Makondo, one of my men picked up a bit of a steel watch-chain of English manufacture, and we were informed that this was the spot where the Mambari cross in coming to Masiko. Their visits explain why Sekelenke kept his tusks so carefully. These Mambari are very enterprising merchants: when they mean to trade with a town, they deliberately begin the affair by building huts, as if they knew that little business could be transacted without a liberal allowance of time for palaver. They bring Manchester goods into the heart of Africa; these cotton prints look so wonderful that the Makololo could not believe them to be the work of mortal hands. On questioning the Mambari they were answered that English manufactures came out of the sea, and beads were gathered on its shore. To Africans our cotton-mills are fairy dreams. "How can the irons spin, weave, and print so beautifully?" Our country is like what Taprobane was to our ancestors: a strange realm of light, whence came the diamond, muslin, and peacocks; an attempt at explanation of our manufactures, usually elicits the expression, "Truly! ye are gods!"

When about to leave the Makondo, one of my men had dreamed that Mosántu was shut up a prisoner in a stockade; this dream depressed the spirits of the whole party, and when I came out of

my little tent in the morning, they were sitting the pictures of abject sorrow. I asked if we were to be guided by dreams, or by the authority I derived from Sekeletu, and ordered them to load the boats at once; they seemed ashamed to confess their fears; the Makololo picked up courage and upbraided the others for having such superstitious views, and said this was always their way; if even a certain bird called to them, they would turn back from an enterprise, saying it was unlucky. They entered the canoes at last, and were the better of a little scolding for being inclined to put dreams before authority. It rained all the morning, but about eleven we reached the village of Sheakóndo, on a small stream named Lonkónye. We sent a message to the head-man, who soon appeared with two wives, bearing handsome presents of manioc: Sheakondo could speak the language of the Barotse well, and seemed awe-struck when told some of the "words of God." He manifested no fear, always spoke frankly, and when he made an asseveration, did so by simply pointing up to the sky above him. The Balonda cultivate the manioc, or cassava, extensively; also dura, ground-nuts, beans, maize, sweet potatoes, and yams, here called "lekóto," but as yet we see only the outlying villages.

The people who came with Sheakondo to our bivouac, had their teeth filed to a point by way of beautifying them, though those which were left untouched were always the whitest; they are generally tattooed in various parts, but chiefly on the abdomen: the skin is raised in small elevated cicatrices, each nearly half an inch long and a quarter of an inch in diameter, so that a number of them may constitute a star, or other device. The dark colour of the skin prevents any colouring matter being deposited in these figures, but they love much to have the whole surface of their bodies anointed with a comfortable varnish of oil. In their unassisted state they depend on supplies of oil from the Palma-Christi, or castor-oil-plant, or from various other oliferous seeds, but they are all excessively fond of clarified butter or ox fat. Sheakondo's old wife presented some manioc-roots, and then politely requested to be anointed with butter: as I had been bountifully supplied by the Makololo, I gave her as much as would suffice, and as they have little clothing, I can readily believe that she felt her comfort greatly enhanced thereby.

The favourite wife, who was also present, was equally anxious for butter. She had a profusion of iron rings on her ankles, to which were attached little pieces of sheet-iron, to enable her to make a tinkling as she walked in her mincing African style; the same thing is thought pretty by our own dragoons in walking jauntingly.

We had so much rain and cloud, that I could not get a single observation for either longitude or latitude for a fortnight. Yet the Leeba does not show any great rise, nor is the water in the least discoloured. It is slightly black, from the number of mossy rills which fall into it. It has remarkably few birds and fish, while the Leeambye swarms with both. It is noticeable that alligators here, possess more of the fear of man than in the Leeambye. The Balonda have taught them, by their poisoned arrows, to keep out of sight. We did not see one basking in the sun. The Balonda set so many little traps for birds, that few appear. I observed, however, many (to me) new small birds of song on its banks. More rain has been falling in the east than here, for the Leeambye was rising fast and working against the sandy banks so vigorously, that a slight yellow tinge was perceptible in it.

One of our men was bitten by a non-venomous serpent, and of course felt no harm. The Barotse concluded, that this was owing to many of them being present and seeing it, as if the sight of human eyes could dissolve the poison, and act as a charm.

On the 6th of January, we reached the village of another female chief, named Nyamoána, who is said to be the mother of Manenko, and sister of Shinté or Kabómpo, the greatest Balonda chief in this part of the country. Her people had but recently come to the present locality, and had erected only twenty huts. Her husband, Samoána, was clothed in a kilt of green and red baize, and was armed with a spear, and a broad-sword of antique form, about eighteen inches long and three broad. The chief and her husband, were sitting on skins, placed in the middle of a circle, thirty paces in diameter, a little raised above the ordinary level of the ground, and having a trench round it. Outside the trench sat about a hundred persons of all ages and both sexes: the men were well armed with bows, arrows, spears, and broad-

swords. Beside the husband sat a rather aged woman, having a bad outward squint in the left eye. We put down our arms about forty yards off, and I walked up to the centre of the circular bench, and saluted him in the usual way, by clapping the hands together in their fashion. He pointed to his wife, as much as to say, the honour belongs to her. I saluted her in the same way, and, a mat having been brought, I squatted down in front of them.

The talker was then called, and I was asked who was my spokesman. Having pointed to Kolimbota, who knew their dialect best, the palaver began in due form. I explained the real objects I had in view, without any attempt to mystify or appear in any other character than my own, for I have always been satisfied that, even though there were no other considerations, the truthful way of dealing with the uncivilised is unquestionably the best. Kolimbota repeated to Nyamoana's talker what I had said to him. He delivered it all verbatim to her husband, who repeated it again to her. It was thus all rehearsed four times over, in a tone loud enough to be heard by the whole party of auditors. The response came back by the same roundabout route, beginning at the lady to her husband, &c.

After explanations and re-explanations, I perceived that our new friends were mixing up my message of peace and friendship with Makololo affairs, and stated, that it was not delivered on the authority of any one less than that of their Creator, and that, if the Makololo did again break His laws and attack the Balonda, the guilt would rest with the Makololo and not with me. The palaver then came to a close.

By way of gaining their confidence, I showed them my hair, which is considered a curiosity in all this region. They said, "Is that hair? It is the mane of a lion, and not hair at all." Some thought that I had made a wig of lion's mane, as they sometimes do with the fibres of the "ife," and dye it black, and twist it, so as to resemble a mass of their own wool. I could not return the joke, by telling them that theirs was not hair but the wool of sheep, for they have none of these in the country; and even though they had, as Herodotus remarked, "the African sheep are clothed with hair, and men's heads with wool." So I

had to be content with asserting, that mine was the real original hair, such as theirs would have been, had it not been scorched and frizzled by the sun. In proof of what the sun could do, I compared my own bronzed face and hands, then about the same in complexion as the lighter-coloured Makololo, with the white skin of my chest. They readily believed that, as they go nearly naked and fully exposed to that influence, we might be of common origin after all. Here, as everywhere when heat and moisture are combined, the people are very dark, but not quite black. There is always a shade of brown in the most deeply coloured. I showed my watch and pocket compass, which are considered great curiosities; but, though the lady was called on by her husband to look, she would not be persuaded to approach near enough.

These people are more superstitious than any we had yet encountered; though still only building their village, they had found time to erect two little sheds at the chief dwelling in it, in which were placed two pots having charms in them. When asked what medicine they contained, they replied, "Medicine for the Barimo;" but when I rose and looked into them, they said they were medicine for the game. Here we saw the first evidence of the existence of idolatry, in the remains of an old idol at a deserted village. It was simply a human head carved on a block of wood. Certain charms mixed with red ochre and white pipe-clay are dotted over them, when they are in use; and a crooked stick is used in the same way for an idol, when they have no professional carver.

As the Leeba seemed still to come from the direction in which we wished to go, I was desirous of proceeding farther up with the canoes; but Nyamoana was anxious that we should allow her people to conduct us to her brother Shinte; and when I explained the advantage of water-carriage, she represented that her brother did not live near the river, and, moreover, there was a cataract in front, over which it would be difficult to convey the canoes. She was afraid, too, that the Balobále, whose country lies to the west of the river, not knowing the objects for which we had come, would kill us. To my reply, that I had been so often threatened with death if I visited a new tribe, that I was now more afraid of killing any one than of being killed, she

rejoined, that the Balobale would not kill me, but the Makololo would all be sacrificed as their enemies. This produced considerable effect on my companions, and inclined them to the plan of Nyamoana, of going to the town of her brother, rather than ascending the Leeba. The arrival of Manenko herself on the scene, threw so much weight into the scale on their side, that I was forced to yield the point.

Manenko was a tall strapping woman about twenty, distinguished by a profusion of ornaments and medicines hung round her person; the latter are supposed to act as charms. Her body was smeared all over with a mixture of fat and red ochre, as a protection against the weather; a necessary precaution, for, like most of the Balonda ladies, she was otherwise in a state of frightful nudity. This was not from want of clothing, for, being a chief, she might have been as well clad as any of her subjects, but from her peculiar ideas of elegance in dress. When she arrived with her husband, Sambanza, they listened for some time to the statements I was making to the people of Nyamoana, after which the husband, acting as spokesman, commenced an oration, stating the reasons for their coming, and, during every two or three seconds of the delivery, he picked up a little sand, and rubbed it on the upper part of his arms and chest. This is a common mode of salutation in Londa; and when they wish to be excessively polite, they bring a quantity of ashes or pipe-clay in a piece of skin, and, taking up handfuls, rub it on the chest and upper front part of each arm; others, in saluting, drum their ribs with their elbows; while others still, touch the ground with one cheek after the other, and clap their hands. The chiefs go through the manœuvre of rubbing the sand on the arms, but only make a feint at picking up some. When Sambanza had finished his oration, he rose up, and showed his ankles ornamented with a bundle of copper rings; had they been very heavy, they would have made him adopt a straggling walk. Some chiefs have really so many, as to be forced, by the weight and size, to keep one foot apart from the other; the weight being a serious inconvenience in walking. The gentlemen like Sambanza, who wish to imitate their betters, do so in their walk; so you see men, with only a few ounces of ornament on their legs, strutting along as if they had double the number of

pounds. When I smiled at Sambanza's walk, the people remarked, "That is the way in which they show off their lordship in these parts."

Manenko was quite decided in the adoption of the policy of friendship with the Makololo which we recommended; and, by way of cementing the bond, she and her counsellors proposed that Kolimbota should take a wife among them. By this expedient she hoped to secure his friendship, and also accurate information as to the future intentions of the Makololo. She thought that he would visit the Balonda more frequently afterwards, having the good excuse of going to see his wife; and the Makololo would never, of course, kill the villagers among whom so near a relative of one of their own children dwells. Kolimbota, I found, thought favourably of the proposition, and it afterwards led to his desertion from us.

On the evening of the day in which Manenko arrived, we were delighted by the appearance of Mosántu and an imposing embassy from Masiko. It consisted of all his underchiefs, and they brought a fine elephant's tusk, two calabashes of honey, and a large piece of blue baize, as a present. The last was intended perhaps to show me that he was a truly great chief, who had such stores of white men's goods at hand that he could afford to give presents of them; it might also be intended for Mosantu, for chiefs usually remember the servants; I gave it to him. Masiko expressed delight, by his principal men, at the return of the captives, and at the proposal of peace and alliance with the Makololo. He stated that he never sold any of his own people to the Mambari, but only captives whom his people kidnapped from small neighbouring tribes. When the question was put, whether his people had been in the habit of molesting the Makololo by kidnapping their servants and stealing canoes, it was admitted that two of his men, when hunting, had gone to the Makololo gardens, to see if any of their relatives were there. As the great object in all native disputes is to get both parties to turn over a new leaf, I explained the desirableness of forgetting past feuds, accepting the present Makololo professions as genuine, and avoiding in future to give them any cause for marauding. I presented Masiko with an ox, furnished by Sekeletu as provision for ourselves. All these people are excessively

fond of beef and butter, from having been accustomed to them in their youth, before the Makololo deprived them of cattle. They have abundance of game, but I am quite of their opinion, that, after all, there is nought in the world equal to roast beef; and that in their love for it the English show both good taste and sound sense. The ox was intended for Masiko, but his men were very anxious to get my sanction for slaughtering it on the spot. I replied, that when it went out of my hands I had no more to do with it. They, however, wished the responsibility of slaughtering it to rest with me; if I had said they might kill it, not many ounces would have remained in the morning. I would have given permission, but had nothing else to offer in return for Masiko's generosity.

We were now without any provisions except a small dole of manioc-roots each evening from Nyamoana, which, when eaten raw, produce poisonous effects. A small loaf, made from nearly the last morsel of maize-meal from Libonta, was my stock, and our friends from Masiko were still more destitute; yet we all rejoiced so much at their arrival, that we resolved to spend a day with them. The Barotse of our party, meeting with relatives and friends among the Barotse of Masiko, had many old tales to tell; and, after pleasant hungry converse by day, we regaled our friends with the magic lantern by night, and, in order to make the thing of use to all, we removed our camp up to the village of Nyamoana. This is a good means of arresting the attention, and conveying important facts to the minds of these people.

When erecting our sheds at the village, Manenko fell upon our friends from Masiko in a way that left no doubt on our minds but that she is a most accomplished scold. Masiko had, on a former occasion, sent to Samoána for a cloth, a common way of keeping up intercourse, and, after receiving it, sent it back, because it had the appearance of having had "witchcraft medicine" on it; this was a grave offence, and now Manenko had a good excuse for venting her spleen, the ambassadors having called at her village, and slept in one of the huts without leave. If her family was to be suspected of dealing in evil charms, why were Masiko's people not to be thought guilty of leaving the same in her hut? She advanced and receded in

true oratorical style, belabouring her own servants as well for allowing the offence, and, as usual in more civilized feminine lectures, she leaned over the objects of her ire, and screamed forth all their faults and failings ever since they were born, and her despair of ever seeing them become better, until they were all "killed by alligators." Masiko's people followed the plan of receiving this torrent of abuse in silence, and, as neither we nor they had anything to eat, we parted next morning. In reference to Masiko selling slaves to the Mambari, they promised to explain the relationship which exists between even the most abject of his people and our common Father; and that no more kidnapping ought to be allowed, as he ought to give that peace and security to the smaller tribes on his eastern borders, which he so much desired to obtain himself from the Makololo; we promised to return through his town when we came back from the sea-coast.

Manenko gave us some manioc-roots in the morning, and had determined to carry our baggage to her uncle's, Kabompo or Shinte. We had heard a sample of what she could do with her tongue; and as neither my men nor myself had much inclination to encounter a scolding from this black Mrs. Caudle, we made ready the packages; but she came and said the men whom she had ordered for the service had not yet come; they would arrive to-morrow. Being on low and disagreeable diet, I felt annoyed at this further delay, and ordered the packages to be put into the canoes to proceed up the river without her servants; but Manenko was not to be circumvented in this way; she came forward with her people, and said her uncle would be angry if she did not carry forward the tusks and goods of Sekeletu, seized the luggage, and declared that she would carry it in spite of me. My men succumbed sooner to this petticoat government than I felt inclined to do, and left me no power; and, being unwilling to encounter her tongue, I was moving off to the canoes, when she gave me a kind explanation, and, with her hand on my shoulder, put on a motherly look, saying, "Now, my little man, just do as the rest have done." My feelings of annoyance of course vanished, and I went out to try and get some meat.

The only game to be found in these parts are, the *zebra*, the

kualata or tahetsi (*Aigoceros equina*), kama (*Bubalus caama*), buffaloes, and the small antelope hakiténwe (*Philantomba*).

The animals can be seen here only by following on their trail for many miles. Urged on by hunger, we followed that of some zebras during the greater part of the day: when within fifty yards of them, in a dense thicket, I made sure of one, but, to my infinite disgust, the gun missed fire, and off they bounded. The climate is so very damp, from daily heavy rains, that everything becomes loaded with moisture, and the powder in the gun-nipples cannot be kept dry. It is curious to mark the intelligence of the game; in districts where they are much annoyed by fire-arms, they keep out on the most open spots of country they can find, in order to have a widely-extended range of vision, and a man armed is carefully shunned. From the frequency with which I have been allowed to approach nearer without than with a gun, I believe they know the difference between safety and danger in the two cases. But here, where they are killed by the arrows of the Balonda, they select for safety the densest forest, where the arrow cannot be easily shot. The variation in the selection of standing spots during the day may, however, be owing partly to the greater heat of the sun, for here it is particularly sharp and penetrating. However accounted for, the wild animals here do select the forests by day, while those farther south generally shun these covers, and, on several occasions, I have observed there was no sunshine to cause them to seek for shade.

CHAPTER XVI.

Nyamoana's present — Charms — Manenko's pedestrian powers — An idol — Balonda arms — Rain — Hunger — Palisades — Dense forests — Artificial beehives — Mushrooms — Villagers lend the roofs of their houses — Divination and idols — Manenko's whims — A night-alarm — Shinte's messengers and present — The proper way to approach a village — A merman — Enter Shinte's town : its appearance — Meet two half-caste slave-traders — The Makololo scorn them — The Balonda real negroes — Grand reception from Shinte — His kotla — Ceremony of introduction — The orators — Women — Musicians and musical instruments — A disagreeable request — Private interview with Shinte — Give him an ox — Fertility of soil — Manenko's new hut — Conversation with Shinte — Kolimbóta's proposal — Balonda punctiliousness — Selling children — Kidnapping — Shinte's offer of a slave — Magic-lantern — Alarm of women — Delay — Sambánza returns intoxicated — The last and greatest proof of Shinte's friendship.

11th January, 1854.—ON starting this morning, Samoana (or rather Nyamoana, for the ladies are the chiefs here) presented a string of beads, and a shell highly valued among them, as an atonement for having assisted Manenko, as they thought, to vex me the day before. They seemed anxious to avert any evil which might arise from my displeasure ; but having replied that I never kept up my anger all night, they were much pleased to see me satisfied. We had to cross, in a canoe, a stream which flows past the village of Nyamoana. Manenko's doctor waved some charms over her, and she took some in her hand and on her body before she ventured upon the water. One of my men spoke rather loudly when near the doctor's basket of medicines. The doctor reproved him, and always spoke in a whisper himself, glancing back to the basket as if afraid of being heard by something therein. So much superstition is quite unknown in the south, and is mentioned here to show the difference in the feelings of this new people, and the comparative want of reverence on these points among Caffres and Bechuanas.

Manenko was accompanied by her husband and her drummer ; the latter continued to thump most vigorously, until a heavy drizzling mist set in and compelled him to desist. Her

husband used various incantations and vociferations to drive away the rain, but down it poured incessantly, and on our Amazon went, in the very lightest marching order, and at a pace that few of the men could keep up with. Being on ox-back, I kept pretty close to our leader, and asked her why she did not clothe herself during the rain, and learned that it is not considered proper for a chief to appear effeminate. He or she must always wear the appearance of robust youth, and bear vicissitudes without wincing. My men, in admiration of her pedestrian powers, every now and then remarked, "Manenko is a soldier;" and thoroughly wet and cold, we were all glad when she proposed a halt to prepare our night's lodging on the banks of a stream.

The country through which we were passing was the same succession of forest and open lawns as formerly mentioned—the trees were nearly all evergreens, and of good, though not very gigantic, size. The lawns were covered with grass, which in thickness of crop looked like ordinary English hay. We passed two small hamlets surrounded by gardens of maize and manioc, and near each of these I observed, for the first time, an ugly idol common in Londa—the figure of an animal, resembling an alligator, made of clay. It is formed of grass, plastered over with soft clay; two cowrie-shells are inserted as eyes, and numbers of the bristles from the tail of an elephant are stuck in about the neck. It is called a lion, though, if one were not told so, he would conclude it to be an alligator. It stood in a shed, and the Balonda pray and beat drums before it all night in cases of sickness.

Some of the men of Manenko's train had shields made of reeds, neatly woven into a square shape, about five feet long and three broad. With these, and short broadswords and sheaves of iron-headed arrows, they appeared rather ferocious. But the constant habit of wearing arms is probably only a substitute for the courage they do not possess. We always deposited our fire-arms and spears outside a village before entering it, while the Balonda, on visiting us at our encampment, always came fully armed, until we ordered them either to lay down their weapons or be off. Next day we passed through a piece of forest so dense that no one could have penetrated it without an axe. It was flooded, not by the river, but by the heavy rains which

poured down every day, and kept those who had clothing constantly wet. I observed, in this piece of forest, a very strong smell of sulphuretted hydrogen. This I had observed repeatedly in other parts before. I had attacks of fever of the intermittent type again and again, in consequence of repeated drenchings in these unhealthy spots.

On the 11th and 12th we were detained by incessant rains, and so heavy I never saw the like in the south. I had a little tapioca and a small quantity of Libonta meal, which I still reserved for worse times. The patience of my men under hunger was admirable; the actual want of the present is never so painful as the thought of getting nothing in the future. We thought the people of some large hamlets near us very niggardly and very independent of their chiefs, for they gave us and Manenko nothing, though they had large fields of maize in an eatable state around them. When she went and kindly begged some for me, they gave her five ears only. They were subjects of her uncle; and, had they been Makololo, would have been lavish in their gifts to the niece of their chief. I suspected that they were dependants of some of Shinte's principal men, and had no power to part with the maize of their masters.

Each house of these hamlets has a palisade of thick stakes around it, and the door is made to resemble the rest of the stockade; the door is never seen open; when the owner wishes to enter, he removes a stake or two, squeezes his body in, then plants them again in their places, so that an enemy coming in the night would find it difficult to discover the entrance. These palisades seem to indicate a sense of insecurity in regard to their fellow-men, for there are no wild beasts to disturb them; the bows and arrows have been nearly as efficacious in clearing the country here, as guns have in the country further south. This was a disappointment to us, for we expected a continuance of the abundance of game in the north, which we found when we first came up to the confluence of the Leebea and Leeambye.

A species of the silver-tree of the Cape (*Leucodendron argenteum*) is found in abundance in the parts through which we have travelled since leaving Samoana's. As it grows at a height of between two and three thousand feet above the level of the sea, on the Cape Table Mountain, and again on the northern

slope of the Cashan Mountains, and here at considerably greater heights (four thousand feet), the difference of climate prevents the botanical range being considered as affording a good approximation to the altitude. The rapid flow of the Leeambye, which once seemed to me evidence of much elevation of the country from which it comes, I now found, by the boiling point of water, was fallacious.*

The forests became more dense as we went north. We travelled much more in the deep gloom of the forest than in open sunlight. No passage existed on either side of the narrow path made by the axe. Large climbing plants entwined themselves around the trunks and branches of gigantic trees like boa-constrictors, and they often do constrict the trees by which they rise, and, killing them, stand erect themselves. The bark of a fine tree found in abundance here, and called "motuia," is used by the Barotse for making fish lines and nets, and the "molompi," so well adapted for paddles by its lightness and flexibility, was abundant. There were other trees quite new to my companions; many of them ran up to a height of fifty feet of one thickness, and without branches.

In these forests, we first encountered the artificial beehives so commonly met with all the way from this to Angola; they consist of about five feet of the bark of a tree fifteen or eighteen

* On examining this subject when I returned to Linyanti, I found that, according to Dr. Arnott, a declivity of three inches per mile gives a velocity in a smooth straight channel of three miles an hour. The general velocity of the Zambesi is three miles and three quarters per hour, though in the rocky parts it is sometimes as much as four and a half. If, however, we make allowances for roughness of bottom, bendings of channel, and sudden descents at cataracts, and say the declivity is even seven inches per mile, those 800 miles between the east coast and the great falls would require less than 500 feet to give the observed velocity, and the additional distance to this point would require but 150 feet of altitude more. If my observation of this altitude may be depended on, we have a steeper declivity for the Zambesi than for some other great rivers. The Ganges, for instance, is said to be at 1800 miles from its mouth only 800 feet above the level of the sea, and water requires a month to come that distance. But there are so many modifying circumstances, it is difficult to draw any reliable conclusion from the currents. The Chobe is sometimes heard of as flooded, about 40 miles above Linyanti, a fortnight before the inundation reaches that point; but it is very tortuous. The great river Magdalena falls only 500 feet in a thousand miles; other rivers much more.

inches in diameter. Two incisions are made right round the tree at points five feet apart, then one longitudinal slit from one of these to the other; the workman next lifts up the bark on each side of this slit, and detaches it from the trunk, taking care not to break it, until the whole comes from the tree. The elasticity of the bark makes it assume the form it had before; the slit is sewed or pegged up with wooden pins, and ends made of coiled grass-rope are inserted, one of which has a hole for the ingress of the bees in the centre, and the hive is complete. These hives are placed in a horizontal position on high trees in different parts of the forest, and in this way all the wax exported from Benguela and Loanda is collected. It is all the produce of free labour. A "piece of medicine" is tied round the trunk of the tree, and proves sufficient protection against thieves. The natives seldom rob each other, for all believe that certain medicines can inflict disease and death; and though they consider that these are only known to a few, they act on the principle that it is best to let them all alone. The gloom of these forests strengthens the superstitious feelings of the people. In other quarters, where they are not subjected to this influence, I have heard the chiefs issue proclamations to the effect, that real witchcraft medicines had been placed at certain gardens from which produce had been stolen; the thieves having risked the power of the ordinary charms previously placed there.

This being the rainy season, great quantities of mushrooms were met with, and were eagerly devoured by my companions; the edible variety is always found growing out of ant-hills, and attains the diameter of the crown of a hat; they are quite white, and very good, even when eaten raw; they occupy an extensive region of the interior; some, not edible, are of a brilliant red, and others are of the same light blue as the paper used by apothecaries to put up their medicines.

There was considerable pleasure, in spite of rain and fever, in this new scenery. The deep gloom contrasted strongly with the shadeless glare of the Kalahari, which had left an indelible impression on my memory. Though drenched day by day at this time, and for months afterwards, it was long before I could believe that we were getting too much of a good thing. Nor

could I look at water being thrown away, without a slight, quick impression flitting across the mind that we were guilty of wasting it. Every now and then we emerged from the deep gloom into a pretty little valley, having a damp portion in the middle; which, though now filled with water, at other times contains moisture enough for wells only. These wells have shades put over them in the form of little huts.

We crossed, in canoes, a little never-failing stream, which passes by the name Lefuje, or "the rapid." It comes from a goodly high mountain, called Monakadzi (the woman), which gladdened our eyes as it rose to our sight about twenty or thirty miles to the east of our course. It is of an oblong shape, and seemed at least eight hundred feet above the plains. The Lefuje probably derives its name from the rapid descent of the short course it has to flow from Monakadzi to the Leeba.

The number of little villages seemed about equal to the number of valleys. At some we stopped and rested, the people becoming more liberal as we advanced. Others we found deserted, a sudden panic having seized the inhabitants, though the drum of Manenko was kept beaten pretty constantly, in order to give notice of the approach of great people. When we had decided to remain for the night at any village, the inhabitants lent us the roofs of their huts, which in form resemble those of the Makololo, or a Chinaman's hat, and can be taken off the walls at pleasure. They lifted them off, and brought them to the spot we had selected as our lodging, and, when my men had propped them up with stakes, they were then safely housed for the night. Every one who comes to salute either Manenko or ourselves, rubs the upper parts of the arms and chest with ashes; those who wish to show profounder reverence, put some also on the face.

We found that every village had its idols near it. This is the case all through the country of the Balonda, so that, when we came to an idol in the woods, we always knew that we were within a quarter of an hour of human habitations. One very ugly idol we passed, rested on a horizontal beam placed on two upright posts. This beam was furnished with two loops of cord, as of a chain, to suspend offerings before it. On remarking to my companions that these idols had ears, but that they heard

not, &c., I learned that the Balonda, and even the Barotse, believe that divination may be performed by means of these blocks of wood and clay; and though the wood itself could not hear, the owners had medicines by which it could be made to hear and give responses; so that if an enemy were approaching they would have full information. Manenko having brought us to a stand, on account of slight indisposition and a desire to send forward notice of our approach to her uncle, I asked why it was necessary to send forward information of our movements, if Shinte had idols who could tell him everything? "She did it only,"* was the reply. It is seldom of much use to show one who worships idols the folly of idolatry, without giving something else as an object of adoration instead. They do not love them. They fear them, and betake themselves to their idols only when in perplexity and danger.

Whilst delayed, by Manenko's management, among the Balonda villages, a little to the south of the town of Shinte, we were well supplied by the villagers with sweet potatoes and green maize; Sambanza went to his mother's village for supplies of other food. I was labouring under fever, and did not find it very difficult to exercise patience with her whims; but it being Saturday, I thought we might as well go to the town for Sunday (15th.) "No; her messenger must return from her uncle first." Being sure that the answer of the uncle would be favourable, I thought we might go on at once, and not lose two days in the same spot. "No, it is our custom;" and everything else I could urge was answered in the genuine pertinacious lady style. She ground some meal for me with her own hands, and, when she brought it, told me she had actually gone to a village and begged corn for the purpose. She said this with an air as if the inference must be drawn by even a stupid white man: "I know how to manage, don't I?" It was refreshing to get food which could be eaten without producing the unpleasantness described by the Rev. John Newton, of St. Mary's, Woolnoth, London, when obliged to eat the same roots while a slave in the West Indies. The day (January 14th) for a wonder was fair, and

* This is a curious African idiom, by which a person implies he had no particular reason for his act.

the sun shone, so as to allow us to dry our clothing and other goods, many of which were mouldy and rotten from the long-continued damp. The guns rusted, in spite of being oiled every evening.

During the night we were all awakened by a terrific shriek from one of Manenko's ladies. She piped out so loud and long that we all imagined she had been seized by a lion, and my men snatched up their arms, which they always place so as to be ready at a moment's notice, and ran to the rescue; but we found the alarm had been caused by one of the oxen thrusting his head into her hut, and smelling her: she had put her hand on his cold wet nose, and thought it was all over with her.

On Sunday afternoon messengers arrived from Shinte, expressing his approbation of the objects we had in view in our journey through his country, and that he was glad of the prospect of a way being opened by which white men might visit him, and allow him to purchase ornaments at pleasure. Manenko now threatened in sport to go on, and I soon afterwards perceived that what now seemed to me the dilly-dallying way of this lady, was the proper mode of making acquaintance with the Balonda; and much of the favour with which I was received in different places was owing to my sending forward messengers, to state the object of our coming, before entering each town and village. When we came in sight of a village, we sat down under the shade of a tree, and sent forward a man to give notice who we were, and what were our objects. The head man of the village then sent out his principal men, as Shinte now did, to bid us welcome, and show us a tree under which we might sleep. Before I had profited by the rather tedious teaching of Manenko, I sometimes entered a village, and created unintentional alarm. The villagers would continue to look upon us with suspicion as long as we remained. Shinte sent us two large baskets of manioc, and six dried fishes. His men had the skin of a monkey, called in their tongue "polúma" (*Colobus guereza*), of a jet black colour, except the long mane, which is pure white; it is said to be found in the north, in the country of Matiamvo, the paramount chief of all the Balonda. We learned from them, that they are in the habit of praying to their idols when unsuccessful in killing game, or in any other enterprise. They behaved with

reverence at our religious services. This will appear important, if the reader remembers the almost total want of prayer and reverence we encountered in the south.

Our friends informed us that Shinte would be highly honoured by the presence of three white men in his town at once. Two others had sent forward notice of their approach from another quarter (the west); could it be Barth or Krapf? How pleasant to meet with Europeans in such an out-of-the-way region! The rush of thoughts made me almost forget my fever. Are they of the same colour as I am?—"Yes; exactly so."—And have the same hair?—"Is that hair? we thought it was a wig; we never saw the like before; this white man must be of the sort that lives in the sea." Henceforth my men took this hint, and always sounded my praises as a true specimen of the variety of white men who live in the sea. "Only look at his hair—it is made quite straight by the sea-water!"

I explained to them again and again that, when it was said he came out of the sea, it did not mean that we came from beneath the water; but the fiction has been widely spread in the interior by the Mambari, that the real white men live in the sea, and the myth was too good not to be taken advantage of by my companions; so, notwithstanding my injunctions, I believe that, when I was out of hearing, my men always represented themselves as led by a genuine merman: "Just see his hair!" If I returned from walking to a little distance, they would remark of some to whom they had been holding forth, "These people want to see your hair."

As the strangers had woolly hair like themselves, I had to give up the idea of meeting anything more European, than two half-caste Portuguese, engaged in trading for slaves, ivory, and bees'-wax.

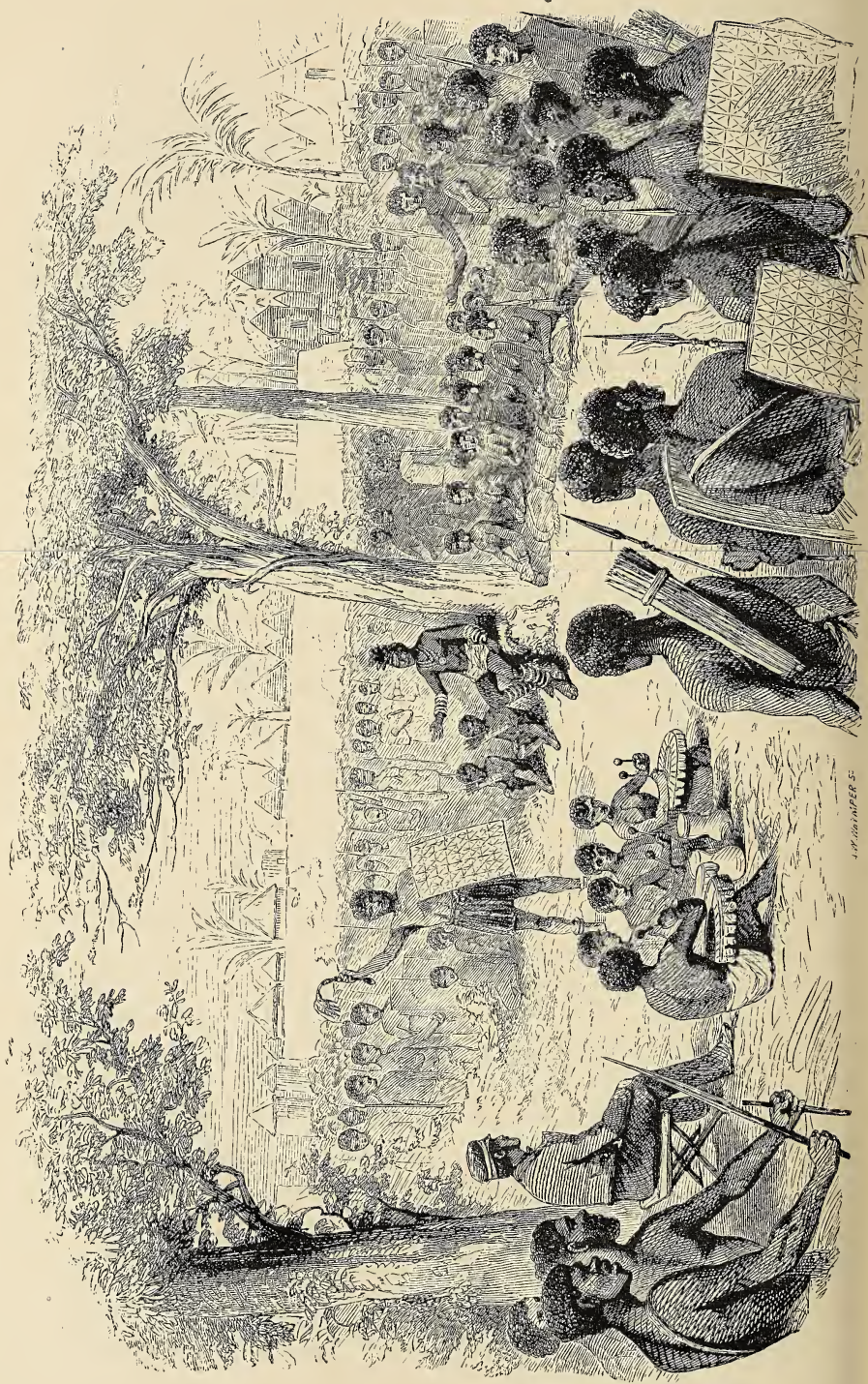
16th.—After a short march we came to a most lovely valley about a mile and a half wide, and stretching away eastwards up to a low prolongation of Monakádzi. A small stream meanders down the centre of this pleasant green glen; and on a little rill, which flows into it from the western side, stands the town of Kabompo; or, as he likes best to be called, Shinte. (Lat. $12^{\circ} 37' 35''$ S., long. $22^{\circ} 47'$ E.) When Manenko thought the sun was high enough for us to make a lucky entrance, we

found the town embowered in banana and other tropical trees having great expansion of leaf; the streets are straight, and present a complete contrast to those of the Bechuanas, which are all very tortuous. Here too we first saw native huts with square walls and round roofs. The fences or walls of the courts, which surround the huts, are wonderfully straight, and made of upright poles a few inches apart, with strong grass or leafy bushes neatly woven between. In the courts were small plantations of tobacco, and a little solanaceous plant which the Balonda use as a relish, also sugar-cane and bananas. Many of the poles have grown again, and trees of the *Ficus indica* family have been planted around, in order to give to the inhabitants a grateful shade; they regard this tree with some sort of veneration as a medicine or charm. Goats were browsing about, and, when we made our appearance, a crowd of negroes, all fully armed, ran towards us as if they would eat us up; some had guns, but the manner in which they were held, showed that the owners were more accustomed to bows and arrows, than to white men's weapons. After surrounding and staring at us for an hour, they began to disperse.

The two native Portuguese traders of whom we had heard, had erected a little encampment opposite the place where ours was about to be made. One of them, whose spine had been injured in youth, a rare sight in this country, came and visited us. I returned the visit next morning. His tall companion had that sickly yellow hue which made him look fairer than myself, but his head was covered with a crop of unmistakeable wool. They had a gang of young female slaves in a chain, hoeing the ground in front of their encampment to clear it of weeds and grass; these were purchased recently in Lobale, whence the traders had now come. There were many Mambari with them, and the establishment was conducted with that military order which pervades all the arrangements of the Portuguese colonists. A drum was beaten, and trumpet sounded at certain hours, quite in military fashion. It was the first time most of my men had seen slaves in chains. "They are not men!" they exclaimed (meaning they are beasts), "who treat their children so!"

The Balonda are real negroes, having much more wool on their heads and bodies than any of the Bechuana or Caffre tribes.





L. P. WILKINSON

RECEPTION OF THE MISSION BY SHINIE.

They are generally very dark in colour, but several are to be seen of a lighter hue; many of the slaves who have been exported to Brazil, have gone from this region; but while they have a general similarity to the typical negro, I never could, from my own observation, think that our ideal negro, as seen in tobacconists' shops, is the true type. A large proportion of the Balonda, indeed, have heads somewhat elongated backwards and upwards, thick lips, flat noses, elongated *ossa calces*, &c. &c.; but there are also many good-looking, well-shaped heads and persons among them.

17th, *Tuesday*.—We were honoured with a grand reception by Shinte about eleven o'clock. Sambanza claimed the honour of presenting us, Manenko being slightly indisposed. The native Portuguese and Mambari went fully armed with guns, in order to give Shinte a salute; their drummer and trumpeter making all the noise that very old instruments would produce. The kotla, or place of audience, was about a hundred yards square, and two graceful specimens of a species of banyan stood near one end; under one of these sat Shinte, on a sort of throne covered with a leopard's skin. He had on a checked jacket, and a kilt of scarlet baize edged with green; many strings of large beads hung from his neck, and his limbs were covered with iron and copper armlets and bracelets; on his head he wore a helmet made of beads woven neatly together, and crowned with a great bunch of goose-feathers. Close to him sat three lads with large sheaves of arrows over their shoulders.

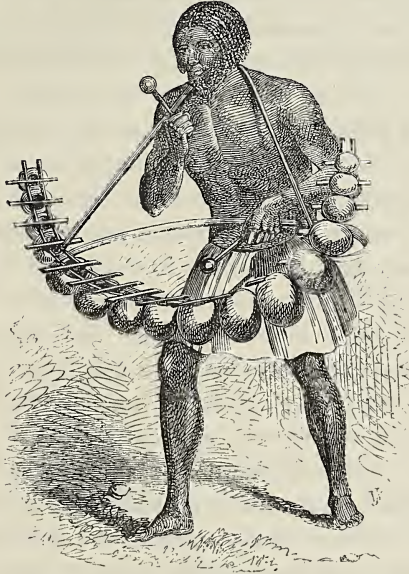
When we entered the kotla, the whole of Manenko's party saluted Shinte by clapping their hands; and Sambanza did obeisance by rubbing his chest and arms with ashes. One of the trees being unoccupied, I retreated to it for the sake of the shade, and my whole party did the same. We were now about forty yards from the chief, and could see the whole ceremony. The different sections of the tribe came forward in the same way that we did, the head man of each making obeisance with ashes which he carried with him for the purpose; then came the soldiers, all armed to the teeth, running and shouting towards us, with their swords drawn, and their faces screwed up so as to appear as savage as possible, for the purpose, I thought, of trying whether they could not make us take to our heels. As

we did not, they turned round towards Shinte, and saluted him ; then retired. When all had come, and were seated, then began the curious capering usually seen in pichos. A man starts up, and imitates the most approved attitudes observed in actual fight,—as if throwing one javelin, receiving another on the shield, springing to one side to avoid a third, running backwards or forwards, leaping, &c. This over, Sambanza, and the spokesman of Nyamoana, stalked backwards and forwards in front of Shinte, and gave forth, in a loud voice, all they had been able to learn, either from myself or people, of my past history and connection with the Makololo ; the return of the captives ; the wish to open the country to trade ; the Bible as a word from heaven ; the white man's desire for the tribes to live in peace : he ought to have taught the Makololo that first, for the Balonda never attacked them, yet they had assailed the Balonda : perhaps he is fibbing, perhaps not ; they rather thought he was ; but as the Balonda had good hearts, and Shinte had never done harm to any one, he had better receive the white man well, and send him on his way. Sambanza was gaily attired, and, besides a profusion of beads, had a cloth so long that a boy carried it after him as a train.

Behind Shinte sat about a hundred women, clothed in their best, which happened to be a profusion of red baize. The chief wife of Shinte, one of the Matebele or Zulus, sat in front with a curious red cap on her head. During the intervals between the speeches, these ladies burst forth into a sort of plaintive ditty ; but it was impossible for any of us to catch whether it was in praise of the speaker, of Shinte, or of themselves. This was the first time I had ever seen females present in a public assembly. In the south the women are not permitted to enter the kotla ; and even when invited to come to a religious service there, would not enter until ordered to do so by the chief ; but here they expressed approbation by clapping their hands, and laughing to different speakers ; and Shinte frequently turned round and spoke to them.

A party of musicians, consisting of three drummers and four performers on the piano, went round the kotla several times, regaling us with their music. The drums are neatly carved from the trunk of a tree, and have a small hole in the side

covered with a bit of spider's web : the ends are covered with the skin of an antelope pegged on ; and when they wish to tighten it they hold it to the fire to make it contract : the instruments are beaten with the hands.



The Marimba, or Musical Instrument of the Balonda.

The piano, named "marimba," consists of two bars of wood placed side by side, here quite straight, but, farther north, bent round so as to resemble half the tire of a carriage-wheel ; across these are placed about fifteen wooden keys, each of which is two or three inches broad, and fifteen or eighteen inches long ; their thickness is regulated according to the deepness of the note required : each of the keys has a calabash beneath it ; from the upper part of each, a portion is cut off to enable them to embrace the bars, and form hollow sounding-boards to the keys, which also are of different sizes, according to the note required ; and little drumsticks elicit the music. Rapidity of execution seems much admired among them, and the music is pleasant to the ear. In Angola the Portuguese use the marimba in their dances.

When nine speakers had concluded their orations, Shinte stood up, and so did all the people. He had maintained true

African dignity of manner all the while, but my people remarked that he scarcely ever took his eyes off me for a moment. About a thousand people were present, according to my calculation, and three hundred soldiers. The sun had now become hot; and the scene ended by the Mambari discharging their guns.

18th.—We were awakened during the night by a message from Shinte, requesting a visit at a very unseasonable hour. As I was just in the sweating stage of an intermittent, and the path to the town lay through a wet valley, I declined going. Kolimbota, who knows their customs best, urged me to go; but, independent of sickness, I hated words of the night and deeds of darkness. “I was neither a hyæna nor a witch.” Kolimbota thought that we ought to conform to their wishes in everything: I thought we ought to have some choice in the matter as well, which put him into high dudgeon. However, at ten next morning we went, and were led into the courts of Shinte, the walls of which were woven rods, all very neat and high. Many trees stood within the enclosure and afforded a grateful shade. These had been planted, for we saw some recently put in, with grass wound round the trunk to protect them from the sun. The otherwise waste corners of the streets were planted with sugarcane and bananas, which spread their large light leaves over the walls.

The *Ficus indica* tree, under which we now sat, had very large leaves, but showed its relationship to the Indian banian by sending down shoots towards the ground. Shinte soon came, and appeared a man of upwards of fifty-five years of age, of frank and open countenance, and about the middle height. He seemed in good humour, and said he had expected yesterday “that a man who came from the gods, would have approached and talked to him.” That had been my own intention in going to the reception, but when we came and saw the formidable preparations, and all his own men keeping at least forty yards off from him, I yielded to the solicitations of my men, and remained by the tree opposite to that under which he sat. His remark confirmed my previous belief that a frank, open, fearless manner is the most winning with all these Africans. I stated the object of my journey and mission, and to all I advanced the old gentleman clapped his hands in approbation. He replied through a spokes-

man ; then all the company joined in the response by clapping of hands too.

After the more serious business was over, I asked if he had ever seen a white man before. He replied, "Never ; you are the very first I have seen with a white skin and straight hair ; your clothing too is different from any we have ever seen." They had been visited by native Portuguese and Mambari only.

On learning from some of the people that "Shinte's mouth was bitter for want of tasting ox-flesh," I presented him with an ox, to his great delight ; and as his country is so well adapted for cattle, I advised him to begin a trade in cows with the Makololo. He was pleased with the idea ; and when we returned from Loanda, we found that he had profited by the hint, for he had got three, and one of them justified my opinion of the country, for it was more like a prize heifer for fatness than any we had seen in Africa. He soon afterwards sent us a basket of green maize boiled, another of manioc-meal, and a small fowl. The maize shows by its size the fertility of the black soil of all the valleys here, and so does the manioc, though no manure is ever applied. We saw manioc attain a height of six feet and upwards, and this is a plant which requires the very best soil.

During this time Manenko had been extremely busy with all her people in getting up a very pretty hut and court-yard, to be, as she said, her residence always when white men were brought by her along the same path. When she heard that we had given an ox to her uncle, she came forward to us with the air of one wronged, and explained that "This white man belonged to her ; she had brought him here, and therefore the ox was hers, not Shinte's." She ordered her men to bring it, got it slaughtered by them, and presented her uncle with a leg only. Shinte did not seem at all annoyed at the occurrence.

19th.—I was awakened at an early hour by a messenger from Shinte, but the thirst of a raging fever being just assuaged, by the bursting forth of a copious perspiration, I declined going for a few hours. Violent action of the heart all the way to the town, did not predispose me to be patient with the delay which then occurred, probably on account of the divination being unfavourable : "They could not find Shinte." When I returned to

bed, another message was received, "Shinte wished to say all he had to tell me at once." This was too tempting an offer, so we went; and he had a fowl ready in his hand to present, also a basket of manioc-meal, and a calabash of mead. Referring to the constantly recurring attacks of fever, he remarked that it was the only thing which would prevent a successful issue to my journey, for he had men to guide me who knew all the paths which led to the white men. He had himself travelled far when a young man. On asking what he would recommend for the fever, "Drink plenty of the mead, and, as it gets in, it will drive the fever out." It was rather strong, and I suspect he liked the remedy pretty well, even though he had no fever. He had always been a friend to Sebituane, and, now that his son Sekeletu was in his place, Shinte was not merely a friend but a father to him; and if a son asks a favour the father must give it. He was highly pleased with the large calabashes of clarified butter and fat, which Sekeletu had sent him, and wished to detain Kolimbota, that he might send a present back to Sekeletu by his hands. This proposition we afterwards discovered was Kolimbota's own, as he had heard so much about the ferocity of the tribes through which we were to pass, that he wished to save his skin. It will be seen further on, that he was the only one of our party who returned with a wound.

We were particularly struck, in passing through the village, with the punctiliousness of manners shown by the Balonda. The inferiors, on meeting their superiors in the street, at once drop on their knees and rub dust on their arms and chest; they continue the salutation of clapping the hands until the great ones have passed. Sambanza knelt down in this manner, till the son of Shinte had passed him.

We several times saw the woman who occupies the office of drawer of water for Shinte; she rings a bell as she passes along to give warning to all to keep out of her way; it would be a grave offence for any one to come near her, and exercise an evil influence by his presence on the drink of the chief. I suspect that offences of the slightest character among the poor, are made the pretext for selling them or their children to the Mambari. A young man of Lobale had fled into the country of Shinte, and located himself without showing himself to the chief. This was

considered an offence sufficient to warrant his being seized and offered for sale while we were there. He had not reported himself, so they did not know the reason of his running away from his own chief, and that chief might accuse them of receiving a criminal. It was curious to notice the effect of the slave-trade in blunting the moral susceptibility: no chief in the south would treat a fugitive in this way. My men were horrified at the act, even though old Shinte and his council had some show of reason on their side; and both the Barotse and the Makololo declared that, if the Balonda only knew of the policy pursued by them to fugitives, but few of the discontented would remain long with Shinte. My men excited the wonder of his people, by stating that every one of them had one cow at least in his possession.

Another incident, which occurred while we were here, may be mentioned, as of a character totally unknown in the south. Two children, of seven and eight years old, went out to collect firewood a short distance from their parents' home, which was a quarter of a mile from the village, and were kidnapped; the distracted parents could not find a trace of them. This happened so close to the town, where there are no beasts of prey, that we suspect some of the high men of Shinte's court were the guilty parties; they can sell them by night. The Mambari erect large huts of a square shape to stow these stolen ones in; they are well fed, but aired by night only. The frequent kidnapping from outlying hamlets explains the stockades we saw around them; the parents have no redress, for even Shinte himself seems fond of working in the dark. One night he sent for me, though I always stated I liked all my dealings to be aboveboard. When I came he presented me with a slave-girl of about ten years old; he said he had always been in the habit of presenting his visitors with a child. On my thanking him, and saying that I thought it wrong to take away children from their parents, that I wished him to give up this system altogether, and trade in cattle, ivory, and bees'-wax, he urged that she was "to be a child" to bring me water, and that a great man ought to have a child for the purpose, yet I had none. As I replied that I had four children, and should be very sorry if my chief were to take my little girl and give her away, and that I would prefer this child to remain and carry water for her own

mother, he thought I was dissatisfied with her size, and sent for one a head taller ; after many explanations of our abhorrence of slavery, and how displeasing it must be to God to see his children selling one another, and giving each other so much grief as this child's mother must feel, I declined her also. If I could have taken her into my family for the purpose of instruction, and then returned her as a free woman, according to a promise I should have made to the parents, I might have done so ; but to take her away, and probably never be able to secure her return, would have produced no good effect on the minds of the Balonda ; they would not then have seen evidence of our hatred to slavery, and the kind attentions of my friends would, as it almost always does in similar cases, have turned the poor thing's head. The difference in position between them and us is as great as between the lowest and highest in England, and we know the effects of sudden elevation on wiser heads than hers, whose owners have not been born to it.

Shinte was most anxious to see the pictures of the magic lantern, but fever had so weakening an effect, and I had such violent action of the heart, with buzzing in the ears, that I could not go for several days ; when I did go for the purpose, he had his principal men and the same crowd of court beauties near him as at the reception. The first picture exhibited was Abraham about to slaughter his son Isaac ; it was shown as large as life, and the uplifted knife was in the act of striking the lad ; the Balonda men remarked that the picture was much more like a god than the things of wood or clay they worshipped. I explained that this man was the first of a race to whom God had given the Bible we now held, and that among his children our Saviour appeared. The ladies listened with silent awe ; but, when I moved the slide, the uplifted dagger moving towards them, they thought it was to be sheathed in their bodies instead of Isaac's. "Mother! mother!" all shouted at once, and off they rushed helter-skelter, tumbling pell-mell over each other, and over the little idol-huts and tobacco-bushes : we could not get one of them back again. Shinte, however, sat bravely through the whole, and afterwards examined the instrument with interest. An explanation was always added after each time of showing its powers, so that no one should imagine there

was aught supernatural in it; and had Mr. Murray, who kindly brought it from England, seen its popularity among both Makololo and Balonda, he would have been gratified with the direction his generosity then took. It was the only mode of instruction I was ever pressed to repeat. The people came long distances, for the express purpose of seeing the objects and hearing the explanations.

One cannot get away quickly from these chiefs, they like to have the honour of strangers residing in their villages; here we had an additional cause of delay in frequent rains—twenty-four hours never elapsed without heavy showers; everything is affected by the dampness: surgical instruments become all rusty, clothing mildewed, and shoes mouldy; my little tent was now so rotten and so full of small holes, that every smart shower caused a fine mist to descend on my blanket, and made me fain to cover the head with it. Heavy dews lay on everything in the morning, even inside the tent; there is only a short time of sunshine in the afternoon, and even that is so interrupted by thunder-showers that we cannot dry our bedding.

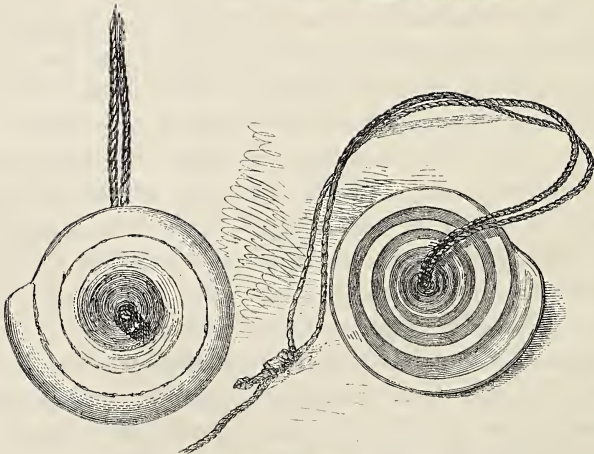
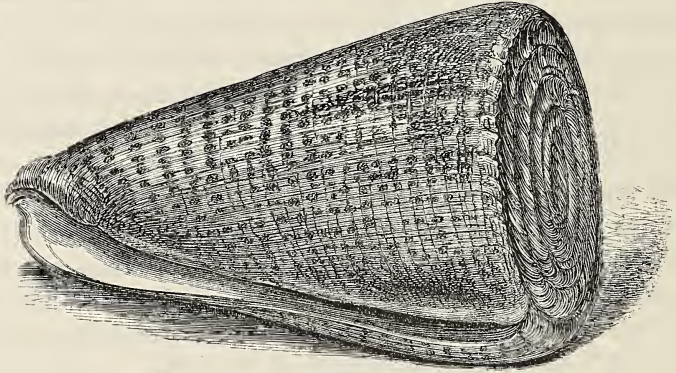
The winds coming from the north, always bring heavy clouds and rain; in the south, the only heavy rains noticed are those which come from the north-east or east. The thermometer falls as low as 72° when there is no sunshine, though, when the weather is fair, the protected thermometer generally rises as high as 82° , even in the mornings and evenings.

24th.—We expected to have started to-day, but Sambanza, who had been sent off early in the morning for guides, returned at midday without them, and drunk. This was the first case of real babbling intoxication we had seen in this region. The boyaloo, or beer of the country, has more of a stupifying than exciting nature; hence the beer-bibbers are great sleepers; they may frequently be seen lying on their faces sound asleep. This peculiarity of posture was ascribed, by no less an authority than Aristotle, to wine, while those who were sent asleep by beer were believed “to lie upon their backs.”

Sambanza had got into a state of inebriation from indulging in mead, similar to that which Shinte presented to us, which is much more powerful than boyaloo. As far as we could collect from his incoherent sentences, Shinte had said, the rain was too

heavy for our departure, and the guides still required time for preparation. Shinte himself was busy getting some meal ready for my use in the journey. As it rained nearly all day, it was no sacrifice to submit to his advice and remain. Sambanza staggered to Manenko's hut; she, however, who had never promised "to love, honour, and obey him," had not been "nursing her wrath to keep it warm," so she coolly bundled him into the hut, and put him to bed.

As the last proof of friendship, Shinte came into my tent, though it could scarcely contain more than one person, looked at all the curiosities, the quicksilver, the looking-glass, books, hair-brushes, comb, watch, &c. &c., with the greatest interest; then closing the tent, so that none of his own people might



Shell, and ornament made of its end.

see the extravagance of which he was about to be guilty, he drew out from his clothing a string of beads, and the end of a conical shell, which is considered, in regions far from the sea, of as great value as the Lord Mayor's badge is in London. He hung it round my neck, and said, "There, now you *have* a proof of my friendship."

My men informed me, that these shells are so highly valued in this quarter, as evidences of distinction, that for two of them a slave might be bought, and five would be considered a handsome price for an elephant's tusk worth ten pounds. At our last interview old Shinte pointed out our principal guide, Intemése, a man about fifty, who was, he said, ordered to remain by us till we should reach the sea; that I had now left Sekeletu far behind, and must henceforth look to Shinte alone for aid, and that it would always be most cheerfully rendered. This was only a polite way of expressing his wishes for my success. It was the good words only of the guides which were to aid me from the next chief, Katema, on to the sea; they were to turn back on reaching him, but he gave a good supply of food for the journey before us, and, after mentioning as a reason for letting us go even now, that no one could say we had been driven away from the town, since we had been several days with him, he gave a most hearty salutation, and we parted with the wish that God might bless him.

CHAPTER XVII.

Leave Shinte — Manioc-gardens — Mode of preparing the poisonous kind — Its general use — Presents of food — Punctiliousness of the Balonda — Their idols and superstition — Dress of the Balonda — Villages beyond Lonaje — Cazembe — Our guides and the Makololo — Night rains — Inquiries for English cotton goods — Intemese's fiction — Visit from an old man — Theft — Industry of our guide — Loss of pontoon — Plains covered with water — Affection of the Balonda for their mothers — A night on an island — The grass on the plains — Source of the rivers — Loan of the roofs of huts — A halt — Fertility of the country through which the Lokalueje flows — Omnivorous fish — Natives' modes of catching them — The village of a half-brother of Katema, his speech and present — Our guide's perversity — Mozenkwa's pleasant home and family — Clear water of the flooded rivers — A messenger from Katema — Quendende's village, his kindness — Crop of wool — Meet people from the town of Matiamvo — Fire-side talk — Matiamvo's character and conduct — Presentation at Katema's court, his present, good sense, and appearance — Interview on the following day — Cattle — A feast and a Makololo dance — Arrest of a fugitive — Dignified old courtier — Katema's lax government — Cold wind from the north — Canaries and other singing birds — Spiders, their nests and webs — Lake Dilolo — Tradition — Sagacity of ants.

26th.—LEAVING Shinte, with eight of his men to aid in carrying our luggage, we passed, in a northerly direction, down the lovely valley on which the town stands, then went a little to the west through pretty open forest, and slept at a village of Balonda. In the morning we had a fine range of green hills called Saloísho on our right, and were informed that they were rather thickly inhabited by the people of Shinte, who worked in iron, the ore of which abounds in these hills.

The country through which we passed, possessed the same general character of flatness and forest that we noticed before. The soil is dark, with a tinge of red; in some places it might be called red; and appeared very fertile. Every valley contained villages of twenty or thirty huts, with gardens of manioc, which here is looked upon as the staff of life. Very little labour is required for its cultivation. The earth is drawn up into oblong beds, about three feet broad and one in height, and in

these are planted pieces of the manioc-stalk, at four feet apart. A crop of beans, or ground-nuts, is sown between them, and when these are reaped, the land around the manioc is cleared of weeds. In from ten to eighteen months after planting, according to the quality of the soil, the roots are fit for food. There is no necessity for reaping soon, as the roots do not become bitter and dry until after three years. When a woman takes up the roots, she thrusts a piece or two of the upper stalks into the hole she has made, draws back the soil, and a new crop is thereby begun. The plant grows to a height of six feet, and every part of it is useful: the leaves may be cooked as a vegetable. The roots are from three to four inches in diameter, and from twelve to eighteen inches long.

There are two varieties of the manioc or cassava—one sweet and wholesome, the other bitter and containing poison, but much more speedy in its growth than the former. This last property causes its perpetuation. When we reached the village of Kapende, on the banks of the rivulet Lonaje, we were presented with so much of the poisonous kind, that we were obliged to leave it. To get rid of the poison the people place it four days in a pool of water. It then becomes partially decomposed, and is taken out, stripped of its skin, and exposed to the sun. When dried, it is easily pounded into fine white meal, closely resembling starch, which has either a little of the peculiar taste arising from decomposition, or no more flavour than starch. When intended to be used as food, this meal is stirred into boiling water: they put as much in as can be moistened, one man holding the vessel and the other stirring the porridge with all his might. This is the common mess of the country. Though hungry, we could just manage to swallow it with the aid of a little honey, which I shared with my men as long as it lasted. It is very unsavoury (*Scotticè* wersh); and no matter how much one may eat, two hours afterwards he is as hungry as ever. When less meal is employed, the mess is exactly like a basin of starch in the hands of a laundress; and if the starch were made from diseased potatoes, some idea might be formed of the Balonda porridge, which hunger alone forced us to eat. Santuru forbade his nobles to eat it, as it caused coughing and expectoration.

Our chief guide, Intemese, sent orders to all the villages around our route that Shinte's friends must have abundance of provisions. Our progress was impeded by the time requisite for communicating the chief's desire, and consequent preparation of meal. We received far more food from Shinte's people than from himself. Kapende, for instance, presented two large baskets of meal, three of manioc-roots steeped and dried in the sun and ready to be converted into flour, three fowls and seven eggs, with three smoke-dried fishes; and others gave with similar liberality. I gave to the headmen small bunches of my stock of beads, with an apology that we were now on our way to the market for these goods. The present was always politely received.

We had an opportunity of observing that our guides had much more etiquette than any of the tribes farther south. They gave us food, but would not partake of it when we had cooked it; nor would they eat their own food in our presence. When it was cooked they retired into a thicket, and ate their porridge; then all stood up, and clapped their hands, and praised Intemese for it. The Makololo, who are accustomed to the most free and easy manners, held out handfuls of what they had cooked to any of the Balonda near, but they refused to taste. They are very punctilious in their manners to each other. Each hut has its own fire, and when it goes out they make it afresh for themselves rather than take it from a neighbour. I believe much of this arises from superstitious fears. In the deep, dark forests near each village, as already mentioned, you see idols intended to represent the human head or a lion, or a crooked stick smeared with medicine, or simply a small pot of medicine in a little shed, or miniature huts with little mounds of earth in them. But in the darker recesses we meet with human faces cut in the bark of trees, the outlines of which, with the beards, closely resemble those seen on Egyptian monuments. Frequent cuts are made on the trees all along the paths, and offerings of small pieces of manioc-roots, or ears of maize, are placed on branches. There are also to be seen every few miles heaps of sticks, which are treated in cairn fashion, by every one throwing a small branch to the heap in passing; or a few sticks are placed on the path, and each passer-by turns from his course, and forms a sudden bend in the road to one side. It seems as if their minds were

ever in doubt and dread in these gloomy recesses of the forest, and that they were striving to propitiate, by their offerings, some superior beings residing there.

The dress of the Balonda men consists of the softened skins of small animals, as the jackal or wild cat, hung before and behind from a girdle round the loins. The dress of the women is of a nondescript character; but they were not immodest. They stood before us as perfectly unconscious of any indecorum as we could be with our clothes on. But, while ignorant of their own deficiency, they could not maintain their gravity at the sight of the nudity of my men behind. Much to the annoyance of my companions, the young girls laughed outright whenever their backs were turned to them.

After crossing the Lonaje, we came to some pretty villages, embowered, as the negro villages usually are, in bananas, shrubs, and manioc, and near the banks of the Leeba we formed our encampment in a nest of serpents, one of which bit one of our men, but the wound was harmless. The people of the surrounding villages presented us with large quantities of food, in obedience to the mandate of Shinte, without expecting any equivalent. One village had lately been transferred hither from the country of Matiamvo. They, of course, continue to acknowledge him as paramount chief; but the frequent instances which occur of people changing from one part of the country to another, show that the great chiefs possess only a limited power. The only peculiarity we observed in these people is the habit of plaiting the beard into a threefold cord.

The town of the Balonda chief, Cazembe, was pointed out to us as lying to the N.E. and by E. from the town of Shinte, and great numbers of people in this quarter have gone thither for the purpose of purchasing copper anklets, made at Cazembe's, and report the distance to be about five days' journey. I made inquiries of some of the oldest inhabitants of the villages at which we were staying, respecting the visit of Pereira and Lacerda to that town. An old grey-headed man replied that they had often heard of white men before, but never had seen one, and added that one had come to Cazembe when our informant was young, and returned again without entering this part of the country. The people of Cazembe are Balonda or Baloi, and

his country has been termed Londa, Lunda, or Lui, by the Portuguese.

It was always difficult to get our guides to move away from a place. With the authority of the chief, they felt as comfortable as king's messengers could, and were not disposed to forego the pleasure of living at free quarters. My Makololo friends were but ill drilled as yet; and since they had never left their own country before, except for purposes of plunder, they did not take readily to the peaceful system we now meant to follow. They either spoke too imperiously to strangers, or, when reproved for that, were disposed to follow the dictation of every one we met. When Intemese, our guide, refused to stir towards the Leeba on the 31st of January, they would make no effort to induce him to go; but, having ordered them to get ready, Intemese saw the preparations, and soon followed the example. It took us about four hours to cross the Leeba, which is considerably smaller here than where we left it,—indeed, only about a hundred yards wide. It has the same dark mossy hue. The villagers lent us canoes to effect our passage; and, having gone to a village about two miles beyond the river, I had the satisfaction of getting observations for both longitude and latitude—for the former, the distance between Saturn and the Moon, and for the latter a meridian altitude of Canopus. Long. $22^{\circ} 57' E.$; lat. $12^{\circ} 6' 6'' S.$

These were the only opportunities I had of ascertaining my whereabouts in this part of Londa. Again and again did I take out the instruments, and, just as all was right, the stars would be suddenly obscured by clouds. I had never observed so great an amount of cloudiness in any part of the south country; and as for the rains, I believe that years at Kolobeng would not have made my little tent so rotten and thin as one month had done in Londa. I never observed in the south, the heavy night and early morning rains we had in this country. They often continued all night, then became heavier about an hour before dawn. Or if fair during the night, as day drew nigh, an extremely heavy, still, pouring rain set in without warning. Five out of every six days we had this pouring rain, at or near break of day, for months together; and it soon beat my tent so thin, that a mist fell through on my face and made everything damp.

The rains were occasionally, but not always, accompanied with very loud thunder.

February 1st.—This day we had a fine view of two hills called Piri (Peeri), meaning “two,” on the side of the river we had left. The country there is named Mokwánkwa. And there Intemese informed us one of Shinte’s children was born, when he was in his progress southwards from the country of Matiamvo. This part of the country, would thus seem not to have been inhabited by the people of Shinte, at any very remote period. He told me himself that he had come into his present country by command of Matiamvo.

Here we were surprised to hear English cotton cloth much more eagerly inquired after than beads and ornaments. They are more in need of clothing than the Bechuana tribes living adjacent to the Kalahari Desert, who have plenty of skins for the purpose. Animals of all kinds are rare here, and a very small piece of calico is of great value.

In the midst of the heavy rain, which continued all the morning, Intemese sent to say he was laid up with pains in the stomach, and must not be disturbed; but when it cleared up, about eleven, I saw our friend walking off to the village, and talking with a very loud voice. On reproaching him for telling an untruth, he turned it off with a laugh, by saying he really had a complaint in his stomach, which I might cure by slaughtering one of the oxen and allowing him to eat beef. He was evidently revelling in the abundance of good food the chief’s orders brought us. And he did not feel the shame I did, when I gave a few beads only, in return for large baskets of meal.

A very old man visited us here with a present of maize: like the others he had never before seen a white man, and, when conversing with him, some of the young men remarked that they were the true ancients, for they had now seen more wonderful things than their forefathers.

One of Intemese’s men stole a fowl given me by the lady of the village. When charged with the theft, every one of Intemese’s party vociferated his innocence, and indignation at being suspected; continuing their loud asseverations and gesticulations for some minutes. One of my men, Loyanke, went off to the village, brought the lady who had presented the fowl to identify it,

and then pointed to the hut in which it was hidden. The Balonda collected round him, evincing great wrath ; but Loyanke seized his battleaxe in the proper manner for striking, and, placing himself on a little hillock, soon made them moderate their tones. Intemese then called on me to send one of my people to search the huts, if I suspected his people. The man sent soon found it, and brought it out, to the confusion of Intemese and the laughter of our party. This incident is mentioned to show that the greater superstition which exists here, does not lead to the practice of the virtues. We never met an instance like this, of theft from a white man among the Makololo, though they complain of the Makalaka as addicted to pilfering. The honesty of the Bakwains has been already noticed. Probably the estimation in which I was held as a public benefactor, in which character I was not yet known to the Balonda, may account for the sacredness with which my property was always treated before. But other incidents which happened subsequently, showed, as well as this, that idolaters are not so virtuous as those who have no idols.

As the people on the banks of the Leeba were the last of Shinte's tribe over which Intemese had power, he was naturally anxious to remain as long as possible. He was not idle, but made a large wooden mortar and pestle for his wife during our journey. He also carved many wooden spoons and a bowl ; then commenced a basket ; but as what he considered good living was anything but agreeable to us, who had been accustomed to milk and maize, we went forward on the 2nd without him. He soon followed, but left our pontoon, saying it would be brought by the head man of the village. This was a great loss, as we afterwards found ; it remained at this village more than a year, and when we returned, a mouse had eaten a hole in it.

We entered on an extensive plain beyond the Leeba, at least twenty miles broad, and covered with water, ankle deep in the shallowest parts. We deviated somewhat from our N.W. course by the direction of Intemese, and kept the hills Piri nearly on our right during a great part of the first day, in order to avoid the still more deeply flooded plains of Lobale (Luval?) on the west. These, according to Intemese, are at present impassable on account of being thigh deep. The plains are so perfectly level that rain-water, which this was, stands upon them for

months together. They were not flooded by the Leeba, for that was still far within its banks. Here and there, dotted over the surface, are little islands, on which grow stunted date-bushes and scraggy trees. The plains themselves are covered with a thick sward of grass, which conceals the water, and makes the flats appear like great pale yellow-coloured prairie-lands, with a clear horizon, except where interrupted here and there by trees. The clear rain-water must have stood some time among the grass, for great numbers of lotus-flowers were seen in full blow; and the runs of water tortoises and crabs were observed; other animals also, which prey on the fish that find their way to the plains.

The continual splashing of the oxen keeps the feet of the rider constantly wet, and my men complain of the perpetual moisture of the paths by which we have travelled in Londa, as softening their horny soles. The only information we can glean is from Intemese, who points out the different localities as we pass along, and among the rest "Mokála a Mára," his "mama's home." It was interesting to hear this tall grey-headed man recall the memories of boyhood. All the Makalaka children cleave to the mother in cases of separation, or removal from one part of the country to another. This love for mothers does not argue superior morality in other respects, or else Intemese has forgotten any injunctions his mama may have given him not to tell lies. The respect, however, with which he spoke of her, was quite characteristic of his race. The Bechuanas, on the contrary, care nothing for their mothers, but cling to their fathers, especially if they have any expectation of becoming heirs to their cattle. Our Bakwain guide to the lake, Rachosi, told me that his mother lived in the country of Sebituane, but, though a good specimen of the Bechuanas, he laughed at the idea of going so far as from the Lake Ngami to the Chobe, merely for the purpose of seeing her. Had he been one of the Makalaka, he never would have parted from her.

We made our beds on one of the islands, and were wretchedly supplied with firewood. The booths constructed by the men were but sorry shelter, for the rain poured down without intermission till mid-day. There is no drainage for the prodigious masses of water on these plains, except slow percolation into the different feeders of the Leeba, and into that river itself. The quantity of

vegetation has prevented the country from becoming furrowed by many rivulets or "nullahs." Were it not so remarkably flat, the drainage must have been effected by torrents, even in spite of the matted vegetation.

That these extensive plains are covered with grasses only, and the little islands with but scraggy trees, may be accounted for by the fact, observable everywhere in this country, that, where water stands for any length of time, trees cannot live. The want of speedy drainage destroys them, and injures the growth of those that are planted on the islands, for they have no depth of earth not subjected to the souring influence of the stagnant water. The plains of Lobale, to the west of these, are said to be much more extensive than any we saw, and their vegetation possesses similar peculiarities. When the stagnant rain-water has all soaked in, as must happen during the months in which there is no rain, travellers are even put to straits for want of water. This is stated on native testimony; but I can very well believe that level plains, in which neither wells nor gullies are met with, may, after the dry season, present the opposite extreme to what we witnessed. Water, however, could always be got by digging, a proof of which we had on our return when brought to a stand on this very plain by severe fever: about twelve miles from the Kasai my men dug down a few feet, and found an abundant supply; and we saw on one of the islands the garden of a man who, in the dry season, had drunk water from a well in like manner. Plains like these cannot be inhabited while the present system of cultivation lasts. The population is not yet so very large as to need them. They find garden-ground enough on the gentle slopes at the sides of the rivulets, and possess no cattle to eat off the millions of acres of fine hay we were now wading through. Any one who has visited the Cape colony, will understand me when I say that these immense crops resemble sown grasses more than the tufty vegetation of the south.

I would here request the particular attention of the reader to the phenomena these periodically deluged plains present, because they have a most important bearing on the physical geography of a very large portion of this country. The plains of Lobale, to the west of this, give rise to a great many streams,

which unite, and form the deep, never-failing Chobe. Similar extensive flats give birth to the Loeti and Kasai, and, as we shall see further on, all the rivers of an extensive region owe their origin to oozing bogs, and not to fountains.

When released from our island by the rain ceasing, we marched on, till we came to a ridge of dry inhabited land in the N.W. The inhabitants, according to custom, lent us the roofs of some huts to save the men the trouble of booth-making. I suspect that the story in Park's 'Travels,' of the men lifting up the hut to place it on the lion, referred to the roof only. We leave them for the villagers to replace at their leisure. No payment is expected for the use of them. By night it rained so copiously, that all our beds were flooded from below; and from this time forth we always made a furrow round each booth, and used the earth to raise our sleeping-places. My men turned out to work in the wet most willingly; indeed they always did. I could not but contrast their conduct with that of Intemese. He was thoroughly imbued with the slave spirit, and lied on all occasions without compunction. Untruthfulness is a sort of refuge for the weak and oppressed. We expected to move on the 4th, but he declared that we were so near Katema's, if we did not send forward to apprise that chief of our approach, he would certainly impose a fine. It rained the whole day, so we were reconciled to the delay; but on Sunday, the 5th, he let us know that we were still two days distant from Katema. We unfortunately could not manage without him, for the country was so deluged, we should have been brought to a halt before we went many miles, by some deep valley, every one of which was full of water. Intemese continued to plait his basket with all his might, and would not come to our religious service. He seemed to be afraid of our incantations; but was always merry and jocular.

6th.—Soon after starting we crossed a branch of the Lokalueje by means of a canoe, and in the afternoon passed over the main stream by a like conveyance. The former, as is the case with all branches of rivers in this country, is called *n̄uana Kalujeje* (child of the Kalujeje). Hippopotami exist in the Lokalueje, so it may be inferred to be perennial, as the inhabitants asserted. We cannot judge of the size of the stream from what we now

saw. It had about forty yards of deep fast-flowing water, but probably not more than half that amount in the dry season. Besides these, we crossed numerous feeders in our N.N.W. course, and, there being no canoes, got frequently wet in the course of the day. The oxen in some places had their heads only above water, and the stream flowing over their backs wetted our blankets, which we used as saddles. The arm-pit was the only safe spot for carrying the watch, for there it was preserved from rains above and waters below. The men on foot crossed these gullies holding up their burdens at arms' length.

The Lokalujeje winds from north-east to south-west into the Leeba. The country adjacent to its banks is extremely fine and fertile, with here and there patches of forest or clumps of magnificent trees. The villagers through whose gardens we passed, continue to sow and reap all the year round. The grains, as maize, lotsa (*Pennisetum typhoideum*), lokésh or millet, are to be seen at all stages of their growth—some just ripe, while at this time the Makololo crops are not half grown. My companions, who have a good idea of the different qualities of soils, expressed the greatest admiration of the agricultural capabilities of the whole of Londa, and here they were loud in their praises of the pasturage. They have an accurate idea of the varieties of grasses best adapted for different kinds of stock, and lament because here there are no cows to feed off the rich green crop, which at this time imparts special beauty to the landscape.

Great numbers of the omnivorous feeding fish, *Glanis silurris*, or mosala, spread themselves over the flooded plains, and, as the waters retire, try to find their way back again to the rivers. The Balonda make earthen dykes and hedges across the outlets of the retreating waters, leaving only small spaces through which the chief part of the water flows. In these open spaces they plant creels, similar in shape to our own, into which the fish can enter, but cannot return. They secure large quantities of fish in this way, which, when smoke-dried, make a good relish for their otherwise insipid food. They use also a weir of mats made of reeds sewed together, with but half an inch between each. Open spaces are left for the insertion of the creels as before.

In still water, a fish-trap is employed of the same shape and

plan as the common round wire mouse-trap, which has an opening surrounded with wires pointing inwards. This is made of reeds and supple wands, and food is placed inside to attract the fish.

Besides these means of catching fish, they use a hook of iron without a barb; the point is bent inwards instead, so as not to allow the fish to escape. Nets are not so common as in the Zouga and Leeambye, but they kill large quantities of fishes by means of the bruised leaves of a shrub, which may be seen planted beside every village in the country.

On the 7th we came to the village of Soána Molópo, a half-brother of Katema, a few miles beyond the Lokalueje. When we went to visit him, we found him sitting, with about one hundred men. He called on Intemese to give some account of us, though no doubt it had been done in private before. He then pronounced the following sentences:—"The journey of the white man is very proper, but Shinte has disturbed us by showing the path to the Makololo who accompany him. He ought to have taken them through the country without showing them the towns. We are afraid of the Makololo." He then gave us a handsome present of food, and seemed perplexed by my sitting down familiarly, and giving him a few of our ideas. When we left, Intemese continued busily imparting an account of all we had given to Shinte and Masiko, and instilling the hope, that Soana Molopo might obtain as much as they had received. Accordingly, when we expected to move on the morning of the 8th, we got some hints about the ox which Soana Molopo expected to eat, but we recommended him to get the breed of cattle for himself, seeing his country was so well adapted for rearing stock. Intemese also refused to move; he, moreover, tried to frighten us into parting with an ox, by saying that Soana Molopo would send forward a message that we were a marauding party, but we packed up and went on without him. We did not absolutely need him, but he was useful in preventing the inhabitants of secluded villages from betaking themselves to flight. We wished to be on good terms with all, and therefore put up with our guide's peccadilloes. His good word respecting us had considerable influence, and he was always asked if we had behaved ourselves like men on the way. The Makololo are

viewed as great savages, but Intemese could not justly look with scorn on them, for he has the mark of a large gash on his arm, got in fighting ; and he would never tell the cause of battle, but boasted of his powers as the Makololo do, till asked about a scar on his back, betokening anything but bravery.

Intemese was useful in cases like that of Monday, when we came upon a whole village in a forest enjoying their noontday nap. Our sudden appearance in their midst so terrified them, that one woman nearly went into convulsions from fear. When they saw and heard Intemese, their terror subsided.

As usual, we were caught by rains after leaving Soana Molopo's, and made our booths at the house of Mozinkwa, a most intelligent and friendly man belonging to Katema. He had a fine large garden in cultivation, and well hedged round. He had made the walls of his compound, or courtyard, of branches of the banian, which, taking root, had grown to be a live hedge of that tree. Mozinkwa's wife had cotton growing all round her premises, and several plants used as relishes to the insipid porridge of the country. She cultivated also the common castor-oil plant, and a larger shrub (*Jatropha curcas*), which also yields a purgative oil. Here, however, the oil is used for anointing the heads and bodies alone. We saw in her garden likewise the Indian bringalls, yams, and sweet potatoes. Several trees were planted in the middle of the yard, and in the deep shade they gave, stood the huts of his fine family. His children, all by one mother, very black but comely to view, were the finest negro family I ever saw. We were much pleased with the frank friendship and liberality of this man and his wife. She asked me to bring her a cloth from the white man's country, but, when we returned, poor Mozinkwa's wife was in her grave, and he, as is the custom, had abandoned trees, garden, and huts to ruin. They cannot live on a spot where a favourite wife has died, probably because unable to bear the remembrance of the happy times they have spent there, or afraid to remain in a spot where death has once visited the establishment. If ever the place is re-visited, it is to pray to her, or make some offering. This feeling renders any permanent village in the country impossible.

We learned from Mozinkwa that Soana Molopo was the elder brother of Katema, but that he was wanting in wisdom ; and

Katema, by purchasing cattle and receiving in a kind manner all the fugitives who came to him, had secured the birthright to himself, so far as influence in the country is concerned. Soana's first address to us did not savour much of African wisdom.

Friday, 10th.—On leaving Mozinkwa's hospitable mansion we crossed another stream, about forty yards wide, in canoes. While this tedious process was going on, I was informed that it is called the Mona-Kalueje, or brother of Kalueje, as it flows into that river; that both the Kalueje and Livóá flow into the Leeba; and that the Chifumádze, swollen by the Lotembwa, is a feeder of that river also, below the point where we lately crossed it. It may be remarked here, that these rivers were now in flood, and that the water was all perfectly clear. The vegetation on the banks is so thickly planted, that the surface of the earth is not abraded by the torrents. The grass is laid flat, and forms a protection to the banks, which are generally a stiff black loam. The fact of canoes being upon them shows that, though not large, they are not like the southern rivulets, which dry up during most of the year, and render canoes unnecessary.

As we were crossing the river, we were joined by a messenger from Katema, called Shakatwála. This person was a sort of steward or factotum to his chief. Every chief has one attached to his person, and, though generally poor, they are invariably men of great shrewdness and ability. They act the part of messengers on all important occasions, and possess considerable authority in the chief's household. Shakatwala informed us that Katema had not received precise information about us, but if we were peaceably disposed, as he loved strangers, we were to come to his town. We proceeded forthwith, but were turned aside, by the strategy of our friend Intemese, to the village of Quendénde, the father-in-law of Katema. This fine old man was so very polite, that we did not regret being obliged to spend Sunday at his village. He expressed his pleasure at having a share in the honour of a visit as well as Katema; though it seemed to me that the conferring that pleasure, required something like a pretty good stock of impudence, in leading twenty-seven men through the country, without the means of purchasing food. My men did a little business for themselves in the begging line; they generally commenced every interview with new villagers

by saying, "I have come from afar; give me something to eat." I forbade this at first, believing that, as the Makololo had a bad name, the villagers gave food from fear. But, after some time it was evident that in many cases maize and manioc were given from pure generosity. The first time I came to this conclusion was at the house of Mozinkwa; scarcely any one of my men returned from it without something in his hand; and as they protested they had not begged, I asked himself, and found that it was the case, and that he had given spontaneously. In other parts the chiefs attended to my wants, and the common people gave liberally to my men. I presented some of my razors and iron spoons to different headmen, but my men had nothing to give; yet every one tried to appropriate an individual in each village as "Molekane," or comrade, and the villagers often assented; so if the reader remembers the molekane system of the Mopato, he may perceive that those who presented food freely would expect the Makololo to treat them in like manner, should they ever be placed in similar circumstances. Their country too is so fertile that they are in no want of food themselves; however, their generosity was remarkable; only one woman refused to give some of my men food, but her husband calling out to her to be more liberal, she obeyed, scolding all the while.

In this part of the country, buffaloes, elands, koodoos, and various antelopes are to be found; but we did not get any, as they are exceedingly wary from being much hunted. We had the same woodland and meadow as before, with here and there pleasant negro villages; and being all in good health, could enjoy the fine green scenery.

Quendende's head was a good specimen of the greater crop of wool with which the negroes of Londa are furnished. The front was parted in the middle, and plaited into two thick rolls, which, falling down behind the ears, reached the shoulders; the rest was collected into a large knot, which lay on the nape of the neck. As he was an intelligent man, we had much conversation together; he had just come from attending the funeral of one of his people, and I found that the great amount of drum-beating which takes place on these occasions was with the idea that the Barimo, or spirits, could be drummed to sleep. There is a drum

in every village, and we often hear it going from sunset to sunrise. They seem to look upon the departed as vindictive beings, and I suspect are more influenced by fear than by love. In beginning to speak on religious subjects with those who have never heard of Christianity, the great fact of the Son of God having come down from heaven to die for us, is the prominent theme. No fact more striking can be mentioned. "He actually came to men. He himself told us about his Father, and the dwelling-place whither he has gone. We have his words in this book, and he really endured punishment in our stead from pure love," &c. If this fails to interest them, nothing else will succeed.

We here met with some people just arrived from the town of Matiamvo (Muata yánvo), who had been sent to announce the death of the late chieftain of that name. Matiamvo is the hereditary title—muáta meaning lord, or chief. The late Matiamvo seems, from the report of these men, to have been insane, for he is said to have sometimes indulged the whim of running a muck in the town and beheading whomsoever he met, until he had quite a heap of human heads. Matiamvo explained this conduct by saying that his people were too many, and he wanted to diminish them. He had absolute power of life and death. On inquiring whether human sacrifices were still made, as in the time of Pereira, at Cazembe's, we were informed that these had never been so common as was represented to Pereira, but that it occasionally happened, when certain charms were needed by the chief, that a man was slaughtered for the sake of some part of his body. He added that he hoped the present chief would not act like his (mad) predecessor, but kill only those who were guilty of witchcraft or theft. These men were very much astonished at the liberty enjoyed by the Makololo; and when they found that all my people held cattle, we were told that Matiamvo alone had a herd. One very intelligent man among them asked, "If he should make a canoe and take it down the river to the Makololo, would he get a cow for it?" This question, which my men answered in the affirmative, was important, as showing the knowledge of a water communication from the country of Matiamvo to the Makololo; and the river runs through a fertile country abounding in large timber. If the tribes have intercourse with each other, it exerts a good influence on their chiefs to hear what

other tribes think of their deeds. The Makololo have such a bad name on account of their perpetual forays, that they have not been known in Londa except as ruthless destroyers. The people in Matiamvo's country submit to much wrong from their chiefs; and no voice can be raised against cruelty, because they are afraid to flee elsewhere.

We left Quendende's village in company with Quendende himself, and the principal man of the ambassadors of Matiamvo, and after two or three miles' march to the N.W., came to the ford of the Lotembwa, which flows southwards. A canoe was waiting to ferry us over, but it was very tedious work; for though the river itself was only eighty yards wide, the whole valley was flooded, and we were obliged to paddle more than half a mile to get free of the water. A fire was lit to warm old Quendende, and enable him to dry his tobacco-leaves. The leaves are taken from the plant, and spread close to the fire, until they are quite dry and crisp; they are then put into a snuff-box, which, with a little pestle, serves the purpose of a mill to grind them into powder; it is then used as snuff. As we sat by the fire the ambassadors communicated their thoughts freely respecting the customs of their race. When a chief dies, a number of servants are slaughtered with him to form his company in the other world. The Barotse followed the same custom, and this and other usages show them to be genuine negroes, though neither they nor the Balonda resemble closely the typical form of that people. Quendende said if he were present on these occasions he would hide his people, so that they might not be slaughtered. As we go north, the people become more bloodily superstitious.

We were assured that, if the late Matiamvo took a fancy to anything, such, for instance, as my watch-chain, which was of silver wire, and was a great curiosity, as they had never seen metal plaited before, he would order a whole village to be brought up to buy it from a stranger. When a slave-trader visited him, he took possession of all his goods; then, after ten days or a fortnight, he would send out a party of men to pounce upon some considerable village, and, having killed the head man, would pay for all the goods by selling the inhabitants. This has frequently been the case, and nearly all the visitants he ever had were men of colour. On asking, if Matiamvo did not know he

was a man, and would be judged, in company with those he destroyed, by a Lord who is no respecter of persons? the ambassador replied, "We do not go up to God, as you do; we are put into the ground." I could not ascertain that even those who have such a distinct perception of the continued existence of departed spirits, had any notion of heaven; they appear to imagine the souls to be always near the place of sepulture.

After crossing the river Lotembwa we travelled about eight miles, and came to Katema's straggling town (lat. $11^{\circ} 35' 49''$ S., long. $22^{\circ} 27'$ E.). It is more a collection of villages than a town. We were led out about half a mile from the houses, that we might make for ourselves the best lodging we could of the trees and grass, while Intemese was taken to Katema to undergo the usual process of pumping, as to our past conduct and professions. Katema soon afterwards sent a handsome present of food.

Next morning we had a formal presentation, and found Katema seated on a sort of throne, with about three hundred men on the ground around, and thirty women, who were said to be his wives, close behind him. The main body of the people were seated in a semicircle, at a distance of fifty yards. Each party had its own head man stationed at a little distance in front, and, when beckoned by the chief, came near him as councillors. Intemese gave our history, and Katema placed sixteen large baskets of meal before us, half a dozen fowls, and a dozen eggs, and expressed regret that we had slept hungry—he did not like any stranger to suffer want in his town; and added, "Go home, and cook and eat, and you will then be in a fit state to speak to me, at an audience I will give you to-morrow." He was busily engaged in hearing the statements of a large body of fine young men who had fled from Kangénke, chief of Lobale, on account of his selling their relatives to the native Portuguese who frequent his country. Katema is a tall man, about forty years of age, and his head was ornamented with a helmet of beads and feathers. He had on a snuff-brown coat, with a broad band of tinsel down the arms, and carried in his hand a large tail made of the caudal extremities of a number of gnus. This has charms attached to it, and he continued waving it in front of himself, all the time we were there. He seemed in good spirits, laughing heartily several times. This is a good sign, for a man who shakes

his sides with mirth, is seldom difficult to deal with. When we rose to take leave, all rose with us, as at Shinte's.

Returning next morning, Katema addressed me thus—"I am the great Moéne (lord) Katema, the fellow of Matiamvo. There is no one in this country equal to Matiamvo and me. I have always lived here, and my forefathers too. There is the house in which my father lived. You found no human skulls near the place where you are encamped. I never killed any of the traders; they all come to me. I am the great Moene Katema, of whom you have heard." He looked as if he had fallen asleep tipsy, and dreamed of his greatness. On explaining my objects to him, he promptly pointed out three men who would be our guides, and explained that the N.W. path was the most direct, and that by which all traders came, but that the water at present standing on the plains would reach up to the loins; he would therefore send us by a more northerly route, which no trader had yet traversed. This was more suited to our wishes, for we never found a path safe that had been trodden by slave-traders.

We presented a few articles, which pleased him highly; a small shawl, a razor, three bunches of beads, some buttons, and a powder-horn. Apologising for the insignificance of the gift, I wished to know what I could bring him from Loanda, saying not a large thing, but something small. He laughed heartily at the limitation, and replied, "Everything of the white people would be acceptable, and he would receive anything thankfully; but the coat he had then on was old, and he would like another." I introduced the subject of the Bible, but one of the old councillors broke in, told all he had picked up from the Mambari, and glided off into several other subjects. It is a misery to speak through an interpreter, as I was now forced to do. With a body of men like mine, composed as they were of six different tribes, and all speaking the language of the Bechuanas, there was no difficulty in communicating on common subjects with any tribe we came to; but doling out a story in which they felt no interest, and which I understood only sufficiently well to perceive that a mere abridgment was given, was uncommonly slow work. Neither could Katema's attention be arrested, except by compliments, of which

they have always plenty to bestow as well as receive. We were strangers, and knew that, as Makololo, we had not the best of characters, yet his treatment of us was wonderfully good and liberal.

I complimented him on the possession of cattle, and pleased him by telling him how he might milk the cows. He has a herd of about thirty, really splendid animals, all reared from two which he bought from the Balobale when he was young. They are generally of a white colour and are quite wild, running off with graceful ease like a herd of elands on the approach of a stranger. They excited the unbounded admiration of the Makololo, and clearly proved that the country was well adapted for them. When Katema wishes to slaughter one, he is obliged to shoot it as if it were a buffalo. Matiamvo is said to possess a herd of cattle in a similar state. I never could feel certain as to the reason why they do not all possess cattle in a country containing such splendid pasturage.

As Katema did not offer an ox, as would have been done by a Makololo or Caffre chief, we slaughtered one of our own, and all of us were delighted to get a meal of meat, after subsisting so long on the light porridge and green maize of Londa. On occasions of slaughtering an animal, some pieces of it are in the fire before the skin is all removed from the body. A frying-pan full of these pieces having been got quickly ready, my men crowded about their father, and I handed some all round. It was a strange sight to the Balonda, who were looking on, wondering. I offered portions to them too, but these were declined, though they are excessively fond of a little animal food, to eat with their vegetable diet. They would not eat with us, but they would take the meat and cook it in their own way, and then use it. I thought at one time that they had imported something from the Mahometans, and the more especially as an exclamation of surprise, "Allah," sounds like the Illah of the Arabs; but we found, a little farther on, another form of salutation, of Christian (?) origin, "Ave-rie" (Ave Marie). The salutations probably travel farther than the faith. My people, when satisfied with a meal like that which they enjoy so often at home, amused themselves by an uproarious dance. Katema sent to ask what I had given them to produce so much

excitement. Intemese replied it was their custom, and they meant no harm. The companion of the ox we slaughtered refused food for two days, and went lowing about for him continually. He seemed inconsolable for his loss, and tried again and again to escape back to the Makololo country. My men remarked, "He thinks, they will kill me as well as my friend." Katema thought it the result of art, and had fears of my skill in medicine, and of course witchcraft. He refused to see the magic lantern.

One of the affairs which had been intrusted by Shinte to Intemese, was the rescue of a wife, who had eloped with a young man belonging to Katema. As this was the only case I have met with in the interior, in which a fugitive was sent back to a chief against his own will, I am anxious to mention it. On Intemese claiming her as his master's wife, she protested loudly against it, saying, "she knew she was not going back to be a wife again: she was going back to be sold to the Mambari." My men formed many friendships with the people of Katema, and some of the poorer classes said in confidence, "We wish our children could go back with you to the Makololo country; here we are all in danger of being sold." My men were of opinion that it was only the want of knowledge of the southern country which prevented an exodus of all the lower portions of Londa population thither.

It is remarkable how little people living in a flat forest country like this, know of distant tribes. An old man, who said he had been born about the same time as the late Matiamvo, and had been his constant companion through life, visited us; and as I was sitting on some grass in front of the little gipsy tent mending my camp stool, I invited him to take a seat on the grass beside me. This was peremptorily refused: "he had never sat on the ground during the late chief's reign, and he was not going to degrade himself now." One of my men handed him a log of wood taken from the fire, and helped him out of the difficulty. When I offered him some cooked meat on a plate, he would not touch that either, but would take it home. So I humoured him by sending a servant to bear a few ounces of meat to the town behind him. He mentioned the Lölö (Lulua) as the branch of the Leeambye which flows southwards

or S.S.E.; but the people of Matiamvo had never gone far down it, as their chief had always been afraid of encountering a tribe who, from the description given, I could recognise as the Makololo. He described five rivers as falling into the Lolo, viz. the Lishísh, Líss or Lise, Kaliléme, Ishidísh, and Molóng. None of these are large, but when they are united in the Lolo, they form a considerable stream. The country through which the Lolo flows is said to be flat, fertile, well peopled, and there are large patches of forest. In this report he agreed perfectly with the people of Matiamvo, whom we had met at Quendende's village. But we never could get him, or any one in this quarter, to draw a map on the ground, as people may readily be got to do in the south.

Katema promised us the aid of some of his people as carriers, but his rule is not very stringent or efficient, for they refused to turn out for the work. They were Balobale; and he remarked on their disobedience that, though he received them as fugitives, they did not feel grateful enough to obey, and if they continued rebellious he must drive them back whence they came: but there is little fear of that, as all the chiefs are excessively anxious to collect men in great numbers around them. These Balobale would not go, though our guide Shakatwala ran after some of them with a drawn sword. This degree of liberty to rebel was very striking to us, as it occurred in a country where people may be sold, and often are so disposed of when guilty of any crime; and we well knew that open disobedience like this among the Makololo, would be punished with death without much ceremony.

On Sunday, the 19th, both I and several of our party were seized with fever, and I could do nothing but toss about in my little tent, with the thermometer above 90°, though this was the beginning of winter, and my men made as much shade as possible by planting branches of trees all round and over it. We have, for the first time in my experience in Africa, had a cold wind from the north. All the winds from that quarter are hot, and those from the south are cold, but they seldom blow from either direction.

20th.—We were glad to get away, though not on account of any scarcity of food; for my men, by giving small presents of

meat as an earnest of their sincerity, formed many friendships with the people of Katema. We went about four or five miles in a N.N.W. direction, then two in a westerly one, and came round the small end of Lake Dilolo. It seemed, as far as we could at this time discern, to be like a river a quarter of a mile wide. It is abundantly supplied with fish and hippopotami; the broad part, which we did not this time see, is about three miles wide, and the lake is almost seven or eight long. If it be thought strange that I did not go a few miles to see the broad part, which, according to Katema, had never been visited by any of the traders, it must be remembered that in consequence of fever I had eaten nothing for two entire days, and, instead of sleep, the whole of the nights were employed in incessant drinking of water, and I was now so glad to get on in the journey and see some of my fellow fever-patients crawling along, that I could not brook the delay, which astronomical observations for accurately determining the geographical position of this most interesting spot, would have occasioned.

We observed among the people of Katema a love for singing-birds. One pretty little songster, named "cabazo," a species of canary, is kept in very neatly made cages, having traps on the top to entice its still free companions. On asking why they kept them in confinement, "Because they sing sweetly," was the answer. They feed them on the lotsa (*Pernisetum typhoidum*), of which great quantities are cultivated as food for man, and these canaries plague the gardeners here, very much in the same way as our sparrows do at home.

I was pleased to hear the long-forgotten cry of alarm of the canaries in the woods, and observed one warbling forth its song, and keeping in motion from side to side, as these birds do in the cage. We saw also tame pigeons; and the Barotse, who always take care to exalt Santuru, reminded us that this chief had many doves, and kept canaries which had reddish heads when the birds attained maturity. Those we now see have the real canary colour on the breast with a tinge of green; the back, yellowish green, with darker longitudinal bands meeting in the centre; a narrow dark band passes from the bill over the eye and back to the bill again.

The birds of song here set up quite a merry chorus in the

mornings, and abound most near the villages. Some sing as loudly as our thrushes, and the king-hunter (*Halcyon Senegalensis*) makes a clear whirring sound like that of a whistle with a pea in it. During the heat of the day all remain silent and take their siesta in the shadiest parts of the trees, but in the cool of the evening they again exert themselves in the production of pleasant melody. It is remarkable that so many song-birds abound where there is a general paucity of other animal life. As we went forward we were struck by the comparative absence of game and the larger kind of fowls. The rivers contain very few fish. Common flies are not troublesome as they are wherever milk is abundant; they are seen in company with others of the same size and shape, but whose tiny feet do not tickle the skin, as is the case with their companions. Mosquitoes are seldom so numerous as to disturb the slumbers of a weary man.

But though this region is free from common insect plagues, and from tsetse, it has others. Feeling something running across my forehead as I was falling asleep, I put up the hand to wipe it off, and was sharply stung both on the hand and head: the pain was very acute. On obtaining a light, we found that it had been inflicted by a light-coloured spider, about half an inch in length, and, one of the men having crushed it with his fingers, I had no opportunity of examining whether the pain had been produced by poison from a sting, or from its mandibles. No remedy was applied, and the pain ceased in about two hours. The Bechuanas believe that there is a small black spider in the country, whose bite is fatal. I have not met with an instance in which death could be traced to this insect, though a very large black hairy spider, an inch and a quarter long and three quarters of an inch broad, is frequently seen, having a process at the end of its front claws similar to that at the end of the scorpion's tail, and when the bulbous portion of it is pressed, the poison may be seen oozing out from the point.

We have also spiders in the south which seize their prey by leaping upon it from a distance of several inches. When alarmed, they can spring about a foot away from the object of their own fear. Of this kind there are several varieties.

A large reddish spider (*Mygale*) obtains its food in a different

manner than either patiently waiting in ambush, or by catching it with a bound. It runs about with great velocity in and out, behind and around every object, searching for what it may devour, and, from its size and rapid motions, excites the horror of every stranger. I never knew it to do any harm except frightening the nervous, and I believe few could look upon it for the first time without feeling himself in danger. It is named by the natives "seláli," and is believed to be the maker of a hinged cover for its nest. You see a door, about the size of a shilling, lying beside a deep hole of nearly similar diameter. The inside of the door lying upwards, and which attracts your notice, is of a pure white silky substance, like paper. The outer side is coated over with earth, precisely like that in which the hole is made. If you try to lift it, you find it is fastened by a hinge on one side, and, if it is turned over upon the hole, it fits it exactly, and the earthy side being then uppermost, it is quite impossible to detect the situation of the nest. Unfortunately, this cavity for breeding is never seen, except when the owner is out, and has left the door open behind her.

In some parts of the country there are great numbers of a large beautiful yellow-spotted spider, the webs of which are about a yard in diameter. The lines on which these webs are spun are suspended from one tree to another, and are as thick as coarse thread. The fibres radiate from a central point, where the insect waits for its prey. The webs are placed perpendicularly, and a common occurrence in walking is to get the face enveloped in them as a lady is in a veil.

Another kind of spider lives in society, and forms so great a collection of webs placed at every angle, that the trunk of a tree surrounded by them cannot be seen. A piece of a hedge is often so hidden by this spider, that the branches are invisible. Another is seen on the inside of the walls of huts among the Makololo in great abundance. It is round in shape, spotted, brown in colour, and the body half an inch in diameter: the spread of the legs is an inch and a half. It makes a smooth spot for itself on the wall, covered with the above-mentioned white silky substance. There it is seen standing the whole day, and I never could ascertain how it fed. It has no web, but a carpet, and is a harmless, though an ugly neighbour.

Immediately beyond Dilolo there is a large flat about twenty miles in breadth. Here Shakatwala insisted on our remaining to get supplies of food from Katema's subjects, before entering the uninhabited watery plains. When asked the meaning of the name Dilolo, Shakatwala gave the following account of the formation of the lake. A female chief, called Moéne (lord) Monénga, came one evening to the village of Mosógo, a man who lived in the vicinity, but who had gone to hunt with his dogs. She asked for a supply of food, and Mosogo's wife gave her a sufficient quantity. Proceeding to another village standing on the spot now occupied by the water, she preferred the same demand, and was not only refused, but, when she uttered a threat for their niggardliness, was taunted with the question, "What could she do though she were thus treated?" In order to show what she could do she began a song, in slow time, and uttered her own name, Monenga-wōō. As she prolonged the last note, the village, people, fowls, and dogs, sank into the space now called Dilolo. When Kasimakáte, the headman of this village, came home and found out the catastrophe, he cast himself into the lake, and is supposed to be in it still. The name is derived from "ilólo," despair, because this man gave up all hope when his family was destroyed. Monenga was put to death. This may be a faint tradition of the Deluge, and it is remarkable as the only one I have met with in this country.

Heavy rains prevented us from crossing the plain in front (N.N.W.) in one day, and the constant wading among the grass hurt the feet of the men. There is a footpath all the way across, but as this is worn down beneath the level of the rest of the plain, it is necessarily the deepest portion, and the men, avoiding it, make a new walk by its side. A path, however narrow, is a great convenience, as any one who has travelled on foot in Africa will readily admit. The virtual want of it here, caused us to make slow and painful progress.

Ants surely are wiser than some men, for they learn by experience. They have established themselves even on these plains, where water stands so long annually, as to allow the lotus, and other aqueous plants, to come to maturity. When all the ant horizon is submerged a foot deep, they manage to exist by ascending to little houses built of black tenacious loam on stalks

of grass, and placed higher than the line of inundation. This must have been the result of experience, for, if they had waited till the water actually invaded their terrestrial habitations, they would not have been able to procure materials for their aërial quarters, unless they dived down to the bottom for every mouthful of clay. Some of these upper chambers are about the size of a bean, and others as large as a man's thumb. They must have built in anticipation, and if so, let us humbly hope that the sufferers by the late inundations in France, may be possessed of as much common sense as the little black ants of the Dilolo plains.

CHAPTER XVIII.

The watershed between the northern and southern rivers — A deep valley — Rustic bridge — Fountains on the slopes of the valleys — Village of Kabinje — Good effects of the belief in the power of charms — Demand for gunpowder and English calico — The Kasai — Vexatious trick — Want of food — No game — Katende's unreasonable demand — A grave offence — Toll-bridge keeper — Greedy guides — Flooded valleys — Swim the ñuana Loké — Prompt kindness of my men — Makololo remarks on the rich uncultivated valleys — Difference in the colour of Africans — Reach a village of the Chiboque — The heamdan's impudent message — Surrounds our encampment with his warriors — The pretence — Their demand — Prospect of a fight — Way in which it was averted — Change our path — Summer — Fever — Beehives and the honey-guide — Instinct of trees — Climbers — The ox Sinbad — Absence of thorns in the forests — Plant peculiar to a forsaken garden — Bad guides — Insubordination suppressed — Beset by enemies — A robber party — More troubles — Detained by Ionga Panza — His village — Annoyed by Bangala traders — My men discouraged — Their determination and precaution.

24th February.—ON reaching unflooded lands beyond the plain, we found the villages there acknowledged the authority of the chief named Katénde, and we discovered also, to our surprise, that the almost level plain we had passed, forms the watershed between the southern and northern rivers, for we had now entered a district in which the rivers flowed in a northerly direction into the Kasai or Loké, near to which we now were, while the rivers we had hitherto crossed were all running southwards. Having met with kind treatment and aid at the first village, Katema's guides returned, and we were led to the N.N.W. by the inhabitants, and descended into the very first really deep valley we had seen since leaving Kolobeng. A stream ran along the bottom of a slope of three or four hundred yards from the plains above.

We crossed this by a rustic bridge at present submerged thigh deep by the rains. The trees growing along the stream of this lovely valley were thickly planted and very high. Many had sixty or eighty feet of clean straight trunk, and beautiful flowers adorned the ground beneath them. Ascending the opposite side, we came, in two hours' time, to another valley,

equally beautiful, and with a stream also in its centre. It may seem mere trifling to note such an unimportant thing as the occurrence of a valley, there being so many in every country under the sun; but as these were branches of that in which the Kasai or Loke flows, and both that river and its feeders derive their water in a singular manner from the valley sides, I may be excused for calling particular attention to the more furrowed nature of the country.

At different points on the slopes of these valleys which we now for the first time entered, there are oozing fountains, surrounded by clumps of the same evergreen, straight, large-leaved trees we have noticed along the streams. These spots are generally covered with a mat of grassy vegetation, and possess more the character of bogs than of fountains. They slowly discharge into the stream below, and are so numerous along both banks as to give a peculiar character to the landscape. These groups of sylvan vegetation are generally of a rounded form, and the trunks of the trees are tall and straight, while those on the level plains above are low and scraggy in their growth. There can be little doubt but that the water, which stands for months on the plains, soaks in, and finds its way into the rivers and rivulets by percolating through the soil, and out by these oozing bogs; and the difference between the growth of the trees, though they be of different species, may be a proof that the stuntedness of those on the plains, is owing to being in the course of each year more subjected to drought than moisture.

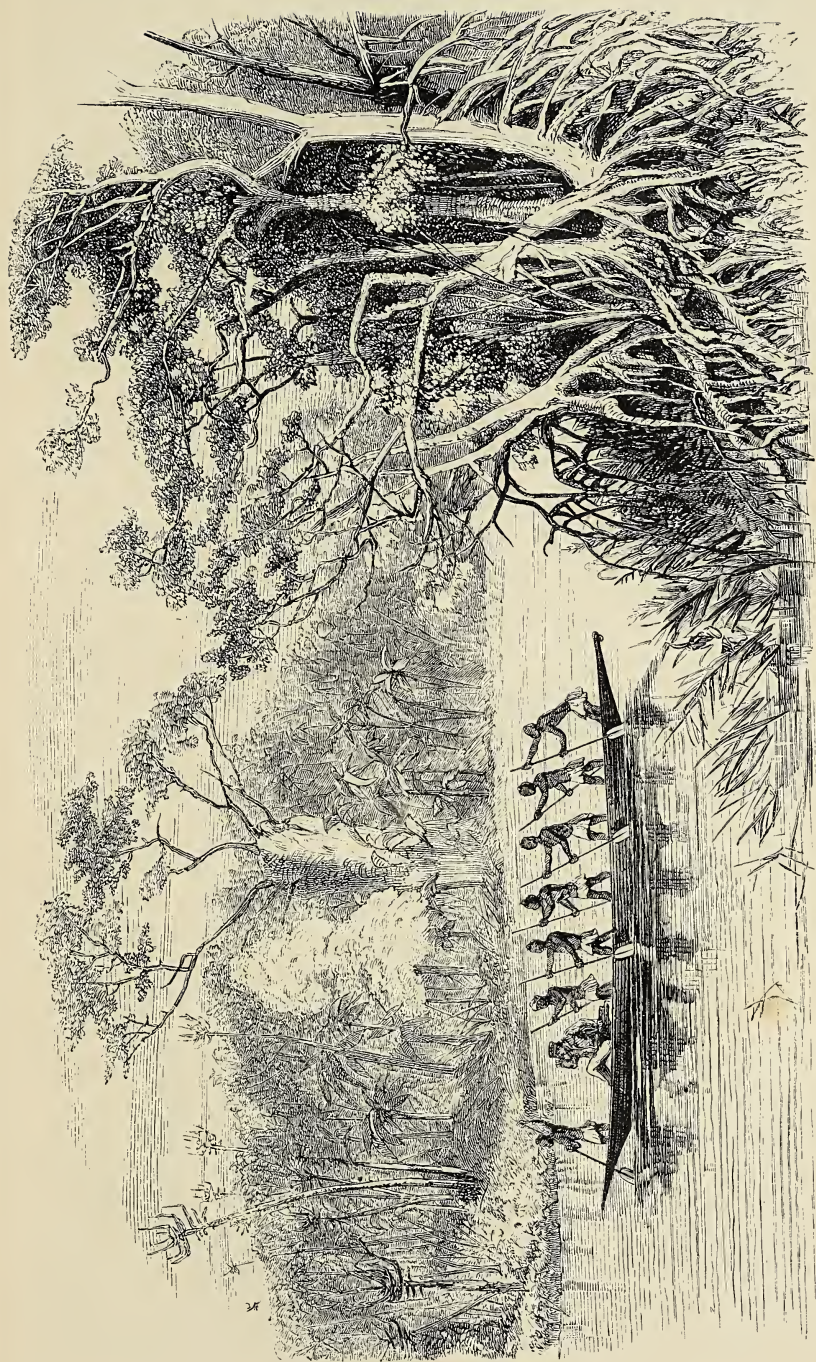
Reaching the village of Kabinje, in the evening he sent us a present of tobacco, Mutokwane or "bang" (*Cannabis sativa*), and maize, by the man who went forward to announce our arrival, and a message expressing satisfaction at the prospect of having trade with the coast. The westing we were making brought us among people who are frequently visited by the Mambari, as slave-dealers. This trade causes bloodshed; for when a poor family is selected as the victims, it is necessary to get rid of the older members of it, because they are supposed to be able to give annoyance to the chief afterwards by means of enchantments. The belief in the power of charms for good or evil produces not only honesty, but a great amount of gentle dealing. The powerful are often restrained in their despotism, from a fear

that the weak and helpless may injure them by their medical knowledge. They have many fears. A man at one of the villages we came to, showed us the grave of his child, and with much apparent feeling, told us she had been burned to death in her hut. He had come with all his family, and built huts around it in order to weep for her. He thought, if the grave were left unwatched, the witches would come and bewitch them by putting medicines on the body. They have a more decided belief in the continued existence of departed spirits than any of the more southerly tribes. Even the Barotse possess it in a strong degree, for one of my men of that tribe, on experiencing headache, said, with a sad and thoughtful countenance, "My father is scolding me because I do not give him any of the food I eat." I asked where his father was. "Among the Barimo," was the reply.

When we wished to move on, Kabinje refused a guide to the next village, because he was at war with it; but after much persuasion he consented, provided that the guide should be allowed to return as soon as he came in sight of the enemy's village. This we felt to be a misfortune, as the people all suspect a man who comes telling his own tale; but there being no help for it, we went on and found the headman of a village on the rivulet Kalómba, called Kangénke, a very different man from what his enemy represented. We found too that the idea of buying and selling, took the place of giving for friendship. As I had nothing with which to purchase food except a parcel of beads which were preserved for worse times, I began to fear that we should soon be compelled to suffer more from hunger than we had done. The people demanded gunpowder for everything. If we had possessed any quantity of that article we should have got on well, for here it is of great value. On our return, near this spot we found a good-sized fowl was sold for a single charge of gunpowder. Next to that, English calico was in great demand, and so were beads; but money was of no value whatever. Gold is quite unknown; it is thought to be brass; trade is carried on by barter alone. The people know nothing of money. A purse-proud person would here feel the ground move from beneath his feet. Occasionally a large piece of copper, in the shape of a St. Andrew's cross, is offered for sale.

27th February.—Kangenke promptly furnished guides this morning, so we went briskly on a short distance, and came to a part of the Kasye, Kasai, or Loke, where he had appointed two canoes to convey us across. This is a most beautiful river, and very much like the Clyde in Scotland. The slope of the valley down to the stream is about five hundred yards, and finely wooded. It is, perhaps, one hundred yards broad, and was winding slowly from side to side in the beautiful green glen, in a course to the north and north-east. In both the directions from which it came and to which it went, it seemed to be alternately embowered in sylvan vegetation, or rich meadows covered with tall grass. The men pointed out its course and said, "Though you sail along it for months, you will turn without seeing the end of it."

While at the ford of the Kasai, we were subjected to a trick of which we had been forewarned by the people of Shinte. A knife had been dropped by one of Kangenke's people in order to entrap my men; it was put down near our encampment, as if lost, the owner in the mean time watching till one of my men picked it up. Nothing was said until our party was divided, one half on this, and the other on that bank of the river. Then the charge was made to me that one of my men had stolen a knife. Certain of my people's honesty, I desired the man, who was making a great noise, to search the luggage for it; the unlucky lad who had taken the bait, then came forward and confessed that he had the knife in a basket, which was already taken over the river. When it was returned, the owner would not receive it back unless accompanied with a fine. The lad offered beads, but these were refused with scorn. A shell hanging round his neck, similar to that which Shinte had given me, was the object demanded, and the victim of the trick, as we all knew it to be, was obliged to part with his costly ornament. I could not save him from the loss, as all had been forewarned; and it is the universal custom among the Makololo, and many other tribes, to show whatever they may find to the chief person of their company, and make a sort of offer of it to him. This lad ought to have done so to me; the rest of the party always observed this custom. I felt annoyed at the imposition, but the order we invariably followed in crossing a river



From a Sketch by Capt. H. Need, R.N.

RIVER SCENERY ON THE WEST COAST.

forced me to submit. The head of the party remained to be ferried over last; so, if I had not come to terms, I would have been, as I always was in crossing rivers which we could not swim, completely in the power of the enemy. It was but rarely we could get a headman so witless as to cross a river with us, and remain on the opposite bank in a convenient position to be seized as a hostage, in case of my being caught.

This trick is but one of a number equally dishonourable which are practised by tribes that lie adjacent to the more civilised settlements. The Balonda farther east told us, by way of warning, that many parties of the more central tribes had at various periods set out, in order to trade with the white men themselves, instead of through the Mambari, but had always been obliged to return without reaching their destination, in consequence of so many pretexts being invented by the tribes encountered in the way, for fining them of their ivory.

This ford was in $11^{\circ} 15' 47''$ S. latitude, but the weather was so excessively cloudy, we got no observation for longitude.

We were now in want of food, for, to the great surprise of my companions, the people of Kangenke gave nothing except by way of sale, and charged the most exorbitant prices for the little meal and manioc they brought. The only article of barter my men had, was a little fat saved from the ox we slaughtered at Katema's, so I was obliged to give them a portion of the stock of beads. One day (29th) of westing brought us from the Kasai to near the village of Katende, and we saw that we were in a land where no hope could be entertained of getting supplies of animal food, for one of our guides caught a light-blue coloured mole and two mice for his supper. The care with which he wrapped them up in a leaf and slung them on his spear, told that we could not hope to enjoy any larger game. We saw no evidence of any animals besides; and, on coming to the villages beyond this, we often saw boys and girls engaged in digging up these tiny quadrupeds.

Katende sent for me on the day following our arrival, and, being quite willing to visit him, I walked, for this purpose, about three miles from our encampment. When we approached the village we were desired to enter a hut, and, as it was raining at the time, we did so. After a long time spent in giving and

receiving messages from the great man, we were told that he wanted either a man, a tusk, beads, copper rings, or a shell, as payment for leave to pass through his country. No one, we were assured, was allowed that liberty, or even to behold him, without something of the sort being presented. Having humbly explained our circumstances, and that he could not expect to "catch a humble cow by the horns,"—a proverb similar to ours that "you can't draw milk out of a stone"—we were told to go home, and he would speak again to us next day. I could not avoid a hearty laugh at the cool impudence of the savage, and made the best of my way home in the still-pouring rain. My men were rather nettled at this want of hospitality, but, after talking over the matter with one of Katende's servants, he proposed that some small article should be given, and an attempt made to please Katende. I turned out my shirts, and selected the worst one as a sop for him, and invited Katende to come and choose anything else I had, but added that, when I should reach my own chief naked, and was asked what I had done with my clothes, I should be obliged to confess that I had left them with Katende. The shirt was despatched to him, and some of my people went along with the servant; they soon returned, saying that the shirt had been accepted, and guides and food too would be sent to us next day. The chief had, moreover, expressed a hope to see me on my return. He is reported to be very corpulent. The traders who have come here seem to have been very timid, yielding to every demand made on the most frivolous pretences. One of my men, seeing another much like an acquaintance at home, addressed him by the name of the latter in sport, telling him at the same time why he did so; this was pronounced to be a grave offence, and a large fine demanded; when the case came before me I could see no harm in what had been done, and told my people not to answer the young fellow. The latter felt himself disarmed, for it is chiefly in a brawl they have power; then words are spoken in anger, which rouse the passions of the complainant's friends. In this case, after vociferating some time, the would-be offended party came and said to my man, that, if they exchanged some small gift, all would be right, but, my man taking no notice of him, he went off rather crestfallen.

My men were as much astonished as myself at the demand for payment for leave to pass, and the almost entire neglect of the rules of hospitality. Katende gave us only a little meal and manioc, and a fowl. Being detained two days by heavy rains, we felt that a good stock of patience was necessary in travelling through this country in the rainy season.

Passing onwards without seeing Katende, we crossed a small rivulet, the Sengko, by which we had encamped, and after two hours came to another, the Totélo, which was somewhat larger, and had a bridge over it. At the further end of this structure stood a negro, who demanded fees. He said the bridge was his; the path his; the guides were his children; and if we did not pay him, he would prevent farther progress. This piece of civilization I was not prepared to meet, and stood a few seconds looking at our bold toll-keeper, when one of my men took off three copper bracelets, which paid for the whole party. The negro was a better man than he at first seemed, for he immediately went to his garden and brought us some leaves of tobacco as a present.

When we had got fairly away from the villages, the guides from Kangenke sat down and told us that there were three paths in front, and, if we did not at once present them with a cloth, they would leave us to take whichever we might like best. As I had pointed out the direction in which Loanda lay, and had only employed them for the sake of knowing the paths between villages which lay along our route, and always objected when they led us in any other than the Loanda direction, I wished my men now to go on without the guides, trusting to ourselves to choose the path which would seem to lead us in the direction we had always followed. But Mashauana, fearing lest we might wander, asked leave to give his own cloth, and when the guides saw that, they came forward shouting, "Averié, Averié!"

In the afternoon of this day we came to a valley about a mile wide, filled with clear fast-flowing water. The men on foot were chin deep in crossing, and we three on oxback got wet to the middle, the weight on the animals preventing them from swimming. A thunder-shower descending, completed the partial drenching of the plain, and gave a cold uncomfortable "packing in a wet blanket" that night. Next day we found another

flooded valley about half a mile wide, with a small and now deep rivulet in its middle, flowing rapidly to the S.S.E. or towards the Kasai. The middle part of this flood, being the bed of what at other times is the rivulet, was so rapid that we crossed by holding on to the oxen, and the current soon dashed them to the opposite bank; we then jumped off, and, the oxen being relieved of their burdens, we could pull them on to the shallower part. The rest of the valley was thigh deep and boggy, but holding on by the belt which fastened the blanket to the ox, we each floundered through the nasty slough as well as we could. These boggy parts, lying parallel to the stream, were the most extensive we had come to—those mentioned already were mere circumscribed patches, these stretched for miles along each bank; but even here, though the rapidity of the current was very considerable, the thick sward of grass was “laid” flat along the sides of the stream, and the soil was not abraded so much as to discolour the flood. When we came to the opposite side of this valley, some pieces of the ferruginous conglomerate, which forms the capping to all other rocks in a large district around and north of this, cropped out, and the oxen bit at them as if surprised by the appearance of stone as much as we were; or it may have contained some mineral of which they stood in need. We had not met with a stone since leaving Shinte's. The country is covered with deep alluvial soil of a dark colour and very fertile.

In the afternoon we came to another stream, *nūana Loke* (or child of Loke) with a bridge over it. The men had to swim off to each end of the bridge, and when on it were breast deep; some preferred holding on by the tails of the oxen the whole way across. I intended to do this too, but, riding to the deep part, before I could dismount and seize the helm the ox dashed off with his companions, and his body sank so deep, that I failed in my attempt even to catch the blanket belt, and if I pulled the bridle, the ox seemed as if he would come backwards upon me, so I struck out for the opposite bank alone. My poor fellows were dreadfully alarmed when they saw me parted from the cattle, and about twenty of them made a simultaneous rush into the water for my rescue, and just as I reached the opposite bank one seized my arm, and another threw his around my body.

When I stood up, it was most gratifying to see them all struggling towards me. Some had leaped off the bridge, and allowed their cloaks to float down the stream. Part of my goods, abandoned in the hurry, were brought up from the bottom after I was safe. Great was the pleasure expressed when they found that I could swim like themselves, without the aid of a tail, and I did, and do feel grateful to these poor heathens for the promptitude with which they dashed in to save, as they thought, my life. I found my clothes cumbersome in the water; they could swim quicker from being naked. They swim like dogs, not frog-fashion, as we do.

In the evening we crossed the small rivulet Lozéze, and came to some villages of the Kasábi, from whom we got some manioc in exchange for beads. They tried to frighten us by telling of the deep rivers we should have to cross in our way. I was drying my clothes by turning myself round and round before the fire. My men laughed at the idea of being frightened by rivers. "We can all swim: who carried the white man across the river but himself?" I felt proud of their praise.

Saturday, 4th March.—Came to the outskirts of the territory of the Chiboque. We crossed the Konde and Kalúze rivulets. The former is a deep small stream with a bridge, the latter insignificant; the valleys in which these rivulets run are beautifully fertile. My companions are continually lamenting over the uncultivated vales, in such words as these,—“What a fine country for cattle! My heart is sore to see such fruitful valleys for corn lying waste!” At the time these words were put down, I had come to the belief that the reason why the inhabitants of this fine country possess no herds of cattle, was owing to the despotic sway of their chiefs, and that the common people would not be allowed to keep any domestic animals, even supposing they could acquire them; but on musing on the subject since, I have been led to the conjecture that the rich fertile country of Londa, must formerly have been infested by the tsetse, but that, as the people killed off the game on which, in the absence of man, the tsetse must subsist, the insect was starved out of the country. It is now found only where wild animals abound, and the Balonda, by the possession of guns, having cleared most of the country of all the large game, we may have happened to come

just when it was possible to admit of cattle. Hence the success of Katema, Shinte, and Matiamvo with their herds. It would not be surprising, though they know nothing of the circumstance; a tribe on the Zambesi, which I encountered, whose country was swarming with tsetse, believed that they could not keep any cattle because "no one loved them well enough to give them the medicine of oxen;" and even the Portuguese at Loanda accounted for the death of the cattle brought from the interior to the sea-coast, by the prejudicial influence of the sea air! One ox which I took down to the sea from the interior, died at Loanda, with all the symptoms of the poison injected by tsetse, which I saw myself, in a district a hundred miles from the coast.

While at the villages of the Kasabi, we saw no evidence of want of food among the people. Our beads were very valuable, but cotton cloth would have been still more so; as we travelled along, men, women, and children came running after us, with meal and fowls for sale, which we would gladly have purchased had we possessed any English manufactures. When they heard that we had no cloth, they turned back much disappointed.

The amount of population in the central parts of the country may be called large, only as compared with the Cape Colony or the Bechuana country. The cultivated land is as nothing compared with what might be brought under the plough. There are flowing streams in abundance, which, were it necessary, could be turned to the purpose of irrigation with but little labour. Miles of fruitful country are now lying absolutely waste, for there is not even game to eat off the fine pasturage, and to recline under the evergreen shady groves which we are ever passing in our progress. The people who inhabit the central region are not all quite black in colour. Many incline to that of bronze, and others are as light in hue as the Bushmen; who, it may be remembered, afford a proof that heat alone does not cause blackness, but that heat and moisture combined, do very materially deepen the colour. Wherever we find people who have continued for ages in a hot humid district, they are deep black, but to this apparent law there are exceptions, caused by the migrations of both tribes and individuals; the Makololo for

instance, among the tribes of the humid central basin, appear of a sickly sallow hue, when compared with the aboriginal inhabitants; the Batoka also, who lived in an elevated region, are, when seen in company with the Batoka of the rivers, so much lighter in colour, they might be taken for another tribe; but their language, and the very marked custom of knocking out the upper front teeth, leave no room for doubt that they are one people.

Apart from the influences of elevation, heat, humidity, and degradation, I have imagined that the lighter and darker colours observed in the native population, run in five longitudinal bands along the southern portion of the continent. Those on the seaboard of both the east and west are very dark; then two bands of lighter colour lie about three hundred miles from each coast, of which the westerly one, bending round, embraces the Kalahari Desert and Bechuana countries; and then the central basin is very dark again. This opinion is not given with any degree of positiveness. It is stated just as it struck my mind in passing across the country, and if incorrect, it is singular that the dialects spoken by the different tribes, have arranged themselves in a fashion which seems to indicate migration along the lines of colour. The dialects spoken in the extreme south, whether Hottentot or Caffre, bear a close affinity to those of the tribes living immediately on their northern borders: one glides into the other, and their affinities are so easily detected, that they are at once recognised to be cognate. If the dialects of extreme points are compared, as that of the Caffres and the tribes near the Equator, it is more difficult to recognise the fact, which is really the case, that all the dialects belong to but two families of languages. Examination of the roots of the words of the dialects, arranged in geographical order, shows that they merge into each other, and there is not nearly so much difference between the extremes of east and west as between those of north and south; the dialect spoken at Tete resembling closely that in Angola.

Having, on the afore-mentioned date, reached the village of Njambi, one of the chiefs of the Chiboque, we intended to pass a quiet Sunday; and our provisions being quite spent, I ordered a tired riding-ox to be slaughtered. As we wished to be on good terms with all, we sent the hump and ribs to Njambi, with the

explanation that this was the customary tribute to chiefs in the part from which we had come, and that we always honoured men in his position. He returned thanks, and promised to send food. Next morning he sent an impudent message, with a very small present of meal; scorning the meat he had accepted, he demanded either a man, an ox, a gun, powder, cloth, or a shell; and in the event of refusal to comply with his demand, he intimated his intention to prevent our further progress. We replied, we should have thought ourselves fools if we had scorned his small present, and demanded other food instead; and even supposing we had possessed the articles named, no black man ought to impose a tribute on a party that did not trade in slaves. The servants who brought the message said that, when sent to the Mambari, they had always got a quantity of cloth from them for their master, and now expected the same, or something else as an equivalent, from me.

We heard some of the Chiboque remark, "They have only five guns;" and about mid-day, Njambi collected all his people, and surrounded our encampment. Their object was evidently to plunder us of everything. My men seized their javelins, and stood on the defensive, while the young Chiboque had drawn their swords and brandished them with great fury. Some even pointed their guns at me, and nodded to each other, as much as to say, "This is the way we shall do with him." I sat on my camp-stool, with my double-barrelled gun across my knees, and invited the chief to be seated also. When he and his counsellors had sat down on the ground in front of me, I asked what crime we had committed that he had come armed in that way. He replied that one of my men, Pitsane, while sitting at the fire that morning, had, in spitting, allowed a small quantity of the saliva to fall on the leg of one of his men, and this "guilt" he wanted to be settled by the fine of a man, ox, or gun. Pitsane admitted the fact of a little saliva having fallen on the Chiboque, and in proof of its being a pure accident, mentioned that he had given the man a piece of meat, by way of making friends, just before it happened, and wiped it off with his hand as soon as it fell. In reference to a man being given, I declared that we were all ready to die rather than give up one of our number to be a slave; that my men might as well give me as I give one of them,

for we were all free men. "Then you can give the gun with which the ox was shot." As we heard some of his people remarking even now that we had only "five guns," we declined, on the ground that, as they were intent on plundering us, giving a gun would be helping them to do so.

This they denied, saying they wanted the customary tribute only. I asked what right they had to demand payment for leave to tread on the ground of God, our common Father? If we trod on their gardens we would pay, but not for marching on land which was still God's and not theirs. They did not attempt to controvert this, because it is in accordance with their own ideas, but reverted again to the pretended crime of the saliva.

My men now entreated me to give something; and after asking the chief if he really thought the affair of the spitting a matter of guilt, and receiving an answer in the affirmative, I gave him one of my shirts. The young Chiboque were dissatisfied, and began shouting and brandishing their swords for a greater fine.

As Pitsane felt that he had been the cause of this disagreeable affair, he asked me to add something else. I gave a bunch of beads, but the counsellors objected this time, so I added a large handkerchief. The more I yielded, the more unreasonable their demands became, and at every fresh demand, a shout was raised by the armed party, and a rush made around us with brandishing of arms. One young man made a charge at my head from behind, but I quickly brought round the muzzle of my gun to his mouth, and he retreated. I pointed him out to the chief, and he ordered him to retire a little. I felt anxious to avoid the effusion of blood; and though sure of being able with my Makololo, who had been drilled by Sebituane, to drive off twice the number of our assailants, though now a large body, and well armed with spears, swords, arrows, and guns, I strove to avoid actual collision. My men were quite unprepared for this exhibition, but behaved with admirable coolness. The chief and counsellors, by accepting my invitation to be seated, had placed themselves in a trap; for my men very quietly surrounded them, and made them feel that there was no chance of escaping their spears. I then said, that, as one thing after another had failed to satisfy them, it was evident that *they* wanted to fight, while *we* only wanted to pass peaceably through the country; that they must

begin first and bear the guilt before God: we would not fight till they had struck the first blow. I then sat silent for some time. It was rather trying for me, because I knew that the Chiboque would aim at the white man first; but I was careful not to appear flurried, and, having four barrels ready for instant action, looked quietly at the savage scene around. The Chiboque countenance, by no means handsome, is not improved by the practice which they have adopted of filing the teeth to a point. The chief and counsellors, seeing that they were in more danger than I, did not choose to follow our decision that they should begin by striking the first blow, and then see what we could do; and were perhaps influenced by seeing the air of cool preparation, which some of my men displayed, at the prospect of a work of blood.

The Chiboque at last put the matter before us in this way: "You come among us in a new way, and say you are quite friendly: how can we know it unless you give us some of your food, and you take some of ours? If you give us an ox we will give you whatever you may wish, and then we shall be friends." In accordance with the entreaties of my men I gave an ox; and when asked what I should like in return, mentioned food, as the thing which we most needed. In the evening Njambi sent a very small basket of meal, and two or three pounds of the flesh of our own ox! with the apology that he had no fowls, and very little of any other food. It was impossible to avoid a laugh at the coolness of the generous creatures. I was truly thankful nevertheless that, though resolved to die rather than deliver up one of our number to be a slave, we had so far gained our point as to be allowed to pass on without having shed human blood.

In the midst of the commotion, several Chiboque stole pieces of meat out of the sheds of my people, and Mohorisi, one of the Makololo, went boldly into the crowd and took back a marrow-bone from one of them. A few of my Batoka seemed afraid, and would perhaps have fled had the affray actually begun, but upon the whole I thought my men behaved admirably. They lamented having left their shields at home by command of Sekeletu, who feared that, if they carried these, they might be more disposed to be overbearing in their demeanour to the tribes we should meet. We had proceeded on the principles

of peace and conciliation, and the foregoing treatment shows in what light our conduct was viewed: in fact, we were taken for interlopers trying to cheat the revenue of the tribe. They had been accustomed to get a slave or two from every slave-trader who passed them, and now that we disputed the right, they viewed the infringement on what they considered lawfully due, with most virtuous indignation.

March 6th.—We were informed that the people on the west of the Chiboque of Njambi were familiar with the visits of slave-traders; and it was the opinion of our guides from Kangenke, that so many of my companions would be demanded from me, in the same manner as the people of Njambi had done, that I should reach the coast without a single attendant; I therefore resolved to alter our course and strike away to the N.N.E., in the hope that at some point farther north I might find an exit to the Portuguese settlement of Cassange. We proceeded at first due north, with the Kasabi villages on our right, and the Kasau on our left. During the first twenty miles we crossed many small, but now swollen streams, having the usual boggy banks, and wherever the water had stood for any length of time, it was discoloured with rust of iron. We saw a “nakong” antelope one day, a rare sight in this quarter; and many new and pretty flowers adorned the valleys. We could observe the difference in the seasons in our northing in company with the sun. Summer was now nearly over at Kuruman, and far advanced at Linyanti, but here we were in the middle of it; fruits, which we had eaten ripe on the Leeambye, were here quite green; but we were coming into the region where the inhabitants are favoured with two rainy seasons and two crops, *i.e.* when the sun is going south, and when he comes back on his way to the north, as was the case at present.

On the 8th, one of the men had left an ounce or two of powder at our sleeping-place, and went back several miles for it. My clothing being wet from crossing a stream, I was compelled to wait for him; had I been moving in the sun I should have felt no harm, but the inaction led to a violent fit of fever. The continuance of this attack was a source of much regret, for we went on next day to a small rivulet called Chihuné, in a lovely valley, and had, for a wonder, a clear sky and a clear

moon; but such was the confusion produced in my mind by the state of my body, that I could scarcely manage, after some hours' trial, to get a lunar observation in which I could repose confidence. The Chihune flows into the Longe, and that into the Chihómbó, a feeder of the Kasai. Those who know the difficulties of taking altitudes, times, and distances, and committing all of them to paper, will sympathise with me in this and many similar instances. Whilst at Chihune, the men of a village brought wax for sale, and, on finding that we wished honey, went off and soon brought a hive. All the bees in the country are in possession of the natives, for they place hives sufficient for them all. After having ascertained this, we never attended the call of the honey-guide, for we were sure it would only lead us to a hive which we had no right to touch. The bird continues its habit of inviting attention to the honey, though its services in this district are never actually needed. My Makololo lamented that they never knew before that wax could be sold for anything of value.

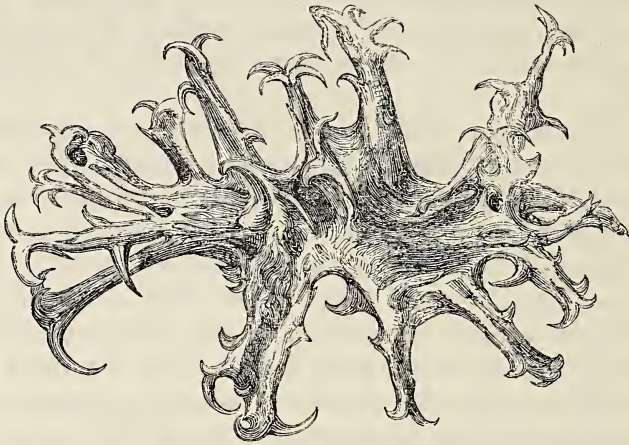
As we traverse a succession of open lawns and deep forests, it is interesting to observe something like instinct developed even in trees. One which, when cut, emits a milky juice, if met with on the open lawns, grows as an ordinary umbrageous tree, and shows no disposition to be a climber; when planted in a forest it still takes the same form, then sends out a climbing branch, which twines round another tree until it rises thirty or forty feet, or to the level of the other trees, and there spreads out a second crown where it can enjoy a fair share of the sun's rays. In parts of the forest still more dense than this, it assumes the form of a climber only, and at once avails itself of the assistance of a tall neighbour by winding vigorously round it, without attempting to form a lower head. It does not succeed so well as parasites proper, but where forced to contend for space, it may be mistaken for one which is invariably a climber. The paths here were very narrow and very much encumbered with gigantic creepers, often as thick as a man's leg. There must be some reason why they prefer, in some districts, to go up trees in the common form of the thread of a screw, rather than in any other. On the one bank of the Chihune they appeared to a person standing opposite them to

wind up from left to right, on the other bank from right to left. I imagined this was owing to the sun being at one season of the year on their north, and at another on their south. But on the Lecambye, I observed creepers winding up on opposite sides of the same reed, and making a figure like the lacings of a sandal.

In passing through these narrow paths, I had an opportunity of observing the peculiarities of my ox "Sinbad." He had a softer back than the others, but a much more intractable temper. His horns were bent downwards and hung loosely, so he could do no harm with them; but as we wended our way slowly along the narrow path, he would suddenly dart aside. A string tied to a stick put through the cartilage of the nose serves instead of a bridle: if you jerk this back, it makes him run faster on; if you pull it to one side, he allows the nose and head to go, but keeps the opposite eye directed to the forbidden spot, and goes in spite of you. The only way he can be brought to a stand is by a stroke with a wand across the nose. When Sinbad ran in below a climber stretched over the path, so low that I could not stoop under it, I was dragged off and came down on the crown of my head; and he never allowed an opportunity of the kind to pass without trying to inflict a kick, as if I neither had nor deserved his love.

A remarkable peculiarity in the forests of this country is the absence of thorns; there are but two exceptions—one a tree bearing a species of *nux vomica*, and a small shrub very like the plant of the sarsaparilla, bearing in addition to its hooked thorns bunches of yellow berries. The thornlessness of the vegetation is especially noticeable to those who have been in the south, where there is so great a variety of thorn-bearing plants and trees. We have thorns of every size and shape; thorns straight, thin and long, short and thick, or hooked, and so strong as to be able to cut even leather like a knife. Seed-vessels are scattered everywhere by these appendages. One lies flat as a shilling, with two thorns in its centre, ready to run into the foot of any animal that treads upon it, and stick there for days together. Another (the *Uncaria procumbens*, or grapple-plant) has so many hooked thorns as to cling most tenaciously to any animal to which it may become attached; when it happens to lay hold of

the mouth of an ox, the animal stands and roars with pain and a sense of helplessness.



Seed-vessel of the "grapple-plant."

Wherever a part of the forest has been cleared for a garden, and afterwards abandoned, a species of plant with leaves like those of ginger springs up, and contends for the possession of the soil with a great crop of ferns. This is the case all the way down to Angola, and shows the great difference of climate between this and the Bechuana country, where a fern, except one or two hardy species, is never seen. The plants above mentioned bear a pretty pink flower close to the ground, which is succeeded by a scarlet fruit full of seeds, yielding, as so many fruits in this country do, a pleasant acid juice, which like the rest is probably intended as a corrective to the fluids of the system in the hot climate.

On leaving the Chihune we crossed the Longe, and, as the day was cloudy, our guides wandered in a forest away to the west till we came to the river Chihombo, flowing to the E.N.E. My men depended so much on the sun for guidance that, having seen nothing of the luminary all day, they thought we had wandered back to the Chiboque, and, as often happens when bewildered, they disputed as to the point where the sun should rise next morning. As soon as the rains would allow next day, we went off to the N.E. It would have been better to have travelled by compass alone, for the guides took advantage of any

fears expressed by my people, and threatened to return if presents were not made at once. But my men had never left their own country before, except for rapine and murder. When they formerly came to a village they were in the habit of killing numbers of the inhabitants, and then taking a few young men to serve as guides to the next place. As this was their first attempt at an opposite line of conduct, and as they were without their shields, they felt defenceless among the greedy Chiboque, and some allowance must be made for them on that account.

Saturday, 11th.—Reached a small village on the banks of a narrow stream. I was too ill to go out of my little covering, except to quell a mutiny which began to show itself among some of the Batoka and Ambonda of our party. They grumbled, as they often do against their chiefs, when they think them partial in their gifts, because they supposed that I had shown a preference in the distribution of the beads; but the beads I had given to my principal men were only sufficient to purchase a scanty meal, and I had hastened on to this village in order to slaughter a tired ox, and give them all a feast as well as a rest on Sunday, as preparation for the journey before us. I explained this to them, and thought their grumbling was allayed. I soon sank into a state of stupor, which the fever sometimes produced, and was oblivious to all their noise in slaughtering. On Sunday the mutineers were making a terrible din in preparing a skin they had procured. I requested them twice, by the man who attended me, to be more quiet, as the noise pained me: but as they paid no attention to this civil request, I put out my head, and, repeating it myself, was answered by an impudent laugh. Knowing that discipline would be at an end if this mutiny were not quelled, and that our lives depended on vigorously upholding authority, I seized a double-barrelled pistol, and darted forth from the domicile, looking, I suppose, so savage as to put them to a precipitate flight. As some remained within hearing, I told them that I must maintain discipline, though at the expense of some of their limbs; so long as we travelled together they must remember that I was master, and not they. There being but little room to doubt my determination, they immediately became very obedient, and never afterwards gave me any trouble, or imagined that they had any right to my property.

13th.—We went forward some miles, but were brought to a stand by the severity of my fever on the banks of a branch of the Loajima, another tributary of the Kasai. I was in a state of partial coma until late at night, when it became necessary for me to go out; and I was surprised to find that my men had built a little stockade, and some of them took their spears and acted as a guard. I found that we were surrounded by enemies, and a party of Chiboque lay near the gateway, after having preferred the demand of “a man, an ox, a gun, or a tusk.” My men had prepared for defence in case of a night attack, and when the Chiboque wished to be shown where I lay sick, they very properly refused to point me out. In the morning I went out to the Chiboque, and found that they answered me civilly regarding my intentions in opening the country, teaching them, &c. &c. They admitted that their chiefs would be pleased with the prospect of friendship, and now only wished to exchange tokens of goodwill with me, and offered three pigs, which they hoped I would accept. The people here are in the habit of making a present, and then demanding whatever they choose in return; we had been forewarned of this by our guides, so I tried to decline, by asking if they would eat one of the pigs in company with us. To this proposition they said that they durst not accede. I then accepted the present in the hope that the blame of deficient friendly feeling might not rest with me, and presented a razor, two bunches of beads, and twelve copper rings, contributed by my men from their arms. They went off to report to their chief; and as I was quite unable to move from excessive giddiness, we continued in the same spot on Tuesday evening, when they returned with a message couched in very plain terms, that a man, tusk, gun, or even an ox, alone would be acceptable; that he had everything else in his possession but oxen, and that, whatever I should please to demand from him, he would gladly give it. As this was all said civilly, and there was no help for it if we refused, but bloodshed, I gave a tired riding-ox. My late chief mutineer, an Ambonda man, was now over-loyal, for he armed himself and stood at the gateway. He would rather die than see his father imposed on; but I ordered Mosantu to take him out of the way, which he did promptly, and allowed the Chiboque to march off well pleased with their booty.

I told my men that I esteemed one of their lives of more value than all the oxen we had, and that the only cause which could induce me to fight, would be to save the lives and liberties of the majority. In the propriety of this they all agreed, and said that, if the Chiboque molested us who behaved so peaceably, the guilt would be on their heads. This is a favourite mode of expression throughout the whole country. All are anxious to give explanation of any acts they have performed, and conclude the narration with, "I have no guilt or blame" ("molatu"). "They have the guilt." I never could be positive whether the idea in their minds is guilt in the sight of the Deity, or of mankind only.

Next morning the robber party came with about thirty yards of strong striped English calico, an axe, and two hoes for our acceptance, and returned the copper rings, as the chief was a great man, and did not need the ornaments of my men, but we noticed that they were taken back again. I divided the cloth among my men, and pleased them a little by thus compensating for the loss of the ox. I advised the chief, whose name we did not learn, as he did not deign to appear except under the *alias* Matiamvo, to get cattle for his own use, and expressed sorrow that I had none wherewith to enable him to make a commencement. Rains prevented our proceeding till Thursday morning, and then messengers appeared to tell us that their chief had learned, that all the cloth sent by him had not been presented; that the copper rings had been secreted by the persons ordered to restore them to us, and that he had stripped the thievish emissaries of their property as a punishment. Our guides thought these were only spies of a larger party, concealed in the forest through which we were now about to pass. We prepared for defence by marching in a compact body, and allowing no one to straggle far behind the others. We marched through many miles of gloomy forest in gloomier silence, but nothing disturbed us. We came to a village, and found all the men absent, the guides thought, in the forest, with their countrymen. I was too ill to care much whether we were attacked or not. Though a pouring rain came on, as we were all anxious to get away out of a bad neighbourhood, we proceeded. The thick atmosphere prevented my seeing the creeping plants in time to avoid them; so

Pitsane, Mohorisi, and I, who alone were mounted, were often caught; and as there is no stopping the oxen when they have the prospect of giving the rider a tumble, we came frequently to the ground. In addition to these mishaps, Sinbad went off at a plunging gallop, the bridle broke, and I came down backwards on the crown of my head. He gave me a kick on the thigh at the same time. I felt none the worse for this rough treatment, but would not recommend it to others as a palliative in cases of fever! This last attack of fever was so obstinate that it reduced me almost to a skeleton. The blanket which I used as a saddle on the back of the ox, being frequently wet, remained so beneath me even in the hot sun, and, aided by the heat of the ox, caused extensive abrasion of the skin, which was continually healing and getting sore again. To this inconvenience was now added the chafing of my projecting bones on the hard bed.

On Friday we came to a village of civil people on the banks of the Loajima itself, and we were wet all day in consequence of crossing it. The bridges over it, and another stream which we crossed at mid-day, were submerged, as we have hitherto invariably found, by a flood of perfectly clear water. At the second ford we were met by a hostile party who refused us further passage. I ordered my men to proceed in the same direction we had been pursuing, but our enemies spread themselves out in front of us with loud cries. Our numbers were about equal to theirs this time, so I moved on at the head of my men. Some ran off to other villages, or back to their own village, on pretence of getting ammunition; others called out that all traders came to them, and that we must do the same. As these people had plenty of iron-headed arrows and some guns, when we came to the edge of the forest I ordered my men to put the luggage in our centre; and, if our enemies did not fire, to cut down some young trees and make a screen as quickly as possible, but do nothing to them except in case of actual attack. I then dismounted, and, advancing a little towards our principal opponent, showed him how easily I could kill him, but pointed upwards, saying, "I fear God." He did the same, placing his hand on his heart, pointing upwards, and saying, "I fear to kill; but come to our village; come—do come." At this juncture, the old headman, Ionga Panza, a

venerable negro, came up, and I invited him and all to be seated, that we might talk the matter over. Ionga Panza soon let us know that he thought himself very ill-treated in being passed by. As most skirmishes arise from misunderstanding, this might have been a serious one; for, like all the tribes near the Portuguese settlements, people here imagine that they have a right to demand payment from every one who passes through the country; and now, though Ionga Panza was certainly no match for my men, yet they were determined not to forego their right without a struggle. I removed with my men to the vicinity of the village, thankful that no accident had as yet brought us into actual collision.

The reason why the people have imbibed the idea so strongly, that they have a right to demand payment for leave to pass through the country, is probably this. They have seen no traders except those either engaged in purchasing slaves, or who have slaves in their employment. These slave-traders have always been very much at the mercy of the chiefs through whose country they have passed; for if they afforded a ready asylum for runaway slaves, the traders might be deserted at any moment, and stripped of their property altogether. They are thus obliged to curry favour with the chiefs, so as to get a safe conduct from them. The same system is adopted to induce the chiefs to part with their people, whom all feel to be the real source of their importance in the country. On the return of the traders from the interior with chains of slaves, it is so easy for a chief who may be so disposed to take away a chain of eight or ten unresisting slaves, that the merchant is fain to give any amount of presents in order to secure the good will of the rulers. The independent chiefs, not knowing why their favour is so eagerly sought, become excessively proud and supercilious in their demands, and look upon white men with the greatest contempt. To such lengths did the Bangála, a tribe near to which we had now approached, proceed, a few years ago, that they compelled the Portuguese traders to pay for water, wood, and even grass, and every possible pretext was invented for levying fines; and these were patiently submitted to so long as the slave-trade continued to flourish. We had unconsciously come in contact with a system which was quite unknown in the country from which my men

had set out. An English trader may there hear a demand for payment of guides, but never, so far as I am aware, is he asked to pay for leave to traverse a country. The idea does not seem to have entered the native mind, except through slave-traders, for the aborigines all acknowledge that the untilled land, not needed for pasturage, belongs to God alone, and that no harm is done by people passing through it. I rather believe that, wherever the slave-trade has not penetrated, the visits of strangers are esteemed a real privilege.

The village of old Ionga Panza (lat. $10^{\circ} 25' S.$, long. $20^{\circ} 15' E.$) is small and embowered in lofty evergreen trees, which were hung around with fine festoons of creepers. He sent us food immediately, and soon afterwards a goat, which was considered a handsome gift, there being but few domestic animals, though the country is well adapted for them. I suspect this, like the country of Shinte and Katema, must have been a tsetse district, and only recently rendered capable of supporting other domestic animals besides the goat, by the destruction of the game through the extensive introduction of fire-arms. We might all have been as ignorant of the existence of this insect-plague as the Portuguese, had it not been for the numerous migrations of pastoral tribes, which took place in the south in consequence of Zulu irruptions.

During these exciting scenes I always forgot my fever, but a terrible sense of sinking came back with the feeling of safety. The same demand of payment for leave to pass, was made on the 20th by old Ionga Panza as by the other Chiboque. I offered the shell presented by Shinte, but Ionga Panza said he was too old for ornaments. We might have succeeded very well with him, for he was by no means unreasonable, and had but a very small village of supporters; but our two guides from Kangenke complicated our difficulties by sending for a body of Bangala traders, with a view to force us to sell the tusks of Sekeletu and pay them with the price. We offered to pay them handsomely, if they would perform their promise of guiding us to Cassange, but they knew no more of the paths than we did; and my men had paid them repeatedly, and tried to get rid of them, but could not. They now joined with our enemies, and so did the traders. Two guns and some beads, belonging to the latter, were standing in our encampment, and

the guides seized them and ran off. As my men knew that we should be called upon to replace them, they gave chase, and when the guides saw that they would be caught, they threw down the guns, directed their flight to the village, and rushed into a hut. The doorway is not much higher than that of a dog's kennel. One of the guides was reached by one of my men as he was in the act of stooping to get in, and a cut was inflicted on a projecting part of the body which would have made any one in that posture wince. The guns were restored, but the beads were lost in the flight. All I had remaining of my stock of beads could not replace those lost; and though we explained that we had no part in the guilt of the act, the traders replied that we had brought the thieves into the country; these were of the Bangala, who had been accustomed to plague the Portuguese in the most vexatious way. We were striving to get a passage through the country, and, feeling anxious that no crime whatever should be laid to our charge, tried the conciliatory plan here, though we were not, as in the other instances, likely to be overpowered by numbers.

My men offered all their ornaments, and I offered all my beads and shirts; but though we had come to the village against our will, and the guides had also followed us contrary to our desire, and had even sent for the Bangala traders without our knowledge or consent, yet matters could not be arranged without our giving an ox and one of the tusks. We were all becoming disheartened, and could not wonder that native expeditions from the interior to the coast had generally failed to reach their destinations. My people were now so much discouraged that some proposed to return home; the prospect of being obliged to return when just on the threshold of the Portuguese settlements distressed me exceedingly. After using all my powers of persuasion, I declared to them that if they returned I would go on alone, and went into my little tent with the mind directed to Him who hears the sighing of the soul; and was soon followed by the head of Mohorisi, saying—"We will never leave you. Do not be disheartened. Wherever you lead we will follow. Our remarks were made only on account of the injustice of these people." Others followed, and with the most artless simplicity of manner told me to be comforted—"they were all

my children; they knew no one but Sekeletu and me, and they would die for me; they had not fought because I did not wish it; they had just spoken in the bitterness of their spirit, and when feeling that they could do nothing; but if these enemies begin you will see what we can do." One of the oxen we offered to the Chiboque had been rejected because he had lost part of his tail, as they thought that it had been cut off and witchcraft medicine inserted; and some mirth was excited by my proposing to raise a similar objection to all the oxen we still had in our possession. The remaining four soon presented a singular shortness of their caudal extremities, and though no one ever asked whether they had medicine in the stumps or no, we were no more troubled by the demand for an ox! We now slaughtered another ox, that the spectacle might not be seen of the owners of the cattle fasting, while the Chiboque were feasting.









