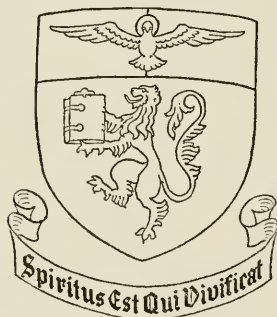




Duquesne University:






2775

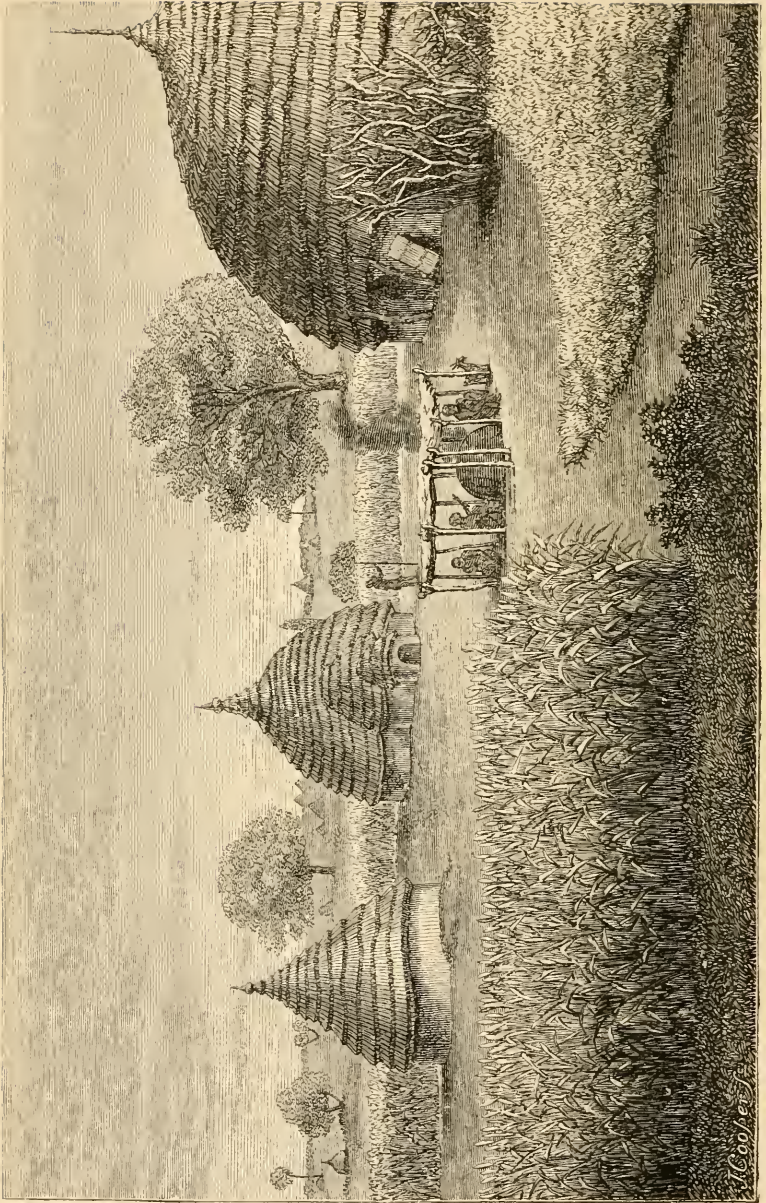
of ...

Ronald Greig

---



Digitized by the Internet Archive  
in 2010 with funding from  
Lyrasis Members and Sloan Foundation



J. Cooper sculp.

THE

# HEART OF AFRICA.

THREE YEARS' TRAVELS AND ADVENTURES

IN THE UNEXPLORED REGIONS OF CENTRAL AFRICA.

FROM 1868 TO 1871.

BY DR. GEORG SCHWEINFURTH.

TRANSLATED BY ELLEN E. FREWER.

WITH AN INTRODUCTION BY WINWOOD READE.

IN TWO VOLUMES.

VOL. I.

WITH MAPS AND WOODCUT ILLUSTRATIONS.

Third and Cheaper Edition.

LONDON:

SAMPSON LOW, MARSTON, SEARLE, & RIVINGTON,

CROWN BUILDINGS, 133, FLEET STREET.

1878.

[All Rights reserved.]

~~R 916.24~~

~~S 413~~

V. 1.

DT 361

S 41

1878x

V. 1

h. 1.

Inc.

LONDON :

PRINTED BY WILLIAM CLOWES AND SONS,

STAMFORD STREET AND CHARING CROSS.

204



## INTRODUCTION.

---

ABOVE Assouan, the terminus of tourists is the Nubian Desert, a yellow arm of the Sahara, thrust between Central Africa and Egypt. When this desert is crossed you come to the ancient Ethiopia, which consists of lowlands watered by the Nile, while a little to the left is Abyssinia, the Switzerland of Africa. The White Nile, which comes from the Equator, is hereabouts joined by the Blue Nile, or Black Nile, from the Abyssinian Wells; and near their confluence is the town, Khartoom. In the glorious days of the Pharaohs Ethiopia was colonised by Egypt, and there was a famous city, Meroe by name, possessing pyramids and temples. In the days of Egyptian decline Ethiopia became independent, conquered the mother country for a time, and was never entered by the armies of the Persians. The Ptolemies who afterwards reigned at Alexandria did conquer Ethiopia, even to its Highlands, carrying their arms, as they boasted, where the Pharaohs themselves had never been; but the Romans did not occupy the country; they followed the advice of Augustus,\* and the Nubian Desert was made their frontier.

In the same manner the Arabs under the caliphs did not attempt the conquest of Ethiopia, and it was perhaps owing to Buonaparte that Turkish Egypt advanced so far to the south.

The French expedition has always been stigmatized as a fruitless crime. But by the French the power of the Mamelukes was broken; by the French was displayed on Egyptian soil the superior genius of Europe, and thence may be derived a movement similar to that which in the days of the Pharaohs was produced by the Phil-Hellenes, or kings who were "lovers of the Greeks." Mehemet Ali organised an army in the European manner, and, crossing the Nubian Desert, conquered the lowlands of Ethiopia or Soudan. At the same time he commenced the civilisation of Cairo. These two great projects,

\* Gibbon, Vol. I. c. i.

culture in the capital, and conquest in Soudan, have been carried out of late years with marvellous intelligence and energy by the reigning Khedive. To understand what has been accomplished, let us compare the Egypt and Ethiopia of the present with the past.

In the past, a European traveller who visited Egypt incurred contumely and considerable risk. He was not allowed to ride on a horse; he was called "dog" by the pious who passed him in the streets, and pelted by the playful gamin; the dogs barked at him; the women turned their eyes away as if they had seen an unclean thing. But now Cairo, like Rome and Florence, lives upon tourists, who, if they are not beloved, are welcome; the city is lighted by gas: it has public gardens in which a native military band performs every afternoon; an excellent theatre, for which Verdi composed *Aïda*; new houses in the Parisian style are springing up by streets, and are let out at high rents as soon as they are finished. No gentleman wears a turban; and few any longer affect to despise the blessings of a good education.

Let us now pass on to the south. In the olden time the Nubian Desert was infested by roving bandit-tribes. Since the days of Mehemet Ali they have earned an honest livelihood by letting out their camels: and soon they will become navvies, railway porters, &c. Already there is telegraphic communication between Cairo and Khartoom, and a railway is about to be commenced. As for the Soudan, it was formerly divided among a number of barbarous chiefs almost incessantly at war. It is now conquered and at peace, and trade is seldom disturbed. Civilised opinion, all-powerful at Cairo, penetrates into the remotest recesses of this new African empire; the traffic in slaves is abolished, and those who perpetrated their crimes in the dark depths of the continent have lately been reached by the arm of the law.

It is my purpose in making these remarks to show what facilities for geographical research are afforded by the power and good-will of Egypt. In former times the explorer began at the Nubian Desert or the Red Sea; he might be plundered of all that he possessed before he entered negro Africa at all. Supposing that he arrived safely in Sennaar, he was at once exposed to those vexatious extortions and delays which so frequently robbed him of his money and his health before he had opened new ground. As it is, a firman from the Viceroy obtains him men and boats from the governor of Khartoom,

and therefore his point of departure is shifted many degrees to the south. He is now able to penetrate into the heart of Africa before he encounters an independent chief. The area of the firman is immense, but beyond that area the dangers and difficulties of travel are perhaps increased by the aggressive policy of Egypt. The princes of Darfoor and Waday have a constant dread of annexation, and a European traveller, if he entered those countries, would find it difficult to obtain his congé. The west forest region which lies south of Darfoor and Waday, and also along the main-stream of the Nile, has always been a slave-hunting ground; annual raids are made from Darfoor and Waday, the hunters taking out licences from their kings,\* and the Egyptian company of bandits, whom Sir Samuel Baker recently dispersed, hunted the land south of Gondokoro. These wars unsettled the country and rendered it difficult for travel. The slave-hunters intrigued against the European, fearing that he would expose them to the government at Cairo; and the slave-hunted had learnt to regard all men as their foes and oppressors. Thus it has happened that out of a host of men who have attempted to penetrate Africa from north to south only two have achieved success. The first and foremost of these is Sir Samuel Baker; the second is Dr. G. A. Schweinfurth, the author of this work.

He was born at Riga in December 1836, and was the son of a merchant. He studied at Heidelberg and Berlin, where he took his degree as Doctor of Philosophy, and devoted himself from his boyhood to the science of botany. At his first school one of the masters was a son of a missionary in South Africa; he used often to describe the wonders of that country, and perhaps it was in this manner that his mind was turned towards that country which afterwards created his career. But the proximate cause was a collection of plants placed in his hands to arrange and describe. In 1860, the young Freiherr von Barnim, accompanied by Dr. Hartmann, had made a journey in the region of the Nile, where he had fallen a victim to the climate. His collections were brought home, and as Schweinfurth day after day studied these dry corpses, a yearning came upon him to go to the land where he might behold them in all their bloom and their beauty, and where he might discover new species—those *golden joys* for the explorer. In 1863, he left Berlin for Egypt, and having botanized in the Delta of the Nile, travelled along the shores

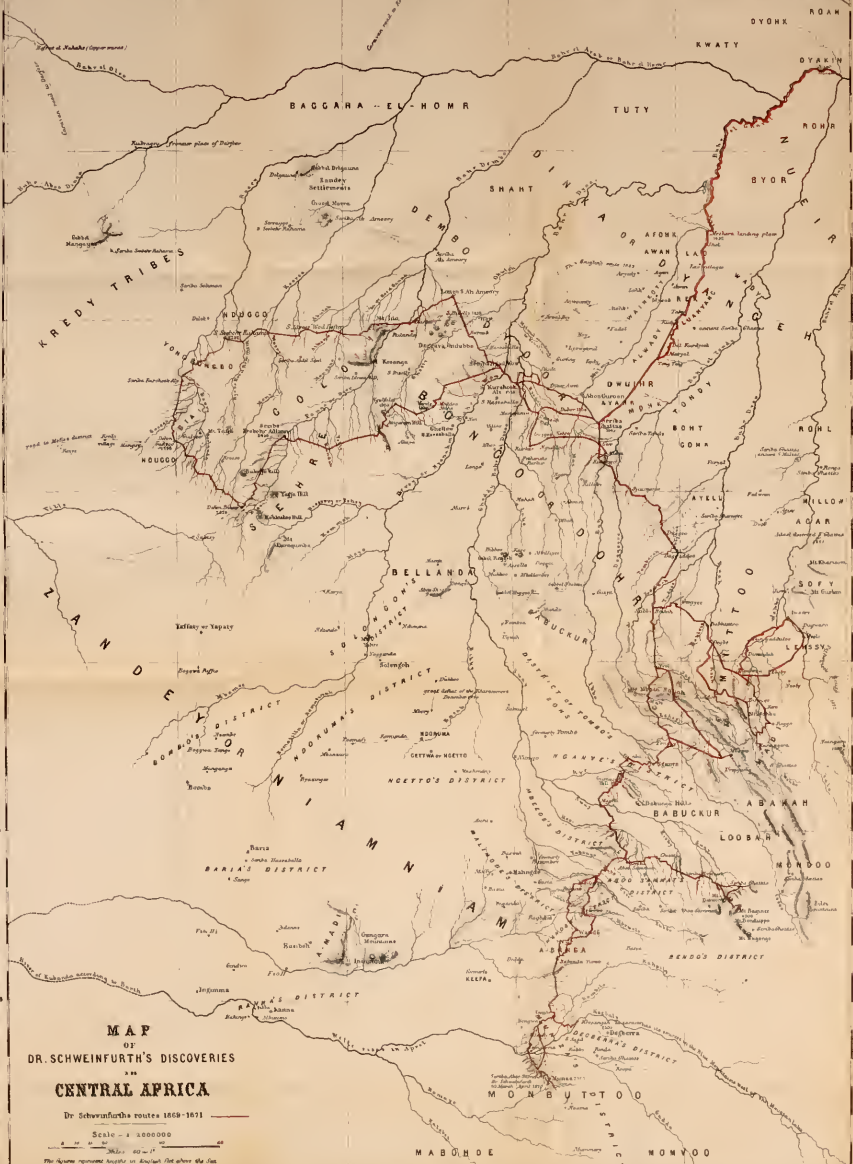
\* Mohammed el Tounsy, Wadai.

of the Red Sea, skirted the Highlands of Abyssinia, passed on to Khartoom, and finally, his purse being empty, returned to Europe, after an absence of two years and a half, with a splendid collection of plants. But soon he languished for Africa again, and submitted to the Royal Academy of Science a plan for the botanical exploration of the equatorial districts lying west of the Nile. His proposals were at once accepted; he received a grant of money from the Humboldt Institution, and, in 1868, he landed in Egypt. During three years he was absent in the *heart of Africa*, and, even before he had returned, his name had already become famous in Europe and America. Travelling, not in the footsteps of Baker, but in a westerly direction, he reached the neighbourhood of Baker's lake, passing through the country of the Niam-niam, and visiting the unknown kingdom of Monbuttoo. As an explorer, he stands in the highest rank, and merits to be classed with Mungo Park, Denham and Clapperton, Livingstone, Burton, Speke and Grant, Barth and Rohlf's. He can also claim two qualifications which no African traveller has hitherto possessed. He is a scientific botanist, and also an accomplished draughtsman. Park had some knowledge of botany, and Grant made an excellent collection, but both must be regarded as merely amateurs. In other works of African travel the explorer has given rude sketches to some professional artist, and thus the picture has been made; but Schweinfurth's sketches were finished works of art. In a geographical sense, this work is of importance as a contribution to the problem of the Nile; and ethnologically it sets at rest a point which has long been under dispute, viz., the existence of a dwarf race in Central Africa. These Pygmies are mentioned by the classical writers; much has been said about them by modern travellers on the Nile; Krapf saw one on the Eastern Coast; the old voyagers allude to their existence in the kingdom of the Congo, and Du Chaillu met them in Ashango Land. Yet still much mystery remained which, thanks to Schweinfurth, is now at an end. That such a race exists is now placed beyond a doubt; and it is probable that these dwarfs are no other than the Bushmen of South Africa, who are not confined, as was formerly supposed, to that corner of the continent, but also inhabit various remote recesses of Africa, and were probably the original natives of the country.

WINWOOD READE.

\* Shikha, chief mission of the Bessarabian residents of the South of the BAGGARA-RECAT  
12 leagues from the station at Baggara

DARFOUR



**MAP**  
OF  
**DR. SCHWEINFURTH'S DISCOVERIES**  
IN  
**CENTRAL AFRICA**

Dr Schweinfurth's routes 1868-1871

Scale - 1:100,000

For names explained see Appendix and other MS. data



# CONTENTS.



## CHAPTER I.

	[PAGE
My former journey—Inducements to a second—Plan and object—	
Kind reception in Khartoom—The Governor-General—Contract	
with Ghattas—Herr Duisberg—Ivory-trade at Khartoom—	
Khartoom possessions in the negro-countries—Departure from	
Khartoom—Character of the landscape—First day of ill-luck—	
Impressions on the first sight of savages—Boat attacked by bees	
—Fashoda—Camp of the Mudir—A negro-king—Gum-arabic	
—The melodious tree—Mohammed Aboo Sammat—Boats on	
the flight—Treachery of the Shillooks—General market—First	
papyrus—Useless attempts to proceed—A world of grass—	
Hippopotamuses in a fright—The last obstacle—Depreciation	
of the Gazelle stream—Father of the Slipper—Description of the	
Nueir—Analogy between man and beast—The Bahr-el-Arab	
a main-stream—Vallisneria-meadows—Arrival in Port Rek—	
Discovery of the Meshera—Deadly climate—Features of the	
scenery—Old Shol—Royal gifts . . . . .	

## CHAPTER II.

Start for the interior—Flags of the Khartoomers—Comfortable	
travelling with bearers—The African elephant—Disgusting wells	
—Wide sand-flats—Village of Take—Halt in the village of Kudy	
—Description of the Dinka—Dyeing of the hair—Nudity—“The	
Turkish lady”—Iron age—“People of the stick”—Weapons of	
defence—Choice cookery—Snakes—Tobacco-smoking—Construction	
of huts—Dinka sheep, goats, and dogs—Reverence for cattle—	
Degeneration of cows—Large murahs—Instance of parental affection—	
Forest district of the Al-Waj—Arrival at Ghattas’s Seriba—	
Salubrity—Management—The daughter Seriba Geer—Bit of	
primeval forest—Trip to the Dyoor and Wow—Good entertainment	
—Old servant of Petherick’s—Antinori and Vayssière—Hornblend	

	PAGE
—Height of water of Dyoor—Apostrophe to the river—A model Seriba—The Wow—Seriba Agahd—Wild buffaloes—Instability of dwellings—Caama and Leucotis antelopes—Pharaoh-palms . . .	42

## CHAPTER III.

Daily life of the Dyoor—Their race—Iron-smelting—Formation of huts—Idyll of village life—Hunting with snares—Women's work—Graves—Affection—In Ghattas's Seriba—Laying out of garden—Physiognomy of vegetation—Geography of plants—Seriba law—Cattle-raids on the Dinka—Tour round Ghattas's Seribas—Geography at Geer—Fish of the Tondy—Fear of ghosts in Koolongo—Caves of Kubbehee—Bamboos in blossom—Triumph of Nature over her traducers—Joint-stock distillery in Gurfala—Nubian love of drink—Petherick's Mundo—Unsuccessful chase—Two bush-antelopes—Cultivated plants of the district—Cereals—Large growth of sorghum—Leguminous fruits—Oily fruits—Tubers—Vegetables—Tobacco—Smoking in Africa . . . . .	76
---	----

## CHAPTER IV.

THE BONGO: Area, boundaries, and population of Bongoland—Subjection to the Khartoomers—Decrease of population by slave-trade—Red tinge of skin—Width of skull—Small growth of hair—No aridity in climate—Wild tubers as food—Goats and dogs—Hunting-weapons—Villages and huts—Smelting-furnaces—Money—Weapons for display—Wood-carving—Penates—Musical instruments—Character of music—Corpulence of the women—Hottentot Venus—Mutilation of teeth—Disfigurement of lips—Arrow-poisoning—National games—Marriage premiums—National morality—Disposal of dead—Memorial erections—Loma, good and evil luck—Fear of ghosts—Belief in witches—Mistrust of spirits—Modes of healing—Language—Unity of people of Central Africa—Extermination of the Bongo . . . . .	111
---	-----

## CHAPTER V.

Enjoyment of the rainy season—Calamities by fire—Deliverance and escape—Six slaves burnt—Barterings—Domestication of wild cats—Vermin—Fever—Meteorology—Resolve to follow Aboo Sammat—Passage of the Tondy—The waterbock—Scenery by night—Sherefee's attack—Seriba Duggoo—Consequences of steppe-burn-
--



	PAGE
ing—Land-snails—White-ant hills—Arrival in Sabby—Nocturnal festivities—Desolation of the country—Lions—Tour through the Mittoo country—Waking in the wilderness—Soldier carried away by a lion—Dokkuttoo—Fishing in the Roah—Ngahma—Dimindoh, the hunter's Seriba—Dangadduloo—The Rohl—Footsore—Poncet's Seriba—Mvolo—Fantastic character of landscape—Rock-rabbits—Seriba Karo—Reggo—Kurragera—Aboo Sammat's festivities—An oration—Deraggo and the mountains—Kuddloo on the Roah—Return to Sabby—The Mittoo tribes—Disfiguration of lips—Fetters of fashion—Love of music . . . . .	150

## CHAPTER VI.

Preparations for the Niam-niam campaign—Generosity of Aboo Sammat—Banner of Islam—Travelling costume—Terminalia forest—Prospect from Mbala Ngeea—Camp on the Lehssy—The Ibba—First meeting with Niam-niam—Growth of popukky-grass—Elephant-hunting among the Niam-niam—Visit to Nganye—His household—Gumba—A minstrel—Beauty of the Zawa-trees— <i>Encephalartus</i> —Cultivated districts—Identity of the Sway and the Dyoor—Passage of the Manzilly—First primeval forest—Geography of plants—Feeding the bearers—Aboo Sammat's territory—Wild pepper—Giant trees—Modesty of Niam-niam women—Bongo poisoned by manioc—Nduppo's disagreement with Wando—Purchase of skins—Wando's threats—Preparation for war—Natives as soldiers—Rikkete—Forest scenery on the Lindukoo—Niam-niam guides—The watershed of the Nile—Geological formation of Central Africa—Crossing the marshes—"Gallery-woods"—Wando's visit—Native cookery—The "leaf-eater." . . . .	199
---	-----

## CHAPTER VII.

Intelligence of Nduppo's death—Hunting-trophies—Signs of cannibalism—The Chimpanzee—Presents of chimpanzee-skulls—The A-Banga—New style of huts—Fertility of land—The pushyoh—Cam-wood—Sham-fight—Magic lucifers—Interchange of blood—Gyabir wounded—Modes of expressing pain—Female slaves captured—White ants—Monbuttoo frontier—Reception by Nembey—Bongwa and his wife—Cattle of the Maogoo—Cultivation of sugar-cane—Arrival at the Welle—Condition of the stream—Origin and relations—Crossing the river—Monbuttoo canoes—New impressions—Arrival at Munza's residence . . . . .	246
--	-----

## CHAPTER VIII.

	PAGE
THE NIAM-NIAM OR ZANDEY : Signification of name—General characteristics — Distinct nationality — Complexion—Tattooing—Hair-dressing — Ornaments — Weapons — Agriculture — Good beer — Cultivated plants—Dogs—Cannibalism—Analogy with the Fans—Architecture—Authority of princes—Their households—Modes of warfare—Signals — Bait for wild-fowl — Handicraft — Forms of greeting—Position of the women—An African pastime—Musical taste—Professional musicians—Language—Auguries and ordeals — Mourning for the dead — Disposal of the dead—Genealogical table of Niam-niam princes . . . . .	273

# LIST OF ILLUSTRATIONS.

(ENGRAVED BY J. D. COOPER.)

	PAGE
DINKA FARM . . . . .	<i>Frontispiece</i>
VEGETATION OF SOUTHERN NUBIA . . . . .	<i>to face</i> 4
VIEW OF FASHODA . . . . .	13
PRICKLES OF ACACIA . . . . .	21
IN FULL FLIGHT BEFORE THE SHILLOOK CANOES . . . . .	<i>to face</i> 22
THE VESSELS IN THE GRASS-BARRIER. . . . .	<i>to face</i> 25
BALÆNICEPS REX . . . . .	31
VIEW ON THE MESHERA (PORT REK) . . . . .	<i>to face</i> 35
THE MESHERA . . . . .	37
OLD SHOL . . . . .	40
PROFILES OF THE DINKA . . . . .	49
A DINKA DANDY . . . . .	51
DINKA INSTRUMENTS FOR PARRYING CLUB BLOWS . . . . .	53
SECTIONAL VIEW, SHOWING CONSTRUCTION OF DINKA HUT . . . . .	56
DINKA BULL. . . . .	57
DINKA SHEEP . . . . .	58
DINKA GOAT. . . . .	59
DINKA CATTLE-PARK . . . . .	<i>to face</i> 61
“KYATT” WORM . . . . .	<i>ib.</i>
THE CHIEF SETTLEMENT OF KURSHOOK ALI. A MAJESTIC KHAYA-TREE . . . . .	<i>to face</i> 70
CENTRAL AFRICAN HARTEBEEST . . . . .	73
LEUCOTIS ANTELOPE (MALE) . . . . .	74
LEUCOTIS ANTELOPE (FEMALE) . . . . .	<i>ib.</i>
BRASS ORNAMENTS OF THE DYoor . . . . .	78
PORTRAIT OF A DYoor. . . . .	79
SPEAR HEAD . . . . .	80
DYoor SPADE . . . . .	<i>ib.</i>
DYoor SMELTING-FURNACE . . . . .	81
DYoor VILLAGE IN WINTER . . . . .	<i>to face</i> 83
KOSARIA PALMATA . . . . .	88
THE KILNOKY . . . . .	94

	PAGE
CENTRAL AFRICAN BASTARD GEMSBOK ( <i>Antilope leucophaea</i> ) . . .	100
THE MADOQUA . . . . .	101
THE DELOO . . . . .	102
CENTRAL AFRICAN YAM . . . . .	106
THE NYITTI . . . . .	107
CALYX OF THE HIBISCUS SABDARIFA . . . . .	108
BONGO GOAT . . . . .	119
SHORT-BODIED BONGO GOAT . . . . .	<i>ib.</i>
BONGO VILLAGE, NEAR GEER . . . . . <i>to face</i>	122
VERTICAL SECTION OF SMELTING-OVEN . . . . .	124
IRON MONEY—LOGGOH KULLUTTY, LOGGOH MELOT . . . . .	125
BONGO LANCES . . . . .	126
PINCERS USED BY THE BONGO WOMEN FOR PLUCKING OUT THEIR EYELASHES . . . . .	<i>ib.</i>
KNIFE OF THE BONGO WOMEN . . . . .	<i>ib.</i>
THE DANGABOR AND A SINGLE RING . . . . .	127
BONGO STOOL . . . . .	128
YANGA'S GRAVE . . . . .	129
BONGO . . . . .	135
BONGO WOMAN . . . . .	137
THE DEPRESSION OF THE TONDY . . . . . <i>to face</i>	158
THE CENTRAL AFRICAN WATERBOCK. ( <i>Antilope ellipsiprymna</i> ) . . . . .	160
MUSHROOM-SHAPED WHITE-ANT HILLS . . . . .	166
PONCET'S SERIBA IN MVOLO . . . . . <i>to face</i>	180
VIEW IN THE DISTRICT OF MVOLO . . . . . <i>to face</i>	<i>ib.</i>
GOGGO, A MITTOO-MADI CHIEF . . . . .	183
GOAT OF THE BONGO, MITTOO, MOMVOO, AND BABUCKUR . . . . .	190
LORY, A MITTOO WOMAN . . . . .	191
CONE OF QUARTZ WORN IN THE LIP (ACTUAL SIZE) . . . . .	193
APRON WORN BY THE MADI . . . . .	<i>ib.</i>
NGAHMA, A MITTOO CHIEF . . . . .	194
LOOBAH WOMAN . . . . .	195
WENGO, A MITTOO WOMAN . . . . .	196
MITTOO LYRE AND MITTOO AIR . . . . .	197
NIAM-NIAM IN FULL DRESS . . . . .	208
COIFFURE OF THE NIAM-NIAM . . . . .	209
A NIAM-NIAM MINSTREL . . . . . <i>to face</i>	212
A NIAK-NIAM GIRL . . . . .	223
NIAM-NIAM HAMLET ON THE DIAMVONOO . . . . . <i>to face</i>	247
AN A-BANGA . . . . .	250
<i>Platyercium elephantotis</i> , SCHWEINF.—ONE-EIGHTH OF NATURAL SIZE	258
BONGWA'S WIFE . . . . .	262
ENTRY TO IZINGERRIA'S MBANGA . . . . . <i>to face</i>	264

## LIST OF ILLUSTRATIONS.

xiii

	PAGE
REMARKABLE HEAD-DRESS OF THE NIAM-NIAM . . . . .	277
KNIVES, SCIMITARS, TRUMBASHES, AND SHIELD OF THE NIAM-NIAM	279
NIAM-NIAM WARRIOR . . . . .	280
NIAM-NIAM WARRIORS . . . . . <i>to face</i>	<i>ib.</i>
CLAY PIPES OF THE NIAM-NIAM . . . . .	282
NIAM-NIAM DOG. . . . .	283
NIAM-NIAM GRANARY . . . . .	287
BAMOGEE, OR HUT FOR THE BOYS . . . . .	288
NIAM-NIAM HANDICRAFT . . . . .	293

---

LARGE MAP OF DR. SCHWEINFURTH'S DISCOVERIES IN CENTRAL AFRICA . . . . . <i>to follow</i>	vi
---	----



# THE HEART OF AFRICA.

---

## CHAPTER I.

My former journey—Inducements to a second—Plan and object—Kind reception in Khartoom—The Governor-General—Contract with Ghattas—Herr Duisberg—Ivory-trade at Khartoom—Khartoom possessions in the negro-countries—Departure from Khartoom—Character of the landscape—First day of ill-luck—Impressions on the first sight of savages—Boat attacked by bees—Fashoda—Camp of the Mudir—A negro-king—Gum-arabic—The melodious tree—Mohammed Aboo Sammat—Boats on the flight—Treachery of the Shillooks—General market—First papyrus—Useless attempts to proceed—A world of grass—Hippopotamuses in a fright—The last obstacle—Depreciation of the Gazelle Stream—Father of the Slipper—Description of the Nueir—Analogy between man and beast—The Bahr-el-Arab a main-stream—Vallisneria-meadows—Arrival in Port Rek—Discovery of the Meshera—Deadly climate—Features of the scenery—Old Shol—Royal gifts.

WHEN, in the summer of 1868, I prepared for the great journey, of which the following pages contain the description, I was already no novice on African soil. In 1863 I had served an apprenticeship in the art of travelling in the sunny fields of Egypt and Nubia. For months together, in my own boat, I had navigated the Red Sea; and it was while I was exploring the untraversed mountains by its coasts that I seriously conceived my larger project. My curiosity was particularly attracted towards the district of the independent Bishareen. I had then repeatedly crossed the country between the Nile and the sea, and while sojourning on the lower terraces of the Abyssinian highlands, I had learnt to appreciate the full enchantment of the wonders of nature in Africa.

In 1866, passing through Khartoom and Berber, I found my way back again to Egypt.

Once entertained, the project of the botanical investigation of

these lands resolved itself more and more into the problem of my life. The splendid herbarium, too, which I had carried home as the reward of my labours, obtained though it was at the cost of repeated attacks of fever, contributed to intensify my desire. Altogether the result of my first attempt was an encouragement and happy omen for my success in a second.

The time which elapsed between the completion of my first, and the commencement of my second journey, was occupied in studies which were directed to the scientific classification and analysis of what had been so abundantly secured.

Whoever knows the blameless avarice of a plant-hunter will understand how these studies could only arouse in me a craving after fresh booty. I could not forget that the greater part of the Nile territory, with the mysterious flora of its most southern affluents, still remained a fresh field for botanical investigations; and no wonder that it presented itself as an object irresistibly attractive to my desires. But one who has himself, on the virgin soil of knowledge in unopened lands, been captivated by the charm of gathering fresh varieties, and has surrendered himself to the unreserved enjoyment of Nature's freedom, will be prompted to yet keener eagerness; such an one cannot be daunted by any privation he has undergone, nor deterred by any alarm for his health: he recalls as a vision of Paradise the land he has learnt to love; he exaggerates the insalubrity of a northern climate; he bewails the wretched formality of our civilised life, and so, back to the distant solitudes flies his recollection, like a dove to the wilderness.

Of this kind were my impressions as these two years passed away. I was prohibited from any immediate prosecution of my hope by the inadequacy of my pecuniary means. A welcome opportunity, however, soon presented itself, and enabled me to resume my investigation of the district of the Nile.

After the death of Alexander von Humboldt, there had been founded in Berlin, as a monument of gratitude and recognition of his services, the "Humboldt Institution of Natural Philosophy and Travels." The object of this was, without regard to nationality or creed, to assist talent in every direction in which Humboldt had displayed his scientific energies; and it was especially directed that the funds should be applied to promote travels in the most remote districts. The Institute contemplated a supply of means for the prosecution of those philosophical studies to which Humboldt dedicated himself with such unceasing ardour. The Royal Academy of



Science of Berlin was vested alike with the power of deciding on the undertakings and of selecting suitable agents to carry out their designs.

To that eminent scientific corporation I ventured to submit a scheme for the botanical investigation of those equatorial districts which are traversed by the western affluents of the Upper Nile. My proposal met with a ready sanction, and I was rejoiced to receive a grant of the disposable funds of the Institution, which had been accumulating for the space of five years.

Thus it happened that in July 1868 I was once more upon the soil of Africa.

During my first stay at Khartoom, which is the centre of government of the Egyptian Soudan, I had collected a variety of information about the ivory-expeditions undertaken by the merchants of the place to the country about the sources of the Nile; I had likewise made certain alliances with the natives, and by these means I hoped to project a plan for a scientific progress over the district on a firm basis. There was no doubt that in the heathen negro-districts of the Upper Nile, the Egyptian Government exercised little influence and no authority. Under its direction, the Khartoom merchants had indeed done something—for sixteen years they had traversed the land in well-nigh every direction, and they had established stations for themselves in the negro borders; but they had not made good any hold upon the territory in general. Nevertheless, I had no alternative except to conclude that without the countenance of the Government, and without the co-operation and support of the merchants, there was no reasonable expectation that the objects of a scientific traveller could be forwarded.

Upon the whole, therefore, I soon came to the determination of being taken in the train of the merchants of Khartoom, trusting that the countries opened by them would offer sufficient scope for all my energies. It was probable that the ivory-traders would never, of their own accord, want to thwart me; yet I would not rely entirely on this, as I knew that they were themselves subjects of the Viceroy. As matter of fact, probably, they were entire masters of the situation in the negro countries, and really irresponsible; but still their interests made them apparently subservient to an absolute government, and this was the handle that I desired to use accordingly. By diplomatic interest, I had secured the ostensible recognition of the Viceregal Government, but from my own experience, I was fully convinced that mere letters of

recommendation to the local authorities, as long as their contents are limited to ordinary formal phrases, are of very questionable advantage. I might refer particularly to Sir Samuel Baker's misadventure as affording an illustration of the insufficiency of such credentials. I considered myself fortunate, therefore, in obtaining from Sherif Pasha, the Prime Minister of the Viceroy (although he was himself not in residence), special orders, which I knew were indispensable, to the Governor-General of Khartoom. The Governor-General was to superintend any contract which I might make with the merchants to secure that my journey through the district of the Gazelle River should be unhindered, and to insure the due fulfilment of whatever obligations might be undertaken.

Thus the course appeared to be smooth, by which I might hope to reach the centre of the mysterious continent; but I was still far from my object, still far from the point which I could consider as the true starting-point of my real journey.

From Suez I proceeded by steamboat to Djidda, where I hired an Arab boat to convey me across to Suakin. Across the tract of land between the Red Sea and the Nile, I travelled with a small camel-caravan. This transit alone occupied forty days; but I did not regret the delay, as not only did it allow me time to investigate the interesting vegetation of the mountain ranges of Southern Nubia, but it prepared me in a measure for exertions for which a couple of years passed in sedentary pursuits had somewhat unfitted me. On reaching Berber, I lost no time in finding a boat on which to continue my journey.

On the 1st of November, at midday, I at last reached Khartoom, and landed on the bank, which was all alive with hundreds of boats. The German Vice-consul, Herr Duisberg, who had shown me so much kindness at the time of my former visit, again received me most hospitably. In his elegant and commodious house, I had every opportunity for rest and refreshment in anticipation of my coming labours.

In Egypt, in well-informed circles, it was a current opinion that the Government was trying, on principle, to throw impediments in the way of any explorers who might purpose penetrating the district of the Upper Nile. It was supposed that they were desirous of preventing the circulation, by eye-witnesses, of adverse reports, and of keeping back from the eyes of the world any undesirable details as to the position of matters with reference to the slave-trade. Under this impression I entered upon my journey with some mis-





giving, entertaining no very sanguine hopes as to the real utility of the order delivered to me for the Governor-General of Khartoom, who at that time was administering affairs with considerable vigour in all the provinces of the Soudan under the Egyptian dominion above the first cataract.

So much the more pleasant, therefore, was my surprise when, immediately after my arrival in Khartoom, I was honoured by a visit from the powerful Dyafer Pasha, and, after the first few words, satisfied myself that there was a reasonable expectation that, on this occasion, the local government would do all within their power to secure the most complete protection to a scientific expedition.

My letter of recommendation from the Academy was afterwards read in the Government divan. It was fluently translated, sentence by sentence, into Arabic by the physician in ordinary, and the Pasha at once declared that he would be the *Vokeel*, that is to say, the manager of affairs, for the Academy of Berlin, and promised that he would not fail to afford me the necessary assistance for my journey. How faithfully he kept his word is well known, and on that account the thanks of the Academy of Science were formally presented to him.\* He referred me to the writers, who were to settle the various covenants of my agreement with an ivory-trader, Ghattas, a Coptic Christian. The Governor-General himself had arranged the terms, and I could find little in their tenor that would be adverse to my interests.

I should fail to discharge a duty of gratitude if I were to omit to acknowledge the interest displayed in behalf of my enterprise by Herr Duisberg, who was at that time Vice-consul of the North German Confederation in Khartoom. Not only did he entertain me most hospitably for several weeks in his house, but likewise exerted all his influence on his friends the ivory-traders, so as to dispose them favourably to my undertaking, and to relieve them from any fear of interference on my part with their affairs.

His conciliating manners availed to satisfy the Khartoom merchants that my plan was not adverse to their interests. Hitherto they had looked upon every scientific traveller as a dangerous spy, whose visit only aimed at denouncing their transactions on the Upper Nile, and reporting them to the Consuls in

\* Dyafer Pasha received an illuminated address from the Academy, and was at the same time made a member of the Society of Naturalists at Berlin.

Egypt. On this occasion they consented to meet me at a sumptuous entertainment given by Herr Duisberg before my departure. All the gentry of the town, Pashas and Beys, glittering with their stars and orders, and merchants, in their gorgeous satin robes, gathered together at that feast of reconciliation between the representatives of African commerce and of European science.

The entire ivory-trade of Khartoom is in the hands of six larger merchants, with whom are associated a dozen more whose business is on a smaller scale. For years the annual export of ivory has not exceeded the value of 500,000 Maria Theresa dollars. There has been a continual decrease in the yield of ivory from the territory adjacent to the river, so that last year, even that sum would not have been maintained, unless the expeditions had, season after season, been penetrating deeper into the more remote districts of the interior. It is a fallacy to suppose that the pursuit of elephants is merely a secondary consideration in these enterprises of the Khartoom merchants, or that it only serves as a cloke to disguise the far more lucrative slave-trade. These two occupations have far less to do with one another than is frequently supposed. If it had not been for the high value of ivory, the countries about the sources of the Nile would even now be as little unfolded to us as the equatorial centre of the great continent: they are regions which of themselves could produce absolutely nothing to remunerate transport. The settlements owe their original existence to the ivory-trade; but it must, on the other hand, be admitted that these settlements in various ways have facilitated the operations of the regular slave-traders. Without these depots the professional slave-traders could never have penetrated so far, whilst now they are enabled to pour themselves into the negro countries annually by thousands, on the roads over Kordofan and Darfoor.

The merchants of Khartoom, to whom I have alluded, maintain a great number of settlements in districts as near as possible to the present ivory countries, and among peaceful races devoted to agriculture. They have apportioned the territory amongst themselves, and have brought the natives to a condition of vassalage. Under the protection of an armed guard procured from Khartoom, they have established various depots, undertaken expeditions into the interior, and secured an unmolested transit to and fro. These depots for ivory, ammunition, barter-goods, and means of subsistence, are villages surrounded by palisades, and are called

Seribas.\* Every Khartoom merchant, in the different districts where he maintains his settlements, is represented by a superintendent and a number of subordinate agents. These agents command the armed men of the country, determine what products the subjected natives must pay by way of impost to support the guards, as well as the number of bearers they must furnish for the distant exploring expeditions; they appoint and displace the local managers; carry on war or strike alliances with the chiefs of the ivory countries, and once a year remit the collected stores to Khartoom.

Both the principal districts of the Khartoom ivory-trade are accessible by the navigation of the two source-affluents together forming the White Nile, viz. the Bahr-el-Ghazal and the Bahr-el-Gebel. The name Bahr-el-Abiad is understood in Khartoom to include the entire domain of the Nile and its affluents above this town, but in its true and more limited sense it signifies only the united mainstream as far as the mouth of the Sobat, "White Nile." Two less important centres are approached by the channels of the Sobat and the Giraffe. The landing-places, called Meshera, are in all cases at a distance of some days' journey from the depots. The trade-winds and the rainy seasons both have their effect in determining the time of year in which progress can be made. They render the passage up stream practicable only from December to February, and limit the valley-journey to June, July, and August. On the Bahr-el-Gebel the extreme point of navigation is the well-known Gondokoro in lat.  $5^{\circ}$  N., the termination of a series of voyages of discovery. On the Bahr-el-Ghazal a kind of *cul-de-sac* leads to the only existing Meshera. Beyond this, the Khartoom people have already advanced  $5^{\circ}$  in a southerly, as well as in a westerly direction. In the district of the Gazelle River, the Niam-niam countries form a great source of the ivory-produce; of the ways which were available, this was the direction which appeared to promise the best opening for the prosecution of my object. Accordingly, I determined to proceed by the Gazelle, and concluded my contract with the Copt Ghattas. He engaged to supply the means of subsistence, and to furnish me with bearers and an adequate number of armed men. He also placed at my disposal a boat for the journey, and it was expressly stipulated that I

\* In the Soudan, every thorn-hedge, or palisade, is called a Seriba; in Syria, also, the portable cane-hedges, for the enclosing of cattle, are termed Sirb, or Sereebe.

should be at liberty to join all the enterprises and excursions of his own people.

The Governor-General laid similar obligations for my protection on all the other chief merchants who had possessions in the territory of the Gazelle. Duplicates of all the agreements were prepared; one copy being retained by me, the counterparts deposited with the local government at Khartoom. After these necessary provisions for my security had been adjusted, there was nothing to hinder me from commencing my real journey. Never before had the Egyptian Government done so much indirectly to cooperate with a scientific traveller; and it was with no little satisfaction that I regarded my budget of documents, which would unlock for me so considerable a section of Central Africa.

In order to have continually about me a number of people upon whose fidelity and attachment I might fairly rely under all circumstances, I took into my service six Nubians, who had settled in Khartoom with their wives and children, and had already travelled in different parts of the Upper Nile. All had previously served under other Europeans. Riharn, the cook, had accompanied Consul Petherick on his ill-fated journey of 1863. Their conduct in no way disappointed me, and I had never any serious cause of complaint against any of them.

At last, all preparations had so far prospered that the journey to the Gazelle River might be commenced on the 5th of January 1869.

Amid the farewell salutations of a large concourse, among which my people counted numerous friends and relations, we pushed off from the shore. Without delay we took our onward course to the mouth of the Blue Nile, doubling the Ras-el-Khartoom; that large promontory, which resembles in form the snout of an animal; it gives its name to the town, and is the partition land between the two arms of the Nile. Bulky and ponderous as was our boat, the power of the north wind laid its hold upon our giant-sail, and carried us with the speed of steam towards the south. On the forenoon of the following day we found ourselves already 1° below the latitude of Khartoom.

The voyage up the White Nile has been very frequently described by various travellers. The districts along the shore mostly retain an unchanging aspect for miles together. Rarely does some distant mountain or isolated hill relieve the eye from the wide monotony. In spite of all, there was no lack of interest.



There is much that cannot fail to make the progress ever striking and impressive.

On the 13th of January, on one of the thronging islands, we had our first *rencontre* with the Shillooks. This tribe of negroes formerly extended themselves much further north than at present, having settlements on all the islands; but now they only exceptionally penetrate to this latitude ( $12^{\circ} 30'$ ) in their canoes of hollow tamarind stems. The Baggara, meanwhile, are ever gaining a firmer footing on the river-banks, and have already with their flocks ventured far to the east of the stream into the land of the Dinka.

The 14th was the first day of ill-luck, which I was myself the means of bringing about. Early in the morning another boat had joined us; and the people wished me to allow them to stay awhile that they might enjoy themselves together. Being, however, at a spot which seemed to me extremely dull, I urged them to go further, so that we could land on a little island that appeared more full of interest. The excursion which I took was attended by a misfortune which befell one of the two men who accompanied me. Mohammed Ameen, such was his name, running at my side, had chanced to come upon a wild buffalo that I had not the least intention of injuring, but which the man, unhappily, approached too near in the high grass. The buffalo, it would seem, was taking his midday nap, and disturbed from his siesta, rose in the utmost fury. To spring up and whirl the destroyer of his peace into the air was but the work of an instant. There lay my faithful companion, bleeding all over, and in front of him, tail erect, stood the buffalo roaring, and ready to trample down his victim. As fate would have it, however, the attention of the infuriated brute was attracted by the other two of us, who stood by looking on speechless with astonishment. I had no gun; Mohammed had been carrying my breech-loader in his hand, and there it was swinging on the left horn of the buffalo. The other man, who carried my rifle, had immediately taken aim, but the trigger snapped in vain, and time after time the gun missed fire. No time now for any consultation; it was a question of a moment. The man grasped at a small iron hatchet and hurled it straight at the buffalo's head from a distance of about twenty paces; the aim was good, and thus was the prey rescued from the enemy. With a wild bound the buffalo threw itself sidelong into the reeds, tore along through the rustling stalks with its ponderous weight, bellowing and shaking all the ground. Roaring and growling, bounding violently

from side to side, he could be seen in wild career, and as we presumed that the whole herd might be in his train, we seized the guns, and made our quickest way to a neighbouring tree. All, however, was soon quiet, and our next thought was directed to the unfortunate sufferer. Mohammed's head lay as though nailed to the ground, his ears pierced by sharp reed-stalks; but a moment's inspection convinced us that the injuries were not fatal. The buffalo's horn had struck his mouth, but, besides the loss of four teeth in the upper jaw and some minor fractures, he had sustained no further harm. I left my other companion on the spot to wash Mohammed, and hastened alone to the distant boat to have him fetched. In three weeks he had recovered.

In a few days we lay-to alongside the village of Kaka, the most northerly place inhabited by Shillooks on the White Nile, and at which the Egyptian Government maintained a depot for corn. Twenty years ago hundreds of Dinka villages stood on this side of the river. From the descriptions of travellers who accompanied the expeditions sent out by Mehemet Ali to discover the sources of the Nile, it has been ascertained that the number of the population here was formerly as important as it now is in the very heart of the Shillook country. As a result of the incessant ravages of Mohammed Kher, the entire eastern shore has degenerated into a forest waste. The river still parts the separate districts of the hostile tribes; but the Shillooks have attempted to settle nowhere except at Kaka in the deserted district; the Dinka, on their part, having withdrawn some days' journey into the interior.

Soon after the arrival of the boat, a great crowd of naked Shillooks, prompted by curiosity, assembled on the shore, my dog being the chief attraction. The first sight of a throng of savages, suddenly presenting themselves in their native nudity, is one from which no amount of familiarity can remove the strange impression; it takes abiding hold upon the memory, and makes the traveller recall anew the civilisation he has left behind.

The dreary steppe in the neighbourhood of Kaka contained nothing that was worth the trouble of collecting. The dried-up remains of vegetation had been completely annihilated by fire. Accordingly I was anxious to proceed farther the same day, that I might botanise in some undisturbed spot of the primæval forest; my desire was, however, frustrated by an incident which I do not even now remember without a shudder. At the village, the shore, as far as the eye could reach, forms a treeless steppe; but at some little distance the

river is again bordered by a dense forest. A place was soon reached, where the stream takes a remarkable bend, and proceeds for eight miles in a north-easterly direction. This place has the singular name of Dyoorab-el-Esh, or the sack of corn. Now, as the north-east wind of course was adverse to any north-east progress, it was necessary that the boat should be towed by the crew. As the rope was being dragged along through the grass on the banks it happened that it disturbed a swarm of bees. In a moment, like a great cloud, they burst upon the men who were towing; every one of them threw himself headlong into the water and hurried to regain the boat. The swarm followed at their heels, and in a few seconds filled every nook and cranny of the deck. What a scene of confusion ensued may readily be imagined.

Without any foreboding of ill, I was arranging my plants in my cabin, when I heard all around me a scampering which I took at first to be merely the frolics of my people, as fun was the order of the day. I called out to inquire the meaning of the noise, but only got excited gestures and reproachful looks in answer. The cry of "Bees! bees!" soon broke upon my ear, and I proceeded to light a pipe. My attempt was entirely in vain; in an instant bees in thousands are about me, and I am mercilessly stung all over my face and hands. To no purpose do I try to protect my face with a handkerchief, and the more violently I fling my hands about so much the more violent becomes the impetuosity of the irritated insects. The maddening pain is now on my cheek, now in my eye, now in my hair. The dogs from under my bed burst out frantically, overturning everything in their way. Losing well-nigh all control over myself, I fling myself in despair into the river; I dive down, but all in vain, for the stings rain down still upon my head. Not heeding the warnings of my people, I creep through the reedy grass to the swampy bank. The grass lacerates my hands, and I try to gain the mainland, hoping to find shelter in the woods. All at once four powerful arms seize me and drag me back with such force that I think I must be choked in the mud. I am compelled to go back on board, and flight is not to be thought of.

In the cooling moisture I had so far recovered my self-possession, that it occurred to me to drag a sheet from my chest, and this at last proved some protection, but I had first gradually to crush the bees which I had enclosed with me within this covering. Meantime by great self-denial and courage on the part of my excellent people, my large dog was brought on board to me and covered with

cloths; the other, an animal from Khartoom, was unfortunately lost. Cowering down convulsively, I lingered out thus three full hours, whilst the buzzing continued uninterruptedly, and solitary stings penetrated periodically through the linen. Everyone by degrees became equally passive as myself; at length a perfect silence reigned on board; the bees subsided into quietness. Meanwhile, some courageous men had crept stealthily to the bank, and had succeeded in setting fire to the reeds. The smoke rose to their assistance, and thus they contrived to scare away the bees from the boat, and, setting it afloat, they drove it to the other bank. Had the thought of the fire occurred at first, our misfortune would have assumed a much milder character; but in the suddenness of the attack everyone lost all presence of mind. Free from further apprehension, we could now examine our injuries. With the help of a looking-glass and a pair of pincers I extracted all the stings from my face and hands, and inconvenience in those places soon passed away. But it was impossible to discover the stings in my hair; many of them had been broken off short in the midst of the fray, and, remaining behind, produced little ulcers which for two days were acutely painful. Poor Arslan, my dog, was terribly punished, especially about the head; but the stings had clung harmlessly in the long hair on his back. These murderous bees belong to the striped variety of our own honey-bee. A mishap like ours has been seldom experienced in the waters of the White Nile. Consul Petherick, as his servants informed me, had once to undergo a similar misfortune. Our own grievance was not confined to ourselves: every boat of the sixteen which that day were sailing in our track was pestered by the same infliction. No imagination can adequately depict the confusion which must have spread in boats where were crowded together from 60 to 80 men. I felt ready, in the evening, for an encounter with a score of buffaloes or a brace of lions rather than have anything more to do with bees; and this was a sentiment in which all the ship's company heartily concurred. I took my quinine and awoke refreshed and cheerful; but several of the ill-used members of our party suffered from violent fever.

Towards midday on the 24th of January we reached Fashoda, and thus, after a prosperous progress, arrived at the limit of the Egyptian empire. Fashoda is the seat of a Mudir, provided with a garrison for the maintenance of Egyptian power. The complete subjection of the entire Shillook country did not, however, follow

until two years after my visit. The governor for a considerable time resided six leagues from the town, where he was quartered with 500 soldiers, in order to bring to reason the southern Shillooks, who were by no means inclined to submit. During this time the armed force in Fashoda did not consist of more than 200 men.

The erection of anything like a town had only been begun within the last two years. The place was formerly called Denab, and now consisted of merely a large mass of conical huts of straw, besides the remarkable structure which constituted the fort. The long boundary walls of the fort, with their hundreds of waterspouts,



VIEW OF FASHODA.

looked at a distance as though they were mounted with so many cannon, and presented a formidable appearance. In reality the number of cannon which the fort could boast was only four, the rest of the field ordnance being in the camp of the Mudir.

All boats are compelled to stop for several days at Fashoda, partly to complete their corn-stores, and partly on account of the poll-tax, to submit to an inspection of the papers which contain the lists of the crew and soldiers. Hence it happens that throughout

January and February Fashoda life is pretty brisk. Egyptian galley-slaves, wearing no fetters—escape being as difficult as in Siberia—loitered on the shore begging, and pestered me with scraps of French and Italian. This I found by no means agreeable. Accordingly I had a tent pitched upon the bank, but from fear of thieves it was obliged to be continually guarded by men with loaded guns. Many boats came and went, wending their way to the Upper Nile waters; all reported that more or less they had been sufferers from the bees in Dyoorab-el-Esh. I was told that the whole crew of one boat was obliged to remain in the water from noon till evening, now and then raising their heads to get air, but always under the penalty of getting some dozen fresh stings.

I remained nine days in Fashoda, a residence to which the non-arrival of the boats bound for the Gazelle River compelled us, because our force was not sufficiently numerous to overcome by ourselves the obstacles which the "Sett," or grass-barrier, would present, and also inadequate for protection against an attack, which was not improbable, from the hitherto unsubdued residents.

A wider ramble, in which I inspected several Shillook villages, led me farther into the country, and gave me some conception of its thronging population. An Egyptian officer attended me, followed by a number of soldiers, all of us being mounted. Although throughout this tour, I was not offered even a bowl of fresh milk, and saw little beyond what had already come under my observation, viz., grey and rusty-red beings, innumerable conical huts, and countless herds of cattle; yet I could not be otherwise than impressed by various details which appeared characteristic of this people, now incorporated as Egyptian subjects, and which I shall proceed to relate.

The Shillook tribe inhabits the entire left bank of the White Nile, occupying a territory about 200 miles long and about ten miles wide, and which extends right to the mouth of the Gazelle River. Hemmed in by the Baggara on the west, it is prevented by the river from extending itself farther eastward, and only the lower course of the Sobat has any of the Shillooks for its denizens. Their subjection to Egyptian government, which was completed in 1871, has caused a census to be taken of all the villages on the left bank of the Nile, which resulted in an estimate of about 3000. Taking the character of the villages into account this would give a total of above a million souls for this portion of the Shillooks alone. Now the Shillook land, which lies upon the White Nile, has an extent

of hardly less than 2000 square miles,\* and when the number of heads upon this is compared with those in the populous districts of Europe we are justified in reckoning from 600 to 625 to a square mile; a result altogether similar is arrived at from a reckoning based on the estimate of there being 3000 villages, each village having huts varying in number from 45 to 200, and each hut averaging 4 or 5 occupants; this would give a total of about 1,200,000. This, in fact, is an estimate corresponding entirely with what the Mudir of Fashoda, who was conversant with the details of all state affairs, had already communicated to me in 1869.

No known part of Africa, scarcely even the narrow valley of the Nile in Egypt, has a density of population so great; but a similar condition of circumstances, so favourable to the support of a teeming population, is perhaps without a parallel in the world. Everything which contributes to the exuberance of life here finds a concentrated field—agriculture, pasturage, fishing, and the chase. Agriculture is rendered easy by the natural fertility of the soil, by the recurrence of the rainy seasons, by irrigation effected by the rising of the river, assisted by numerous canals, and by an atmosphere ordinarily so overclouded as to moderate the radiance of the sun, and to retain throughout the year perpetual moisture. Of fishing there is plenty. There are crocodiles and hippopotamuses in abundance. Across the river there is a free and open chase over wildernesses which would advantageously be built upon, but for the hostility of the neighbouring Dinka. The pasture lands are on the same side of the river as the dwellings; they are just beyond the limits of the cultivated plots; occasionally they are subject to winter drought, and at times liable to incursions from the Baggara; but altogether they are invaluable as supplying daily resorts for the cattle.

Still further proof of the superabundance of population of the Shillooks is manifest from the emigration which goes forward in a south-westerly direction.

It should be appended to what has been said about the villages, that the entire west bank of the Nile, as far as the confines of the district reach, assumes the appearance of one single village, of which the sections are separated by intervals varying from 500 to 1000

\* The miles used throughout this work are geographical miles, (60 = 1°).

paces. These clusters of huts are built with surprising regularity, and are so closely crowded together that they cannot fail to suggest the comparison with a thick mass of fungus or mushrooms. Every village has its overseer, whilst the overseers of fifty or seventy, or sometimes of 100 villages, are subject to a superintendent, who has the control of what may be called a "district," and of such districts there are well-nigh a hundred, each of them distinguished by its particular name.

In the centre of each village there is a circular space where, evening after evening, the inhabitants congregate, and, either stretched upon hides or squatting on mats of ambatch, inhale the vapour from burning heaps of cow-dung to keep off the flies, or from pipes with enormous clay bowls smoke the tobacco of the country.

In these spaces there is frequently erected the great stem of a tree, on which, according to common African usage, kettledrums are hung and used for the purpose of warning the inhabitants of any impending danger, and of communicating intelligence to the neighbourhood. Most of the negro tribes are distinguished by the form of their huts. The huts of the Shillooks are built with higher walls than those of the Dinka, and, as an ordinary rule, are of smaller circumference; the conical roofs do not rise to a peak, but are rather in the shape of flattened domes, and in this way it is that they acquire the singular resemblance to mushrooms of which I have spoken. The villages are not enclosed externally, but are bounded by fences made of straw-mats running between the closely crammed houses, and which serve for shelter to the cattle of individual householders.

Now although these savages are altogether unacquainted with the refined cosmetics of Europe, they make use of cosmetics of their own; viz., a coating of ashes for protection against insects. Ashes, dung, and the urine of cows are the indispensable requisites of the toilet. The item last named affects the nose of the stranger rather unpleasantly when he makes use of any of their milk-vessels, as, according to a regular African habit, they are washed with it, probably to compensate for a lack of salt.

The external appearance of the Shillooks, therefore, is by no means agreeable, but rather offensive to the beholder, who will hardly fail to notice amongst all the negro people who dwell in the plains of the Upper Nile a singular want of the lower incisor teeth, which in early life are always broken off. Their physiognomy



hardly offers that decided negro type which their swarthy complexion would lead one to expect. To judge by the shape of the skull, this people belongs to the less degraded races of Central Africa, which are distinguished from other negro stocks by a smaller breadth of jaw and by a less decided narrowness of head. A comparison which I made with the skulls which I had collected and some which were taken from ancient Egyptian graves, and with the heads of living fellabs, established the fact of a remarkable resemblance. According to Professor R. Hartmann of Berlin, the similarity between the heads of ancient Egyptians and the Shillooks rests on the projection of the nasal bones; to have these so deeply set as to appear compressed by the forehead, would seem to be discordant with the general type of negro races.

Entirely bare of clothing, the bodies of the men would not of themselves be ungraceful, but through the perpetual plastering over with ashes, they assume a thoroughly diabolical aspect. The movements of their lean bony limbs are so languid, and their repose so perfect, as not rarely to give the Shillooks the resemblance of mummies; and whoever comes as a novice amongst them can hardly resist the impression that in gazing at these ash-grey forms he is looking upon mouldering corpses rather than upon living beings.

The stature of the Shillooks is very moderate, and, as a general rule, is short compared with that of the lank and long-legged Dinka.

Like most of the naked and half-naked Africans they devote the greatest attention to the arrangement of their hair; on every other portion of the body all growth of hair is stopped by its being carefully plucked out at the very first appearance. As has been already observed, amongst the men the repeated application of clay, gum, or dung, so effectually clots the hair together that it retains as it were voluntarily the desired form; at one time like a comb, at another like a helmet, or, it may be, like a fan. Many of the Shillook men present in this respect a great variety. A good many wear transversely across the skull a comb as broad as a man's hand, which, like a nimbus of tin, stretches from ear to ear, and terminates behind in two drooping circular lappets. Occasionally there are heads for which one comb does not suffice, and on these several combs, parallel to one another at small intervals, are arranged in lines. There is a third form, far from uncommon, than which nothing can be more grotesque. It may be compared to the crest

of a guinea-fowl, of which it is an obvious imitation; just as among ourselves many a way of dressing the hair would seem to be designed by taking some animal form for a model.

As far as regards the women—I saw none except those whose short-cropped hair appeared stippled over with fresh-sprouting woolly locks, and resembled the skin of a new-born lamb, like the “Astrachan” of commerce. The women do not go entirely naked, but wear an apron of calf-skin, which is bound round their loins, and reaches to their knees.

Just like the Dinka, whose external habits, apart from their hair-combs, they would appear almost entirely to follow, every man amongst them ordinarily carries a club-shaped crutch, nearly three feet in length, with a heavy round knob at its upper end, but which tapers down to a point at the other extremity, so that it resembles a gigantic nail. Their only arms are their long spiked lances, of which (to judge from the equivalents taken in exchange) one is valued at a Maria Theresa dollar. Bows and arrows are just as unknown amongst them as amongst the neighbouring Dinka, whilst, on the contrary, amongst the Nueir they are the chief weapons.

The domestic animals which the Shillooks breed are oxen, sheep, and goats, the same kinds as hereafter we shall find amongst the Dinka; besides these, they keep poultry and dogs; other animals are scarce, and probably could not endure the climate. Throughout the country dogs abound, in shape like greyhounds, but in size hardly equal to our pointers. They are almost always of a foxy-red colour, with a black muzzle, much elongated. Almost beyond example in their activity in leaping and running, so fleet are they that with the greatest ease they outrun the gazelle, and are everywhere of service in the chase; over the earth-walls ten feet high, and over ant-hills, they bound with the agility of cats, and can jump three or four times the length of their own slim bodies. I kept a number of genuine Shillook dogs, which subsequently did very well in the farther interior, and increased considerably. Like all dogs of the Nile district, from the Egyptian pariah to the village cur of the Soudan, this breed is invariably found to be deficient in the dew-claws of the hind foot, which always exist in our European dogs. As a general rule, it may be said the Shillook dog differs little from the races of the Bedouins of Kordofan and of Sennaar.

The only conception which the Shillooks entertain of a higher existence is limited to their reverence for a certain hero, who is called the Father of their race, and who is supposed to have con-

ducted them to the land which they at present occupy. In case of famine, or in order that they may have rain, or that they may reap a good harvest, they call upon him by name. They imagine of the dead that they are lingering amongst the living and still attend them. It is with them as with other uncultivated children of nature that old traditions and veneration of ancestors supply the place of religious legends or ethic system.

Late in the evening of the 1st of February we left Fashoda, and proceeded, without using the sail, for the greatest part of the night along the left bank. At daybreak we arrived at the Egyptian camp. We were received with singing, shouting, and the braying of trumpets. I was conducted by the Governor to his tent, and whilst, hour after hour, we smoked our pipes in company, I related to him the most recent events in the political world. In the Mudir's verandah I also made acquaintance with a Shillook chief, who had entirely surrendered to the Egyptian Government, and was now, as the Governor expressed himself, "coming to his senses." There was no external indication whatever of his rank, unless a miserable rag which hung about his loins, or the common sandals which he wore, might be considered such. His short-cropped hair had no covering; his neck had a row of beads, such as the heads of families are accustomed to wear, worth about a couple of groschen; and this was all the decoration he displayed. He retained now but a shadow of his former power; his better days were gone, days in which, attended by a council of ancestral state, he had swayed the sceptre of patriarchal dignity. Of all the negro races which occupy the entire district of the Nile, the Shillooks used to uphold the most perfectly regulated government, and to appreciate them thoroughly it is necessary to refer to the earliest registries, which those who accompanied the expedition of Mehemet Ali left on record. But now this condition is all changed, and everything has disappeared which gave this independent and primitive people their most striking characteristics.

In the immediate proximity of the camp all was generally at peace; the Shillooks apparently submitted tamely enough to a Government which did not exercise any very tyrannical power, and which contented itself with demanding a supply of bullocks and a stated levy of provisions to maintain the troops. Notwithstanding this usual semblance of concord, the Governor was notoriously on terms of open enmity and feud with the Shillooks in the south Kashgar, another descendant of the ancient reigning family, still

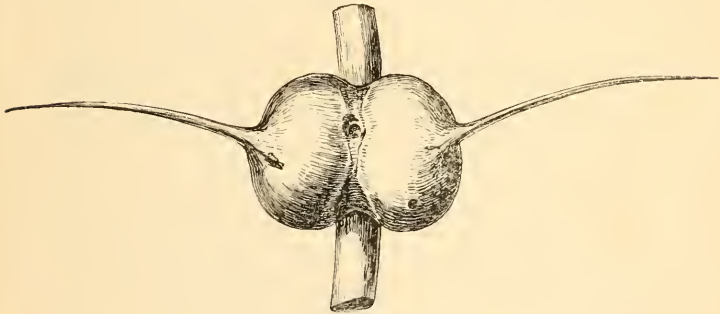
maintained himself as an uncontrolled sovereign, and was able to render that part of the river extremely unsafe for navigation. Ever and again the Governor with his force, never more than 600 strong, was undertaking expeditions against them; but, as he himself told me, they never came to an actual engagement. Although the blacks, he said, might muster 20,000 or 30,000 strong, the second cannon-shot was quite enough to make them scamper off, and leave their flocks and herds in the lurch; upon these the mounted Baggara, in the service of the Government, descended and made them an easy spoil. This nomadic race, from time immemorial, has ever been addicted to the plunder of cattle, and has always exhibited a preference for that occupation.

In another respect the situation of the Government here was far from easy. Not only were the Shillooks at heart at enmity to it, but it excited the hostility of the trading companies who ascend the river. Nothing indicates the circumstances better than the expression of a member of one of these companies. "The Mudir," he said, "doesn't like to attack the Shillooks; he takes care of them, and only wants a few of their bullocks; but we—we should just like to annihilate them, devil's brood as they are." In fact, as the Mudir said to me, he only wanted the best of the Shillooks; the Shillooks knew well enough that their "best" was their cattle, and this they were not really resigned passively to surrender, and so they went on and continued to be defiant, till they felt the grenades and rockets scorching their skins.

The acacia-groves in the neighbourhood of Fashoda, were especially worthy of regard. In the winter time, with the greatest ease, in the course of a day a hundredweight of this valuable article could be collected by one man. Not once, however, did I see any one gathering the gum, although the merchants of Khartoom were never in a position to supply enough to meet the demands of Europe. The descriptions of gum, which might be hence brought to the Khartoom market, are those known as Sennaari and Talha, and are, in truth, only of a mediocre quality. Yet they do possess a certain marketable value, and through their abundance could be made to render a very large profit. The acacia-groves extend over an area a hundred miles square, and stretch along the right bank of the stream. The kind which is most conspicuous is the *A. fistula*, which is as rich as any other variety in gummy secretions. I choose this definition of it from its Arabian appellation "soffar," which signifies a flute or pipe. From the larvæ of insects which have

worked a way to the inside, their ivory-white shoots are often distorted in form and swollen out at their base with globular bladders measuring about an inch in diameter. After the mysterious insect has unaccountably managed to glide out of its circular hole, this thorn-like shoot becomes a sort of musical instrument, upon which the wind as it plays produces the regular sound of a flute; on this account, the natives of the Soudan have named it the whistling-tree. It yields a portion of the gum known on the exchange as gum of Gedaref.

Very striking is the sight afforded by the acacia-wood in the months of winter; the boughs, bare of leaves and white as chalk, stretch out like ghosts; they are covered with the empty pods, which cluster everywhere like flakes of snow; whilst the voices of a thousand flutes give out their hollow dirge.



PRICKLES OF ACACIA.

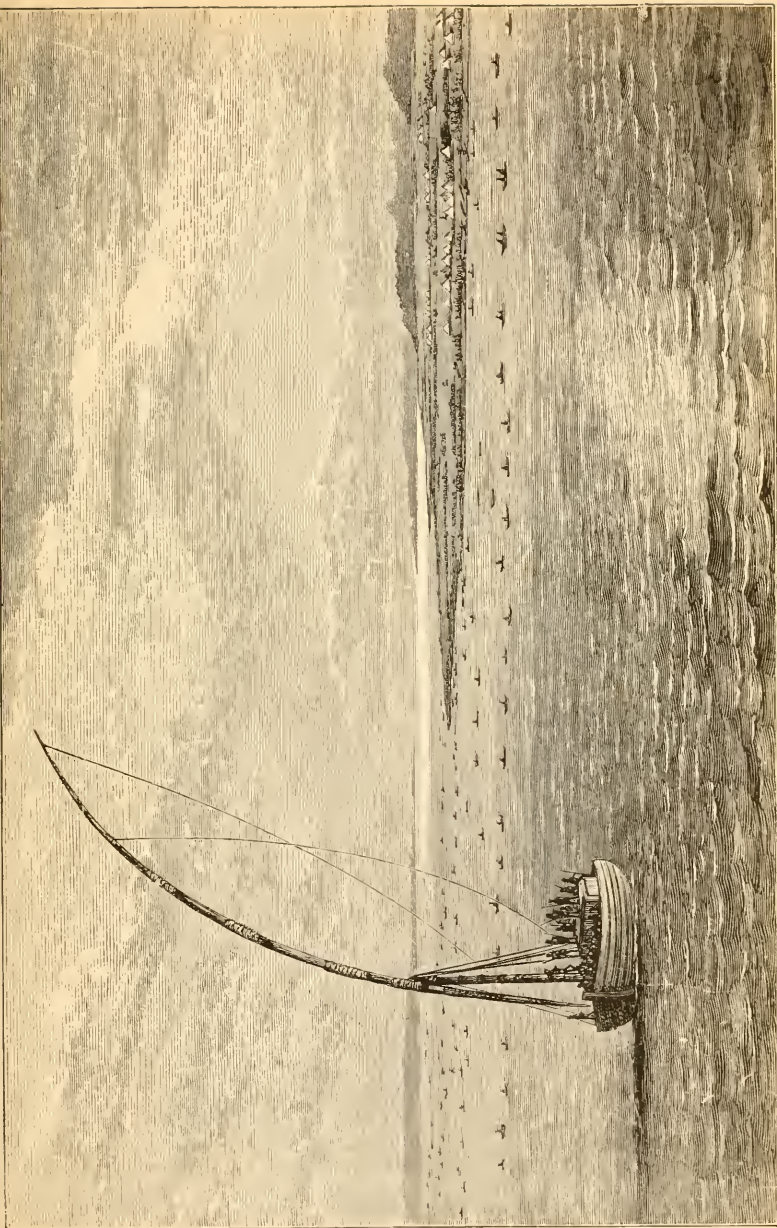
On the 5th of February we finally left the Egyptian encampment, and directed our course up the stream towards the region of the papyrus. After sailing all night we stopped just short of the mouth of the Sobat, on the right bank close to a forest. The progress of the coming days would lead us through an insecure territory; we wanted to make up our supply of wood, and knew that the hostility of the Shillooks would, in many places, render any attempt at landing on our part quite unadvisable. Of the boats which were bound for the Gazelle, only one had arrived. In order to render us assistance, the Mudir had charged the owner not to leave my party in the lurch. This circumstance had a very important effect upon my whole journey, as it was the means of introducing me to Mohammed

Aboo Sammat, who was proprietor of the boat. This magnanimous Nubian was destined to exercise a very considerable influence on my undertaking, and, indeed, he contributed more to my success than all the satraps of the Soudan. During my land journey I had first made his acquaintance, and now he invited me to be his guest until he should have accompanied me to the remotest tribes, a proposal on his part which made my blood tingle in my veins. A native of Dar-Kenoos, in his way he was a little hero. Sword in hand he had vanquished various districts large enough to have formed small states in Europe.

Far as eye can see, the Sobat flows between level banks bounded by unlimited steppes; where it joins the Nile it is about half as broad as the main-stream. For a considerable distance the cloudy milk-white waters, which indicate the mountain stream, can be distinguished as they roll into the deep azure of the White Nile. The Sobat water is, however, far preferable to the Nile water, which, after being strained as it were, through a filter of grass, emerges transparent in colour, but with a flat, earthy flavour, which is highly disagreeable to the palate. The effect of the commingling of the two streams can be distinctly traced as far as Fashoda, where the inhabitants fancy they enjoy some consequent sanitary advantage.

We kept quite close to the right bank of the uninhabited quarter, but on the same day we found ourselves in full flight before thousands of the natives, who, with their light canoes of ambatch, hastened to the bank, and in thick troops prepared to displace us. As fate would have it, just as we were within sight of the dreaded Shillooks, our sailyard broke, and we were compelled to seek the land. Soon rose the cry, "They are coming! they are coming!" for in fact we could see them dashing over the stream with incredible celerity, their canoes as thick as ants upon the water. Hardly had we regained our craft, and made some speedy preparations for defence, when the foremost of the Shillook men, equipped for war, carrying their tufted lances in their hands, showed themselves on the bank which only now we had quitted. Apparently they came to offer some negotiation with us in the way of traffic; but ours was the ancient policy, "Danaos timentes," and we pushed on.

Although, including Aboo Sammat's party, we numbered full eighty armed men, we could not help suspecting that as soon as the north-east breeze should drop, by the aid of which we were going along the stream without a sail, the savages would take advantage







of our bad situation and inadequate fighting force to make an attack upon us.

This fear was not without reason; there were here, at a guess, at least 10,000 Shillooks on their legs and 3000 ambatch canoes in motion on the river. Accordingly we pushed up the stream, and had an opportunity, from a more secure neighbourhood, to observe the Shillooks more accurately. My telescope aided me in my investigation. I saw crowds of men violently gesticulating and contending, and women burdened with baskets filled with live poultry. After a while the Shillooks, disappointed, began to vacate the bank which we had left, and on the river could now be seen a redoubled movement of the canoes, whilst opposite, fresh multitudes poured in, and gave to the whole scene the appearance of a general emigration of the people.

Within the last three years the boats had been permitted with reluctance, and only when several were together, to approach the shore at this part of the stream, for here it had happened in one single season that five vessels, the property of Khartoom merchants, as they were coming down the river laden with ivory, were treacherously attacked one after the other. The stratagem was employed of diverting the attention of the crews by an exhibition of attractive merchandise; while the Nubians were off their guard, at a given signal the Shillooks fell upon them and butchered them without exception. Gunpowder, rifles, and valuable ivory, all fell into their hands; the vessels they burnt. Ghattas himself, the merchant who owned the vessel by which I was travelling, suffered the loss of a costly cargo, while eighty men met with a violent death. Only the Reis and one female slave escaped to Fashoda. Betimes they threw themselves into the water, and concealing their heads with some water-weeds, floated on till the stream carried them out of the reach of harm.

On the following morning, after we had passed the mouth of the Giraffe river, we were joined by a flotilla of six boats. As we reckoned now nearly 350 armed men, we felt that we could venture without risk to enter upon commercial transactions with the Shillooks. The disturbed condition of the country had interfered to prevent them carrying about their merchandise as usual, and they now were collected in unusual numbers at the mart.

From far and near streamed in the natives; many brought baskets full of corn, eggs, butter, beans, and ostrich-feathers; others offered poultry, tied together in bunches, for sale: there was

altogether the bustle of such a market as only the largest towns could display. The area was hemmed in by a guard of armed men, whose lances, thick as standing corn, glittered in the sun. The sense of security raised the spirits of the light-hearted sailors, and their merry Nubian songs rose cheerfully in the air. Two hours slipped quickly away, while the necessary purchases were being made, the medium of exchange being white or red glass beads. Soon afterwards a favourable breeze sprang up. Everything was still active in the market; fresh loads came teeming from the villages; the outcry and gesticulations of the market people were as excited as ever, when suddenly there boomed the signal to embark. The confusion, the noise, the hurry which ensued baffle all description; the Shillooks were in a panic, and, imagining that it must be all up with them, scampered off, jostling each other in every direction, whilst we hastened to our boats.

We were not long in leaving the Shillook villages far behind. The inhabited region seemed to recede as our boat made its way along the watercourse. The stream divided itself into a multitude of channels, which threaded their way amidst a maze of islands. The distant rows of acacias on either side were the only tokens to indicate the mainland. This was the day on which at a latitude of  $9^{\circ} 30' N.$  we first saw the papyrus. To me, botanist as I was, the event elevated the day to a festival.

The hindrances to our progress caused by the excessive vegetation began now to give us some anxiety. All day long we were bewildered not only by the multiplicity of channels, but by masses of grass, papyrus, and ambatch, which covered the whole stream like a carpet, and even when they opened gave merely the semblance of being passages. It is quite possible that the diversion of its course to the east, which, for sixty miles the Nile here takes, may check the progress of the stream, and be in a measure the cause of such a strange accumulation of water-plants. Were it a coating of ice it would split itself into fragments under the pressure of the stream, but here is a real web of tough tangle, which blockades the entire surface. Every here and there, indeed, the force of the water may open a kind of rift, but not corresponding at all with the deeper and true channel of the stream. Such a rift is not available for any passage of the boats. The strain of the tension, which goes on without intermission, has such an effect in altering the position of the weedy mass, that even the most experienced pilot is at a loss how to steer, consequently every voyage in winter is along a new





course, and through a fresh labyrinth of tangle. But in July, when the floods are at their highest, navigation can be carried on along well-nigh all the channels, since the currents are not so strong, and the vessels are able to proceed without detention to their destinations.

Thick masses of little weeds (*Lemna*, *Azolla*, and *Pistia*) float about the surface of the water, and by forming a soft pulp, contribute an effectual aid to bind together the masses of vegetation. Like a cement this conglomerate of weeds fills up all the clefts and chasms between the grass and ambatch islands, which are formed in the back-water where the position is sheltered from the winds and free from the influence of the current.

On the 8th of February began our actual conflict with this world of weeds. That entire day was spent in trying to force our boats along the temporary openings. The pilots were soon absolutely at a loss to determine by which channel they ought to proceed. On this account two vessels were detached from the flotilla to investigate the possibility of making a passage in a more northerly direction. Two hundred of our people, sailors and soldiers, were obliged to lug with ropes for hours together to pull through one boat after the other, while they walked along the edge of the floating mass, which would bear whole herds of oxen, as I subsequently had an opportunity of seeing.

Very singular was the spectacle of the vessels, as though they had grown in the place where they were, in the midst of this jungle of papyrus, fifteen feet high; whilst the bronzed, swarthy skins of the naked Nubians contrasted admirably with the bright green which was everywhere around. The shrieks and shouts with which they sought to cheer on their work could be heard miles away. The very hippopotamuses did not seem to like it; in their alarm they lifted their heads from the shallows in which they had stationed themselves for respiration, and snorted till the gurgling around was horrible. The sailors, concerned lest by their bulk these unwieldy creatures should injure the boats—not an unknown occurrence—gave vent to the full force of their lungs. This unearthly clamour was indeed the solitary means of defence at their command; in such a turmoil—men and boats in every direction—firing a shot was not to be thought of.

This extraordinary grass-barrier had already been met with at the time of Miss Tinné's expedition in 1863; here again in the summer of 1872 was it found, strong as ever, offering for months

its serious impediments to navigation, and threatening to expose the crews to destitution, if their provisions should fail. The enterprising expedition of Sir Samuel Baker, in 1870-71, suffered repeated hindrances at this spot.

It was not until the summer of 1873 that, at the instigation of the Governor-General of the Soudan, a successful attempt was made permanently to penetrate the mass.

In this laborious fashion we had to toil on for several days. It was only by one of the side-arms of the blockaded main-stream that it was possible to reach the mouth of the Gazelle River. To this backwater the sailors give the name of "Maia Signora," because the access to it is stated to have been discovered by the pilots who conducted Miss Tinné. Ever since the formation of the grass barrier (*el Sett*) there has been no approach to the river of Gondokoro, the Bahr-el-Gebel, except by a long side-arm called the Giraffe River, which is itself almost equally blocked up. Upon the whole we were more fortunate than our predecessors of previous years, because our journey chanced to fall during one of the periodical seasons when the growth of the ambatch is at a standstill. It happened therefore that of the three obstacles which (besides the current and the shallows) are generally to be expected, viz., grass, papyrus, and ambatch, one of the most important did not occur. The close of our first day's exertion found us at night-fall on the southerly side of an island in mid-stream, whence we witnessed a spectacle striking in its way. Through an immense grove of acacias seventy feet high (*A. verugera*), which were remarkable for their resemblance to pine-trees, there gleamed, with the glare of day, the light of huge bonfires of faggots, which the Shillooks had kindled on the opposite bank, and which gave to the tall trees the effect of being truly gigantic.

The 10th was again employed in unrelaxed endeavours to penetrate the grass-bound channels. The patches of papyrus became at once more frequent and more extensive, and here once again, after being long missed, is found the genuine Nile-reed, the "shary" of the ancient Egyptians—the same as the soof of the Bible—which always grows on the shores of the mainland. Somewhat strangely the prevailing river-grass in the upper waters, the *Vossia procera*, is called in Arabic "Om-Sooof," the mother of wool. This appellation it derives from the peculiar hairy character of its leaf-sheaths. These have the disagreeable quality of covering the entire bodies of those who may be at work in the grass with a thick

down of adhesive bristles. The sharpness of these and the scratches they inflict increase the irksomeness of the daily labour at the grass-barrier. Still the great prairies amidst which the flood pursues its course afford an inexhaustible pasturage; cattle, sheep, and horses, all graze upon them, and no herbage is there that they prefer to the "Om-Soof." At the close of the day, we again arrived in open water, and lay-to for the night by the left bank, which presented a wide steppe entirely bare of trees.

Up with the sun, with sail hoisted to a moderate breeze in our favour, off we were on the following morning; short-lived, however, was our propitious start. Too soon the open water branched out into a labyrinth of channels, and the bewildered navigators lost all clue as to the actual direction of the stream. The projections of the green islets were always crowned with huge clumps of papyrus, which here grows in detached masses. It probably delights most in quiet waters, and so does not attain to the form of a high unbroken hedge, as on the upper banks of the Gazelle, for here, on account of the numerous stoppages, the stream flows through the narrow channels with extraordinary violence. The strength of the stream often makes towing impracticable, and the sailors have considerable difficulty in swimming through it to the papyrus-bushes, when they want to attach to their solid stems the ropes which are thrown out from their boats. This was the way in which we from sheer necessity sustained the resistance of the current. The depth of the channel was quite sufficient in itself to allow us to proceed, as our vessels drew only three feet of water; but the passage had become so contracted that at sunset we fastened ourselves to the papyrus-stems, quite despairing of ever being able to make further progress in this direction.

It was one of those marvellous nights when the unwonted associations of a foreign clime seem to leave an indelible impression on the memory of the traveller. Here were the dazzling sparks of the glow-worm, glaring upon us like a greeting from our far-off home, and in countless masses glittering upon the dewy stalks of the floating prairie. In the midst of these were fastened our boats, hemmed in as firmly as though they were enclosed by polar ice. Loud was the rushing of the stream as it forced a way along its contracted course; but louder still was the incessant splashing of the emerging hippopotamuses, which had been driven by the vessels, as it were, into a corner, and were at a loss, like ourselves, how to go on or to retreat. Until daybreak their dis-

quietude continued, and it seemed as though their numbers kept increasing, till there was quite a crowd of them. Already during the afternoon they had afforded a singular sight: whilst about half of our men were wading in shallow water and straining at the ropes, they found that they had entirely enclosed no less than six hippopotamuses, whose huge flesh-coloured carcasses, dappled with brown, rose above the surface of the water in a way but rarely seen. A cross-fire was opened upon them from several vessels, but I could not make any use of my elephant-rifle, because about 200 of our men were towing upon my line of sight. The clumsy brutes snorted and bellowed, and rolled against each other in their endeavours to escape; their ponderous weight bore down the tangle of the water-growth, and the splashing was prodigious.

Four days had now been consumed in this stram and struggle; after a final and unavailing effort on the fifth day, there seemed no alternative but to go back and make trial of another and more northerly branch of this bewildering canal-system. We succeeded in our retrograde movement so far as to attain an open basin, and found that we had only the distance of about 200 feet to get over, to reach the spot whereat the various streams of the Upper Nile unite. This place on the maps is distinguished by the name of Lake No, but the sailors always call it Mogren-el-Bohoor, *i.e.*, the mouth of the streams. The difficulties which met us here were apparently quite hopeless. Our boats were not only heavily laden with corn, but, formed of the heaviest wood, their build was unusually broad and massive. Yet heavy and unwieldy as they were, there was no alternative but literally to drag them over the grass. By dint, however, of main force, before the day was out the task was accomplished. The grass mass itself was lifted and pushed in front, whilst the men turned their backs against the sides of the boats, and pressed them on from behind. I was the only passenger to remain on board, because, being fearful of a chill which might result in fever, I dared not venture into the water.

In order to reach the Gazelle it is necessary to bend westwards along the gradually narrowing lake-basin. At no season of the year is this water otherwise than shallow; even at the time of our retrograde voyage, when the floods were highest, we stranded more than once. Floating islands of papyrus of considerable extent were visible every here and there, and broke the uniformity of the expanse.

The passage which leads to the Gazelle has the essential properties



of running water, although the stream itself is in winter scarcely perceptible. The river, however, is surrounded by such a multiplicity of backwaters and waters remaining in old river-beds, that the united volume of such a number of streams as I saw emptying themselves into it at various times, through some hundreds of miles, could not possibly find its exit through this single channel alone. Petherick, in 1863, at the period when the water-floods were as low as possible, estimated the volume of waters to be rolling on at the rate of 3042 cubic feet a second ; but he must have referred simply to the navigable channel at the mouth, without intending to represent that the calculation referred to the entire mass of the waters.

It remains still a matter of dispute which of the two currents should be considered as the main-stream. According to analogy, as the Sobat is related to the Blue Nile, so the Bahr-el-Gebel is to the Bahr-el-Abiad, just as the Blue Nile is to the Nile of Egypt. This is, however, merely an hypothesis.

One of the objects contemplated in my journey was to show the importance of the western affluents of the Nile which unite in the Gazelle ; and I have given evidence that, one way and another, they traverse a region of not less than 150,000 square miles. When I mention that in 1863 Speke called the Gazelle an "unimportant branch,"\* and moreover that Baker has spoken of its magnitude with great depreciation, in reply, I might allude to another interesting fact in geographical annals. Not only did Bruce, a hundred years ago, suppose that he had discovered the sources of the Nile in Abyssinia, just where a hundred years previously they had been marked upon the Portuguese maps ; but he represented the Bahr-el-Abiad as an inconsiderable stream, which joined the stream of his discovery at Halfaya, Khartoom at that time being not in existence. But it is absolutely impossible that Bruce could have returned from Sennaar to Berber along the left bank of the Blue Nile, and could have crossed at its mouth from the very spot where Khartoom now stands, without being aware that close behind him there was rolling its waters a stream as broad again as the Blue Nile. The record of his travels does not contain one word about the White Nile. The plain truth is that the White Nile was overlooked and disparaged, because it would have thrown his Blue Nile into the shade.†

\* Speke, p. 209 : " We found only a small piece of water, resembling a duck-pond buried in a sea of rushes."

† The words of the far-famed traveller are :—" It runs from Sennaar

The wind was favourable, and so long as the course maintained a north-westerly direction we made a rapid progress. The main channel gradually contracted, however, and deviated into many abrupt meanderings, which had to be traversed by pushing and driving with poles. Here, too, the apparent banks consisted of floating grass-tangle, though further off the pasturing herds of the Dinka showed the true position of the mainland, whilst the ridge of forest beyond indicated the limit to which the inundations had extended. North of the mouth of the Gazelle the boundaries of the Shillooks and the Dinka meet each other, and the intervening territory is inhabited by the Nueir.

The Bahr-el-Ghazal may in some respects be compared to the Havel as it flows between Potsdam and Brandenburg; the two rivers are not dissimilar in their excess of floating vegetation, composed of plants which, to a great extent, are identical in their generic character. Frequently the breadth is not more than enough for a single vessel, but the depth could not be fathomed by our longest poles, and thus revealed what was the enormous volume of water concealed by the carpet of grass for two hundred paces on either hand. What ordinarily appears to be land assumes at high water the aspect of an extensive lake; but nowhere did the river-bed appear to me to extend, like the valley of the Egyptian Nile, to a breadth of eight miles.

The second day of our voyage along the river brought us to the district tenanted by the Nueir. We found them peacefully pasturing their flocks and herds beside their huts, and betraying nothing like fear. They had been represented to me as an intelligent people; seeming to know what they had to expect or dread, they were disposed for friendly intercourse with the Khartoomers, who, in their turn, were not inclined to commit any act of violence upon their territory.

Most of the Nueir villages lie on a spot where the Gazelle makes a bend from a north-easterly to a south-westerly direction. As we were making our way past the enclosures which lie on either side of the stream, my attention was arrested by the sight of a number of some of the most remarkable birds that are found in Africa. Strutting along the bank, they were employing their broad bills to grope in

---

past many considerable villages, which are inhabited by white men of Arabia. Here it passes by Gerri [now Khartoom], in a north-easterly direction, so as to join the Tacazze."—Bruce, b. vi. c. 14.

the slimy margins of the stream for fish. The bird was the *Baleniceps Rex*, a curiosity of the rarest kind, known amongst the sailors as the Aboo-Markoob (or father of the slipper), a name derived from the peculiar form of its beak. Its scientific name is



BALENICEPS REX.

due to the disproportionate magnitude of its head. Before 1850 no skins of this bird had been conveyed to Europe; and it appeared unaccountable to naturalists how a bird of such size, not less than

four feet high, and of a shape so remarkable, should hitherto have remained unknown; they were not aware that its habitat is limited to a narrow range, which it does not quit. Except by the Gazelle and in the central district of the Bahr-el-Gebel, the *Balæniceps* has never been known to breed.

The first that appeared I was fortunate enough to hit with a rifle-ball, which wounded it in its back, and brought it down: we measured its wings, and found them to be more than six feet across. Another was struck, but although it was pursued by an active party of Nubians, it effected an escape. As generally observed, the bird is solitary, and sits in retired spots; its broad beak reclines upon its crop, and it stands upon the low ground very much as it is represented in the accompanying illustration: it occasionally occupies the ant-hills which every here and there rise some feet above the vegetation. The great head of the bird rises over the tall blades of grass and ever betrays its position. Its general structure would class it between a pelican and a heron, whilst its legs resemble those of a maraboo; it snaps with its beak, and can make a clattering noise like the stork. The colour of its plumage in winter is a dingy light brown, the wings are black, and it seems to fly with difficulty, carrying its ungraceful head upon its neck at full stretch, like a heron. The birds build in the rainy season, always close to the open water, forming their great nests of ambatch-stalks.

At the next groups of huts we made a stop, and did some bartering with the Nueir, who brought sheep and goats for exchange. Here, in the heart of the Nueir population, in a district called Nyeng, we fixed our quarters until the 16th. I made use of the time to spend the whole day in my ambatch-canoe, collecting the water-plants from the river.

The Nueir are a warlike tribe, somewhat formidable to the Dinka. They occupy a territory by the mouths of the two tributaries of the White Nile, and are evidently hemmed in by hostile neighbours. In most of their habits they resemble alike the Shillooks and the Dinka, although in their dialect they differ from both. The pasturage of herds is their chief pursuit. The traveller who would depict their peculiarities must necessarily repeat much of what he has already recorded about the other tribes. With regard to apparel it will suffice to say that the men go absolutely naked, the women are modestly girded, and the girls wear an apron formed of a fringe of grass. Their hair is very frequently dyed of a tawny-red hue by being bound up for a fortnight in a compo of ashes and cow-dung;

but occasionally it is cut quite short. Some of them weave cotton threads into a kind of peruke, which they stain with red ochre, and use for decoration where natural locks are not abundant. Their huts resemble those of the Dinka; always clean, the dwellings are surrounded by a trampled floor; the sleeping-place inside is formed of ashes of cow-dung, burnt perfectly white.

Nowhere in the world could a better illustration be afforded of the remarkable law of Nature which provides that similar conditions of existence should produce corresponding types amongst all ranks of animal creation. It does not admit of a doubt that men and beasts in many districts of which the natural features are in marked contrast to the surrounding parts do exhibit singular coincidences, and that they do display a certain agreement in their tendencies. The confirmation of this resemblance which is offered by the Shilloks, the Nueir, and the Dinka is very complete; these tribes, stationed on the low marshy flats which adjoin the river, are altogether different in habit to those which dwell among the crags and rocks of the interior. "They give the impression," says my predecessor Heuglin, "that amongst men they hold very much the same place that flamingoes, as birds, hold with reference to the rest of the feathered race;" and he is right. Like the birds of the marshes, they are accustomed for an hour at a time to stand motionless on one leg, supporting the other above the knee. Their leisurely long stride over the rushes is only to be compared to that of a stork. Lean and lanky limbs, a long, thin neck on which rests a small and narrow head, give a finishing touch to the resemblance.

Leaving the last dwellings of the Nueir behind us, we arrived on the following day at the first wood which is to be observed on the banks of the Gazelle. Ant-hills of more than ten feet high are here scattered in every direction, and alone break the universal levelness of the plain. Vestiges of the flood are traceable upon them, and show that the average difference between the highest and lowest level of the water is from three to four feet.

The river wends its way through charming wood-scenery, meandering amidst groves gay with the red bindweed (*Ipomœa*), amidst which now and then a tall tamarind uprears itself.

The wind next day was not propitious, and the boats were obliged to stay beside a grass-tangle by the bank. I made use of the detention to enjoy a little fishing for water-plants. The water-lilies surpassed all description, and would adorn any Victoria-house. The river, which was ordinarily about 300 feet wide, abounded in thick

masses of potamogeton, trapa, and yellow ottelia. The seeds of this last plant much resemble the sesamum, growing like the seeds of the *Nymphæa* in a slimy gelatinous mass; they are collected by the natives, and, after being dried, are pounded down into a sort of meal.\* It surprised me very much to learn that the eatableness of the water-nut (*Trapa*) was unknown to the Dinka, although it grew in such abundance on the river.

We landed, towards evening, close below the mouth of the Bahr-el-Arab in a forest of lofty trees.

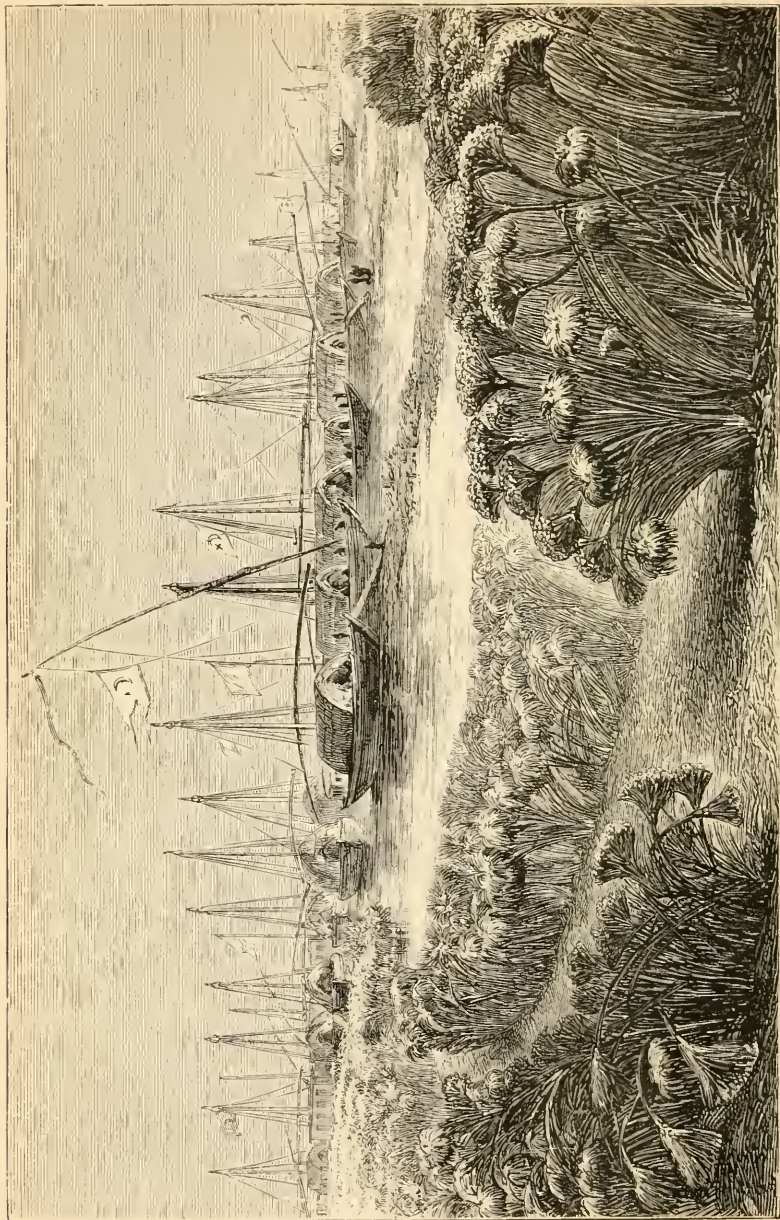
The Gazelle, at the place where the Bahr-el-Arab empties itself, has a width of about 1000 feet. This mouth is itself not much less, but just above the mouth the condition of the Gazelle is so different that it must be evident to every sailor that the Bahr-el-Arab plays a very important part in contributing to the entire system.

What the sailors mean by the Bahr-el-Ghazal is really only the channel as far as they navigate it; to them it is not a stream, in a hydrographical sense, such as either the Bahr-el-Arab or the Bahr-el-Dyoor. It is only at the mouth of the Bahr-el-Arab that there first appears a measurable current, and the fairway, which up to that point is not above 15 feet deep, is subsequently never less than twice that depth. After getting every information I could in the remotest west, I come to the conclusion that the Bahr-el-Arab is the main-stream. Even at a distance of 300 miles above its mouth it is found throughout the year as a stream which cannot be forded, but must be crossed in boats, whilst the Bahr-el-Dyoor cannot be traced at all at so great a distance from its union with the Nile. The Gazelle, associated as it is with the Bahr-el-Arab and the Bahr-el-Dyoor, is a river just as truly as either of the others. The fall of the water in the Gazelle is only produced by the torrent driven from the south and west, and may hardly admit of being estimated, since the entire difference measured between Khartoom and the Meshera (the termination of the navigable course) does not altogether amount to 100 feet.

An important change in the scenery of the shores supervened upon a further progress. The lake-like surface of the water gave to the Bahr-el-Ghazal the semblance at first sight of being merely an extensive backwater. That just above the mouth of a stream so considerable as the Bahr-el-Arab there should be this abundance

\* From the most remote ages *Nymphæa*-seeds have been used as food in the land of the Pharaohs. Tradition ascribes the practice to the ancient king Menes.







of water at the very time of the year when it was at its lowest ebb, was a circumstance which could not fail to confirm the supposition which I entertained when I entered the Gazelle: I was certain that the narrow channel through which we travelled in the district of the Nueir could not possibly be the entire river; and there surely must exist to the north of the river other not inconsiderable arms, which are inaccessible on account of the denseness of the river grass.

Unhindered by any material obstacles, our course now lay between floating islands, which were partly adorned with variegated blossoms, and partly loaded with a luxuriant growth of splendid ferns. The poles sufficed to keep the boats from the floating vegetation, the masses of which were as unyielding as though they had been sheets of ice. It was evident by the motion of these masses, that the current, though it flowed languidly, had a continued progress towards the east. The river only varies in depth from about 8 to 14 feet. The bed presents the appearance of a meadow, in which little bright tortoises (*Pelomedusa Gehafie*) enjoy their pasture. This submerged sward is composed exclusively of the Ethiopian vallisneria, of which the female blossoms, affixed to spiral peduncles, rise from a fathom deep to the surface of the stream, their coiling stalks extending far and wide. Very wonderful is this plant in its sexual development; its northern sisters haunt the waters of the Po and of the Rhone, and have furnished a theme for the admiration of the poet.

In the early morning hours of the 22nd of February we found ourselves at the Meshera, the landing-place of all who resort to the Gazelle. This place is marked in the maps as Port Rek, called so from the Rek, a section of the Dinka. These Rek people were the first allies among the natives that the new-comers had acquired, and they had been accustomed to provide them with bearers long before the Khartoom merchants had established any settlements in the interior. Deducting the days on which we had not proceeded, our boats had taken thirty days in going from Khartoom to the Meshera. I had been anxious to make a good investigation of the river-banks; otherwise the voyage might easily be accomplished in twenty days.

Let us for a moment review the impressions we have gained. The volume of water brought by the Gazelle to swell the Nile is still an unsolved problem. In the contention as to which stream is entitled to rank as first-born among the children of the great river

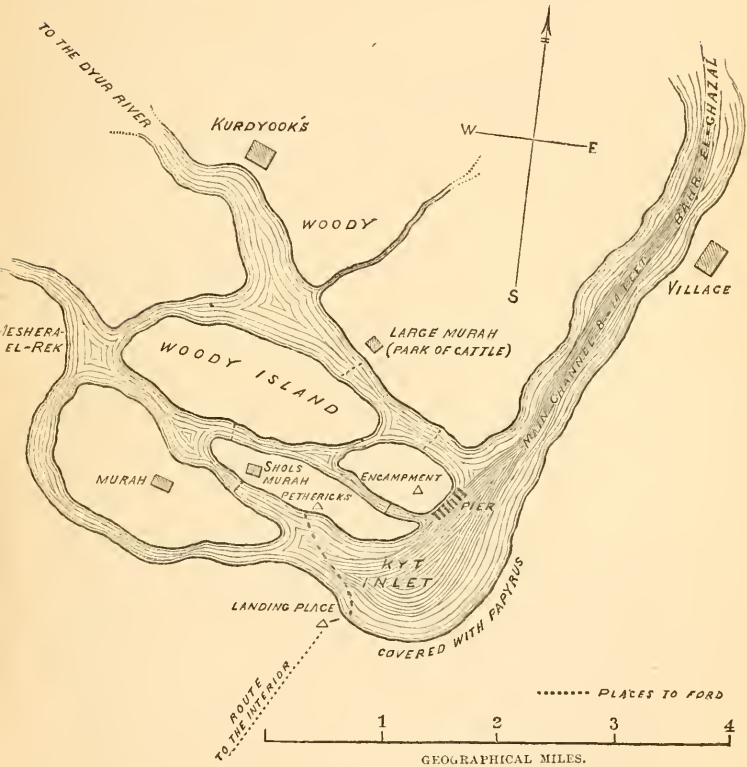
god, the Bahr-el-Ghazal has apparently a claim in every way as valid as the Bahr-el-Gebel. In truth, it would appear to stand in the same relation to the Bahr-el-Gebel as the White Nile does to the Blue. At the season when the waters are highest, the inundations of the Gazelle spread over a very wide territory; about March, the time of year when they are lowest, the river settles down, in its upper section, into a number of vast pools of nearly stagnant water, whilst its lower portion runs off into divers narrow and sluggish channels. These channels, overgrown as they look with massy vegetation, conceal beneath (either in their open depth, or mingled with the unfathomable abyss of mud) such volumes of water as defy our reckoning. The Gazelle then it is which gives to the White Nile a sufficient impetus to roll its waters onwards; subsequently the Bahr-el-Gebel finds its way and contributes a more powerful element to the progress of the stream. It must all along be borne in mind that there are besides two other streams, the Dyoor and the Bahr-el-Arab, each of them more important than any tributary of the Bahr-el-Gebel; and these bring in their own influence. To estimate aright the true relation of all these various tributaries is ever opening up the old question in a new light.

The ramifications above the mouth of the Bahr-el-Arab are very complicated, and must be very imperfectly traced on our present maps. The map issued by Lejean has many details, but must be accepted with caution, and requires us to remember that paper is patient of error as well as of truth. Whoever has traversed the lakes (so to call them) to the west of the Bahr-el-Arab, has, almost immediately beyond the mouth of the Dyoor, come upon the winding channel known as "the Kyt." The shores of the Kyt are firm; there are detached groups of papyrus driven by the wind sometimes to its one bank, and sometimes to the other; its waters rise and fall, but have no other apparent motion; it widens at its extremity into a basin of papyrus, which was now open, but which in 1863 was entirely choked by ambatch. Heuglin, at that date, discerned as he thought, in the dwindled and distorted stems a prognostication of an approaching disappearance of the ambatch; and from 1869 to 1871 there was no trace of it. Various openings were made by the water towards the west among the masses of papyrus, which enclosed a labyrinth of little wooded islets.\* One of these islands was the resting-place for the boats, and close at hand the voyagers

\* In the accompanying plan it is attempted to give some general idea of this confusion.

established their temporary camp. Being surrounded on every side by the water, all was secure from any hostile attack. The regular landing-place was on the southern shore of the basin, and thence would commence the expeditions to the interior.

Such is the channel which, from the times of the earliest ex-



THE MESHERA.

plorations, which appear to extend from the date of Nero's centurions, mentioned by Seneca, up to the mercantile enterprises and voyages of discovery of the last ten years, has always brought boats to that *cul-de-sac* called by the Nubian sailors their Meshera. The first boat which actually entered the Gazelle was that of a

Khartoom merchant, named Habeshy, in 1854; two years later followed Consul Petherick, the first to open mercantile transactions with the tribes resident in these remote regions.

At that time, when nothing was known either of the Dyoor or of the Bahr-el-Arab, it must have been no small surprise to the first explorers to see a stream so large suddenly end amongst a labyrinth of small islands, without any navigable affluent. Only by the help of a native pilot was such a discovery possible.

I was compelled to linger out the remainder of February and the greater part of March in camp upon the little island, pending the arrival of the bearers who were to help me onwards to Ghattas's Seriba. I was happy in escaping any ill effects such as might be dreaded from a protracted residence by this unhealthy river. I attributed my immunity in great measure to the precautionary use of quinine. Although by my daily occupations, botanizing in swamps and continually wading amongst papyrus clumps, I had been more exposed to malaria than many others, I experienced no sickness. I swallowed every day, in three doses, eight or nine grains of quinine, enclosed for that purpose in gelatine capsules; this method is to be strongly recommended to every traveller, since the intense bitterness of the medicine taken in its undisguised form may excite a degree of nausea which, I can well believe, may contribute its part to a liability to fever. This treatment I continued, without its having any ill effect upon my constitution, until I could dispense with it in the purer air of the interior.

It is only too well known how many victims this treacherous climate has already claimed; it may without exaggeration be maintained, that half the travellers who have ventured into the swamps have succumbed to fever. The highest mortality was in the settlements of the Austrian mission in Gondokoro and St. Cross, now long since abandoned. Miss Tiinné's expedition of 1863 suffered the loss of five out of its nine European members, among them my unfortunate predecessor in the botanical investigation of this district, Dr. Steudner, who died suddenly quite at the beginning of the journey. Heuglin, too, lost the greater part of his valuable time in continual relapses of fever. The foundations of these miserable attacks had probably been laid in the miasma, of which the traveller had inhaled the poison during a protracted sojourn in the Meshera.

Most of the islands of the Meshera were adorned by graceful masses of bushes and by light groves of the larger trees, but the

hatchet of strangers every year was altering this condition of things. In spite of all the uniformity of the tall papyrus-bushes, and notwithstanding the burnt and dry appearance of the steppe-grasses, there was no lack, even in the mild winter of this little island-world, of the charms of scenery. The dark crowns of the ever-green tamarind stood out in sharp outline against the bare rugged branches of the acacias in their grey winter garb, between which the eccentric shapes of the candelabra-euphorbiae, closely interlaced, bounded the horizon in every direction, and formed, as often as the eye wandered over the neighbouring islands, a fine gradation of endless shades of colour. This was especially noticeable in the early morning, when at sunrise a heavy mist hung over the damp flats, and sometimes here, sometimes there, set limits to the prospect, in a way that would lend enchantment to any scenery.

The natives, who occupy the entire land in a wide circumference from the Meshera, form a portion of the great Dinka family, whose extreme outposts extend eastwards towards the Egyptian borders of Upper Sennaar, and whose tribes are counted by the hundred.

One of the most influential personages of the neighbouring race of the Lao was a woman, already advanced in years, of the name of Shol. She played an important part as a sort of chief in the Meshera, her riches, according to the old patriarchal fashion, consisting of cattle. As wealthy as cattle could make her, she would long since have been a prey to the Nubians, who carry on their ravages principally in those regions, if it had not chanced that the intruders needed her for a friend. They required a convenient and secure landing-place, and the paramount necessity of having this induced them to consider plunder as a secondary matter. The boatmen accordingly respected the bank of the river which was the resort of Shol's herds; whilst Shol, on her part, used all her influence to keep her tribe on friendly terms with the strangers. The smallest conflict might involve the entire loss of her property.

Old Shol did not delay, but the very first day came to my boat to visit me. On account of the colour of my skin, the Nubians had told her that I was the brother of the Signora (Miss Tinné). My pen fails in any attempt to depict her repulsiveness. Her naked negro skin was leathery, coarse, and wrinkled; her figure was tottering and knock-kneed; she was utterly toothless; her meagre hair hung in greasy locks; round her loins she had a greasy slip of sheep-skin, the border of which was tricked out with white beads and iron rings; on her wrists and ankles she had almost an arsenal

of metal, links of iron, brass, and copper, strong enough to detain a prisoner in his cell; about her neck were hanging chains of iron, strips of leather, strings of wooden balls, and heaven knows what lumber more. Such was old Shol.

A soldier, who had formerly been a Dinka slave, acted as interpreter. For the purpose of impressing me with a due sense of the honour of the visit and in the hope of getting a present, he began



OLD SHOL.

to extol Shol and to enlarge upon the multitude of her cattle. All the sheep-farms, of which the smoke rose so hospitably to the stranger, were hers; hers were all the bullock-runs along the river-banks; the murahs which extended in every direction of the compass, were hers; she had at least 30,000 head of cattle; in addition to which I could form no conception of the iron and copper rings and chains which filled her stores.

After this introduction the conversation turned upon Miss Tinné, who remained fresh upon the memory of all. Her liberality in making presents of beads had secured her a fame like Schiller's "Mädchen aus der Fremde," the spring, who brought a gift for every one.\*

With rambles in the neighbourhood and in receiving a succession of visitors, I found the days pass pleasantly away.

On the 26th of February the old queen came to the tent which I occupied on the island, having been informed that the presents designed for her majesty there awaited her. On this occasion she had a costume somewhat different. She had made a fresh selection of paraphernalia from her iron rings and chains, and so arrayed herself anew. I had prepared everything for a stately reception, as I was anxious to leave behind me an impression as favourable as Miss Tinné. There were beads as large as eggs, such as never before were seen in this country; there were marbles of green and blue from the Oriental plains: she was told they were for her. Next there were chains of steel; these, too, were hers: then that majestic chair of plaited straw; she could scarcely believe that she was to have it for her throne. But the crowning charm of all was an immense bronze medal, with a chain of plated gold, which she could hang about her neck; it was, in fact, a commemoration of a German professor's jubilee, with the Emperor's likeness upon it; but no one can conceive the admiration it excited. She was really touched, and the sailors and soldiers seemed to like the medal as much as she did. The gifts which were made to me in return consisted of a calabash full of butter, a goat, a sheep, and a splendid bull of a peculiar breed, without horns.

\* An account of Miss Tinné's travels, may be found in Th. von Heuglin's 'Reise in das Gebiet des Weissen Nils' (Leipzig, 1869).

## CHAPTER II.

Start for the interior—Flags of the Khartoomers—Comfortable travelling with bearers—The African elephant—Disgusting wells—Wide sand-flats—Village of Take—Halt in the village of Kudy—Description of the Dinka—Dyeing of the hair—Nudity—"The Turkish lady"—Iron age—"People of the stick"—Weapons of defence—Choice cookery—Snakes—Tobacco-smoking—Construction of huts—Dinka sheep, goats, and dogs—Reverence for cattle—Degeneration of cows—Large murahs—Instance of parental affection—Forest district of the Al-Waj—Arrival at Ghattas's Seriba—Salubrity—Management—The daughter Seriba Geer—Bit of primeval forest—Trip to the Dyoor and Wow—Good entertainment—Old servant of Petherick's—Antinori and Vaysière—Hornblende—Height of water of Dyoor—Apostrophe to the river—A model Seriba—The Wow—Seriba Agahd—Wild buffaloes—Instability of dwellings—Caama and *Leucotis* antelopes—Pharaoh-palms.

It was not until the eighteenth day of our sojourn in the Meshera that Ghattas's second boat arrived, conveying the remainder of the newly-enlisted mercenaries and a year's provisions for the Seriba. The agent on board was commissioned to procure for me from the interior whatever porters were requisite for my progress. The shortest possible time that must elapse before he could get to the Seriba and back was eleven days; punctually at the end of that period he returned, and placed at my disposal seventy bearers. Thus fortunately I had time enough and to spare before the commencement of the rainy season to start for the interior.

By the 25th of March all arrangements for setting out were complete, and we were ready to turn our backs upon the damp air of swamps with its nightly plague of flies.

Several smaller companies having joined Ghattas's expedition, the number of our caravan was a little under five hundred. Of these the armed men alone amounted to nearly two hundred; marching in single file they formed a long column, and constituted a force with which we might have crossed the largest state of Central Africa unmolested. Our course for six days would be through a



notoriously hostile country, so that this protection was quite necessary; but the caravan, extending fully half a mile, was of a magnitude to require great order and circumspection. Each division had its banner, and to each was appointed its proper place in the procession. The different companies of the Khartoom merchants were distinguished by the colour of their banners, all emblazoned by the star and crescent of Islam. Instead of this, Ghattas, as a Christian, had a white flag, on which were worked the crescent and a St. Andrew's cross. This compromise between the crescent and the true cross did not, however, exclude certain passages from the Koran, relating to the conquest of unbelievers, and which could not be permitted to be wanting on any Khartoom banner.

To a naturalist on his travels, the employment of men as a means of transport appears the perfection of convenience. Apart from the despatch and order in starting, and the regular continuous progress, he enjoys the incalculable advantage of being able to reach his baggage at any moment, and to open and close again without loss of time any particular package. Any one who has ever experienced the particular annoyance of camel-transport will be quite aware of the comparative comfort of this mode of proceeding. Thus entirely on foot I began the wanderings which for two years and three months I pursued over a distance of more than 2000 miles. Neither camels nor asses, mules nor horses, teams of oxen nor palanquin-bearers contributed their aid. The only animal available, by the help of which Central Africa could be opened to civilisation, is exterminated by fire and sword; the elephant is destroyed mainly for the purpose of procuring for civilised nations an article wherewith to manufacture toys and ornaments, and Europeans still persevere in setting the savages a pernicious example in this respect.

There is sufficient evidence to show that the African elephant, which at the present time appears to surpass the Indian species as much in wild ferocity as in size, was formerly tamed and trained in the same way as the elephant in India. Medals have come down to us which portray the considerable differences between the two species. They show the immense size of the ear of the African elephant, and prove beyond a doubt that it was once employed as a domestic animal. The state of torpor to which, since the fall of the Roman Empire, all the nations of the northern part of Africa have been reduced, is sufficient explanation why the worth of this animal should have been suffered to fall into oblivion. The elephant takes as long as a man to grow to maturity, and it could hardly be

expected of the Arabs that they should undertake the tedious task of its training; and certainly it could not be expected of Turks, who have hardly patience to wait for the fruits of one year's growth, and who would like the world to have been made so that they could pick up their guineas already coined on the mountains. It would be no unfortunate event for Africa if some of the European philanthropists, who now squander their homœopathic charities on the welfare of the negroes, were to turn their sympathy a little to the pitiable lot which has befallen the elephant. The testimony of Burton in his 'Nile Basin' is, that not only might elephants be made useful to man, but that they appear to possess an instinct which is quite a match for the reason not only of the natives of Africa, but of some other of the bipeds who visit its inhospitable shores.

Towards evening, after a two hours' march, we made our first halt in Shol's village. Near the huts some giant *Kigeliæ*, in full flower, displayed their purple tulip-like blossoms; they still stand as landmarks on the spot, although the old Shol has gone to her rest and the last fragments of her burnt huts have vanished. This *Kigelia* is common throughout Africa, and is distinguished for its remarkable fruit, two feet long, which hangs from the boughs like a string of sausages. The leaf is somewhat similar to our walnut, and in its *tout ensemble* the tree may bear comparison with a majestic oak.

Our course now lay in a tolerably straight S.S.W. direction across the western district of the extensive territory of the unsubdued Dinka. We rested occasionally in the deserted villages and amidst the empty cattle-pens belonging to the natives, who made their escape as we advanced. By their continual cattle-stealing, the Nubians have caused all the Dinka tribes to consider foreign interlopers as their bitter enemies: the intercourse, therefore, with the settlements in the Bongo and Dyoor countries, which are separated from the river by the Dinka district, can only be maintained at the expense of keeping an adequate number of armed men to protect the porters.

We now passed on through a country covered by farmsteads, repeatedly crossing fields of sorghum-stubble. The stalks, fifteen feet in length, which lay everywhere scattered on the ground, were a great impediment to our progress. The corn here cultivated is the largest form of the species; and the stem becomes so hard and woody that it is no more like our European straw than their

stubble-fields are like ours. At other places at this season the nature of the ground generally offered no hindrance, the clayey swamps being dry and hard as stone; the high grass of the steppe trodden down by men and cattle, the woods everywhere thin as in Southern Nubia, and consisting of isolated thickets or scattered trees of no great size.

For the purpose of geographical investigation a journey in the rainy season would be more advantageous, because it is only then that the actual limit and importance of the periodical currents are to be estimated. The term *periodical*, however, so frequently used in connection with the hydrographical conditions of Africa, perhaps hardly gives a correct impression, since the brooks and streams, which more or less are dried up after the rainy seasons are over, still exercise their influence on the conformation of the land, just as truly, if not so obviously, as our perpetual rivers, which are permanently limited to their proper channels. Many of the rivulets in this extensive level have no apparent bed; for in proportion as the water decreases, the bed by degrees resumes its aspect of being covered with grass; the turf rapidly grows afresh as the water recedes, and, independently of this, much of it is able to endure a flood of several months without rotting or dying away. This is a circumstance which quite easily explains the misconceptions to which various travellers in the dry season have been liable, who have gone along without recognising any river-beds at all. It is not in any way surprising that they have crossed the beds of even considerable streams without perceiving in them anything different to ordinary undulations of the ground, for there is nothing to arrest the attention but the same uniform growth of grass, the same dry stubble, the same scorched, trampled stalks.

Ten miles from the Meshera we reached the first watering-place in the centre of the Lao district, an open cultivated plain, several miles in extent, diversified with numerous farms and hamlets. Two fine sycamores seemed to beckon from afar and invite us to the spot.

The water had to be drawn from a depth of fifteen feet, from wells which contained nothing better than a stinking impure pulp. These wells are the residue of great pools formed in the rainy season, subsequently developing a wonderful abundance of animal life, although they produce nothing in any way adapted for culinary purposes. Large water-scorpions (*Belostoma*), beetles, and other creeping things that are ever at home in stinking pools, whirl about

in these muddy depths. Here it is, apparently, that the Dinka cows and sheep renew annually their progeny of intestinal worms (*Amphistoma*) and cercariæ, of which the filthy beds are most prolific. Such was the drinking-water of Lao.

The natives had imagined that we should pass the night at the well; anxious, however, to take advantage of the coolness of the air, we resolved, by a forced night-march, to get quickly over the district, void of water, that lay before us. Marching on through the adjacent farms we noticed old and young hurrying off into the adjacent thickets, our arrival being unexpected. Many a steaming porridge-pot had been forsaken, and now fell into the hands of the greedy bearers, making them still more desirous of tarrying here for the night; but the orders were peremptory which had been given to our people to push forward without delay.

To the south the ground stretched uniformly for ten miles in sandy plains bare of grass, pleasantly broken at intervals by bushy shrubs and single trees. Onwards we went for five hours of the night over moonlit sands, the imagination giving a weird aspect to all around. The region strongly reminded me of the acacia-woods of Taka and Gedaref in South Nubia, which are seen in crossing the forests at the foot of the Abyssinian highlands. The character of the vegetation approximates to that of Kordofan. The commonest trees are the Seyal-acacia, hegelig, tamarind, Christ's thorn, cappariz, and that remarkable thorn, the randia, the branches of which serve as models for the pointed lances which the inhabitants of Central Africa employ. One of the trees of Southern Kordofan finds here its southern limit: this is the *Albizzia sericocephala*, a tree of moderate size, of which the finely-articulated, mimosa-like leaf consists of from 5000 to 6000 particles; the thick clusters of blossom gleamed out from the obscurity like snow, and the air was laden with their balmy fragrance. Thus we wandered on as through a cultivated garden, our path as smooth as if we were on gravelled walks. Reaching at length a considerable village, we encamped on the deserted site of a large cattle-park. A sudden storm of rain put the caravan into a commotion, and forced me to retire with my bedding into one of the wretched huts, which are not really dwellings, but are used for the nightly shelter of the cow-herds. Imbedded a foot deep in fine white ashes, and enveloped in a cloud of dust, I passed the remainder of the night, alternate coughing and sneezing making all sleep simply impossible.

On the following day we had to march for five hours without a draught of water, until a hospitable asylum was opened to us in the village of Take. We were now in the district of the Rek, a locality which formerly made a hitch in the traffic with the natives, before Petherick broke a way to the south through the Dyoor and Bongo, and opened a trade with the Niam-niam.

This Take was an old friend and ally of the Khartoomers, and had attired himself in honour of the occasion in a figured calico shirt, without regard to the prejudices of his countrymen, who despise all clothing as effeminate. Near this village in 1858 there existed a temporary establishment from which the brothers Poncet started on their elephant-hunts in the Dinka territory. They called the place Mirakok, but Mirakok and its elephants are now alike unknown in this land of the past, where (transient as a shower or a tide) all the lives and deeds of men have been long forgotten. It has been a land without chalk or stone, so that no permanent buildings could be constructed; it has consequently only reared a people which have been without chiefs, without traditions, without history. Detached fan-palms (*Borassus*), 100 feet high, in default of anything more lasting, mark the abode of Take, a shelter which was destined to have its sad associations for the travellers.

Ghattas's standard-bearer, a most courageous fellow and the best shot among all our Nubians, killed himself on a hunting excursion, which he had undertaken with me and my servant. I had contented myself with bagging a lot of remarkably plump wild pigeons, but he was resolved to get at some guinea-fowl; for this purpose he made his way into a thicket, where, as he was loading his piece, it accidentally went off, the charge entering his breast. This accident befell the one who was supposed to be incomparably the most skilful of our party in handling his weapons, and it may be imagined what was to be expected of the rest. Blundering accidents and wounds were of perpetual occurrence, so that I should only weary the reader by recounting them. The traveller who has to march with these so-called soldiers must be content to know that he could not anywhere be more thoroughly exposed to the danger of being killed by a chance shot; and I do not exaggerate when I affirm that my life was over and over again seriously threatened.

We left the unlucky spot, and proceeded two miles further to the village of Kudy, also an old friend of the Turks, as the Khartoomers are everywhere termed by the natives.

With Kudy I found a good opportunity of prosecuting my study of the Dinka, which I had already taken up in earnest during my stay in the Meshera. My relations with this strange pastoral people were, throughout the two years which I spent in the interior, but rarely discontinued. Dinka were my cow-herds, and Dinka provided me with all the requirements of my *cuisine* as long as I stayed in Ghattas's Seriba; and even in the remotest limits of my wanderings I had dealings with them. I am only acquainted with the western branch of this people, whose territory altogether extends over an area of from 60,000 to 70,000 square miles, of which the length is close upon 400 miles; my knowledge, however, is accurate enough to enable me from my own observation to add much that is new to the descriptions which previous travellers have given of them.

Although individual tribes of the Dinka, with regard to height and bodily size, stand pre-eminent in the scale of the human race, the majority of this westeru branch of the nation rarely exceeds a middle height. Of twenty-six representatives that were measured, the average height was about 5 ft. 7 in. According to this, the average size of the Dinka is inferior to that of the Kaffirs, but it exceeds that of Englishmen.

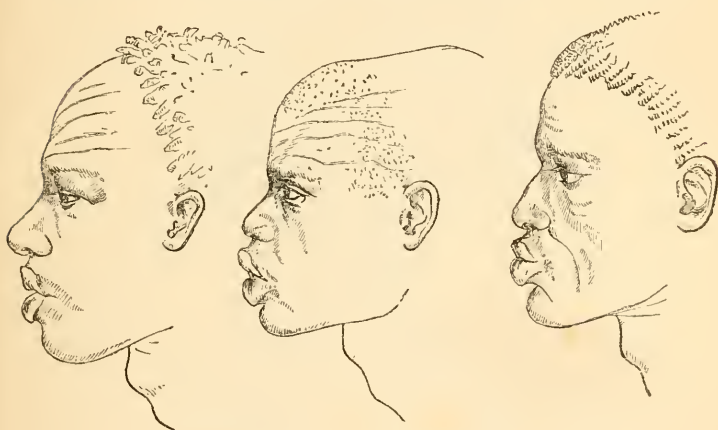
In their figure they are like the *swamp-men*, if such an expression may be allowed, presenting the same lankiness of limb which has been already noticed as characteristic of the Shillooks and Nuair. The outline of their sinewy frame is very decidedly marked in the horizontal, angular shoulders; a long neck, slightly contracted at the base, corresponds with the head, which also gradually contracts towards the top and back, and which is generally somewhat flat and narrow. Ordinarily there is a strongly developed width of jaw. The Dinka must be reckoned amongst the darkest of races, but the deep black of their complexion gives place to a manifest tint of brown when the ashes are washed off with which they delight in covering themselves. When they have smeared themselves with oil, or taken a bath, their skin shines like dark bronze. The dull polish of chocolate may be taken as descriptive of the brighter hue; this, however, is seldom seen even when the ashes are cleared away, because the removal of the dead scales of cuticle, which then takes place, is followed by a greyish tint which spreads over the skin.

The blue tinge which has been attributed to the negro's skin is entirely a matter of imagination; it may be confidently asserted to

be solely the reflection of the sky. This result of reflection is especially to be observed when we chance to see one of these swarthy fellows standing at the aperture of his gloomy hut, which gets no light but what enters by the door.

Any apparent uniformity of physiognomy is all an illusion: it originates more in the inexperience of the eye than in any positive resemblance of feature. The three profiles of which illustrations are given show a marked variety in form between nose and nose.

The hair of the Dinka is nearly always very meagre; it is generally closely shorn, except at the crown, where a tuft is left, which they ornament with ostrich feathers, in imitation of a heron.



PROFILES OF THE DINKA.

The helmet-shaped combs of the Shillooks are never seen, but tufts of woolly locks are much in fashion. Occasionally, but not often, the hair is plaited in fine braids, which run in parallel lines across the head. The women wear their hair either closely shaven or as short as possible.

A portrait given on page 51 represents what might be styled a Dinka dandy, distinguished for unusually long hair. By continual combing and stroking with hair-pins, the hair of the negro loses much of its close curliness. Such was the case here: the hair, six inches long, was trained up into points like tongues of flame, and these, standing stiffly up all round his head, gave the man a

fiendish look, which was still further increased by its being dyed a foxy red.

This tint is the result of continual washing with cow-urine; a similar effect can be produced by the application for a fortnight of a mixture of dung and ashes. The beard never attains sufficient growth to be worth their attention. Their razors are of the most primitive description, consisting simply of carefully ground lance-tips.

Both sexes break off the lower incisor teeth, a custom which they practise in common with the majority of the natives of the district of the Bahr-el-Ghazal. The object of this hideous mutilation is hard to determine; its effect appears in their inarticulate language, of which I suppose we could not imitate the sound, unless we submitted to the same ordeal. Some Africans file their incisor teeth to a point; others, like the Batoka of the Upper Zambesi, break out those of the upper jaw. The former of these practices appears comprehensible as increasing their capability for defence in single combat; and the latter is perhaps an imitation of their deified ruminants; but the reason why the Dinka should absolutely disfigure their lower jaw is quite beyond my comprehension. The African races have commonly been reported as distinguished for their fine rows of teeth, and it was accordingly a matter of surprise to me that bad teeth were so often conspicuous. The aged on this account are little short of disgusting, for the upper teeth, from the deficiency of opposition from the lower, project far from the mouth and stick out like a finger-joint. So marked is this peculiarity that some of the people have acquired from the Nubians the *soubriquet* of Aboo-Senoon, father jut-tooth.

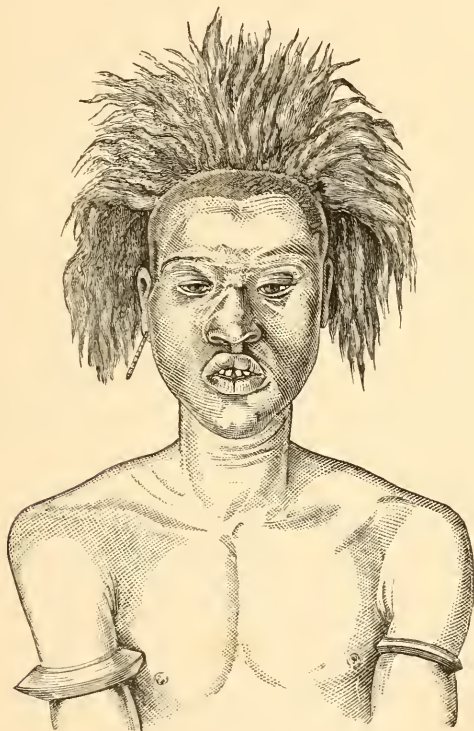
Men and women alike pierce their ears in several places, and insert iron rings or little bars with iron tips. The women also bore the upper lip and fit in an iron pin running through a bead, a custom which is common among the Nueir. Tattooing is only practised by the men, and always consists of about ten radiating strokes, which traverse forehead and temples, having for their centre the glabella or base of the nose: it is a symbol by which the Dinka are recognised at once.

The observation of Barth,\* that many heathen tribes consider clothing more necessary for men than for women is not applicable to the Dinka or any of the natives of the Upper Nile. According to Dinka notions of propriety, it is becoming for none but women to wear any covering; any attire, even of the most moderate

\* Barth, vol. ii. p. 475.



description, is considered unworthy of the men. The Nubians, who are always called Turks, do not certainly belong to the most carefully clothed of the human race, yet the Dinka always term them *women*, a designation which in this sense is quite common. I always appeared in a complete suit of clothes, and my apparel accordingly gained for me the ironical title of the "Turkish lady."



A DINKA DANDY.

On the other hand the women here are scrupulously clothed with two aprons of untanned skin, which reach before and behind from the hips to the ankles, and are trimmed round the edges with rows of beads, small iron rings, and little bells. At that time, white beads, as large as peas, with blue spots, called "Genetot-ahdah"

in the Khartoom market, and others an inch in diameter, called "Barrad" or hail-stones, which were principally worn by the men as necklaces, were all the rage, every other description being contemptuously rejected. In the course of a few years the fashions in beads change, and the store-houses in the Seribas of the Khartoomers get overstocked with supplies that are old-fashioned, and are consequently worthless.

The Dinka live in a veritable iron age—that is to say, they live in an age in which iron has still a high value; copper is not esteemed of corresponding importance. The wives of some of the wealthy are often laden with iron to such a degree that, without exaggeration, I may affirm that I have seen several carrying about with them close upon half a hundredweight of these savage ornaments. The heavy rings with which the women load their wrists and ankles, clank and resound like the fetters of slaves. Free from any other domination, it is remarkable of this people how, nevertheless, they are not free from the fetters of fashion. The favourite ornaments of the men are massive ivory rings, which they wear round the upper part of the arm; the rich adorn themselves from elbows to wrists with a whole series of rings, close together so as to touch. An adornment for the neck of less distinguished character is formed of strings of plaited leather; the bracelets are cut out of hippopotamus-hide; and the tails of cows and goats, in which every Dinka exquisite arrays himself, and with which he trims his weapons, are in common use.

Since the Dinka cannot do much with his miserable crop of hair, he turns his attention to caps and perukes in a way not unfrequent among Africans. Whilst I was with Kudy I often saw those strange specimens of head-gear which, in the shape of a Circassian chain-helmet, are formed exclusively of large white bugle-beads, which in Khartoom are called "muria." This decoration is especially common amongst the Nueir.\* Another kind of head-dress is composed of ostrich feathers, and forms a light and effectual protection from the sun.

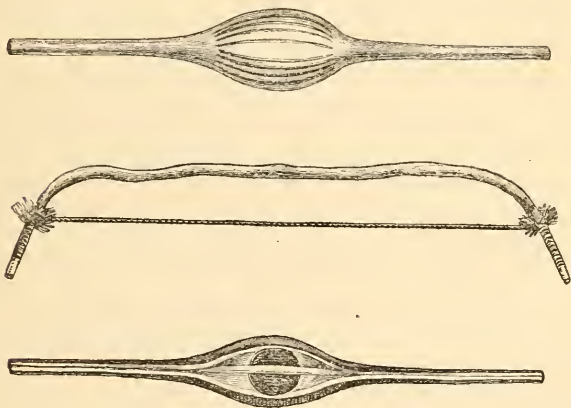
According to the custom, which seems to belong to all Africa, as a sign of grief the Dinka wear a cord round the neck; but amongst other nations we shall have occasion to notice several additional tokens to denote the loss of a member of a family.

Before the appearance of the Khartoomers, the Dyoor, who had

\* In Wood's 'Natural History of Man,' p. 522, there is an accurate illustration of these ornaments.

settled within the limits of the Bongo and Dinka, in the vicinity of the soil which produced iron-ore, had performed all the smith's work which was required by the Dinka. At that time these Dyoors seem to have been brought by the Dinka to a similar state of vassalage as that in which they themselves now stand to the Nubians. The Bongo, although their land produces iron, were far too hostile to their neighbours to furnish them with a supply of iron in the way of commerce. The Dinka themselves, being exclusively occupied with their cattle-breeding, have no taste and find little time for any arduous work of the smithy; hence it happens that although their iron ornaments are numerous, the workmanship of them all is of the most primitive character.

The most important weapon of the Dinka is the lance. Bows



DINKA INSTRUMENTS FOR PARRYING CLUB BLOWS.

and arrows are unknown: the instruments that some travellers have mistaken for bows are only weapons of defence for parrying the blows of clubs. But really their favourite weapons are clubs and sticks, which they cut out of the hard wood of the Hegelig (*Balanites*), or from the native ebony (*Diospyrus mespiliformis*). This mode of defence is ridiculed by other nations, and the Niam-niam, with whom the Dinka have become acquainted by accompanying the Khartoomers in their ivory expeditions, deride them as "A-Tagbondo," or stick-people.

Similar conditions of life in different regions, even among

dissimilar races, ever produce similar habits and tendencies. This is manifest in the numerous customs which the Dinka possess in common with the far-off Kaffirs. They have the same predilection for clubs and sticks, and use a shield of the same long oval form, cut out of buffalo-hide, and which, in order to insure a firmer hold, is crossed by a stick, secured by being passed through slips cut in the thick leather. But the instruments for parrying club-blows depicted in the accompanying illustration are quite peculiar to the Dinka. As far as I know, no previous traveller has drawn attention to these strange contrivances for defence. They are of two kinds. One consists of a neatly-carved piece of wood, rather more than a yard long, with a hollow in the centre for the protection of the hand: these are called "quayre." The other, which has been mistaken for a bow, is termed "dang," of which the substantial fibres seem peculiarly fitted for breaking the violence of any blow.

Everywhere, beyond a question, domestic cleanliness and care in the preparation of food are signs of a higher grade of external culture, and answer to a certain degree of intellectual superiority. Cleanliness and choice of food not only at once disclose a real distinction between nation and nation, but constitute a measure of the degrees of civilisation in individual provinces and districts. Now both these qualities, I aver, are found among the Dinka to a greater extent than elsewhere in Africa.

In culinary matters they are certainly superior to the Nubians, and I should have little hesitation in pronouncing them even more expert than either the Arabs or the Egyptians. Their farinaceous and milk foods are in no way inferior to the most refined products of an European *cuisine*. The reaping, threshing, and sifting of the sorghum and penicillaria grain (the durra and dokhn of the Arabs) are brought to perfection by their female slaves, who subsequently granulate the meal like sago. In seasons of scarcity their talent for cooking has led them to the discovery of various novelties in the way of food. Like the tribes of Baghirmi, the Musgoo, and Adamawa, they make a preparation, very much in the Indian fashion, from the farinaceous germs of the Borassus palm. They extract all its native bitterness by soaking and washing, and succeed in producing a fine meal, which is purely white. They treat the tubers of the *Nymphaea* in very much the same way, and render them quite edible.

With the choice cookery corresponds also the decorum of their behaviour at meals. They certainly, in this point, more resemble

ourselves than any Orientals. They do not all dip their hands at once into the same dish, like the Turks and Arabs, but assist themselves singly. A large dish of cooked farina is placed upon the ground, around which the guests recline, each with his gourd-shell of milk, or, better still, of butter, at his side; the first pours his milk only on the part which he touches, and when he has taken enough, he passes the dish to the next, and thus they eat in succession, but quite separately.

In the interior of their dwellings, the Dinka are as clean as the Shillooks, sharing the same partiality for ashes as a bed. It ought to be mentioned that the traveller in this part of Africa is rarely troubled with vermin or fleas, which everywhere else, like desolation and slavery, seem invariably to have followed the track of Islam. In the Western Soudan the torments of the night are represented as insupportable, so that the huts of the Hottentots are not worse. Among the Dinka it is entirely different. The only disquietude to a stranger in their houses arises from the snakes, which rustle in the straw roofs, and disturb his rest. Snakes are the only creatures to whom either Dinka or Shillooks pay any sort of reverence. The Dinka call them their "brethren," and look upon their slaughter as a crime. I was informed by witnesses which I had no cause to distrust, that the separate snakes are individually known to the householder, who calls them by name, and treats them as domestic animals. Those which inhabit the Dinka huts are, as far as I could learn, not venomous.

The Dinka are far more particular than any other tribe in the choice of their animal food. There are many creeping things, which are not rejected by the Bongo and Niam-niam, which they loathe with the utmost disgust. Crocodiles, iguanas, frogs, crabs, and mice they never touch; but, connoisseurs of what is good, they use turtles for making soup. It is scarcely necessary to say that the accounts of the cannibalism of the Niam-niam excite as much horror amongst them as amongst ourselves. Nothing, likewise, is more repulsive to them than dog's flesh, which is enjoyed by the Mittoo—a fact which justifies us in the supposition that that tribe is addicted to cannibalism. Dinka, as well as Bongo, have declared to me in the most decided manner, that they would rather die of hunger than eat the flesh of a dog. But a delicious morsel to the Dinka is the wild cat of the steppes, which is often found in this part of Africa, and is the original of our domestic cat, to which it bears no slight resemblance. But more delicious than all they

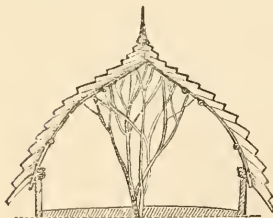
esteem the hare ; and in order to illustrate their appreciation of it, a Dinka, to whom I was talking, naïvely asked me whether I knew what a Dinka did when he managed to kill a hare on the steppe by a lucky blow of his club? "He makes a fire," he said, "and roasts his game and eats it quietly, without saying anything about it at home."

Even before they had any intercourse with Mohammedan countries, a love of tobacco-smoking had been one of the traits of the Dinka, who use the same huge pipe-bowls as we have already observed among the Shillooks. A strong stem opens into a small calabash, which serves as a mouth-piece, and is filled with fine bast, to intercept the narcotic oils. By taking off the top of the pipe, the bast can be removed, and, impregnated as it is with tobacco-oil, it is subsequently chewed. The smoking-apparatus is so ponderous that every one is obliged to sit down while he smokes.

The Dinka dwellings consist of small groups of huts clustered in farmsteads over the cultivated plains. Villages in a proper sense there are none; but the cattle of separate districts are united in a large park, which the Khartoomers call a "murah."\* The drawing given in the frontispiece represents a Dinka farm surrounded by sorghum fields. Of the three huts, the one in the centre, with a double porchway, is set apart for the head of the family; that on the left is for the women; whilst the largest and most imposing hut on the right is a hospital for sick cows, which require to be separated from the throngs in the murah that they may receive proper attention. Under an awning in the centre of the huts is the fireplace for the cooking, sheltered from the wind by a semicircular screen of clay.

The goats are kept within a small thorn fence, so that the daily supply of milk may be always at hand.

As a rule the huts of the Dinka are spacious, and more durable than those of other tribes who build their dwellings in the same conical form. They are not unfrequently forty feet in diameter; their foundations are composed of a mixture of clay and chopped straw, and the supports of the roof are made of branches of acacia and other hard woods. Not content with supporting these



SECTIONAL VIEW, SHOWING  
CONSTRUCTION OF DINKA HUT.

\* The derivation of "murah" would seem to be from "rah," rest, "merah," a resting-place for cows, or "menah," a resting-place for camels.

with a single central prop, the Dinka erect a trunk with its spreading branches in the middle. The roof is contrived out of layers of cut straw. These buildings endure for eight or ten years, and decay at length mainly through being worm-eaten. The huts of the Bongo, on the contrary, are built up much more rapidly, but rarely last as much as three years.

The principal plants that are here cultivated are sorghum and penicillaria; but we shall have a more ample opportunity of entering into the details of these crops when we speak of the Dyoor, who cultivate nearly the same products of the soil.

The domestic animals are oxen, sheep, goats, and dogs; poultry



DINKA BULL.

was never to be seen, and the cause of its absence is inexplicable. The cattle belong to the Zebu race, and are smaller than those of the Baggara and Hassanich; they have a hump, their horns are slender, the fore part of the body prevailing so in size as to resemble an antelope. As to colour, the majority are nearly white. The Dinka have separate expressions to denote every shade of colour of the breed, and indeed, their vocabulary for all that relates to cattle and cattle-breeding is more copious than that of any European tongue.

The sheep are of a peculiar breed, which is unique amongst the

Dinka, Nueir, and Shillooks; farther on in the interior of the equatorial districts it is not known. Its chief characteristic consists of a shaggy appendage to the shoulders, breast, and neck, like a mane, whilst on the rest of the body, and on the meagre tail, the hair is quite short. Generally white, they are occasionally brown or spotted, and in some rare cases I have seen them of quite a reddish hue.\* Like the pastoral people of Southern Africa, the Dinka have acquired the art of splitting the horns in their early growth, so as to increase their number at will.



DINKA SHEEP.

The continual dampness of the pasture, especially throughout the rainy season, favours the development of revolting intestinal vermes, and the rain-pools in the dry months become most prolific as breeding-places for *Cercariæ*. I have frequently seen sheep suffering under disease, their ailment arising from their liver and gall-ducts being choked up by these worms. The distoma, which is a denizen of every zone and extends even to Greenland, is found here an inch long.

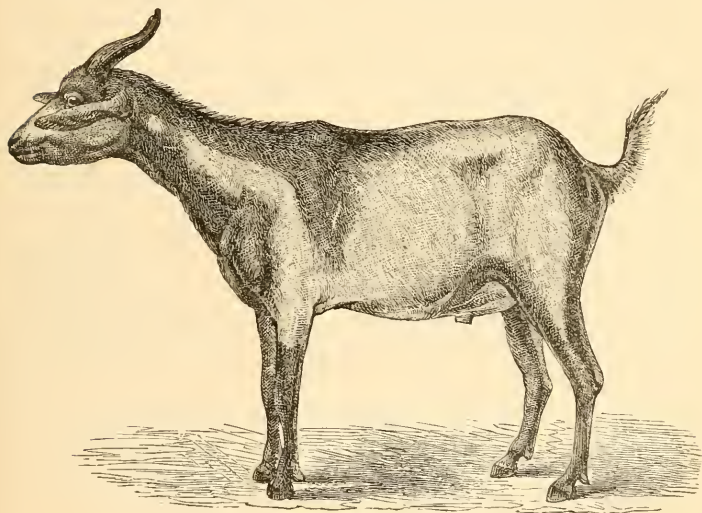
\* The illustration gives a likeness of a Dinka sheep, which must not, however, be confounded with the maned sheep of Morocco.



The race of goats bred by the Dinka does not differ materially from the Ethiopian form; its only distinction is being somewhat larger; in appearance it is always meagre, and its prevailing colour is that of a young grey colt.

The dogs closely resemble the common village curs of Nubia, a cross between the greyhound of the Nubian steppes and the pariah of the streets of Cairo. It is not unusual for their colour to be brown, but by far the larger number are a tawny yellow.

Every idea and thought of the Dinka is how to acquire and maintain cattle: a kind of reverence would seem to be paid to



DINKA GOAT.

them; even their offal is considered of high importance; the dung, which is burnt to ashes for sleeping in and for smearing their persons, and the urine, which is used for washing and as a substitute for salt, are their daily requisites. It must be owned that it is hard to reconcile this latter usage with our ideas of cleanliness. A cow is never slaughtered, but when sick it is segregated from the rest, and carefully tended in the large huts built for the purpose. Only those that die naturally or by an accident are used as food. All this, which exists amongst most of the pastoral tribes of Africa,

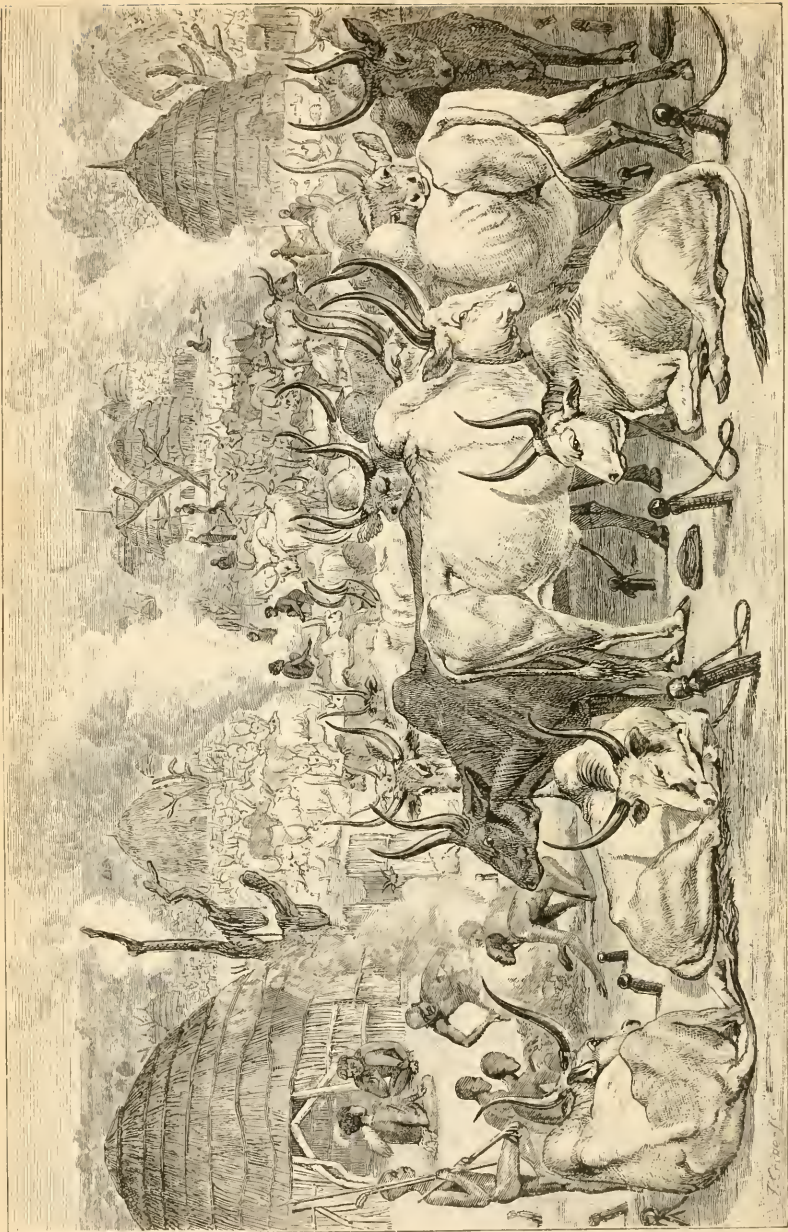
may perchance appear to be a lingering remnant of an exploded cattle-worship; but I may draw attention to the fact that the Dinka are by no means disinclined to partake of any feast of their flesh, provided that the slaughtered animal was not their own property. It is thus more the delight of actual possession, than any superstitious estimate, that makes the cow to them an object of reverence. Indescribable is the grief when either death or rapine has robbed a Dinka of his cattle. He is prepared to redeem their loss by the heaviest sacrifices, for they are dearer to him than wife or child. A dead cow is not, however, wantonly buried; the negro is not sentimental enough for that; such an occurrence is soon bruited abroad, and the neighbours institute a carousal, which is quite an epoch in their monotonous life. The bereaved owner himself is, however, too much afflicted at the loss to be able to touch a morsel of the carcass of his departed beast. Not unfrequently in their sorrow the Dinka remain for days silent and abstracted, as though their trouble were too heavy for them to bear.

The only domestic animal which is slaughtered amongst them is the goat, which scarcely represents the thirtieth part of the value of a cow. A heifer has three times the value, and a cow that has calved double the value of a steer. In common with the other tribes of this part of Africa they use rather a singular method of butchering their cattle, proceeding, when occasion requires, by the way of making a violent stab in the nape of the neck by means of a spear. This causes immediate death, and is a method which gives but little trouble.

It is not difficult to understand how people like the Dinka should make their whole delight to centre in having thriving cattle-farms, but to us their profitless practice of emasculation must remain incomprehensible. The herdsmen cut their bulls and bucks with the mere intention of feasting their eyes upon a development of fat which is always obnoxious to the stomach. Almost the third part of their bulls are submitted to the knife, and the same proportion of their goats and rams, and even their dogs, with the design of rendering them more agile, more enduring, and fitter for the chase; this also being the reason why their ears and tails are clipped.

The failure of the beard amongst the male cattle so treated is a topic that suggests some observations. In spite of the anxiety and care which the Dinka bestow upon their herds, there is no mistake about the degeneration of the race. The way in which I chiefly account for this is that there is not enough crossing of breeds—



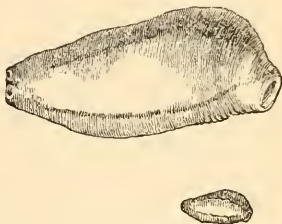


DINKA CATTLE-PARK.

To face p. 61.

in fact, that there is almost a total exclusion of any strange stock. I should say that hardly one in a hundred of the beasts is capable of either bearing a burden or going a journey, a purpose, however, to which none of the negroes of the Upper Nile ever seem to put them.

Again, the cattle of the Dinka are not provided with salt in any form whatever, which may in a measure account for the degeneration; it may explain the prevalence, all but universal, of the worms known as "kyatt," which cover the first stomach or paunch, of nearly all their cattle. These worms in Europe are included in the genus of the *Amphistoma*; they are like an oval bag, something under half an inch long, and generally as red as port wine.



"KYATT" WORM.

The accompanying illustration is designed to exhibit something of the daily routine of the Dinka. It represents one of those *murahs* or cattle-parks, of which I have seen hundreds. It depicts the scene at about five o'clock in the afternoon. In the foreground there are specimens of the cattle of the country. The men in charge are busied in collecting up into heaps the dung that has been exposed during the day and dried in the sun. Clouds of reeking vapour fill the *murah* throughout the night and drive away the pestiferous insects. The herds have just been driven to their quarters, and each animal is fastened by a leather collar to its own wooden peg. Towards the left, on a pile of ashes, sit the owners of this section of the *murah*. The ashes which are produced in the course of a year raise the level of the entire estate. Semicircular huts erected on the hillocks afford the owners temporary accommodation when they quit their homes some miles away and come to feast their eyes upon the goodly spectacle of their wealth.

The milking is performed in the morning hours. Truly miserable is the yield, and the most prolific of the cows does not give as much as one of our ordinary goats. This deficiency of milk is another witness of the deterioration of the breed, and no one would believe the quantity of milk it takes to produce a single pound of butter. The dew hardly goes off before ten o'clock, and it is not until that hour that the herds are driven out. It is quite rare for

a murah to hold less than 2000 beasts, and some are capable of holding many more. Upon an average I should reckon that for every head of the population there would be found at least three of cattle; of course, there is no lack of the poor and the destitute, and these obviously are the slaves and dependents of the rich. So large are the numbers of the Dinka, and so extensive their territory, that it must be expected that they will long perpetuate their existence amongst the promiscuous inhabitants of Africa. So far as regards their race, their line of life, and their customs, they have all the material of national unity; but where they fail is that their tribes not only make war upon each other, but submit to be enlisted as the instruments of treachery by intruders from outside. That the Khartoomers have not been able hitherto to make good their footing upon Dinka soil is due more to a general resistance to external control than to any internal condition of concord. Every attempt to bring this people into subjection has been quite a failure, and not at all the easy matter it proved with the Bongo and some other communities. The southern people are emphatically agricultural, for the most part devoted to peaceful pursuits, and so they are wanting in that kind of organisation which could unite them into a formidable body for mutual resistance. The marked peculiarity of the Dinka, as well as their adherence to all their wonted habits, renders them thoroughly useless as far as regards the slave traffic. Although the people of Khartoom for fifteen years or more have traversed their country, they have never been able in any way to make use of the material which might be afforded by a regulated commercial intercourse.

I must be allowed to pass lightly over, as an equivocal topic, the religion of a people whose dialect I was unable adequately to master. It seems to me like a desert of mirages, or as a play-ground, where the children of fancy enjoy their sport. The creed of the Dinka apparently centres itself upon the institution to which they give the name of the Cogyoor, and which embraces a society of necromancers and jugglers by profession. Other travellers have recorded a variety of marvels about their sleight of hand, their ventriloquism, their conjurations, and their familiarity with ghosts.

Before we leave the Dinka we must not omit to recall their virtues, in order that we may fairly estimate the charge that has been laid against them of cruelty in war. It is affirmed that they are pitiless and unrelenting in fight, that they are never known to

give quarter, and revel in wild dances around the bodies of their slaughtered foes: a whole village will take their share in the orgies which one of the community will start, whenever, either by lance or club, he has prostrated an antagonist. But, for my part, I am ready to certify that there are Dinka whose tenderness and compassion are beyond a question. One of the Bongo related to me, as a matter of his own experience, that he had been severely wounded upon an expedition which the Nubians had set on foot against the Dinka to steal their cattle: he had laid himself down just outside a Dinka's house, and the owner had not simply protected him against all his pursuers, who considered themselves amply justified in proceeding to every extreme of vengeance, but kept him till he had regained his health: not content with that, he provided him with an escort back, and did not abandon him till he was safe and sound again amongst his own people.

Notwithstanding, then, that certain instances may be alleged which seem to demonstrate that the character of the Dinka is unfeeling, these cases never refer to such as are bound by the ties of kindred. Parents do not desert their children, nor are brothers faithless to brothers, but are ever prompt to render whatever aid is possible. The accusation is quite unjustifiable that family affection, in our sense, is at a low ebb among them. In the spring of 1871, whilst I was staying in the Seriba of Kurshook Ali on the Dyoor, I witnessed a circumstance which I may relate as a singular corroboration of my opinion. A Dinka man, one of the beareis who had carried my stores from the Meshera, was about to return to his own home in the territory of Ghattas, but he had been attacked by the guinea-worm, and his feet were so swollen that it was with the utmost difficulty that he could proceed a step, and he was obliged to remain behind alone. Everything was excessively scarce and dear, and he was glad to subsist on a few handfuls of durra and on what scraps we gave him from our meals; in this way he dragged on, and, with a little patience, would have been all right: however, he was not suffered to wait long; his father appeared to fetch him. This old man had brought neither cart nor donkey, but he set out and carried away the great strapping fellow, who was six feet high, for a distance of fifteen or sixteen leagues, on his own shoulders. This incident was regarded by the other natives as a mere matter of course.

At the village of Kudy, our caravan had accomplished about half its journey, which was altogether a little over 90 miles. It was

on the afternoon of the 28th of March that we started afresh towards Ghattas's Seriba. On account of their late liberal diet, our bearers did not advance with their usual alacrity. We proceeded for three hours, and at a well called Pamog, 20 feet deep, we halted for the night.

On the next day our route lay through forests, and we entered upon the territory of the Al-Waj. The inhabitants regarded us as enemies, and, seizing their bows and arrows, left their dwellings and, like frightened game, flocked to the adjacent woods. According to our Dinka interpreters, the Al-Waj do not belong to the Dinka race, but form an enclave, or isolated community, of unknown origin.

The Al-Waj district is an almost unbroken forest in the midst of open flats. Throughout the rainy season it is hardly better than one vast puddle. The vestiges of elephants are frequent at all times; and both right and left were giraffes trotting over the rugged grass and wagging their tall heads.

After leaving the village of the Al-Waj we proceeded for three leagues through the forest, and found ourselves again on the extensive steppe. At noon on the following day we reached the district of the Dyuihr, a clay flat, devoid of trees. The Khartoomers cannot pronounce the native names correctly, and call this people the Dyeraweel. The large villages were now deserted, the population, on account of the scarcity of water and pasturage, having gone to the river-banks. For two nights we sacrificed our rest and hurried onwards by forced marches. It was just before sunrise that we reached the first rocky irregularity in the soil, a general ascent in the ground being quite perceptible. Bush-forests now took the place of the steppes, which we had long found to be but scantily relieved by thickets. A luxuriant foliage revealed itself, presenting one of those striking *limits of vegetation* which are so rarely to be met with in Africa. From this interesting locality I proceeded for another three leagues, thus accomplishing the preliminary object of my journey. I was in the chief Seriba of Ghattas, which for some months to come I proposed to make my head-quarters.

Of the character of the buildings, the arrangements and mode of life in the settlements of the Khartoomers, I had been able from hearsay to form a very imperfect idea. My curiosity was therefore very considerably awakened as our caravan approached the Seriba. Half a league from the place we came to a halt in order to give the customary warning by firing a salute, and without farther delay started afresh. Surrounded by my attendants, I went at the head



of the *cortége*. All round the settlement for some distance the land was entirely cultivated, and the view as we proceeded was only broken by large trees dotted here and there, which in their summer verdure stood out in charming contrast to the cheerless grey of the desert steppe. Soon, rising from the plain, appeared the tops of the conical huts embracing nearly the whole horizon. I looked in vain for the fortifications, with which I had imagined that a Khartoomer's Seriba must be provided. In fact, there was hardly anything to distinguish it from any of the villages of the Dinka which are scattered over the cultivated flats.

A motley crowd, relieved by many a bright bit of colour, presented itself and formed a lively spectacle such as was scarcely to be expected to break in upon the monotony of an African landscape. We were received with a rattling salute from a number of rusty rifles, and there was every disposition to do the honours of our arrival in a becoming manner. Elegantly attired in an Oriental costume, Idrees, Ghattas's agent, approached with the gestures of welcome, and proceeded to conduct me to the hut which for some weeks had been prepared for my reception. For the first time I now observed that the area in the centre of the huts was surrounded by a lofty square palisade; through the narrow gateway of this, with lowered banners and amidst the sound of gongs and kettle-drums, our cavalcade passed on.

With this chief Seriba were associated five smaller settlements in the adjoining Bongo country, and four more in remoter spots. It lay on the border-lines of the three races, the Dinka, the Dyoor, and the Bongo. From an insignificant beginning it had, in the course of thirteen years, increased to its present importance. A number of Gellahba, Nubian, and other merchants, had taken up their abode on large estates within its precincts; and here it was that they completed their purchases of slaves in order to carry them on to Darfoor and Kordofan. The garrison was composed almost exclusively of natives of Dongola; there were, however, a few Sheigeah and men of Kordofan among them, and these, including the numerous *employés* of Ghattas, made the resident armed force not much under 250 men. To these should be added some hundreds of slaves reserved for the market, or divided as part of their pay amongst the soldiers, and several hundreds more, male and female, who were in actual service. The aggregate population therefore of this establishment almost equalled that of a small town, and amounted to at least 1000 souls.

Altogether the Upper Nile traffic was carried on at great pecuniary risk, and its prospects were far from favourable. As I saw it, it was dependent for any amount of success upon the plunder which was made alike upon cattle and upon men, and upon the levies of corn and provisions which were exacted from the natives. Without the aid of the Nubian soldiers the expeditions could not be secure. These soldiers only come to escape the rigorousness of the Egyptian Government in their own land; they participate in the profits, and yet without them the monopoly could not be maintained. The Government could avail nothing to protect a legal business; neither could any European enterprise hope, for many successive years, to be able to work a profitable trade.

For two miles round the Seriba the land was partitioned into fields. Enclosed by dense bush-forests, of which the trees rarely exceeded forty feet in height, this wide expanse was industriously tilled by the natives who had settled in the vicinity, and furnished the greater part of the annual supply of sorghum necessary for the garrison.

The Seriba is not elevated more than 100 feet above the mean level of the Gazelle; in the rainy season the place is surrounded by pools, and at intervals large tracts of the lower steppes, for miles together, are little better than swamps; but in spite of everything, the climate is far more salubrious and enjoyable than in many districts of the Egyptian Soudan.

Fevers indeed are common, though they rarely carry off newcomers, but hitherto few white men have come to make experience of the climate in this portion of Africa.

Upon my arrival two neatly-built huts of moderate size, within the palisade, were prepared for me, but these were not nearly sufficient to accommodate me with all my baggage. My servants were provided with quarters in some other huts. The actual Seriba, about 200 paces square, was so crammed with huts, that not a spot could be discovered where it was possible to erect a more spacious esidence. Outside the enclosure, where the buildings were more scattered over the fields, I was not permitted to lodge. I was told how it had happened, and was likely to happen again, that the natives skulked about at night and murdered people in their sleep.

The huts are built of bamboo and straw; the conical roof rests on a kind of basket-work of bamboo, which is daubed inside with clay, in a way that is imitated from the almost petrified erections of the white ants. The pagan negroes lavish far more care upon

their huts than the Mohammedan inhabitants of the Soudan, who, although the bamboo grows so abundantly among them, do not succeed in giving their "tokkuls" nearly so much symmetry. Here they possess the art of erecting roofs which are perfectly water-tight, and which are so light that they do not require heavy posts to hold them together on the walls. The covering for the roof is formed, in the first place upon the ground, with handfuls of stalks laid side by side and knotted together. These are afterwards plaited into long strips, which are then laid one above the other, like the flounces of a lady's dress—a comparison which is further the more appropriate, because the structure of the frame-work is exactly like a hooped petticoat.

My excursions about the neighbourhood soon began, and these, with the arrangement of my daily collections, occupied the greater part of my time. In unflinching good health, I passed the first few weeks in a transport of enjoyment, literally enraptured by the unrivalled loveliness of nature. The early rains had commenced, and were clothing all the park-like scenery, meadows, trees, and shrubs, with the verdure of spring. Emulating the tulips and hyacinths of our own gardens, sprang up everywhere splendid bulbous plants; whilst amongst the fresh foliage gleamed blossoms of the gayest hue.

At the end of a fortnight I made a trip to the south-east, the first of a series of excursions to Ghattas's different Seribas, which lay four or five leagues apart. On this tour I learnt something of the river Tondy, on which is established the Seriba known as Addai. The river was now at its lowest level, and was flowing north-east in a tolerably rapid current, between precipitous banks fifteen feet in height. In depth it varied from four to seven feet, and it was about thirty feet in breadth; in the rainy season, however, for three miles, the adjacent steppes are covered with its flood, which are always very prolific in fish. Before the Tondy joins the Gazelle, as it does in the district of the Nueir, it spreads irregularly over the low-lying country and leaves its shores quite undefined. In this way it forms a number of swamps, all but inaccessible, to which the Diuka, whenever they are threatened by plundering excursions from the Seribas, lose no time in driving their herds.

Although the Tondy is nearly as long as the Dyoor, it is very inferior in its volume of water. Like several of the less important rivers of this region, it flows for a long distance without any appreciable increase either in size or speed. These streams intersect the

country and cut it up into narrow sections, which are rarely designated on the maps.

The second of the Seribas which I visited was called Geer, and was just four leagues to the south of the chief settlement. It was surrounded by bamboo-jungles, and was situated in a prolific corn-valley, watered by a tributary of the Tondy. It contained about 800 huts, occupied by Bongo, who had settled there.

The road to Geer, nearly all the way, was over a firm, rocky soil, through bush forests, swarming with wart-hogs (*Phacocharus*). About three-quarters of a league on the way, stood a dense mass of lofty trees, not unlike an alder grove. It was traversed by rain-courses, and surrounded low swampy steppes, which in the rainy season are entirely under water. The wood consisted mainly of tall uncariæ and eugeniæ, 80 feet in height, of which the long, straight stems were crowned by spreading foliage: it was the first bit of the primeval forests which fill up the valleys through which flow the rivers of the Niam-niam. I paid many visits to this interesting spot; by the people in the Seriba it was termed Genana, the Arabic word for a garden.

By the end of April the vegetation was so far developed that I might fairly reckon on a larger botanical collection on a longer excursion. Accordingly, accompanied by my servants and a few bearers, I set out towards the west, designing to visit the Seribas belonging to Kursbook Ali and Agahd, and to explore the river Dyoor. I was everywhere received most hospitably, and thus had every encouragement to make similar trips amongst the various Seribas.

My people had glorious times in the Seribas. There was mutton without stint; and whole animals were slaughtered even for my dogs: to my hungry Khartoomers it was literally a land flowing with milk and honey.

This excursion lasted from the 27th of April to the 13th of May. After leaving the chief Seriba we proceeded for about three leagues to the north-west, and arrived, first, at the Seriba owned by Abderahman Aboo Guroon. In 1860 this spot was visited by the Marquis Antinori, who, in spite of many privations, remained there throughout an entire rainy season. At that time a French hunter, Alexandre Vayssière, under the protection of the Dyoor chief, Alwal, with whose sons I made acquaintance, had founded a small settlement. Aboo Guroon was formerly a servant of Petherick's, and had faithfully accompanied that praiseworthy traveller in his earliest

endeavours to penetrate the Bongo country. He had obtained his name, Aboo Guroon (father of horned-cattle), from his noted courage and love of enterprise, and he was renowned amongst the traders as the first traveller to the Niam-niam.

Close to his Seriba we had to cross the Molmull stream, which was for a long period represented on maps as an arm of the Dyoor, but I have proved that it is a collateral stream, which rises in southern Bongoland. In the rainy season it is 70 feet wide, and is only passable by swimming, but it was now nothing more than a series of pools, the intervals of which were marked by patches of gneiss.

Ten leagues further west flows the Dyoor. Our route in that direction was in every way tiresome. For four leagues and a half we traversed a barren steppe, without being able to obtain so much as a draught of water, and the rough clods of clay were a continual impediment. We halted for the night in a small Seriba of Agahd's, called Dyoor-Awet. It lies on the summit of the watershed between the Molmull and the Dyoor, and from the hill towards the west an extensive view of the latter river is obtained. At length we arrived at some little enclosures of Deemo, a Dyoor chief. The huts were built on the slope of a small eminence of hornblende, a formation that I never noticed elsewhere to the south of the Gazelle; it extended as far as the right bank of the Dyoor, which, now at its lowest condition, was flowing sluggishly towards the north through steppes about a league in width.

The sandy river-bed was bounded by clay banks, from 20 to 25 feet in height, the entire thickness of the alluvium of the valley. The breadth of the bed at this spot was rather more than 400 feet, but at this season the running water was reduced to 80 feet wide and 4 feet deep. I was told that a few days previously the water had been up to a man's shoulder, and that the stream would not now fall any lower. Ten days later, on my return, I crossed the river about three-quarters of a league to the south, and although I found that the whole bed was covered, yet its depth was not above three or four feet.

Among the Bongo and Dyoor alike, the river goes by the name of "Gueddy," whilst the Niam-niam, in whose territory lies the whole of its upper course, call it "Sway." I found its source (the first of the more important tributaries of the system of the White Nile that has been positively ascertained) in Mount Baginze, in the eastern portion of the Niam-niam country, in lat.  $5^{\circ} 35' N.$ , and in almost

the same longitude as that in which it joins the Gazelle; its main course, omitting the smaller windings, extends over 350 miles.

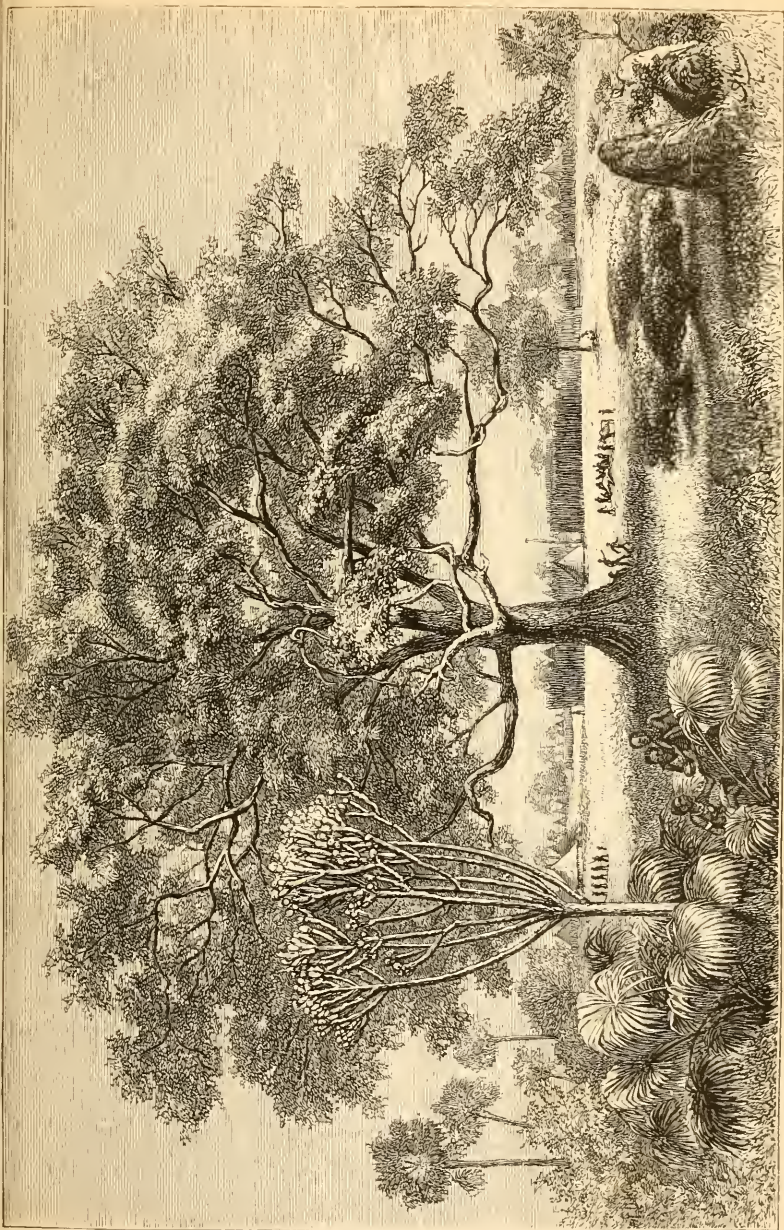
As we were wading across its clear waters, my servant, Mohammed Ameen, was suddenly attacked by a sentimental fit of homesickness. He was distinguished by the nickname of "the swimmer," and as a former Reis he was always more interested than anybody else in river-systems and hydrographical questions. Stopping midway in the channel, as though lost in contemplation, he suddenly apostrophised the waters: "Yonder lies Khartoom; yonder flows the Nile. Pass on, O stream, pass on in peace! and bear my greeting to the dear old Bahr-el-Nil!" An Egyptian would have been too stolid to be moved like this son of Nubia.

The bush-ranges on the opposite shore were enlivened by numerous herds of hartebeests and leucotis antelopes. I hurried on in advance of my caravan, hoping to enjoy a good chase, but my attempt only resulted in a circuitous ramble and in extreme fatigue. It was not until the middle of the day that I rejoined my people in a little village of the Dyoor.

Rather more than a league from the Dyoor, in an irregular valley sloping towards the river and surrounded by wooded hills, was situated, but newly built, the chief settlement of Kurshook Ali. Khalil, the aged governor, received me most kindly. After the entire destruction of the former establishment by fire, he had erected in its place quite a model Seriba. This is depicted in the background of the accompanying drawing, in the foreground of which is a majestic khaya-tree. Several of the most important types of vegetation are also represented: on the left are the large candelabra-euphorbia and borassus palms, and on the right appear the little gardenia-trees, of which the fruit resembles the wild pear or the crab-apple; by the side of these are two deserted white-ant hills.

Some of my most pleasant reminiscences of African life are connected with this spot. Here it was that, two years later, after experiencing the calamity of a fire, I was hospitably received, and passed several months in hunting over the well-stocked environs.

Two leagues to the west brought us to the Wow, a river of inferior magnitude, but which was very charming. Meandering between rocky slopes, overhung with a rich and luxuriant foliage, and shadowed at intervals by stately trees, after a few miles it joins the Dyoor. Its bed, at its full measure, is 150 feet wide; but when I saw it, on the 1st of May, it exhibited merely two little rills trickling merrily over a rough sandy bottom. In proportion to its







size it seemed to retain in the dry season less water than the Dyoor. It rises in the heart of the Niam-niam country, where it is called the Nomatilla; as it passes through the Bongo it is termed the Harey; whilst just above its confluence with the Dyoor, it goes by the name of the Nyanahm. It divides the people of the Dyoor into the two tribes of the Gony and Wow.

On the banks of this, stretched beneath a noble tree, of which the age far exceeded any tradition of the natives, I enjoyed a noonday lounge. My dogs were never weary of awakening the echoes of the forest, which would give repeated answers to their cries. I was constrained to move on by the people who had come out to welcome me from the neighbouring Seriba of Agahd, known simply as Wow, at a distance of a league and a half to the west. The possessions of Agahd's company in this district are much scattered, and are interspersed amidst the territories belonging to other merchants. Their subordinate settlements extend far west into the lands of the Kredy, their expeditions reaching even to the western frontiers of the Niam-niam.

The further the advance towards the west from the Dyoor, the more rapid is the increase in the level of the country. The ascent indicates the progress from the basin of the Gazelle to the central highland. The Wow Seriba occupied the centre of a gentle valley sloping towards the west. The bottom of this valley, at the time of my visit, was traversed by a marshy strip of meadow, which, in the rainy season, forms a running brook that flows into the river. A steep descent of a hundred feet bounds the valley on the south-west. I was struck by the richness and diversity of the foliage—a peculiarity in this part of Africa, where vegetation seems very much to run to wood, and develops itself in bushes and in trees.

On account of the numerous gnats and gadflies on the west of the Dyoor, cattle-breeding suddenly ceases, and even in the Seribas there are found only a few sheep or goats. On the other hand, wild buffaloes, after being entirely missing for a long way to the east of the river, now re-appear. We had not come across any since we entered the region of the Gazelle, and the first that we now saw were on the southern frontier of the Bongo territory. Only one kind of buffalo is known in this part of Africa, but the difference in the formation of their horns is so remarkable that cows and bulls appear quite like two distinct animals. In the bulls the roots of the horns meet at the top of the head, and cover the whole of the

forehead, whilst in the cows they are separated by nearly the entire width of the brow.

After exploring the immediate neighbourhood of Wow, I returned at once to Kurshook Ali's Seriba, where I spent a few more days in some brief excursions.

Dense still were the woods around the settlement, although Khalil, in order to obtain arable land, was daily thinning them by fire. The small depth of soil in these parts, often barely a foot, is one of the causes of the instability of the dwellings which are run up on it, and which are also liable to destruction from worms above and from white ants below. When the inhabitants are compelled to rebuild, they prefer to settle on fresh territory—they choose virgin soil, and hence it arises that not only the villages of the natives, but even whole settlements of the Nubians, are continually changing their sites. Every place bears the name of the native chief; when he dies, therefore, the former name falls into oblivion. In consequence of this, it becomes very difficult to fix on the maps names and localities, which can rarely be permanent beyond a period of at most ten years. The only enduring landmarks are afforded by the watercourses: ages pass on, and these change but little as they fulfil their function in the economy of nature.

The environs of Kurshook Ali's Seriba abounded in every variety of game. Genets, civets, zebra-ichneumons, wart-hogs (*Phacochærus*), wild pigs, cats, lynxes, servals, caracals, and the large family of the antelopes, all found here their home.

In this neighbourhood I killed my first hartebeest and a leucotis antelope. The hartebeest (*Antilope caama*) is common throughout the greater part of the continent, and varies in its form, its colour, and the shape of its horns, according to sex, age, and adventitious circumstances. In zoological collections two specimens are rarely seen exactly alike.\* Called "karia" by the Bongo, and "songoro" by the Niam-niam, the hartebeest is the most frequent of all the larger game. It is generally found in small herds, varying in number from five to ten, its haunts being chiefly uninhabited tracts of wilderness. In the cultivated districts it prefers the light bush-forests in the vicinity of rivers, though it is never seen actually in the river-valleys. It takes its midday rest by standing motionless against trunks of trees or ant-hills; and by its similarity in hue to the background which it chooses, it often eludes all

\* It may not be superfluous to give a picture of an old buck, nor to remark that the females also have horns.

observation. Throughout all the rainy season its colour is bright—a sort of yellow-brown, with a belly nearly white; but in the winter it tones down to a dullish grey. With the exception of the leucotis, its flesh is the best eating of any game in the country.



CENTRAL AFRICAN HARTEBEEST.

The leucotis antelope\* is the species that congregates in the largest number in any of the districts that have been hitherto explored. In the dry season they are often seen in the wadys in large herds, varying from 100 to 300 head; during the rains they resort to the more elevated forests. That is their pairing time, and they divide into smaller groups. These graceful animals have the same habit as the South African spring-buck; running at full speed, with outspanned legs, they often bound four or five feet high, and jump clean over one another. The female, which has no horns, in colour and size very much resembles the yalo (*A. arundinacea*), but it can be easily distinguished by the hair on the metatarsus being black, while in the yalo it is grey.

Two leagues to the south of the new Seriba was the site of the one which had been burnt. But few vestiges remained, for nature here soon effaces what fire may have spared. The only surviving evidence of its ever having been the resort of men was a thriving

\* Illustrations are given of the male and female in the following page.

grove of plantains (*Musa sapientum*). The shoots had been introduced from the Niam-niam lands. In the meagre households of



LEUCOTIS ANTELOPE (MALE).

the Nubians, fruits and vegetables are hardly considered necessities ; indolence and distaste for work cause the gardens to be much neglected.



LEUCOTIS ANTELOPE (FEMALE).

Copious is the river as it flows by the place, shaded by magnificent *afzelia*, *filæa*, and *syzygium*. The impenetrable jungles of bamboo, which extend on either side, are the abode of a large

number of bear-baboons. It was in vain that for some hours I pursued one after another of these bellowing brutes: immediately they became aware of my approach, they were knowing enough to quit their exposed positions on the trees and conceal themselves amidst the waving grass. The jungle swarmed, too, with great wart-hogs (*Phacochærus*), which appear as ineradicable as the wild boars of Europe. The chase of these had small attraction for me, aware as I was of the extreme unsavouriness of their flesh.

On my way back to the Seriba I made a slight *détour*, in order to visit the village of the Dyoor chief Okale. This lies to the east, upon a small stream, the banks of which are shadowed by some splendid woods that display the glories of the Niam-niam wilderness. It was like an enclave of the south transported to the brushwoods of the north. I looked here that I might discover the palm-tree, which the Khartoomers call the Nakhl-el-Faraon (or Pharaoh's date-palm), and of which they had given a wonderful description that roused my curiosity. I soon satisfied myself that they really meant the *Raphia vinifera*, which grows far and wide throughout Tropical Africa, although probably, in this direction, this may be its limit. A considerable number of the trees and plants characteristic of the Niam-niam lands occurred to me in my rambles, and amongst them the blippo (*Gardenia malleifera*), with the inky sap of which the Niam-niam and the Monbuttoo delight to dye themselves.

Whether we advanced through villages or hamlets, we always found their overseers in their full state. Their official costume was everywhere a long chintz shirt. From their sparkling eyes beamed forth the delight with which they regarded my appearance, doubtless to them singular enough. Most readily they admitted me to every corner of their households, whence I procured one curiosity after another, and what I could not carry away I copied into my sketch-book.

## CHAPTER III.

Daily life of the Dyoor—Their race—Iron-smelting—Formation of huts—Idyll of village life—Hunting with snares—Women's work—Graves—Affection—In Ghattas's Seriba—Laying out of garden—Physiognomy of vegetation—Geography of plants—Seriba law—Cattle-raids on the Dinka—Tour round Ghattas's Seribas—Geography at Geer—Fish of the Tondy—Fear of ghosts in Koolongo—Caves of Kubbehee—Bamboos in blossom—Triumph of Nature over her traducers—Joint-stock distillery in Gurfala—Nubian love of drink—Petherick's Mundo—Unsuccessful chase—Two bush-antelopes—Cultivated plants of the district—Cereals—Large growth of sorghum—Leguminous fruits—Oily fruits—Tubers—Vegetables—Tobacco—Smoking in Africa.

ALTHOUGH I could not manage, in the course of an excursion not occupying three weeks, to traverse the entire district of the Dyoor, I nevertheless very much increased my familiarity with their habits.

Dyoor is a name assigned by the Dinka, and is synonymous with men of the woods, or wild men. This designation is a name of contempt, and is intended to imply the condition of poverty, in which, according to Dinka ideas, the Dyoor pass their existence. Of course, it refers to their giving their sole attention to agriculture, to their few goats and poultry, and to their disregard of property in cattle. They speak of themselves as Lwoh. They use the Shillook dialect unaltered except in a few expressions which they have adopted, and are anxious to claim a northern origin, specifying their progenitors as O-Shwolo, or Shillooks. The area of their territory is quite small, and their number cannot exceed 20,000 souls.

On the north they are bounded by the larger tribe of the Dembo and some smaller kindred clans. Eighty miles to the south of them, but separated by the entire width of the Bongo country, reside the Belanda, a tribe whose customs are modified by their intercourse with the Bongo, but who still make use, with very minor differences, of the Shillook dialect. These Belanda are partly under the surveillance of the Niam-niam king Solongho, and partly tributary to the intruders from Khartoom.

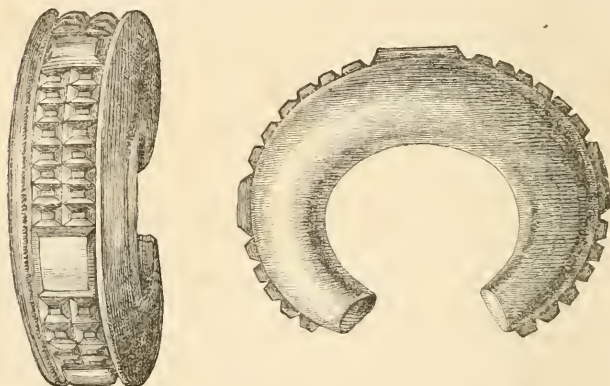
The chequered map of Africa suggests to every reflective mind many considerations as to how any advance in civilisation can be possible. There is an utter want of wholesome intercourse between race and race. For any member of a tribe which speaks one dialect to cross the borders of a tribe that speaks another is to make a venture at the hazard of his life. Districts there are, otherwise prosperous in every way, which become over-populated, and from these there are emigrations, which entail a change of pursuits, so that cattle-breeders become agriculturists and agriculturists become hunters living on the chase; districts again there are which shelter the remnant of a people who are resisting oppression to the very verge of despair; and there are districts, moreover, which have been actually reduced to a condition of vassalage and servitude; but the case is here altogether without example of a district which, whatever be its other fluctuations, has ever submitted to a change of race or of tongue.

Former travellers, although they have found their way to the Dyoor without concerning themselves with the origin of the people, appear to have made the observation that their complexion is a shade lighter than that of the Dinka. For my part I am convinced that this is so; not that I should feel justified in insisting upon this token as showing a difference between Dinka and Shillooks. Probably, the colour of the skin of the Dyoor loses something of its darker hue from their living in the shadows of their woodlands; but this is a question which involves meteorological and geographical considerations which are beyond our grasp.

In spite of their intercourse for many years with the Dinka, and their partial dependence upon them, the Dyoor have not departed from the Shillook mode of decorating themselves. Just on the extreme borders a few may every now and then be found imitating the radial stripes upon the foreheads; but it is quite uncommon for either sex to tattoo themselves. Neither does their daily familiarity with the Nubians induce them to adopt a modest dress. They only wear round the back of their loins a short covering of leather, something like the skirts of an ordinary frock coat; a calfskin answers this purpose best, of which they make two tails to hang down behind. Anything like the decorations of the hair which have excited our wonder amongst the Shillook and the Dinka is here totally rejected, and the Dyoor, men and women alike, have their hair closely cropped.

The favourite ornaments of the men very much resemble those of

the Dinka, consisting of a collection of iron rings below the elbow and a huge ivory ring above the elbow. One decoration peculiar to the men consists of some heavy circlets of molten brass, which are very elaborately engraved. Brass, as known amongst the people, is called "damara," and is about thrice the value of copper; it had been introduced into their traffic long before the arrival of any Khartoomers, having been brought as an article of commerce by the Dembo, who, as neighbours of the Baggara, were led into business



BRASS ORNAMENTS OF THE DYOOR.

relations alike with Kordofan and Darfoor on the one hand, and with the northern negroes on the other. Our fine metals, one and all, were quite unknown amongst them.

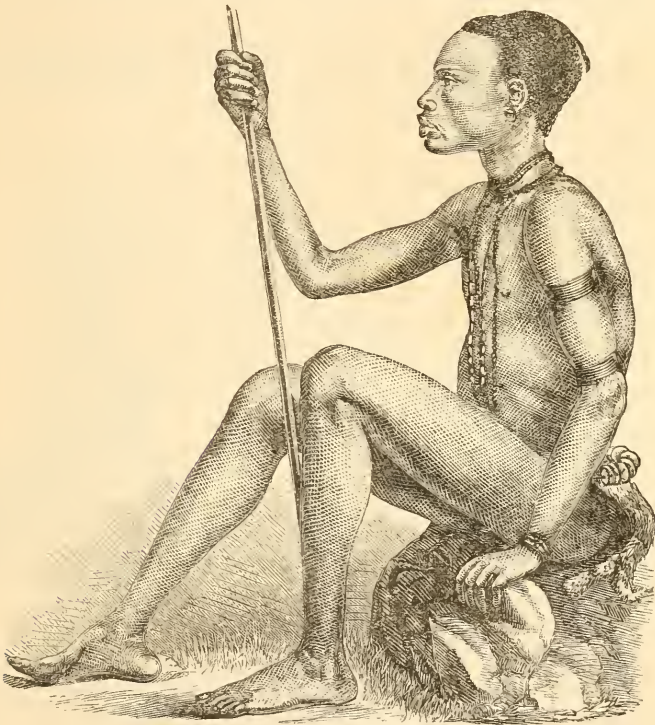
Their women, too, in hardly any respect differ from the Dinka women; like them, they burden the wrists and ankles with a cluster of rings. Very frequently one great iron ring is thrust through the nose, the hole to admit it being bored indifferently through the base, the bridge, or the nostrils. The rims of the ears also are pierced to carry an indefinite number of rings. These deformities are especially characteristic of the Belanda, who sometimes attach to their nose a dozen rings at once.

One of the iron decorations which is most admired, and which is found far away right into the heart of Africa, I first saw here amongst the Dyoor; I mean the iron beads or perforated little cylinders of iron, strung together. Every tribe which I visited in



proceeding inland from the Gazelle I found to retain the preference for beads made of iron.

In recent times they have lost some of their ancient habits. For instance, the practice of mutual spitting, which was long the ordinary mode of salutation, has fallen into desuetude. Throughout the entire period of my residence in Africa I was never a witness of



PORTRAIT OF A DYOOR.

it more than three times: and in all these cases the spitting betokened the most affectionate goodwill; it was a pledge of attachment, an oath of fidelity; it was to their mind the proper way of giving solemnity to a league of friendship.

The spot which the Dyoor inhabit is the inferior terrace of the

ferruginous formation in the district. The consequence is that they are quite at home with all ironwork. The Dinka, although they do not settle down close to them, because of the hostility of the Bongo, yet are glad to welcome the Dyoor, in order to avail themselves of their aid in getting at the iron, which would otherwise be unsecured. It might almost be said that every Dyoor is a smith by profession. The result of their toil, however, does not so

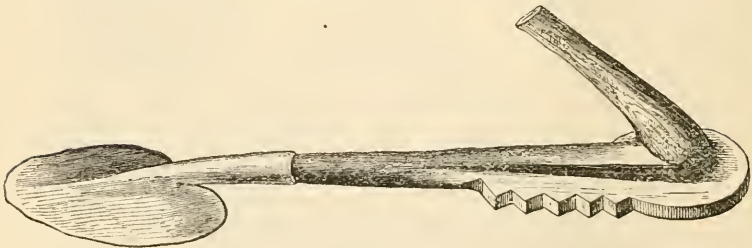


SPEAR-HEAD.

much find its way to the underground stores of the Dinka as to the magazines of the Khartoom merchants.

The usual shape in which the raw material is used as a medium of exchange is in spear-heads\* or in spades. Throughout the whole district of the Upper Nile these answer all the purposes of our current coin.

Just before the commencement of seed-time, in March, the

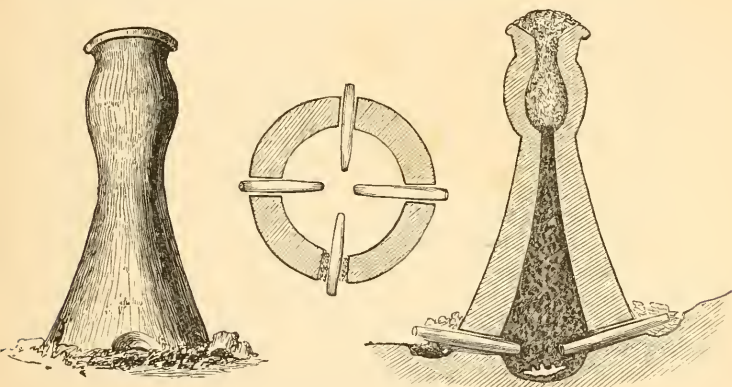


DYOOR SPADE.

Dyoor make a general move away from their huts, partly for the purpose of dragging the rivers for fish, and partly to busy themselves with iron-smelting in the woods. In the shaded centre of a very wooded spot they construct their furnaces of common clay, making them in groups, sometimes as many as a dozen, according to the number of the party. Their wives and children accompany them, and carry all their movables. In the midst of

\* The spear-heads, as represented in the engraving, are about three-quarters of a yard in length.

the wilderness, otherwise so desolate, they form a singular picture. The stems of the trees gleam again with their lances and harpoons; on the branches hang the stout bows ready for the buffalo-hunt; everywhere are seen the draw-nets, hand-nets, snares and creels, and other fishing-tackle. There is a mingled collection of household effects, consisting of gourd-shells, baskets, dried fish and crocodile, game, horns, and hides. On the ground lie piles of coals, of ore, of cinders, and of dross. Petherick, the first explorer of this Dyoor district, has given a very accurate account of their primitive method of smelting iron, so that I may be repeating in a degree what has been related before: many things, however, there are which appeared to me under a somewhat different aspect.



DYOOR SMELTING-FURNACE.

The smelting-furnace is a cone, not more than four feet high, widening at the top into a great goblet shape. So little deviation was there in the form of any that I saw that all seemed to me to be erected on precisely the same model. One obstacle to the construction of larger furnaces is the extreme difficulty of preventing the mass of clay from cracking in the process of drying. The cup-shaped aperture at the top communicates by a very small throat with the cavity below, which is entirely filled with carbons. Into the upper receiver are thrown fragments of ore, of about a solid inch, till it is full. The hollow tunnel extends lower than the level of the ground; and the melted mass of iron, finding its way through the red-hot fuel, collects below in a pile of slag. At

the base there are four openings: one of these is much larger than the others, and is used for the removal of the scoriæ; the other three are to admit the long tewel-irons, which reach to the middle of the bottom, and keep the apertures free for the admission of air. Without stoking, the openings would very soon become blocked up with slag. In reply to my inquiry I was told that bellows are never employed; it was said that too fierce a fire was injurious, and caused a loss of metal. A period of a day and a half, or about forty hours, is requisite to secure the product of one kindling. When the flames have penetrated right through the mass of ore until they rise above it, the burning is presumed to be satisfactory.

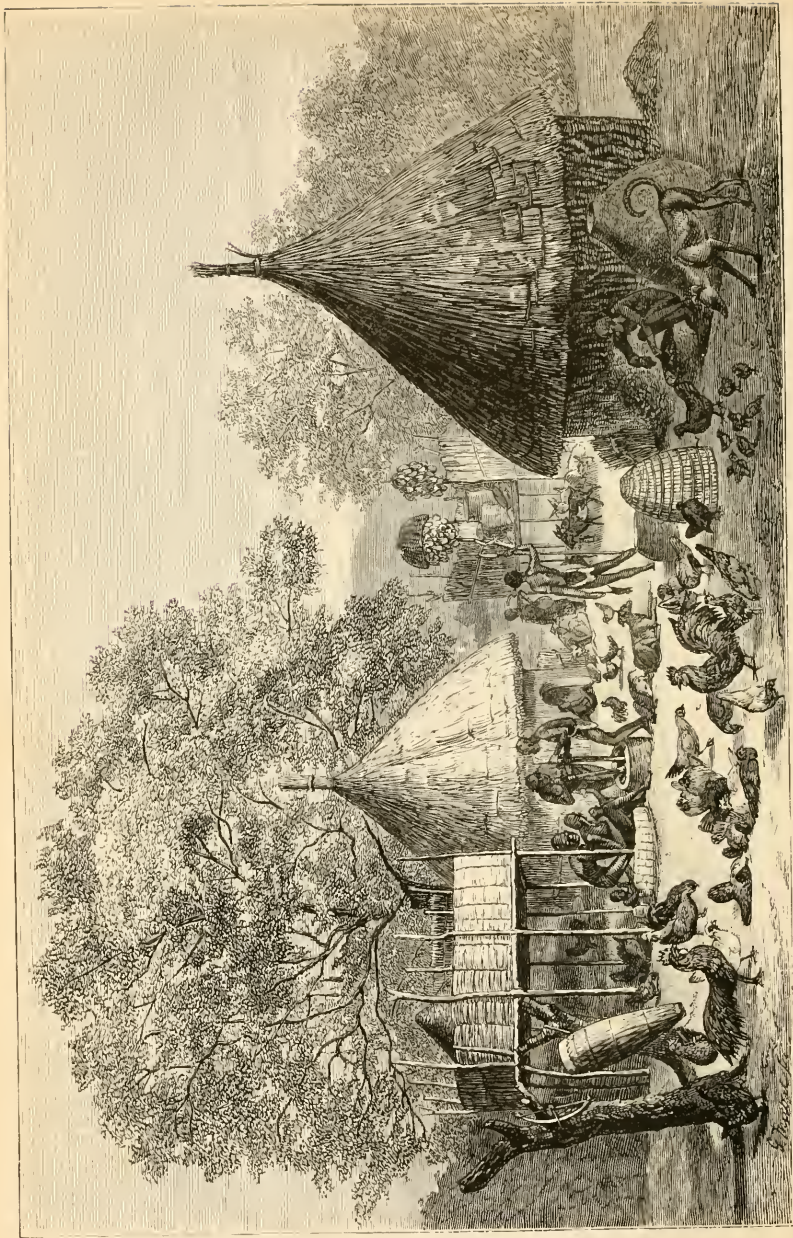
The deposit of metal and fuel is heated a second time, and the heavy portion, which is detached in little leaflets and granules, is once more subjected to fire in crucibles of clay. The particles, red-hot, are beaten together by a great stone into one compact mass, and, by repeated hammering, are made to throw off their final dross. Nearly half of the true metal is scattered about during the progress of the smelting, and would be entirely lost if it were not secured by the natives. In regard to its homogeneousness and its malleability, the iron procured in this way is quite equal to the best forged iron of our country.

If a comparison might be instituted, I should say that in Africa iron might be estimated to have a value about equivalent to copper with us, while the worth of copper would correspond to that of silver.

For fifteen years have the Nubians now been brought into contact with this region, but they have never taught the natives either the way to make bricks or any intelligent conception of the use of charcoal. Themselves too lazy to improve the treasures which a bountiful Nature has flung amongst them, they are too idle and too indifferent to stimulate even the people they have subjugated to put forth any energy at all. And this is but one proof out of many of the demoralising tendency of Islamism, which would ever give a retrograde movement to all civilisation.

Throughout Africa I have never come across a tribe that has not adopted a mode of building huts which, with respect to both exterior and interior, is not peculiar to itself. The huts of the Dyoor do not resemble the mushroom shapes of the Shillooks, nor are they like the substantial huts of the Dinka, massive and distinguished by small outbuildings and porches. Again, they





could not for a moment be mistaken to be dwellings of the Bongo, because they have no straw projections about the top of the roof. In a general way they are a yet more simple and unadorned construction—not that they are destitute of that neat symmetry which seems to belong to all negro dwellings. The roof is a simple pyramid of straw, of which the section is an equilateral triangle, the substructure being all of wickerwork, either of wood or bamboo, and cemented with clay.

Inside every hut there is a large receptacle for storing whatever corn or other provision is necessary for the household. These are made of wickerwork, and have a shape like great bottles. To protect them against the rats, which never fail to carry on their depredations, they are most carefully overdaubed with thick clay. They occupy a very large proportion of the open space in the interior; very often they are six or seven feet in height, and sometimes are made from a compound of chopped stubble and mud. After the huts have been abandoned, and all else has fallen into decay, these very frequently survive, and present the appearance of a bake-oven gone to ruin. In the Arabic of the Soudan this receptacle is called a "googah." It is derived from the Dinka; the huts of the Bongo and the Niam-niam having nothing of the sort, because they build detached granaries for their corn.

The picture which is here introduced is a representation of the rural pursuits of this peaceful tribe. It is presumed to be winter time, when, for some months to come, no rain is to be expected. It may be taken as illustrating what might be witnessed at any time between October and April. The tall erections adjacent to the huts contain the various grain requisite for the next seed time, and may be supposed to be full of the sorghum, the maize, and the gourd. It is better to let these be exposed to the sun rather than to run the risk of having them devoured by rats or vermin in the huts. Underneath these structures the goats are tethered; besides these, dogs and some poultry are the only domestic animals they keep.

The open space in front of the huts is most carefully levelled by treading it down. Upon this floor, which is perfectly hard, the corn is winnowed; and it serves as a common area for all domestic purposes. In front of the huts, too, sunk to some depth below the ground, there is a great wooden mortar, in which the corn, after it has been first pounded by the primitive African method of stones, is reduced to a fine meal by rubbing with the hands. The

Dinka also use these sunken mortars, which are hewn out of some hard wood ; but the Bongo and Niam-niam carry with them movable mortars of a smaller size.

To the right may be observed a man, who is collecting iron ore, and one of the wicker baskets which belong to the reserve of corn. Great gongs hang upon the posts towards the left, and some of the massive bows, of which the strings are ready stretched by a billet to serve as snares. This artifice is employed by several of the people of this district to facilitate their chase of the wild buffaloes. Very strong straps of hide are strained across the tall grass of the lowlands, where the buffaloes congregate. One end is fastened either to a tree or to a peg driven into the ground, the other end attached to the bow. This forms a kind of noose which, through the rebound of the billet, tightens itself about the legs of the buffalo when it strains it. The startled beast makes a bound, and is immediately fettered. The hunters, who have been lying in wait, seize this moment, and with their lances, strike at the prey, which, if not utterly entangled, is sure to be obstructed by the bow in its running. In a similar way all the larger antelopes are captured, especially the powerful eland, at which it is hard to get, even after it has been driven to the marshy levels.

Good large families have the Dyoor ; and were it not that the Nubians come upon the land, and every year carry off at least half the corn that is grown, there would long ago have been, as with their kindred on the White Nile, a dense Dyoor population. They partake also of the skilfulness of the Shillooks in obtaining resources for livelihood in various ways : they pursue the chase ; they practise fishing when they have the chance ; they are industrious in tillage ; they thoroughly appreciate the value of cattle, and would like to possess them, although in their new settlement they can boast little more than a few lean goats. To have a well-stocked poultry-yard, and to possess that friend of man, a good dog, is essential to the satisfaction of a Dyoor household. Upon these the attention of the men is centred, and on these they make their largest outlay. If they escape servitude to the Nubians, and are not obliged to turn porters to convey their burdens, or builders to erect their dwellings, they employ themselves with their fishing and hunting, or in practising the art of Tubal Cain. Field labour is all done by the women, upon whom also falls the entire domestic superintendence as well as the actual work of the house ; they make all the wickerwork and manage all the manipulation of the clay ;



they trample down the level floor and mould the vessels of every size. It is remarkable how they contrive with the mere hand to turn out immense vessels which, even to a critical eye, have all the appearance of being made on a wheel. In order to render a clay floor perfectly level and free from cracks they work in a very original way. They procure from the woods a piece of tough bark, about three feet long; they then kneel down upon the clay, and persevere in patting it with their pieces of bark till they make the surface of the soil as smooth as though it had been rolled. In a very similar way they prepare the graves for their dead, which they arrange very close to their huts. A circular mound, some three or four feet high, indicates the situation of the last resting-place of a Dyoor so long as the violence of the rain allows it to retain its shape; but a very few years suffice to obliterate the final vestiges of these transient memorials.

Affection for parents and for children is developed amongst the Dyoor much more decidedly than in any other Central African tribe which I have known. In a way that I have not observed among other pagan negroes, they place their infants in long baskets that answer the purpose of cradles. There is a kind of affection which even brutes can display to their offspring as well as human beings. In the very lowest grades of human society there is ever a kind of bond which lasts for life between mother and child, although the father may be a stranger to it. Such, to say the least, is the measure of affection which the Dyoor show to their little ones. Nor is this all; they have a reverence for age; and in every hamlet there are grey heads amongst them.

I was again in Ghattas's Seriba on the 13th of May. The arrival of an ivory caravan on its return journey from the Niam-niam had brought an unwonted animation. But for me very soon the ordinary routine of life came back, and one day passed on just like another in the closest intercourse with Nature. Except during some temporary excursions to the Bongo, this Seriba would be my residence for some months to come, and I set to work to make my quarters as comfortable as I could in a good-sized hut which had been vacated for me.

The first thing I did was to lay out a large vegetable-garden, a task which engaged not only all my own people, but gave occupation to not a few of the black slaves of the place. I had brought with me a good supply of pickaxes and spades, and I had likewise a capital collection of seeds. Thus I hoped at once to provide for

my own necessities, and to prove to the natives the productiveness of their soil.

Of maize and tobacco I had a wonderful crop, far surpassing any that had been seen before.

The hard, yet fertile soil, I feel certain, is quite suited for our cucumbers, cabbage, turnip-cabbage, and radishes. Of radishes, the European sort succeeds better than the Egyptian, which belongs to quite an anomalous variety. Melons and water-melons can only be ripened during the winter months, when they are artificially protected and supplied with moisture. Any attempt to grow them in the rainy season always results in failure; either the fruit is eaten by worms long before it is mature, or the leaves are devoured by grubs. Here, too, I trained some tomatoes and sunflowers, which ever since have been quite naturalised in this part of Africa.

When I had seen all the labours of the kitchen-garden complete, I was free to abandon myself to the full delights of the flora. Up with the sun, I used to take one or two of my people with me to carry my portfolios and my arms, and in the safe proximity of the Seriba I explored the woods for hours together, returning about noon with a whole treasury of floral wealth. My table at meals never failed to be well supplied, and I was treated as bountifully as in Africa I could be. I enjoyed sitting in the shade of some spreading tree, while I proceeded to analyse, to classify, and to register, the various novelties which I was perpetually finding. Later in the day I was in the habit of wandering out alone over the plains, whilst my servants at home busied themselves in renewing the paper for my *hortus siccus*, and in pressing out the plants afresh. This labour of the day was often carried on till quite late at night: it was repeated so often that my collection increased to a very considerable extent; roll was piled up upon roll; everything most carefully stitched up in hides ready to go along with me on my farther journey, and to be carried across deserts and seas until they could finally be deposited in the magazines of science.

Nothing could more completely witness to the great variety of vegetation in my immediate neighbourhood than the fact that during my residence of five months I made a collection of almost 700 flowering plants, which I duly classified. Here, in the land of the Dyoor and the Bongo, Flora seems to delight in crowding all her profusion upon the earlier months of the rainy period: the autumn is left comparatively barren, and even at the height of the

rain there is little to be found which was not already in perfection some time before.

The land itself seems decidedly less varied than in the most uniform districts of Germany. Woods indeed there are, and steppes; there are low grassy pastures and shrubby thickets; there are fields and coppices; there are marshes and pools; there are bare rocky flats, and occasionally a rocky declivity; very rarely, and only in the dry, out-drained river-beds, are sands to be met with; and from these ordinary characteristics there is little or no deviation.

The features of the woodlands are, however, very diversified. There are trees which run up to a height varying from 30 to 40 feet, and these alternate with dwarf shrubs and compact underwood. Many of the fields are marked by single trees, which stand quite apart, having been intentionally preserved by the natives because of their edible fruit. In some places there are low-lying grassy flats, which in the rainy months are quite impassable, because the grass grows taller than a man; whilst in others the grass is stunted, because there is but a thin layer of soil to cover the rock below, and consequently vegetation is comparatively weak. As to the pasture lands, they seem to be interrupted every here and there with bushy and impenetrable thickets, which are either grouped around some isolated trees or luxuriate about some high white ant-hill. In the shade of these are found the splendid bulbs of the *Hæmanthus*, *Gloriosa*, *Clorophytum*, and the wonderful *Kosaria*. Upon the drier spots within the forests, or where the clay-soil happens to be mixed with sand, weeds and herbaceous plants are found which recall the flora of the northern steppes. Amongst these are the *Capparideæ*, which (existing as they do in the south of Nubia) make good their claim to be a bond of union between the two zones. Pressing farther into the thickets which are formed in the forests, we come across great trees so thickly bound by the wonderful foliage of the large creeper *Carpodinus*, that a ray of sunlight can never pass them. Here, too, are wild vines of many a kind, the festoons of which are further burdened as they hang by *Dioscoriæ* and *Asclepiads*.

Many are the comparisons that might be made by way of analogy between the numerous trees of this delightfully wooded district and those of our own home. Some of the trees at first sight have a considerable likeness to our common oaks: amongst these may be named both the *Terminalia* and the butter-tree (*Bassia* or

*Buterospermum*). The fruit of the latter consists of a globular oily kernel, which looks something like a horse-chestnut, and which is as large as a good-sized apricot, and is enveloped in a green rind. This envelope can be kept till it is as enjoyable as a medlar, and is considered one of the chief fruits of the country. From the



KOSARIA PALMATA.

kernels of this widely-known tree an oil is expressed, which, under the name of "butter of Galam," is a recognised article of commerce in Gambia. The tree itself is very handsome, having a bark which is regularly marked by polygonal rifts in its surface, and which permits it to be likened to an oak.

A very common tree, which bears a somewhat striking resemblance to our white beech, is the small-leaved *Anogeissus*. Nut-trees are here replaced by *Kigelia* and *Odina*. Far spread as are trees of the character of our oak, so too we may say are trees which have the look of a horse-chestnut. Of this kind is the *Vitex*

*Cienkowskii*, with others of the species, of which the sweet olive-shaped fruit is gathered as assiduously by the natives as by the wart-hogs, which relish it exceedingly. Another favourite fruit is the produce of the *Diospyros mespiliformis*. The plane-tree may here be said to be represented, equally with respect to its bark, its foliage, and the pattern of its leaves, by the splendid *Sterculia tomentosa*, which has established itself pretty generally throughout Tropical Africa. In the place of willows Africa offers the *Anaphrenium*; and over and over again the traveller may fancy that he sees the graceful locust-tree. The *Parkia* is another of those imposing trees which are met with; the leaves of this are not unlike the *Poinciana*, which is known as the *Poincillade* or Flamboyer: its flowers are a fiery red with long stamens, and hang in a tuft; when they die off they leave a whole bundle of pods, a foot in length, in which the seeds are found covered with a yellow dust. The Bongo, as indeed do the Peulhs of Footah Dyalon in West Africa, mix this mealy dust with their flour, and seem to enjoy it, but it needs an African palate to conquer the repulsiveness of this preparation.

Many types of vegetation, however, abound, to which we are altogether unaccustomed, and can exhibit nothing which appears to correspond. It is not only by the exuberance and dignity of their forms that these are marked, but still more by the novelty and grace with which Nature seems to have invested them. No European production in any way represents the *Anona senegalensis*, with its large blue-green leaf and small fruit. This fruit contains an aromatic dark red pulp, and in a moderate degree it displays something of that captivating quality which has exalted its kindred plant, the *Cherimolia* of Peru, to its high repute as the queen of fruits.

Much more singular is the magnificent candelabra-euphorbia, which follows the pattern of its prototype, the American cactus. Palms are not frequent enough to play any important part in the scenery, or to demand any particular specification. Groups of the *Borassus* are observed near the river-banks, and the *Phoenix spinosa*, the original of the date-palm, grows upon the marshes of the steppe. Next must be mentioned the varieties of fig-trees, with their leathery leaves, and, associated with them, those chief characteristics of African vegetation, the Combreta and the Rubiaceæ; tamarinds with their thick tubular corollas, and shrubby Gardeniæ, dwarf and contorted. It was the southern limit of the acacias of the White

Nile ; and only in isolated cases was the stem of the *Balanites* to be seen, lingering, as it were, on the steppes of Nubia. Even the tamarind had become scarce, and farther south I did not meet with it at all.

In its general character the flora of this district seems to conform very much to what has been discovered on the table-land of Western Africa, of which the lower terraces form a narrow belt along the shore, and are distinguished for the wild luxuriance with which the African primeval forest seeks to rival the splendour of Brazilian nature. In contrast to this, the bush-forests in the higher parts of Tropical Africa, broken by the steppes, present in uniformity perhaps the most extensive district that could be pointed out in the whole geography of vegetation. Extending, as it does, from Senegal to the Zambesi, and from Abyssinia to Benguela, Tropical Africa may be asserted to be without any perceptible alternation in character, but that which is offered by the double aspect of steppe and bush on the one hand, and by primeval forest in the American sense on the other.

It is not in the least behind the most abundant tropical districts of the New World in producing timber trees. Trees and shrubs constitute quite a fifth of the entire production, and in the woods of the Bongo the variety of foliage is everywhere astonishing. Any tracts covered by a single species are altogether rare, and would exist only within the most limited range. This uniformity of Tropical Africa, in comparison with the enormous space which it occupies, and the striking want of provinces in the geography of its plants which it displays, are the results of several agencies. On the one hand, it arises from the massive and compact form of the whole ; and on the other hand, by an external girdle which keeps it shut up, so that it is not penetrated by foreign types of vegetation. This girdle is made by currents of the sea and long tracts of desert (the Sahara and Kalahari), and encircles it entirely. In the direction towards Arabia there is, as it were, a bridge into the regions of India, and, indeed, the Indian flora has a great share in the characteristics of its vegetation. The greater number of the African cultivated plants, as well as nearly all their associated weeds, have been, beyond a doubt, derived from India—a conjecture, equivalent to a prophecy, which Rob. Brown had formed at a time when little was known of the vegetation of Central Africa.

Already have I expressed my happiness at having thus reached the object of my cherished hopes—my satisfaction at thus finding

life to be with me an idyll of African nature. My health was unimpaired, and never before had I been less hindered in prosecuting my pursuits. I felt alone in the temple of creation. The people around me were somewhat embarrassing. Their wickedness, with its attendant impurity, stood out in sad contrast to the purity of nature; but it did not greatly disturb the inner repose of this tranquil life.

In more than one respect a star of ill-luck seemed this year to have risen over the enterprise of the company of Ghattas. The season had drawn near in which the agents usually commenced their annual depredations in the districts of the Dinka to replenish their stock of cattle. As the various associations were entering upon mutual competition, in order to prevent disagreements, there was laid down a kind of Seriba law, which was pretty well the same everywhere. First of all, the territories immediately dependent were distinctly designated. Then it provided that the approaches to the Meshera should only be used by those who could establish a claim to them. Nearly every Seriba had its separate avenues, upon which it levied a toll, and an avenue without tolls was not a legitimate highway at all. If any extraordinary companies desired to make use of these roads, they must first come to terms with the Seriba agents, who had the supervision of the right of way. Even chieftains who supplied provisions to those who were on their transit, would be sure to attack them as foes if they were not first conciliated by being appointed as guides and dragomans.

Very similar was the arrangement that regulated all the expeditions which were undertaken against the Niam-niam. Each separate company had its own route and its own train of captains, who purchased the ivory and procured a market. No new-comers were allowed to intrude themselves into an established market, or to infringe upon its trade. Fresh marts could only be established by pressing farther onwards into the interior. These new establishments in their turn were subject to monopoly, and were rigidly protected. Wherever any violation of this rule occurred, there would be very serious conflicts—so much so, that amongst the Nubians the affray was very often fatal. This, however, would only happen while the contest was limited between one negro and another, for true Nubians at once renounce all allegiance to a leader who presumed to shoot a brother Nubian.

The Khartoom companies are most jealous of all their rights of

cattle-plunder, alike in this region and in every other. The district over which the incursions of Ghattas ranged embrace the whole of the lower course of the river Tondy. During the previous year it was said that the total of the booty was no less than 8000 oxen; but this year, although the aggressions were thrice renewed, the result was altogether a failure, and was quite a derision amongst the neighbours, being barely forty head of cattle. Other companies, which had been more fortunate in plunder, were now ready to avail themselves of the opportunity to dispose of their superfluous cattle in barter for what the country afforded. Sometimes it might be for slaves, or for copper rings, or sometimes (and this was a very favourite method) for bills of exchange upon Khartoom. Thus those who lived upon robbery were glad mutually to make a market of each other.

When I consider the ravages that are made year after year on so large a scale upon the cattle of the Dinka, and the enormous consumption of the Nubians, I confess that it is quite an enigma to me how the supply is not exhausted. Although I am aware that they never kill their cattle, yet the murrain of flies every season decimates their herds; and, besides this, their cows very seldom ever calve more than once, and very frequently remain utterly barren. Observations of this kind somewhat assist us in forming an estimate of the vast numbers of the people, since for the mere oversight and custody of the myriads of cattle there must be multitudes of men corresponding to the hand-to-mouth population of our civilised communities.

From the 21st of July until the 4th of August I made a tour, which gave me an opportunity of inspecting the subsidiary Scribas of Ghattas. My acquaintance with the country was thus materially enlarged. A march of about four leagues towards the south-west brought me again, by a road which I had not hitherto traversed, to Geer, where the fields of sesame were already in bloom.

Like all my other wanderings in the interior, this little excursion was made entirely on foot. To get along through the tall grass was anything but easy. The negroes tread down a sort of gutter, the width of their foot, and along these we made our way, as in a wheel-rut, as best we could. It was quite necessary to keep one's steps verging inwards. Occasionally these gutters change their character and become water-courses, by means of which the adjacent steppes are drained. But the enjoyment of a luxuriant nature, with its perpetual change of scene, and the charms of



novelty which presented themselves in the foliage, compensated richly for a little toil; and day by day practice made the trouble lighter.

This tour contributed in various ways to my stock of information. In Geer I met with a Faki from Darfoor, who had formerly visited Bornu and the Western Soudan. With him I had a long geographical dispute as to whether the great river of the Monbuttoo emptied itself into the Tsad, or flowed direct into the sea. The Foorian argued justly for the Shary, whilst I, on the other hand, was referring to the Benwe. I succeeded in stirring him and all the other interested listeners to a state of considerable amazement at my acquaintance with localities of which they had no knowledge except by report and which they hardly knew even by name. I told them about the whole series of states right away from Darfoor to the ocean.

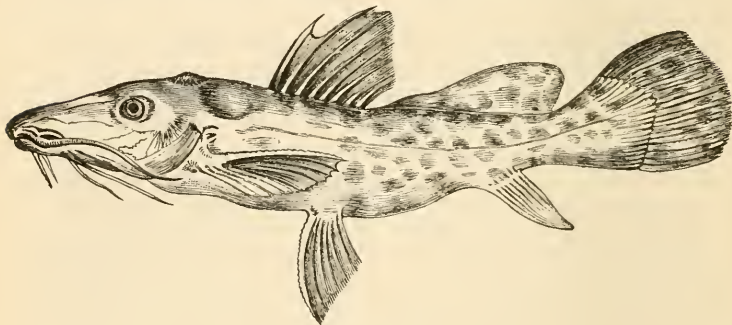
From Geer, with its questions of geography, history, and political economy, I proceeded another league and a half, and came to Addai, where the whole armed force was employing itself most peaceably in the art of tailoring. In nearly all Mohammedan countries needlework is the business of the men. A short league brought me to Koolongo, past which there flows a copious stream, bordered by thick jungles of impenetrable bamboos, and which, not far from Addai, flows into the Tondy. The stream is singularly abundant in fish, and the Bongo were busy in securing their chief haul. They proceed very much in the European way of damming up the stream by weirs, and laying down wicker-pots of considerable size. The fishing, for the most part, is done twice in the year; first, at the commencement of the rainy season, and again when the waters begin to subside.

A large proportion of the fish captured in this stream is nearly the same as what is found in the Lower Nile and in Egypt; but some sorts are found which are peculiar; amongst which the fish-salamander (*Lepidosiren*) and some Siluridæ may be mentioned as representatives of the tropics in Africa. There is one kind of these called Kilnokoy by the Bongo, and which is rather interesting. It reminds one of the species of the *Auchenipterus* or *Synodontis*, which are distinguished by their forked tail-fins.

There are two methods which the Bongo employ to preserve the flesh of their fish. Table salt they cannot get, but they obtain a substitute from ashes. They cut the fish through lengthways, simply expose it to be dried in the sun, and afterwards hang it up

to be fumigated in the clouds of smoke which fill their huts. Another way is to cut up the fish and dry it, and then to pound it all up in mortars until it is reduced to a jelly, which is rolled into balls about the size of the fist. These, with their high flavour, form a favourite ingredient in soups and sauces, which are entirely wanting in all other aromatic condiments.

In Koolongo so many ridiculous tales were dressed up for me about the wonders of the subterranean world, and of the abodes of evil spirits in the neighbouring caves, that I glowed with the desire to make their acquaintance. No one that I could find in the Seriba had ever ventured to visit the dreaded grottoes, and the alarm of the Governor was a great joke; after he had talked away for an hour, and declared he would accompany me, he ended by offering a hand-



THE KILNOKY.

some "backsheesh" to one of his subordinates to take his place; but his offer to go had been publicly made, and, as a matter of honour, he was bound to attend me. We had to cross a stream ten feet in depth, and as, on account of an injury to his foot, he was riding an ass, the timid fellow found just the pretext he wanted to excuse his return; he could not allow his invaluable donkey to get a chill. In a party of eight, including myself, we set out towards the house of terror: three of my own servants, two of the *soi-disant* soldiers, and two of the natives who acted as guides. This company, however, could not help considering themselves inadequate to face the peril, and as we approached the caves some extra negroes from the adjacent fields were pressed into the service.

Uphill for a while was our way from Koolongo, and on accom-

plishing the ascent we had before us a wide plain, and about a league away we could discern, shrouded in a thick coppice, the spot which was the object of our march. Reaching the entrance to the cavern, we found it blocked up by a considerable fall of earth, apparently caused by the washing away of the surface soil by springs bubbling up from beneath; and the outside was so choked up by masses of underwood, that no one could suspect that there was a grotto in the rear.

When, fourteen or fifteen years previously, the first intruders made their way into this district, the story goes that hundreds of the natives, with their wives and children and all their goods and chattels, betook themselves to this inaccessible retreat; and that having died of starvation, their evil spirits survive and render their place of refuge a place of danger. I can still laugh as I picture to myself those nigger rascals resigning themselves to enter the shrubs, and I see them heaving a sigh, and looking as if they were ready to send their lances through the first devil they should happen to meet. I followed them along the hazardous pathway, the darkness growing ever deeper. Stumbling on, we made our way over blocks of stone, descending for more than a hundred feet till we reached the entrance of the cave, which, after a low kind of porchway through the rifled rocks, arches itself into a spacious grotto.

In place of any heart-rending shrieks of wicked ghosts, there was nothing more to alarm us than the whizzing of countless bats (*Phyllorhina caffa*), and thus at once the whole veil of romance was torn asunder. We reclined for a time in the cool shade, and by-and-by belief in ghosts took another shape, and the men pretended that they were terrified, because the cave was a lurking-place of lions; but as a fine brown dust covered the floor of the grotto, leaving it as smooth as though it had just been raked over, I asked them to show me some traces of the lions. They could detect nothing, however, but the vestiges of some porcupines, of which a few quills made it clear that other creatures besides ghosts and bats made the cave their home. That brown dust was a vast mass of guano that had gradually accumulated.

The rocky walls of the cave, dripping as they were with moisture, were covered with thick clusters of moss, which took the most variegated forms, and were quite a surprise in this region of Central Africa, where mosses are very scarce. A regular network of foliage, with long creepers and thorny brambles, filled up the entire glen

upon which the grotto opened, so that no ray of sunlight could ever penetrate.

The Bongo give the name of "Gubbehee" (or the subterranean) to this cavern. I tried to creep into some of the crevices, but was soon obliged to desist, sometimes because the fissures were too narrow, sometimes because the multitudes of bats came flying out in my face, and sometimes because the reeking ammonia choked me, and made further progress impossible. By some shots, however, which I discharged, I convinced myself of the magnitude of these rifts, which, within a few inches, were full of guano.

Merrily enough, we retraced our steps to the Seriba, and had some sport with the Governor about the susceptibility of his donkey. When I asked him to accept a bet of 100 dollars that he would pass a night by himself in the cave, he was quite as bumptious as on the day before; but I moderated his enthusiasm by suggesting that his donkey, perhaps, was worth more than the 100 dollars, and that I was sure that the donkey could not stand the damp. The result was, that he declined the engagement, and cried off the wager.

These details will answer the purpose of showing what kind of heroes these cattle-stealers and men-hunters are. To them most literally applies Dante's verse, when he speaks of the saucy herds who, "behind the fugitives swell with rage, but let these show their teeth, or even stretch out their purse, and at once they are gentle as a lamb." Against the poor faint-hearted negroes they were valiant and full of pluck; but all their courage vanished into nothing when they came in contact with the Shillooks and Bari.

From Koolongo I returned to Geer, from which it is distant about as far as from Addai. Half a league on the way we came to a spot where a deserted Seriba of Ghattas's exhibited its desolate remains. The sight here was very striking; after penetrating the tall masses of grass, we found some self-sown sorghum, the stalks of which reached the astonishing length of 20 feet, being beyond question the tallest cereal in the world. The extraordinary growth was probably to be attributed to the manuring substances which, year after year, collect upon and fertilise the soil. The palisades of the old Seriba were still partially standing, and were hardly higher than the surrounding grass, and the ruins were overgrown with wild gourds, calabashes, and cucumbers. The bare frameworks of the conical roofs had fallen to the ground, and lay like huge crinolines: they served as supports to the growing pumpkins, and formed in this condition a thick shady bower.

The extensive wilderness derived a weird aspect from the strange stillness that pervaded the deserted dwellings. There was not a song from a bird, there was hardly the humming of an insect; it seemed as if Nature were revelling in her undisputed sway, or as if the curse of a prophet had been wreaked upon the abodes of violence and of plunder.

By the end of July all the bamboos were in full blossom. The grains are not unlike rye, and are edible, and, in times of dearth, have been known to form a substitute for the exhausted corn. When the fruit is mature, the long, rammified panicles have a very remarkable appearance, and the ears, clustered together at their base, radiate like an ancient whirlbat.

At an equal distance of about a league and a half from Koolongo and from Geer lies the village of Gurfala. The way thither led through perpetual marshes and was so much interrupted by deep masses of mud that I had repeatedly to change my clothes. When the naked skin is exposed to the filth of the bogs, it is not only annoyed by a number of insects, some of them harmless enough, many of them most disgusting, but it is terribly cut by the sharp edges of the grass. This not merely causes considerable pain, but the wounds inflicted in this way are often very troublesome and slow to heal; they not unfrequently result among the Nubians in serious sores, and have been known to entail the loss of a foot. At every Scriba there will be found some who are suffering from this cause.

All the minor Seribas are really established for the purpose of overlooking the Bongo, and the sub-agents are always in trepidation lest there should be a sudden disappearance of all their negroes. It has not unfrequently happened that whole communities of the Bongo, quite unawares, have taken up their baggage, started off from their state of subjection, and, escaping the hands of their masters, have established themselves amongst the neighbouring Dinka. If they wish to cultivate corn for themselves, who could venture to blame them?

The Bongo name for Gurfala is Ngulfala, which indicates an earlier tribe of this race, which is no longer separated into various clans. Gurfala, I found, had its amusing associations. As in Koolongo it was the fear of ghosts for which the people had been conspicuous, so here it was the effect of a great brandy-distillery upon the inhabitants that entertained me. This distillery was kept by an old Egyptian, one of the few of his race who resided in the district of the Seribas. Out of an "ardeb," or about five bushels of

sorghum, he managed, with his rude apparatus, to extract about thirty bottles of watery alcohol. The sallow old Egyptian, whom the enjoyment of his vile liquors had tanned till his skin was as dry as parchment, was, as it were, director of a joint-stock company, of which the sub-agents and the soldiers in the Scriba were the shareholders, contributing their quota of corn to the concern. The apparatus for distilling consisted of a series of covered clay retorts, connected by tubes made of bamboo; the establishment for working was made up of a party of fat-bellied, swarthy women slaves, who had to pound away at the grain in a mortar; and as often as they paused for a moment to recover their breath, after their grinding exertions, they invariably panted till they reminded one of exhausted Cybeles. The chief material used was sorghum; the produce was a vile spirit. All the Nubians who settle here would abandon themselves very much to the use of brandy, if it could be more readily procured and if a continual superabundance were at their disposal; their fanaticism, however, is irreproachable; they rigorously follow the prescription of their law, and most scrupulously observe the Fast of Ramadan.

Together with the fresh relays arrived rows of spirit-flasks in their original packing (mostly made at Breslau), which are stored away in the magazines. These find their way from Alexandria and Khartoom to this remote corner of traffic. The agents drank their spirits neat, and could not get it strong enough to please them; everybody else diluted it with two-thirds water or mixed it with merissa.

After a couple of days I took my departure from the huts of Gurfala, where a number of slave-dealers also have settled, and I made my way over a short two leagues towards the west to Doomookoo, the fifth of the Ghattas Seribas. The route was over a firm soil, alternately bushwood and open steppe. The grass on the rocky level seemed to have a permanent character. All of one kind, and covering large tracts of country, it reminded me of the waving ears of our own cornfields. Although the region seems to be destitute of any continuance of trees, it far surpasses the European plains and meadow lands in the variety of its permanent grasses.

At Doomookoo I found the negroes all astir; an equipment was being made for an expedition to Gebel Higgoo, and, with the co-operation of Aboo Guroon, was to consist of a hundred armed men. Mukhtar, the captain of the troop, repeatedly assured me that he could reach his destination in about five days, and I was much dis-

posed to accompany him. But there was in my way this obstacle, that I was obliged to get my correspondence off-hand; I had to write my letters for a whole year. The mountains Higgoo and Shetatah have been so denominated for some cause by the Nubians; Higgoo signifying a bandbox, and Shetatah being their name for cayenne pepper. They lie in a southerly direction from where we were, only a few leagues distant from that Mundo which is so often mentioned by Petherick; a spot which on every map is notoriously always pushed either backwards or forwards for several degrees, and originally, by those who professed to have visited it, was said to be situated on the Equator. The fact is, that Mundo is the name ordinarily given by the Bongo to a small tribe calling itself Babuckur, which has contrived to wedge in its position between the borders of the Bongo and the Niam-niam. On the eastern limit the Bongo denote the Niam-niam themselves by this name of Mundo. To the isolated hills of this border-land, such of the Bongo as could maintain their independence made good their retreat, and only in consequence of the contemplated expedition of the Khartoomers were they laid under tribute. During the present year the trading companies had established a number of settlements here amongst them, these advanced colonies being necessary for the security of the highways for traffic into the Niam-niam territory. Hitherto all the avenues for transit had been found liable to attack from the uncontrolled Bongo and from the Babuckur; but now the entire region was sequestered, and made a kind of preserve, on which the two companies could meet and monopolise their slave-plunder.

In one of the more extended low-lying steppes, overgrown with its mass of vegetation, I lost a whole day in vain endeavours to secure an antelope of that large breed which is found here, but which seems to elude all pursuit, in the course of the chase learning to discriminate a considerable number of species. One species, which was comparatively rare here, was the Bastard Gemsbock of the South African colonists (see p. 100), called "mahnya" by the Bongo; it is said to be the only antelope that, like a wild buffalo, will turn and assail a huntsman. Fate on this occasion was unpropitious. Manœuvre as I would, I could not sneak up close enough to get a shot. More than once I saw large herds of *Leucotis*, grazing apparently in entire repose; but every movement of mine was so dependent upon the formation of the ground, and every disturbance of the tall grass resulted in such a crackling, that to effect a surprise was out of the question. If ever I flattered myself that I

was gaining some advantage, and was getting close to the herd under cover of a detached bush, I was sure to be betrayed by the keen vision and disquietude of some stray beast that was hanging on the flank. Still greater were the obstacles that occurred if pursuit were tried in the drier tracts on the border of the lowlands. Here were seen whole troops of the Aboo Maaref (*A. nigra*), like great goats, with their sharp horns and flowing manes, proudly strutting on the plain; but, times without number, on the first alarm they bounded off. No avail that their black wrinkled horns were right before us, rising and sinking in the grass, offering a



CENTRAL AFRICAN BASTARD GEMSBLOCK (*Antelope leucophaea*)

mark indeed somewhat indefinite; no good that we crept on, three at a time, one taking the wilderness, another the thicket, and the third, step by step, getting through the marshy hollows—everything was ineffectual: just as we thought we were getting an advantage, either some one would fall into a hole, or would shake a bough that hung over his head, or would disturb the crackling stalks in the bushes, and all hope was gone; the signal of danger was circulated, and the herd were out of reach. These details will furnish an idea of the endless artifices by means of which the chase in the rainy seasons has to be practised to ensure success. Wet



through, and with clothes saturated with the mire of the marshes, extremely weary, and having only succeeded in sending one poor Aboo Maaref hopping on three legs after its companions, we returned at the close of our day of unsuccessful sport.

The return to my headquarters from Doomookoo was a journey of about four and a half leagues. I found the way entertaining enough. Elevated dry flats of rocks came in turns with inundated lowlands; and after passing through pleasant woodlands the road would wind through open steppes. Game was everywhere most



THE MADOQUA.

abundant. It was only necessary to withdraw for an hour from a settlement to get an impression that the whole of the animal creation had ceased to give itself any concern about the proceedings of man.

There are two little antelopes which are here very common, and which roam about the country in pairs. One of these is the Hegoleh\* (*A. madoqua*) which appears to be found right through

\* The head of the Madoqua is represented as accurately as possible in the accompanying illustration.

from Abyssina to the Gambia ; the other is the Deloo (*A. grimmia*), which is known also in the south. They are both pretty bright-eyed creatures, of which the entire length is but little over three feet ; they correspond very nearly to a small roe, or the fawn of a fallow deer.

Both kinds are alike in never venturing into the low grounds exposed to floods, and in preferring the rocky lands which are covered with bushwood. They often get into the middle of a thicket, and startle the huntsman by suddenly springing out, in the way as the Om-digdig of Abyssinia (*A. Hemprichiana*). The flesh of both these antelopes is very indifferent for eating as compared



THE DELOO.

with the larger kinds ; that of the Deloo when roasted having a singular acrid flavour, which seems to suggest the unpleasantness of the glands.

Towards the end of August the sorghum-harvest commenced with the pulling of the light crop of the four-monthly sort, which had been sown in the latter part of April. But the general ingathering of the heavier varieties, which contribute chiefly to the supply of corn, did not take place until the beginning of December, after the rainy season was over. In Sennaar and Taka, sorghum requires five or six months to come to maturity, but in this district it rarely takes less than eight months. Both the early and late sorts commonly attain a height of nearly fifteen feet ; the stalks of the former remain quite green, but the reedy stems of the

latter become so strong and woody, that they are used for fences to divide one enclosure from another. The early varieties are scarcely inferior to the regular sugar-millet (*Sorghum saccharatum*) in producing an abundance of saccharine matter; these are known to the negroes as well as to the Arabians of the Soudan, who chew the straw and so express the juice. The Bongo and the Dyoor express the pulp by means of wooden mortars, and boil it till it has the consistency of syrup.

Both varieties of the common sorghum,\* which here abound in all their minor differences of colour, shape, and size of grain, yield well-nigh a dozen different descriptions for the market at Khartoom. The most valuable of them is the Fatareetah, a pure white thin-skinned grain, which is also grown by the negroes in the Seribas.

I could not help being astonished at the length of time which most of the kinds take to ripen. In some fields a portion of the stubble is left intentionally ungrubbed until the next season; this will die down, but, after the first rain, it sprouts again from the root, and so a second gathering is made from the same stem. No loosening of the soil is ever made, and this perhaps accounts in a degree for the tardiness of the growth. With the small spades, of which I have already spoken, shallow holes are sunk in the ground at intervals of about a yard: into these is dropped the corn, which then is trodden down by the foot. It is only during the first few months that any labour at all is given to the fields, just to remove from the surface of the soil the multitudes of weeds which will spring up. These weeds are gathered into heaps, and form the only manure which is employed in this lavish laboratory of nature. Never more than once is this weeding repeated; it is done by the

\* In all descriptions of sorghum, as given by travellers, there seems to be a considerable confusion with respect to the distinctive names of this ordinary cereal. It is called promiscuously "Kaffir-corn," "negro-cane," "bushel-maize," "Moorish-mille," or sometimes "durra." Durra is an Arabic definition, which can be traced in literature as far as the tenth century. The etymology of the Italian word *sorgho* is altogether uncertain. The Germans in the South Tyrol, who are very limited in their acquaintance with cultivated cereals, call it, in their Germanised way, "Sireh," whilst the Slavonians corrupt it further into "Sirek." In Egypt this sorghum is called *Durra belladi*, "durra of the country," to distinguish it from maize, which is known as *Durra Shahmi*, or "Syrian durra." In Syria itself, where the sorghum is little known, because rarely cultivated, it is simply called "durra." Throughout the Soudan it has exclusively the appellation of *Aish*, i.e. "bread."

women and children ; and the corn is then left entirely to take its chance until it is time to gather it. On account alike of its tall growth and of its luxuriant habit, the men are careful not to plant it too thickly. The country does not offer many materials for manuring the land ; if, therefore, greater application of labour or of skill should succeed in doubling the yield of every stem, there would ultimately be no gain. The soil, which already in many places fails after the second year, would only be exhausted so much the sooner.

In my garden I made several attempts to sow wheat, but without much success.

Very unwisely, not one of the Scriba governors has ever made an attempt to introduce into the district the culture of rice, for which the low marshy fields, otherwise useless, seem very admirably adapted. On the contrary, the expeditions which have set out from Zanzibar, and which have explored districts where the climate is not dissimilar to that of which we speak, have introduced the cultivation of rice over a very considerable area. The finger of nature itself seems to point out the propriety of not neglecting this product ; in the whole district south of the Gazelle the wild rice of Senegal grows quite freely, and this I always found of a better quality than the best kinds of Damietta. During the rains the wild rice (*Oryza punctata*) environs many a pool with its garland of reddish ears, and seems to thrive exceedingly well.

There yet remain three kinds of corn to which a passing reference should be made in order to complete a general survey of the agriculture of this district.

Next to the sorghum stands the penicillaria, or Arabian "dokhn," to which much attention is devoted, and which is cultivated here much more freely than in the northern Soudan. Sown somewhat later than the sorghum, somewhat later it comes to maturity.

A second substitute on the land for sorghum is a meagre grain, the *Eleusine coracana*. By the Arabians it is called telaboon, and by the Abyssinians tocusso ; it is only grown on the poorest soils and where the ground is too wet to admit of any better crop. The grain of this is very small and generally black, and is protected by a hard thick skin ; it has a disagreeable taste, and makes only a wretched sort of pap. It yields a yeast that is more fit for brewing than for baking ; in fact, not only the Niam-niam, who are the principal growers of the Eleusine, but the Abyssinians as well, make a regular beer by means of it.

Midway between the sorghum and the penicillaria must be reckoned the maize of the country, which only grows in moderate quantity, and is here generally cultivated as a garden vegetable in the immediate proximity of the huts. The Madi tribe of the Mittoo are the only people who seem to cultivate it to any great extent.

There is one quality which pertains equally to all these varieties of grain which are grown in these torrid regions; it is not possible from the flour which they provide to make bread in the way to which we are accustomed. All that can be made from the fermented dough is the Arabian bread, "kissere," as it is called—tough, leathery slices, cooked like pancakes on a frying-pan.

Next, after the various sorts of corn, the leguminous plants play an important part amongst this agricultural population. Cultivated frequently alike by the Dinka and Dyoor is the catyang (*Vigna sinensis*), which is grown by the Shillooks more plentifully than by either; but the Bongo have a great preference for the mungo-bean (*Phaseolus Mungo*), which they call "bokwa." Wild representatives of both these classes of beans are almost universal throughout Africa, and demonstrate that they are indigenous to the soil. The best of all the beans is the *Phaseolus lunatus*, which is found of various colours, white, brown, or yellow, and which in shape is like our own, although the pod is very short, and rarely contains more than two seeds. This is grown very freely by the Mittoo and the Madi, but the Bongo and the Dinka also give it their attention.

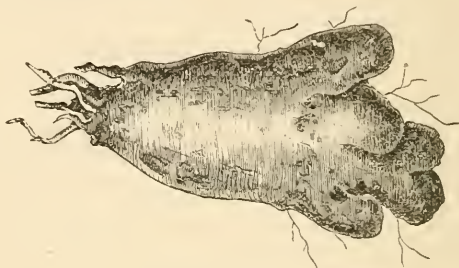
There are two kinds of these leguminous plants which are cultivated very extensively, and which fructify below the soil, that is, as the pods ripen the peduncles bend down and sink beneath the ground. These are the speckled pea-shaped *Voandzeia* and the *Arachis*, or earth-nut. Dispersed now everywhere over the tropics, the proper home of these is in Africa. The first is cultivated most of all by the Bongo; the single seed which its pod contains is mealy, but cooking does not soften it, and it is consequently very indigestible.

The earth-nut, on the contrary, is of an oily nature, and is seldom wanting amongst any of the tribes.

Another oily vegetable product of the country is the *Hyptis spicigera*, which the Bongo named "kendee." Once sown among cultivated plants it becomes a sort of half-wild growth, and establishes itself as an important shrub between the stubble. The Bongo

and Niam-niam especially store large quantities of it. The tiny seeds, like those of a poppy-head, are brayed to a pulp, and are used by the natives as an adjunct to their stews and gravies, the taste and appearance being very similar to the hemp-pap of the Lithuanians.

A very subordinate place is occupied in the cultural pursuits of these people by any of the tuberous vegetables. Various kinds of yams (*Dioscorea alata*, and *D.* or *Helmia bulbifera*) are found in the enclosures of the Bongo and of the Dinka, and are here and

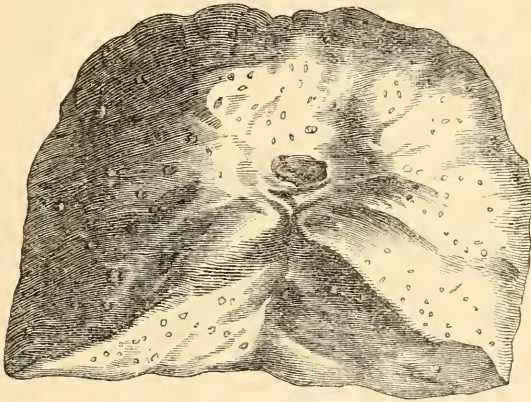


CENTRAL AFRICAN YAM.

there cultivated in some measure like the maize, under the eye of the proprietor. The Niam-niam and the Monbuttoo, who devote more attention to the growth of tubers than of cereals, have a greater preference for the sweet potato (*Batatas*), the manioc, and the colocasia, and other bulbs, which to the northern people are unknown. All the yams in these parts seem to exhibit the same form, which may be reckoned the most perfect in this production, lavished by bountiful Nature on man with so little labour on his part. The tubers of the Central African species are very long; at their lower extremity they have a number of thick protuberances, and are similar to a human foot, or rather (taking their size into account) to the great foot of an elephant. Some were brought to me which varied in weight from 50 to 80 lbs. The substance of the tuber, which is easily cooked, is light, mealy, and somewhat granulated; it is more loose in texture than our tenderest potatoes, and decidedly preferable to them in flavour.

The Nyitti (*Helmia bulbifera*), which are protruded from the axils of every leaf on the climbing sprouts, are in shape like a great Brazil-nut—a section of a sphere with a sharp edge. In their

properties they correspond much with our potato, particularly as regards their taste and their bulk; but they never develop themselves into such mealy masses as the ordinary yams. Their skin is remarkably like potato-peel, and altogether their colour, sometimes yellow, sometimes a thoroughly purple-brown, adds to the resemblance. Very frequently these plants grow wild, but in that condition the tubers are quite small, and have a taste so pungent that they are said by the natives to be full of a dangerous poison. To a kindred species which is found wild, and which produces a horn-shaped tuber, we shall have to allude hereafter.



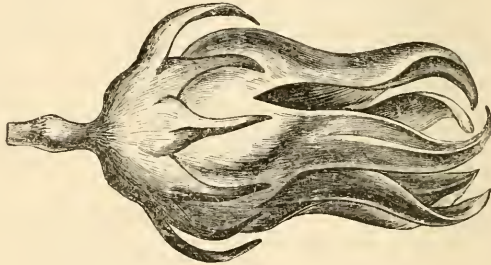
THE NYITTI.

Just before the sorghum-harvest commenced, the gourds were ripening, and came on as a welcome boon to the natives, who at this season were suffering from the usual scarcity. They devoured incredible quantities of them, and I saw whole caravans of bearers literally fed upon them. Of the ordinary gourds (*Cucurbita maxima*) there are two kinds, the yellow and white, which succeed excellently and attain a prodigious size. There is a kind of melon with a hard woody rind, which the Dyoor and the Dinka cultivate: when half-ripe, they cook and enjoy it as a palatable vegetable; it is generally of a cylindrical form, and about a foot in length. As it grows it assumes the diverse shape of the *Cucumis Chate*, the cooking-cucumber of the Egyptians, which they call "adyoor" and "abdalow;" by its wild shapes it seems to reveal an African origin. The leaves of the gourds are boiled just like

cabbages, and are used as a vegetable. The bottle-gourds do not grow anywhere here actually without cultivation, but in a sort of semi-cultivation they are found close to all the huts. From the edible kinds are made vessels, which are quite secure.

As actual vegetables the Bongo cultivate only the bamia or waka of the Arabians (*Hibiscus esculentus*) and the sabdarifa. The calyx of the latter is very large, varying in colour from a pale flesh to a dark purple, and is used as a substitute for vinegar at meals. The bamia here is a larger variety of the Oriental vegetable; its seed-vessels are gathered before they are ripe, and boiled.

Altogether unknown throughout the population of pagan negroes is the onion, which appears to have its southern limit in Kordofan and Darfoor. The equatorial climate seems to render its growth very difficult, and do what the Nubians will, they are unable



CALYX OF THE HIBISCUS SABDARIFA.

successfully to introduce this serviceable vegetable into the districts of their Scribas. The tomato may well be considered as a cosmopolite, making itself at home in all warmer latitudes, but previously to my arrival it had not found its way into this region.

For the sake of its fibres the *Hibiscus cannabinus* is very generally cultivated here, as it is in the Nile Valley; but I observed that the Bongo have another plant, the crotalaria, an improvement upon the wild sort (*C. intermedia*), from which they make excellent string.

Compared with Africa in general, this district seemed very deficient in the growth of those spices which serve as stimulants to give a relish and variety to dishes at meals. Red cayenne pepper, for instance, is swallowed by Abyssinians and Nubians in incredible quantities in their soups, but the Bongo regard it as little better



than absolute poison. Although the first comers found the indigenous pimento growing in all the enclosures, yet the Bongo reckoned it as so dangerous that they carefully kept it in guarded spots, so that their children might not be victims to the deleterious effects of its bright red berries. The natives had been accustomed to poison their arrows with pimento, and when they witnessed the Nubians come and gather up the suspected berries and throw them into their food, their astonishment was unbounded; they came at once to the conclusion that it was utterly useless to contend with a people that could gulp down poison by the spoonful, and accordingly they submitted unconditionally to the intruders.

Of all the plants which are cultivated by these wild people, none raises a greater interest than tobacco, none exhibits a more curious conformity of habit amongst peoples far remote. The same two kinds which are cultivated amongst ourselves have become most generally recognised. These kinds are the Virginian tobacco (*Nicotiana tabacum*) and the common tobacco (*N. rustica*). It is little short of a certainty that the Virginian tobacco has only made its way into the Old World within the few centuries since the discovery of America. No production more than this has trampled over every obstacle to its propagation, so that it has been kept to no limits; and it must be matter of surprise that even Africa (notorious as it has ever been for excluding every sort of novelty in the way of cultivation) should have allowed the Virginian tobacco to penetrate to its very centre.

It is a great indication of the foreign origin of this plant that there is not a tribe from the Niger to the Nile which has a native word of their own to denote it. Throughout all the districts over which I travelled, the Niam-niam formed the solitary exception to this by naming the Virginian tobacco "gundeh;" but the Monbuttoo, who grow only this one kind and are as little familiar with *N. rustica* as the Niam-niam, call it "Eh-tobboo." The rest of the people ring every kind of change upon the root word, and call it "tab, tabba, tabdeet," or "tom."

Quite an open question I think it is, whether the *N. rustica* is of American origin. Several of the tribes had their own names for it. Here amongst the Bongo, in distinction from the "tabba," it is known as "masheer." The growth it makes is less than in Europe, but it is distinguished by the extreme strength and by the intense narcotic qualities which it possesses. It is different in this respect from what is grown in Persia, where it is used for the narghileh or

water-pipes, and whence there is a large export of it, because of its mildness and aromatic qualities. Barth\* has given his opinion that the tobacco is a native of Logane (Mosgoo). At all events, the people of Africa have far surpassed every other people in inventing various contrivances for smoking, rising from the very simplest apparatus to the most elaborate; and thus the conjecture is tenable, that they probably favoured the propagation of the foreign growth, because smoking, either of the common tobacco (*N. rustica*) or of some other aromatic weed, had in some way already been a practice amongst them. To such a hypothesis might be opposed the important fact that on all the monuments of the ancient Egyptians that afford us so clear an insight into the details of their domestic life, there has never been found a written inscription or pictorial representation that could possibly afford a proof that such a custom was known to exist. In conclusion, it deserves to be mentioned that the pagan negroes, as far as they have remained uninfluenced by Islamism, smoke the tobacco, whilst those who have embraced Mohammedanism prefer the chewing of the leaf to the enjoyment of a pipe.

\* Vol. iii., p. 215.

## CHAPTER IV.

THE BONGO: Area, boundaries, and population of Bongoland—Subjection to the Khartoomers—Decrease of population by slave-trade—Red tinge of skin—Width of skull—Small growth of hair—No aridity in climate—Wild tubers as food—Goats and dogs—Hunting-weapons—Villages and huts—Smelting-furnaces—Money—Weapons for display—Wood-carving—Penates—Musical instruments—Character of music—Corpulence of the women—Hottentot Venus—Mutilation of teeth—Disfigurement of lips—Arrow-poisoning—National games—Marriage premiums—National morality—Disposal of dead—Memorial erections—Loma, good and evil luck—Fear of ghosts—Belief in witches—Mistrust of spirits—Modes of healing—Language—Unity of people of Central Africa—Extermination of the Bongo.

I PURPOSE in this chapter to describe a people which, though visibly on the decline, may still by its peculiarity and striking independence in nationality, language, and customs, be selected from amid the circle of its neighbours as a genuine type of African life. Belonging to the past as much as to the present, without constitution, history, or definite traditions, it is passing away, like deeds forgotten by the lapse of time, and is becoming as a drop in the vast sea of the Central African races. But just as a biographer, by depicting the passions, failings, and virtues of a few individuals, may exhibit a representation of an entire epoch in history, so we may turn with interest to scenes which have been enacted in this limited district of the great and mysterious continent, sure of finding much edifying matter in the course of our investigations. Like the rain-drop which feeds the flowing river and goes its way to replenish the mighty ocean, every separate people, however small, has its share in the changes which supervene in the progress of nations; there is not one which is without an abstract bearing on the condition of primitive Africa, and which may not aid us in an intelligent survey of any perspective that may be opened into its still dark interior.

To the antiquary, within whose province the description may lie in a degree, the material that is offered must be indisputably

attractive. A people, as long as they are on the lowest step of their development, are far better characterised by their industrial products than they are either by their habits, which may be purely local, or by their own representations, which (rendered in their rude and unformed language) are often incorrectly interpreted by ourselves. If we possessed more of these tokens, we should be in a position to comprehend better than we do the primitive condition of many a nation that has now reached a high degree of culture.

Of all the natives with whom I had intercourse in my wanderings, the majority of those who acted as my bearers, and amongst whom I most frequently sojourned, were the Bongo. It was in their territory that I spent the greater part of my time in the interior; and thus it happened that I became intimate with many particulars of their life, was initiated into all their habits, and even to a certain extent mastered their dialect.\*

The present country of the Bongo lies between lat. 6° and 8° N. on the south-western boundary of the depression of the Bahr-el-Ghazal basin, and on the lowest of the terraces where the southern slopes appear to make a transition from the elevated ferruginous crust to the unfathomed alluvial flats which are traversed by all the affluents of the river. In the extent of its area the land covers about the same surface as Belgium, but with regard to population, it might be more aptly compared to the plains of Siberia or the northern parts of Norway and Sweden; it is a deserted wilderness, averaging only 11 or 12 people to the square mile. The country extends from the Roah to the Pango, and embraces the middle course of nearly all the affluents of the Gazelle; it is 175 miles long by 50 miles broad, but towards the north-west the breadth diminishes to about 40 miles. On the north it is only divided by the small Dyoor country from that of the Dinka, which, however, it directly joins upon the north-east. The south-east boundary is the Mittoo territory on the Roah; and that on the west is the country of the Golo and Sehre on the Pango. The eastern branch of the extensive Niam-niam lands joins the Bongo on the south; whilst, wedged between and straitly pressed, the Bellanda and the Babuekur have their settlements.

When, in 1856, the Khartoomers first set foot in Bongoland, they found the entire country divided into a number of independent

\* *Vide* 'Linguistische Ergebnisse einer Reise nach Central Afrika,' by Dr. G. Schweinfurth. Berlin: Wiegand and Hempel, 1873. Also, 'Zeitschrift der Deutschen Morgenländischen Gesellschaft,' xxvii. 461-487.

districts, all in the usual anarchy of petty African communities ; there was nothing anywhere like an organised commonwealth such as may be found amongst the Dinka, where entire districts unite and form an imposing and warlike tribe. Every village simply had its chief, who, in virtue of superior wealth, exercised a certain authority over the rest of the inhabitants, and who, in some cases, had an additional *prestige* from his skill in the art of magic. The Nubians, consequently, never had to contend against the unanimous hostility of a powerful or well-disciplined people, and only in a few isolated places had to encounter much resolute opposition. Their soldiers, by the tenor of their religion, not only conceived themselves justified in perpetrating every sort of outrage upon heathen unbelievers, but they were taught to consider their acts of violence as meritorious in the sight of God : it was, therefore, an easy matter for them to fall upon the weak authorities of the country, and in the space of a few years to apportion the entire territory amongst the few ivory merchants in Khartoom, whose spirit of enterprise, suddenly kindled by the exaggerated reports of the profits secured on the Upper Nile by Europeans, the first explorers, had developed itself into a remarkable activity.

The natives were without difficulty reduced to a condition of vassalage, and, in order that they might be under the close supervision and at the service of their oppressors, they were compelled to quit their homes, and to reside near the Seribas that were established in various parts of the land. By the application of this sort of feudal system, the trading companies brought about the realisation of their project for a permanent occupation of the country. Shut in by the Niam-niam on the south and by the Dinka on the north, Bongoland offered a twofold advantage for the establishment of headquarters for the expeditions : in the first place, it was in close proximity to the Mesheras, or landing-places ; and, secondly, by its advanced position towards the interior, it afforded most ample opportunities for setting in operation the contemplated excursions to the prolific ivory districts of the south. The Dinka, hostile and intractable from the first, had never given the intruders the smallest chance of settling amongst them ; while the Bongo, docile and yielding, and addicted almost exclusively to agriculture, had, on the other hand, contributed in no slight measure to maintain the Seribas. If ever, now and again, they had been roused to offer anything like a warlike opposition, they had only too soon succumbed to the motto of the conquerors, "Divide, et impera."

The Dyoor, the Golo, the Mittoo, and other smaller tribes, shared the fate of the Bongo, and in the short space of ten years a series of more than eighty Seribas had arisen between the Rohl and the Beery. Scarcely half the population escaped slavery, and that only by emigrating; a portion took refuge amongst the Dinka on the north, and others withdrew southwards to the Niam-niam frontiers, where the isolated mountains enabled them to hold out for a while. The Khartoomers, however, were not long in pursuing them, and gradually displaced them even from this position.

During the early years of their occupation, the Nubians beyond a question treated the country most shamefully; there are traces still existing which demonstrate that large villages and extensive plots of cultivated land formerly occupied the scene where now all is desolation. Boys and girls were carried off by thousands as slaves to distant lands; and the Nubians, like the *parvenu* who looks upon his newly-acquired wealth as inexhaustible, regarded the territory as being permanently productive; they revelled like monkeys in the durra-fields of Taka and Gedaref. In course of time they came to know that the enduring value of the possessions which they had gained depended mainly on the physical force at their disposal; they began to understand how they must look to the hands of the natives for the cultivation of their corn, and to their legs for the transport of their merchandise. Meanwhile, altogether, the population must have diminished by at least two-thirds. According to a careful estimate that I made of the numbers of huts in the villages around the Seribas and the numbers of bearers levied in the several districts, I found that the population could not at most be reckoned at more than 100,000, scattered over an area of nearly 9000 square miles.

On first landing from the rivers, the Khartoomers opened up an intercourse with the Dinka, who did not refuse to furnish them with bearers and interpreters for their further progress into the interior, and it was from them that they learnt the names of the different tribes. In Central Africa every nation has a designation for its neighbours different to that by which they are known among themselves; and it is the same with the rivers, which have as many names as the nations through whose territory they flow. In this way the Nubians have adopted the Dinka appellations of Dyoor for Lwoh, Niam-niam for Zandey, and Dohr for Bongo. This last people always style themselves Bongo, and the Khartoomers, since they have made their headquarters in their territory, have discarded

the Dinka name of Dohr, and now always use the native term Bongo. According to the Arabic form of expression, the plural of Dohr is Derahn, and of Niam-niam it is Niamahniam.

The complexion of the Bongo in colour is not dissimilar to the red-brown soil upon which they reside; the Dinka, on the other hand, are black as their own native alluvium. The circumstance is suggestive of Darwin's theory of "protective resemblance" among animals; and although in this instance it may be purely accidental, yet it appears to be worthy of notice. Any traveller who has followed the course of the main sources of the White Nile into the heathen negro countries, and who has hitherto made acquaintance only with Shillooks, Nueir, and Dinka, will, on coming amongst the Bongo, at once recognise the commencement of a new series of races extending far onwards to the south. As trees and plants are the children of the soil from which they spring, so here does the human species appear to adapt itself in external aspect to the red ferruginous rock which prevails around. The jet-black Shillooks, Nueir, and Dinka, natives of the dark alluvial flats, stand out in marked distinction to the dwellers upon the iron-red rocks, who (notwithstanding their diversity in dialect, in habit, or in mode of life) present the characteristics of a connected whole. Of this series the tribes which must be accounted the most important are the Bongo, the Mittoo, the Niam-niam, and the Kredy, all of which are equally remarkable for their entire indifference to cattle-breeding. The whole of these, especially the women, are distinguished for the reddish hue of their skin, which in many cases is almost copper-coloured. It cannot be denied that this red-brown complexion is never entirely wanting, even amongst the darkest skins that are found in the lowlands; but the difference between their complexion and what is ordinarily observed among the Bongo is only to be illustrated by the contrast in colour between a camellia-leaf in its natural condition and after its epidermis has been removed.

Although amongst every race the tint of the complexion is sure to deviate into considerable varieties of shade, yet, from a broad estimate, it may be asserted that the general tint remains unaltered, and that what may be denominated the "ground tint" constitutes a distinctive mark between race and race. Gustav Fritsch, in his work upon the people of Southern Africa, has bestowed great attention upon this subject, and by means of an ingenious table, arranged according to the intensity of various shades of colour, has

very perspicuously explained the characteristics of the Kaffirs, Hottentots, and Bochjesmen.

Like the Niam-niam, Mittoo, and Kredy, the Bongo rarely exceed a medium height. They differ, however, in several respects from the Dinka and other people of the lowland plains. Their prominent characteristics appeared to me to consist in a more compact form of limb, a sharper development of muscle, a wider formation of the skull, and generally a preponderating mass in the upper part of the body. Of 83 men that I measured I did not find one who had attained a height of 6 ft. 1 in., whilst the average height did not appear to me to be more than 5 ft. 7 in. Dinka and Bongo alike afforded very striking samples of the two great series of races which they severally represented, and each displayed the principal characteristics of their particular race in their stature, their complexion, and their form of skull. Of many of the Bongo that I measured, I should pronounce that they would require to be classified as hardly removed from the lowest grade of the Brachycephalæ. They appear themselves to be aware of this characteristic. I remember a discussion that once arose about a little boy, too young to speak, as to whether he was a Dinka or a Bongo. One of the interpreters, after minute examination of the proportions of the child's head, came to an immediate, but decided, opinion that the boy was a Bongo, and in answer to my inquiry as to the grounds on which he so confidently based his decision, he explained that he judged from the fact that the head was broad.

The hair of the Bongo offers no peculiarity, either with regard to its culture or its growth, that can be deemed of any special interest; it is short and curly; moreover, it is of that woolly nature at which, in default of anything better, the theorist who propounds the doctrine of the independent and yet of the mutual connection of the heathen races eagerly clutches. Corresponding to the numerous gradations in complexion and formation of the skull are the varieties in the growth of the hair. Hair which is thick and frizzly is common amongst every race that has hitherto been discovered on African soil, and although there are a few unimportant exceptions among the Arab tribes (the Sheigieh) who have settled in Nubia, and notwithstanding that the hair of the Ethiopians, as well as that of the North African people may be termed curly more appropriately than woolly, yet straight hair is nowhere so to be found. The real distinctions, therefore, in the growth of the hair in the nations of Central Africa consist in the colour and length, which vary con-



siderably in the different races; beards predominate with some, whilst with others they fail entirely. In common with most other people of the red soil, the Bongo have hair which is perfectly black, but in its length it is very different from that of the Niam-niam. On the Niam-niam frontiers the Bongo have often tried to imitate their neighbours by twisting and plaiting their hair, but their attempts have been always a failure. Whiskers, beards, and moustaches are cultivated in very rare cases, but the hair never grows to a length much exceeding half-an-inch.

Bongoland is traversed from south to north by five important tributaries of the Gazelle, viz: the Roah, the Tondy, the Dyoor, the Wow, and the Pango. With these are associated a number of smaller rivulets which are not permanent streams; nevertheless, from the pools which remain in their beds throughout the dry season, they furnish a sufficient supply of moisture to maintain the vegetation of the country. Water for drinking never fails, although from November to the end of March a fall of rain is quite exceptional. In cases of necessity, water can always be procured without much time or trouble from those pools which survive the periodical watercourses in the marshes. Dearth, as a consequence of prolonged drought, appears to be quite unknown; certainly it has not occurred for the last ten years. The crops are far more frequently injured by superabundant moisture than by drought.

The Bongo are essentially an agricultural people. With the exception of some occasional hunting and some intermittent periods devoted to fishing, they depend entirely upon the produce of the soil for their subsistence. Their cultivated plants have already been noticed in a previous chapter. To agriculture men and women alike apply themselves, devoting their greatest attention to the culture of their sorghum. The seed is sown broadcast into trenches which have been carefully prepared for its reception, and when it has germinated and made its appearance above the ground, two or three weeks are spent in thinning the shoots and in transplanting them away from the spots where they are too thick; a system which experience has shown can very advantageously be applied to maize.

But it is not alone upon their cultivated crops that the Bongo depend for their means of subsistence; they consume large quantities of the vegetables, fruits, roots, bulbs, tubers, and funguses that grow wild about the country, and consequently suffer less from a bad harvest or a scarcity of provision than any of their neighbours.

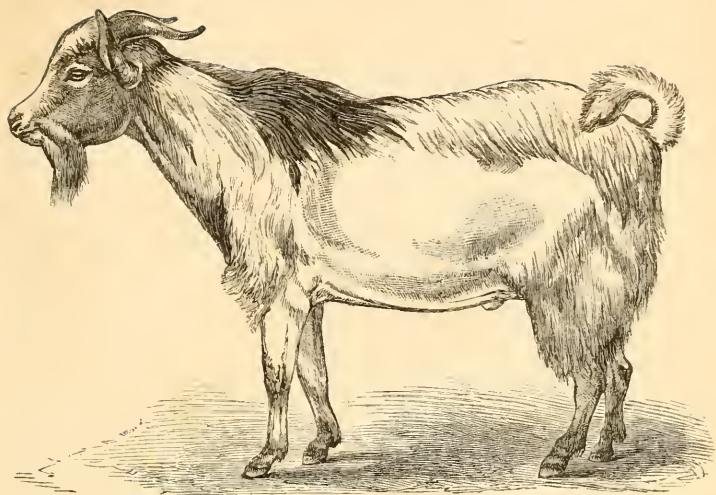
Already it has been mentioned that there is an entire deficiency of common salt throughout the district of the Gazelle. The alkali that is everywhere its substitute is obtained by soaking the ashes of the burnt wood of the *Grewia mollis*, a shrub common throughout Bongoland, and which is notoriously useful in another way by the quantity of bast which it produces.

Tobacco is indispensable to the Bongo, and is universally cultivated. The species known as Mashirr (*Nicotiana rustica*) is very pungent; its small thick leaves are pounded in a mortar, and are subsequently pressed and dried in moulds. From the cakes thus formed, the natives break off fragments as they require them, grind them into powder by means of stones, and smoke the preparation in long pipes that have very pretty clay bowls. They are addicted to smoking quite as much as many of the nations that live in the polar regions, and are not content till they are utterly stupefied by its effects.

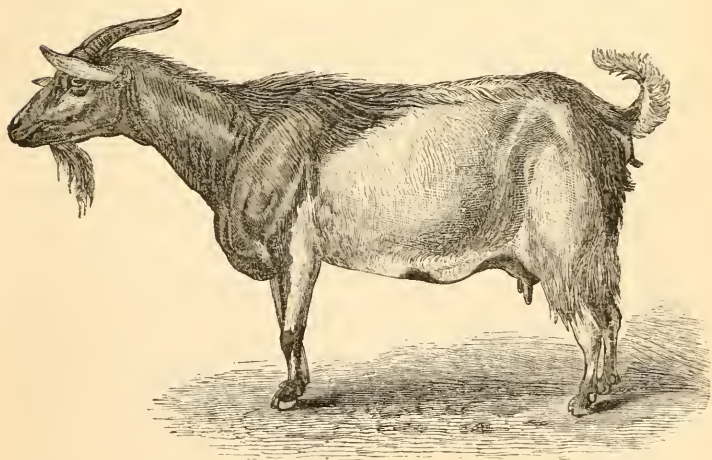
The Bongo fashion of smoking is more disgusting than that which has already been described as prevalent amongst the Dinka. In the same manner as with them, the pipe is passed from hand to hand, but the lump of bast that intercepts the pungent oil is not placed in the receptacle of the stem, but is put in the mouth of the smoker, and together with the pipe is passed from one person to another. The habit of chewing tobacco is adopted as much by the Bongo as the Mohammedan inhabitants of Nubia; but the custom is so universal that there would seem to be ample justification for the belief that it is indigenous rather than what has been acquired from foreigners. The practice in which the Bongo indulges of placing his tobacco quid behind his ear is very repulsive.

It is to their indifference to cattle-breeding, which is practised so extensively by the Dinka, that the Bongo owe their comparatively peaceful relations with the so-called "Turks." It is to the same cause that the latter are indebted for the sluggish measure of opposition shown them by their vassals. The domestic animals of the Bongo are poultry, dogs, and goats; sheep being almost as rare as cattle. The goats are unlike those of the Dinka, but are of a breed quite common throughout these regions of Central Africa. Not only did I see them amongst the Mittoo and Madi, but likewise among the Babuckur, and even in the country of the Monbuttoo, whither they had been brought by the equatorial nations whom the Monbuttoo simply style the "Momvoo." These goats, like the Dinka sheep, are distinguished by a hairy appendage from the

•



BONGO GOAT.



SHORT-BODIED BONGO GOAT.

breast and shoulders, and by a short stiff mane, which runs right along the ridge of the back to the small erect tail. The ordinary colour of these pretty animals is a light fawn or chamois-brown, the mane being very dark. I occasionally found the Bongo in possession of another breed which I met with nowhere else, and which is probably merely a cross with the Dinka goat. It has a remarkably short and plump body, and is generally of a pepper-and-salt colour.

The Bongo dogs, with regard to size, are between the small Niam-niam race and the Dinka breed, which corresponds more nearly to the common pariah of Egypt. On account of the indiscriminate crossing of the races, a dog of pure Bongo breed is somewhat rare; its chief characteristics are a reddish tan colour, short erect ears, and a bushy tail like a fox's brush. Their greatest peculiarity appeared to me to be the bristling of their hair, which at every provocation stands up along the back and neck like that of an angry cat. The bushiness of the tail distinguishes the breed from the smooth-tailed Dinka dog, and from that of the Niam-niam, of which the tails are as curly as pigs'.

Although the Bongo are not over choice in their food, they persistently abstain from eating dog's flesh, a practice to which their southern and south-eastern neighbours are notoriously addicted; in fact, they show as much abhorrence at the idea as they would at devouring human flesh itself. They have a curious superstition about dead dogs. I was about to bury one of my dogs that had recently died, and some of the men came and implored me to desist from my intention, since the result would assuredly be that no rain would fall upon their seeds. For this reason all the Bongo simply throw their dead dogs out into the open fields.

At some seasons, especially at the end of the rainy months, fishing and hunting offer productive sources for obtaining the means of subsistence. Hunting is sometimes practised by separate individuals; but at other times it takes the form of an extensive *battue*, in which the men belonging to a whole district will combine to take a share. Occasionally, too, a rich booty is obtained from the trenches and snares. Nets are used in all the *battues* for game, and the Bongo devote as much attention to the construction of these nets as they do the weaving of their fish-snares and basket-pots. Their fishery is principally limited to the winter months.

Elephant-hunting has for the last twelve years been among the

things of the past. It is only the oldest of the men—and here the number of the men that are really old is very small—who appear to have any distinct recollection of it at all. The huge lance-heads, which are now only *armes de luxe* in the possession of the wealthy, or upon some rare occasions are used for buffalo-hunting, are the sole memorials of the abundance of ivory of which Petherick, as an eye-witness, has given so striking a description. The snares by which the Bongo succeed in catching the smaller kinds of game generally consist of the stem of a tree balanced horizontally by means of ropes.\* A spot which the game is known to haunt is selected for the erection of these snares; a hedge, or some sort of enclosure, is set up on each side of the tree so that the game may be obliged to run underneath; it is arranged so that the animals as they pass tread upon a kind of noose or slip-knot which slackens the ropes by which the tree is suspended, and the falling weight crushes and kills the game below.

Hunting on a minor scale is a very favourite recreation, and the children find a daily amusement in catching rats and field-mice.

With the exception of human flesh and the flesh of dogs, the Bongo seem to consider all animal substance fit for eating, in whatever condition it may be found. The putrefying remnant of a lion's feast, which lies in the obscurity of a forest and is only revealed by the kites and vultures circling in the air above, is to them a welcome discovery. That meat is "high" is a guarantee for its being tender, and they deem it in that condition not only more strengthening than when it is fresh, but likewise more easy of digestion. There is, however, no accounting for taste, certainly not with the Bongo, who do not recoil from the most revolting of food. Whenever my cattle were slaughtered, I always saw my bearers eagerly contending for the half-digested contents of the stomach, like the Esquimaux, whose only ideas of vegetables appear to be what they obtain from the contents of the paunches of their reindeers; and I have seen the Bongo calmly strip off the disgusting amphistoma-worms which literally line the stomachs of all the cattle of this region, and put them into their mouths by handfuls. After that, it was not a matter of surprise to me to find that the Bongo reckons as game everything that creeps or crawls, from rats and mice to snakes, and that he is not particular what he eats, from

\* An illustration of this contrivance appears in Petherick's 'Travels in Central Africa,' vol. i. p. 255.

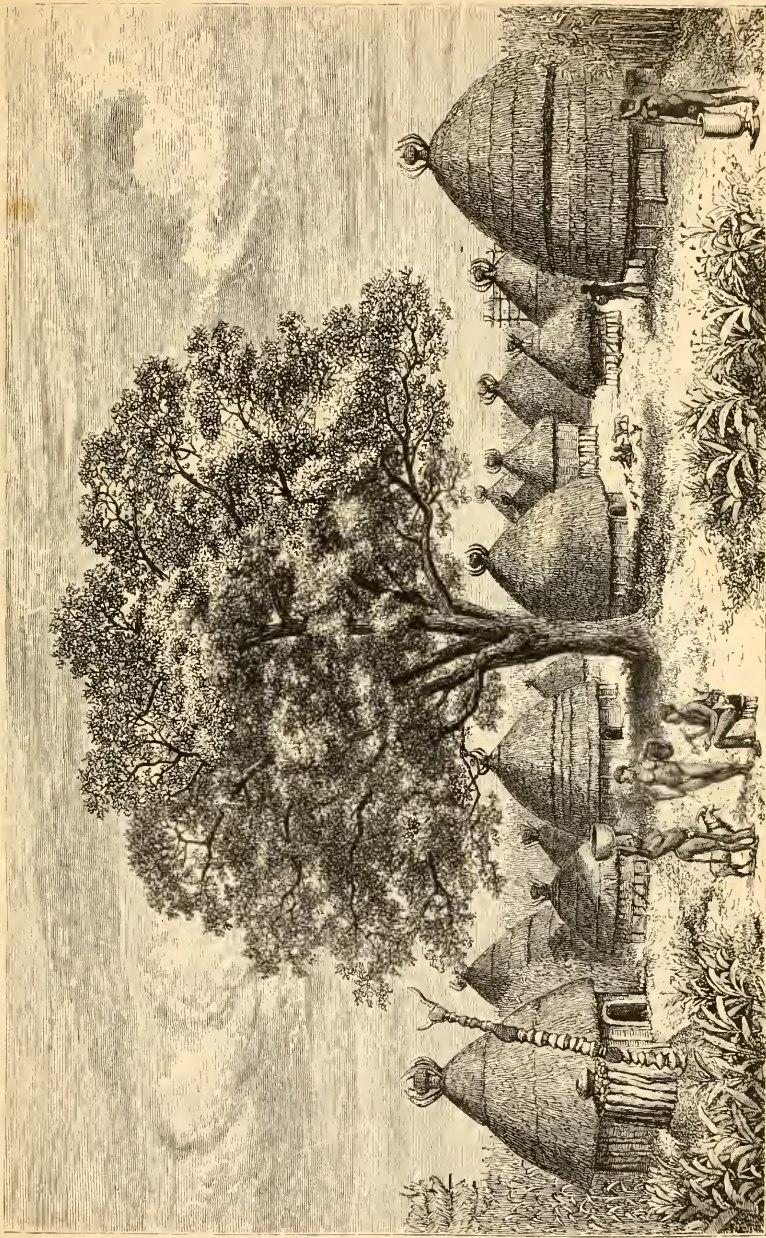
the carrion vulture to the mangy hyena, or from the fat earth-scorpions (*Heterometrus palmatus*) to the caterpillars of the winged termites with their oily beetle-like bodies.

Having thus dilated with more minuteness than elsewhere upon the external features of Bongo life, such as their agriculture, hunting, and fishing, I may proceed to call attention to those arts by which, even in this low grade of development, man seeks to ameliorate and embellish his existence.

First of all, the dwelling-place may demand our notice, that which binds every man more or less to the soil which affords him his subsistence—that family nucleus, from which the wide-branching tree of human society has derived its origin.

In the period when the Khartoomers first made their way into the country, the Bongo, quite unlike the other tribes, inhabited extensive villages, which, similar to the present Seribas, were encompassed by a palisade. Neither towns nor villages are now to be seen, and the districts which are occupied at all are only marked by scattered enclosures and little gatherings of huts, as in the country of the Dinka and the Niam-niam. Very rarely are more than five or six families resident in the same locality, so that it is almost an exaggeration to speak of their being villages in any sense. The communities in past times seem to have had a preference for gathering round some great tamarind, ficus, or butter-tree, which often still survives and constitutes the only relic of habitations which have long fallen to decay; and even to the present time the Bongo appear to retain this partiality, and more often than not they may be found beneath the natural shade of a spreading roof of foliage, enjoying the light and space which are prohibited to their cramped and narrow dwellings. The ground for a considerable circuit about the huts is well cleared and levelled, its surface being the general scene of labour on which all the women perform their ordinary domestic duties. The corn is there threshed and winnowed; there it is brayed in the wooden mortars or pounded by the mill; there are the leaves of the tobacco-plant laid out to dry; there stand the baskets with the loads of mushrooms or supply of fruit; and there may be seen the accumulated store of nutritious roots. Dogs and poultry alike seem to revel in security under the majestic covering, while the little children at their play complete the idyllic picture of life in Central Africa.

Upon the erection of their dwellings there are no people in the Gazelle district who bestow so much pains as the Bongo. Although



BONGO VILLAGE, NEAR GEER.

To face p. 122.





they invariably adopt the conical shape, they allow themselves considerable diversity in the forms they use. The general plan of their architecture has already been sketched.

The diameter of the dwellings rarely exceeds twenty feet, the height generally being about the same. The entrance consists of a hole so small that it is necessary to creep through on all fours in order to get inside; and the door consists of a hurdle swung upon two posts so as to be pushed backwards and forwards at pleasure. The clay floor in the interior is always perfectly level; it is made secure against damp as well as against the entrance of white ants by the women, who flatten it by trampling upon broad strips of bark. The common sleeping-place of the parents and smaller children is on the floor. The bedding generally consists only of skins, the Bongo having little care for mats. For a pillow they ordinarily use a branch of a tree stripped of its bark.

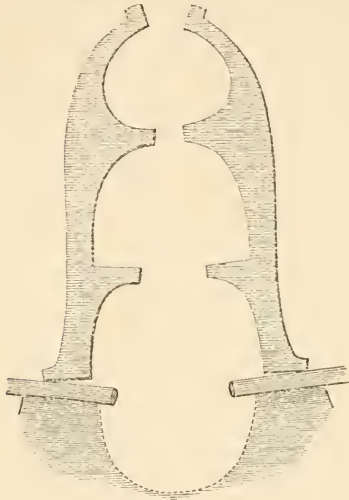
In every dwelling-place is found a conical receptacle for corn, named the "gallotoh," which is elevated on piles, varying in height, so as to protect the provisions from the damp of the soil or from the ravages of rats or white ants. Magazines of this kind for the reserve of corn are in general use throughout Africa, from the Rumboo of Damerghoo in the Central Soudan, right into the country of the Kaffirs and Bechuanas.

All the dwellings of the Bongo, whether large or small, are marked by one feature, which might almost be represented as a national characteristic. The peak of their huts is always furnished with a circular pad of straw, very carefully made, which serves as a seat, and from which it is possible to take a survey of the country covered with its tall growth of corn. The name of "gony" is given to this elevation, which is surrounded by six or eight curved bits of wood projecting as though the roof were furnished with horns. It is peculiar to the huts of the Bongo.

Iron is found in such quantities throughout the region that naturally the inhabitants devote much of their attention to its manipulation; its very abundance apparently secures them an advantage over the Dinka. Although, according to our conceptions they would be described as utterly deficient in tools and apparatus, still they produce some very wonderful results, even surpassing the Dyoor in skill. With their rude bellows and a hammer which, more commonly than not, is merely a round ball of pebble-stone (though occasionally it may be a little pyramid of iron without a handle) upon an anvil of gneiss or granite, with an ordinary little

chisel and a pair of tongs consisting of a mere split piece of green wood, they contrive to fabricate articles which would bear comparison with the productions of an English smith.\*

The season when opportunity is found for putting the ironworks in motion is after the harvest has been housed and the rains are over. Already, in a previous chapter, iron-work, as produced by the Dyoor, has been noticed, but the Bongo have a system considerably more advanced, which appears worthy of a brief description. Their smelting apparatus is an erection of clay, generally about five feet in height, containing in its interior three distinct compartments.† These are all of the same size, that in the middle being filled with alternate layers of fuel and ore. This centre chamber is separated from



the lower by means of a kind of frame resting on a circular projection; and it is divided from the chamber above by a narrow neck of communication. The highest and lowest of the divisions are used for fuel only. Round the base of the inferior chamber there are four holes, into which the "tewels" or pokers are introduced, and to which bellows are applied to increase the intensity of combustion; there is a fifth hole, which can be stopped with clay as often as may be desired, and which serves to allow the metal to be raked out after it has trickled down into the cavity below the frame.

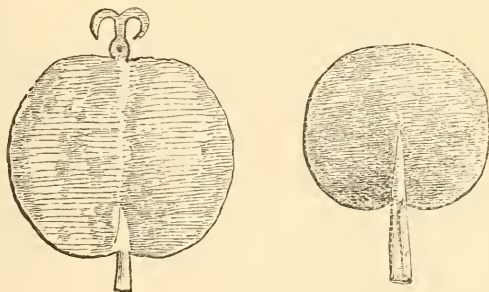
The most important of the iron productions are designed for the trade that the Bongo carry on with the tribes that dwell in the north, and which some time since was very active. The raw iron is exhibited in three separate shapes: one is named "mahee," being spear-heads of one or two feet long, corresponding exactly

\* *Vide* Petherick, 'Egypt, the Soudan,' &c., p. 395.

† The woodcut represents a vertical section of one of these smelting-ovens.

with what has been mentioned as common with the Dyoor; the second is known as "loggoh kullutty," and is simply a lot of black, ill-formed spades; the third is called distinctively "loggoh," consisting of regular spades, which, under the market appellation of "melot," have a wide sale everywhere along the course of the Upper Nile.

The "loggoh kullutty" is the circulating medium of the Bongo, the only equivalent which Central Africa possesses for money of any description. According to Major Denham, who visited the Central Soudan in 1824, there were at that time some iron pieces which were circulated as currency in Loggoh on the Lower Shary, answering to what is now in use among the Bongo; but at the period of Barth's visit all traces of their use had long disappeared. The "loggoh kullutty" is formed in flat circles, varying in diameter from



IRON MONEY.

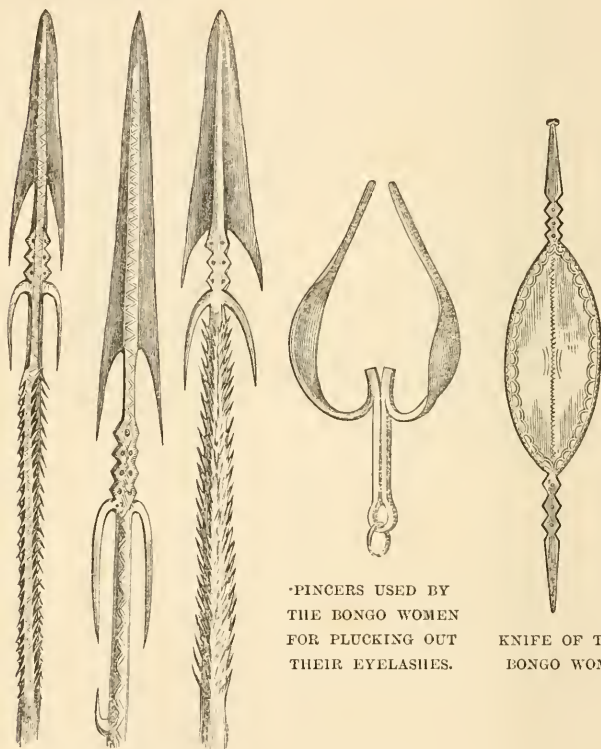
LOGGOH KULLUTTY.

LOGGOH MELOT.

10 to 12 inches. On one edge there is a short handle; on the opposite there is attached a projecting limb, something in the form of an anchor. In this shape the metal is stored up in the treasures of the rich; and up to the present time it serves as well as the lance-heads and spades for cash and for exchanges, being available not only for purchases, but for the marriage portions which every suitor is pledged to assign. The axe of the Bongo consists of a flat, cumbrous wedge of iron, into the thick end of which is inserted a knobbed handle; it is an instrument differing in no particular from what may be seen throughout Central Africa.

Besides these rough exhibitions of their craft, the Bongo produce arms, tools, and ornaments of admirable quality, and, at the instance of the controllers of the Seribas, have manufactured chains

and manacles for the slave-traffic. Very elegant, it might almost be said artistic, is the work displayed on the points of their arrows and lances. The keen and (to use a botanical expression) the "awny" barbs and edges of these instruments, to any one who is aware of the simple means of production in their reach, must be quite an enigma.



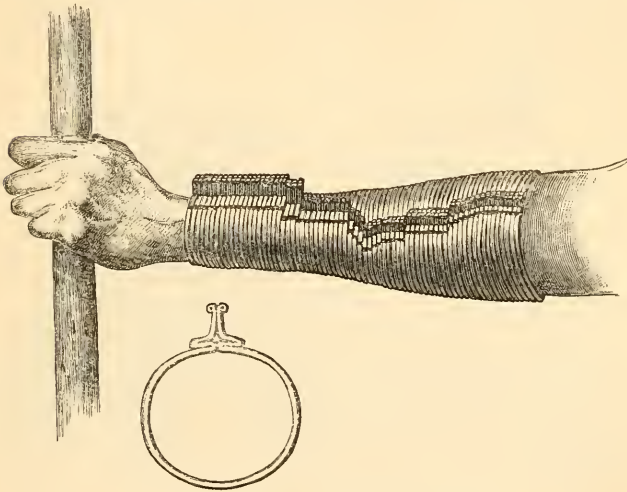
BONGO LANCES.

PINCERS USED BY  
THE BONGO WOMEN  
FOR PLUCKING OUT  
THEIR EYELASHES.

KNIFE OF THE  
BONGO WOMEN.

Equal care is bestowed upon the production of the iron and copper ornaments which are worn and the cutlery which is used by the women. For the purpose of plucking out their eyebrows and eyelashes, they employ a pair of little pincers called "peenoh," of

which an illustration is here introduced. Quite peculiar to the Bongo women are their "tibbah," or elongated oval knives, with handles at either end, which are sharpened on both edges, and which are often very elaborate in their workmanship. These knives are in constant use for all domestic purposes, being of especial service in peeling tubers and in slicing gourds and cucumbers. The rings, the bells, the clasps, the buttons, whatever they affix to their projecting lips or attach to the rims of their ears, the lancet-shaped hair-pins, which appear indispensable to the decoration of the crown of their head and to the parting of their locks, all are fabricated to supply the demands of the Bongo women's toilet.

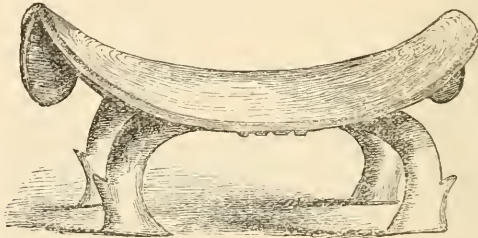


THE DANGABOR AND A SINGLE RING.

The decoration of which the men are proudest is the "dangabor," which simply means "rings one above another." The Dinka and the Dyoor both have an ornament very similar to this, composed of accumulated rings, which cover the arm below the elbow; but the Bongo finish off their article with much more elaborate work. Each separate ring is furnished with a boss of a height and strength to correspond with the ring next to it, the rings themselves being forged so as to become gradually larger in proportion as they are farther from the wrist. The arm is thus covered with what may be

described as a sleeve of mail; each ring of which can be turned round or displaced at pleasure.

Hardly inferior to the skill of the Bongo in the working of iron is their dexterity in wood-carving. Perhaps the most striking specimens of their art in this way may be noticed in the little low four-legged seats or stools which are found in every household, and are called "hegba." These are invariably made from a single block, the wood chosen for the purpose being that of the Göll-tree (*Prosopis lanceolata*, Benth.), which is of a chestnut brown, and after use acquires an excellent polish; they are used only by the women, who are continually to be seen sitting on them in front of their huts, but they are altogether avoided by the men, who regard every raised seat as an effeminate luxury.

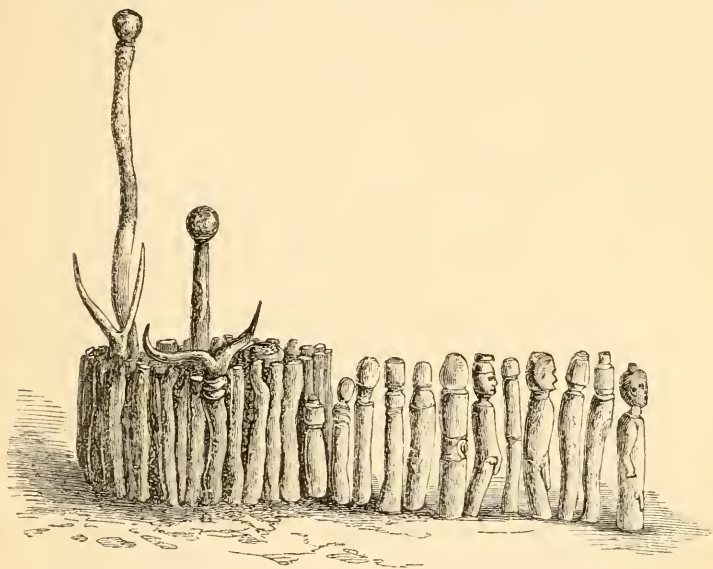


BONGO STOOL.

Other articles of their fabric in wood are pestles, troughs for oil-pressing, flails for threshing corn, and, most remarkable of all, the goblet-shaped mortars in which the corn is bruised before it is ground into flour upon the grinding-stones. Very graceful in shape are these mortars, not unlike a drinking-goblet with a cut stem; they are not sunk below the ground, as is ordinarily the case with those of the Dinka and Dyoor, but they can be removed whenever it is requisite from place to place. Their height is about thirty inches. Mortars of very similar designs were noticed by Barth amongst the Musgoo, and they are also used by the Ovambo, the Makololo, and other negro nations. They are worked by two women at once, who alternately pound away with heavy pestles in a regular African fashion, which has been long immortalised by the pictorial representations of ancient Egypt. Very cleverly, too, do the Bongo cut spoons of very choice design out of horn, of the same shape as may be found in nearly every market in Europe.

Consequent upon the oppression to which the Bongo have now

for years been subject, and the remorseless appropriation of all their energies by the intruders, very many of the primitive habits of the people were disappearing; and at the time of my visit my attention was rather arrested by what were memorials of a bygone and happier condition of things, than by anything that was really done under my eyes. Just as in the Central Soudan, in Bornoo, and in the Tsad countries, so here also the destructive power of Islamism has manifested itself by obliterating, in comparatively a brief space



YANGA'S GRAVE.

of time, all signs of activity and all traces of progress. Wherever it prevails, it annihilates the chief distinctions of race, it effaces the best vestiges of the past, and extends, as it were, a new desert upon the face of the land which it overruns. Those who were eyewitnesses of the state of things when the intruders first broke in upon the country, gave me still further details of what had been the special industries of the people.

In the villages there are found very frequently whole rows of figures carved out of wood and arranged either at the entrances of

the palisaded enclosures, forming, as it were, a decoration for the gateway, or set up beside the huts of the "Nyare" (chiefs), as memorials, to immortalise the renown of some departed character. In Moody, a district towards the west, I came across the remains (still in a perfect state of preservation) of an erection of this sort, which had been reared above the grave of the Bongo chieftain Yanga. Large as life, the rough-hewn figures represented the chief followed in procession by his wives and children, apparently issuing from the tomb. The curious conception of the separate individuals, and the singular mode in which they were rendered by the artist, awakened my keenest interest.

The illustration which is introduced on the preceding page may be accepted as a faithful representation of the rude efforts of savages in the arts of sculpture.

Plastic representations of men are known generally by the name of "Moiohogyee:" when I first saw them, I was under the impression that they must be idols, similar to what the Fetish-worship has introduced into the western coasts, but I soon satisfied myself of my misconception in this respect. The true design of these wooden figures is simply to be a memorial of some one who has departed this life: this is proved by the term "Moiohoh Komarah," *i.e.*, the figure of the wife, which is applied to an image raised by a surviving husband to the pious memory of his departed wife, and which is set up in the hut as a species of Penates.

In addition it may be mentioned that a custom exists of raising a monument of this kind to preserve the memory of any *male* person who has been murdered.

Without much trouble, and with the most meagre materials, they contrive to make little flutes; they are accustomed also to construct a monochord, which in its design reminds one of the instrument which (known as the "gubo" of the Zulus) is common throughout the tribes of Southern Africa. This consists of a bow of bamboo, with the string tightly strained across it, and this is struck by a slender slip of split bamboo. The sounding-board is not, however, made of a calabash attached to the ground, but the mouth of the player himself performs that office, one end of the instrument being held to the lips with one hand, while the string is managed with the other. Performers may often be seen sitting for an hour together with an instrument of this sort: they stick one end of the bow into the ground, and fasten the string over a cavity covered with bark, which opens into an aperture for the escape of the



sound. They pass one hand from one part of the bow to the other, and with the other they play upon the string with the bamboo twig, and produce a considerable variety of buzzing and humming airs which are really rather pretty. This is quite a common pastime with the lads who are put in charge of the goats. I have seen them apply themselves very earnestly and with obvious interest to their musical practice, and the ingenious use to which they apply the simplest means for obtaining harmonious tones testifies to their penetration into the secrets of the theory of sound.

As appeals, however, to the sense of sound, the great festivals of the Bongo abound with measures much more thrilling than any of these minor performances. On those occasions the orchestral results might be fairly characterised as cat's music run wild. Unwearied thumping of drums, the bellowings of gigantic trumpets, for the manufacture of which great stems of trees come into requisition, interchanged by fits and starts with the shriller blasts of some smaller horns, make up the burden of the unearthly hubbub which re-echoes miles away along the desert. Meanwhile, women and children by the hundred fill gourd-flasks with little stones, and rattle them as if they were churning butter: or, at other times, they will get some sticks or dry faggots and strike them together with the greatest energy. The huge wooden tubes which may be styled the trumpets of the Bongo are by the natives themselves called "manyinyee;" they vary from four to five feet in length, being closed at the extremity, and ornamented with carved work representing a man's head, which not unfrequently is adorned with a couple of horns. The other end of the stem is open, and in an upper compartment towards the figure of the head is the orifice into which the performer blows with all his might. There is another form of manyinyee which is made like a huge wine-bottle; in order to play upon it, the musician takes it between his knees like a violoncello, and when the build of the instrument is too cumbrous, he has to bend over it as it lies upon the ground.

Little difference can be noticed between the kettle-drums of the Bongo and those of most other North African negroes. A section is cut from the thick stem of a tree, the preference being given to a tamarind when it can be procured; this is hollowed out into a cylinder, one end being larger than the other. The ends are then covered with two pieces of goat-skin stripped of the hair, which are tightly strained and laced together with thongs.

A great number of signal-horns may be seen made from the horns of different antelopes; these are called "mangoal," and have three holes like small flutes, and in tone are not unlike fifes. There is one long and narrow pipe cut by the Bongo out of wood which they call a "mburrah," and which has a widened air-chamber close to the mouth-piece, very similar to the ivory signal-horns which are so frequently to be seen in all the negro countries.

Difficult were the task to give any adequate description of the singing of the Bongo. It must suffice to say that it consists of a babbling recitative, which at one time suggests the yelping of a dog and at another the lowing of a cow, whilst it is broken ever and again by the gabbling of a string of words huddled up one into another. The commencement of a measure will always be with a lively air, and everyone, without distinction of age or sex, will begin yelling, screeching, and bellowing with all their strength; gradually the surging of the voices will tone down, the rapid time will moderate, and the song is hushed into a wailing, melancholy strain. Thus it sinks into a very dirge, such as might be chanted at the grave, and be interpreted as representative of a leaden and a frowning sky, when all at once, without note of warning, there bursts forth the whole fury of the negro throats; shrill and thrilling is the outcry, and the contrast is as vivid as sunshine in the midst of rain.

Often as I was present at these festivities I never could prevent my ideas from associating Bongo music with the instinct of imitation which belongs to men universally. The orgies always gave me the impression of having no other object than to surpass in violence the fury of the elements. Adequately to represent the rage of a hurricane in the tropics any single instrument of course must be weak, poor, and powerless, consequently they hammer at numbers of their gigantic drums with powerful blows of their heavy clubs. If they would rival the bursting of a storm, the roaring of the wind, or the splashing of the rain, they summon a chorus of their stoutest lungs; whilst to depict the bellowings of terrified wild beasts, they resort to their longest horns; and to imitate the songs of birds, they bring together all their flutes and fifes. Most characteristic of all, perchance, is the deep and rolling bass of the huge "manyinyee," as descriptive of the rumbling thunder. The penetrating shower may drive rattling and crackling among the twigs, and amid the parched foliage of the woods, and this is imitated by the united energies of women and children, as they rattle

the stones in their gourd-flasks, and clash together their bits of wood.

It remains still to notice some examples of the various handicrafts which are practised by this people. Compared with other nations, the Bongo are remarkable for the attention they give to basket-work. They make (very much after the fashion of a coffee-bag) a strainer to filter and clarify their "legyee," which is a drink something like ale fermented from sorghum. Baskets are roughly yet substantially made by twining together the stems of the bamboo. As their first efforts in this line, the natives are accustomed to make the circular envelopes in which they pack their corn for exportation. They take the coriaceous leaves of the *Combreta* and *Terminalia*, and by inserting the petiole of one leaf into the laminae of two others, they form strips of leaves which in a few minutes are made into a kind of basket, equally strong and flexible, which answers its purpose admirably.

Woven matting is very rarely found in use. The walls of every hut are made of basket-work, as are the beehives, which are more often than not under the shadow of some adjacent butter-tree. Generally these hives are long cylinders, which midway have an opening about six inches square. The yield of honey, wild or half-wild, is very large, and of fine quality: the bees belong to the European species. The aroma of the *Gardenia* flowers is retained to a very palpable degree, but wherever the *Candelabra-euphorbia* happens to be abundant, the honey partakes of the drastic properties of its poisonous milk, and has been the cause of the natives being reproached with the intention of poisoning the Nubians.

In consequence of the people being so much engrossed at certain periods of the year by their hunting and fishing, the manufacture of fish-nets, creels, and snares, makes an important item in their industrial pursuits. For the most part all the twist, the bird-snares, and the fishing-lines are made from the fibres of bast, which are so plentiful in the cultivated *Crotalaria* and the *Hibiscus*. For inferior purposes the common lime-like bast of the *Grewia mollis* is made to suffice. The *Sansevieria guineensis* is not less abundant, but the bast which it yields, although very fine, is not very enduring. It is generally very black through having been left to lie upon the dark soil of the marshes, and is only used for making a kind of kilt like a horse's tail, which the women wear behind from a girdle about their waist. Cotton-shrubs (*Gossypium herba-*

*cium*) are planted only by the Dinka, who make their fishing-lines of the material which is thus provided.

The manufacture of the pottery all falls to the share of the women, who do not shrink from the most difficult tasks, and, without the help of any turning-wheel, succeed in producing the most artistic specimens. The larger water-bottles are sometimes not less than a yard in diameter. The clay water-pots are ordinarily of a broad oval shape, adapted for being carried on the head with the narrow end resting on a kind of cushion, made either of leaves or plaited straw. Handles are uniformly wanting: for, whatever may be the purpose to which the vessels are applied, whether for holding water or oil, for boiling or for baking, the material of which they are made contains so large a quantity of mica (which the natives do not understand how to get rid of), that it is very brittle, and the imperfect baking in the open air contributes to this brittleness. To compensate for the lack of handles by which the vessels might be lifted, their whole outer surface is made rather rough by being ornamented by a number of triangles and zigzag lines, which form all manner of concentric and spiral patterns. The gourd-platters and bottles are generally decorated with different dark rows of triangles.

The preparation of skins for leather aprons and similar purposes has hitherto been limited amongst the Bongo, as probably amongst all the heathen negroes, to the simplest mechanical process of kneading and fulling by means of ashes and dung, which is followed up by a liberal application of fat and oil till a sufficient degree of softness and pliancy is attained. Recently from the Nubians the use of tan has become generally known, and it may not unreasonably be conjectured that the method of using it will gradually extend from the north of Africa towards the south, in the same way as it has spread upwards from the Cape. Previous to their contact with Europeans, none of the southern people of Africa had discovered the use of tan, although the skins of their animals were a very important item in their economy. In Bongoland at present the bark of the Gere (*Hymenocardia Heudelotii*) is what is most frequently employed, and the red tan it yields is found to be very effectual.

We have now to notice the apparel and general external aspect of the people, which is as important in its way as the outline of any natural object, such as the growth and foliage of trees. In default of proper clothing, various disfigurements of person play an im-

portant part, and the savage is voluntarily even more of a slave to fashion than any of the most refined children of civilization. Here, as in every other quarter of the globe, the male sex desires to be externally distinguished from the female, and they differ widely in their habits in this respect. There is, however, one ugly custom which is common to both sexes throughout the basin of the Gazelle,



BONGO.

which consists in snapping off the incisors of the lower jaw, an operation which is performed as soon as the milk teeth have been thoroughly replaced by the permanent. Upon the south borders of the country, near the Niam-niam, this custom ceases to be exactly followed, and there it is the habit, as with the Niam-niam themselves, instead of breaking them off, to file some of the teeth, and indeed sometimes all of them, into sharp points. Occasionally the

natives file off the sides of the upper teeth as well as clip off the lower; nor is it an uncommon thing for gaps to be opened at the points of contact of the central upper teeth, whilst every now and then individual cases occur where interstices have been made in the sides of all the four front teeth large enough to admit a good-sized toothpick. Circumcision is unknown throughout the entire river-district.

The men do not go about in a condition so naked as either the Dyoor, the Shillooks, or the Dinka, but they wear an apron of some sort of skin, and recently have adopted a strip of stuff, which they fasten to the girdle that is never missing, allowing the ends to hang over before and behind. All the sons of the red soil, as the Bongo, the Mittoo, the Niam-niam, and the Kredy, are called "women" by the Dinka, because amongst them the females only are protected by any covering of this description. The Bongo women on the other hand, and especially those who reside on the highlands, obstinately refuse to wear any covering whatever either of skin or stuff, but merely replenish their wardrobe every morning by a visit to the woods; they are, therefore, in respect of modesty, less particular than the women of the Dinka; a supple bough with plenty of leaves, more often than not a bough of the Combretum, and perhaps a bunch of fine grass, fastened to the girdle, is all they consider necessary. Now and then a tail, like a black horse-tail, composed of the bast of the Sansevieria, is appended to the back of the girdle in a way that has already been mentioned. The rest of the body is allowed by both sexes to be entirely unclad, and no addition to the costume is ever seen, unless we should so reckon the feathered head-gear which is exhibited on the occasion of a feast or a ball.

As a rule the hair of both men and women is kept quite short, and not unfrequently is very closely shorn, the principal exception being found in the south, where the habits of the Niam-niam have extended their influence into the Bongo territory, and both men and women wear tufts and braids of a length approximating to that of their neighbours.

It may possibly be imagined that the extremely primitive covering of the Bongo women irradiates them with something of the charm of Paradise; but a very limited experience will soon dispel any illusion of the kind. All full-grown women attain such an astounding girth of body, and acquire such a cumbrous superabundance of flesh, that it is quite impossible to look at them without observing their disproportion to the men. Their thighs

are very often as large as a man's chest, and their measurement across the hips can hardly fail to recall the picture in Cuvier's Atlas of the now famous "Hottentot Venus." Shapes developed to this magnitude are no longer the exclusive privilege of the Hottentots; day after day I saw them among the Bongo, and they may well demand to be technically described as "Steatopyga." To their singular appearance the long switch tail of bast very much contributes, and altogether the outline of a fat Bongo woman is not unlike that of a dancing baboon.

Very few are the people of Central Africa amongst whom the partiality for finery and ornaments is so strongly shown as with the



BONGO WOMAN.

Bongo. The women wear on their necks an accumulation of cords and beads, and not being fastidious like their neighbours, will put on without regard to shape or colour, whatever the market of Khartoom can provide. The men do not care much for this particular decoration, but prefer necklaces, on which they string some of those remarkable little fragments of wood which are so constantly found in every region of Africa. With the bits of wood hang frag-

ments of roots, which are in form something like the mandrake, which, in Southern Europe, has been the subject of so strange a superstition. Alternating with the roots and wood are the talons of owls and eagles, the teeth of dogs, crocodiles, and jackals, little tortoise-shells, the claws of the earth-pig (*Orycteropus*), and in short any of those objects which we are accustomed to store in cabinets of curiosities. They appear to supply the place of the extracts from the Koran which, wrapped in leather sheaths, the Nubians wear by dozens about their person; anything in the shape of an amulet being eagerly craved by every African.

Nor unfrequently the men deck themselves out in females' ornaments. Many cover the rims of their ears with copper rings and crescents; others pierce the upper lip like the women, and insert either a round-headed copper nail or a copper plate, or, what is still more general, some rings or a bit of straw. The skin of the stomach above the waist is often pierced by the men, and the incision filled up with a bit of wood, or occasionally by a good-sized peg. On the wrist and upper part of the arm they wear iron rings of every pattern; some rings are cut out of elephant and buffalo hide, and look almost as though they were made of horn. The "dangabor," an ornament composed of a series of iron rings, and worn on the lower portion of the arm, has been already described.

The Bongo women delight in distinguishing themselves by an adornment which to our notions is nothing less than a hideous mutilation. As soon as a woman is married the operation commences of extending her lower lip. This, at first only slightly bored, is widened by inserting into the orifice plugs of wood gradually increasing in size, until at length the entire feature is enlarged to five or six times its original proportions. The plugs are cylindrical in form, not less than an inch thick, and are exactly like the pegs of bone or wood worn by the women of Musgoo. By this means the lower lip is extended horizontally till it projects far beyond the upper, which is also bored and fitted with a copper plate or nail, and now and then by a little ring, and sometimes by a bit of straw about as thick as a lucifer-match. Nor do they leave the nose intact: similar bits of straw are inserted into the edges of the nostrils, and I have seen as many as three of these on either side. A very favourite ornament for the cartilage between the nostrils is a copper ring, just like those that are placed in the noses of buffaloes and other beasts of burden for the purpose of rendering them more tractable. The greatest coquettes among the ladies



wear a clasp or cramp at the corners of the mouth, as though they wanted to contract the orifice, and literally to put a curb upon its capabilities. These subsidiary ornaments are not however found at all universally among the women, and it is rare to see them all at once upon a single individual : the plug in the lower lip of the married women is alone a *sine quâ non*, serving as it does for an artificial distinction of race. The ears are perforated more than any part, both the outer and the inner auricle being profusely pierced ; the tip of the ear alone is frequently made to carry half-a-dozen little iron rings. There are women in the country whose bodies are pierced in some way or other in little short of a hundred different places.

The Bongo women limit their tattooing to the upper part of the arm. Zigzag or parallel lines, or rows of dots, often brought into relief by the production of proud flesh after the operation has been accomplished, are the three forms which in different combinations serve as marks of individual distinction. At one time the lines run across the breast and stomach to one side of the body ; at another they are limited to the top of the arm, whilst it is not at all unusual for the neck and shoulder-blades to be tattooed. The men tattoo themselves differently, and some of them abstain from the operation altogether.

Besides the ornaments that I have mentioned, the toilet of a Bongo lady is incomplete without the masses of iron and copper rings which she is accustomed to wear on her wrists and arms, and more especially on her ankles. These rings clank like fetters as she walks, and even from a distance the two sexes can be distinguished by the character of the sound that accompanies their movements. That human patience should ever for the sake of fashion submit to a still greater martyrdom seems almost incredible, though hereafter we shall have sufficient proof when we delineate the habits of the Mittoo, the neighbours of the Bongo, that such is really the case.

In Bongoland, as in all the northern parts of the territory that I visited, copper of late years has attained a monetary value, and has become an accustomed medium of exchange. Glass beads are annually deteriorating in estimation, and have long ceased to be treasured up and buried in the earth like jewels or precious stones, being now used only to gratify female vanity. In former times, when the only intercourse that the Bongo held with the Mohammeden world was by occasional dealings with the Baggara Arabs,

through the intervention of the Dembo, a Shillook tribe connected with the Dyoor, cowrie-shells were in great request, but these also have long since fallen out of the category of objects of value. Gold and silver are very rarely used as ornaments, even in the Mohammedan parts of the Eastern Soudan; it is therefore hardly a matter of surprise that to the Bongo, whose soil is singularly uniform in its geological productions, they should be all but unknown. The Bongo, however, have but little value for brass, differing greatly in this respect from their neighbours, the Dyoor.

Their weapons consist mainly of lances, bows and arrows, shields being very rarely used, and even then being appropriated from other neighbouring nations. The large size of their weapons is remarkable; I saw many of their bows which were four feet in length, their arrows are rarely under three feet long, and on this account they are never made from the long reed-grass, but are cut out of solid wood. The forms of the arrow-heads also have a decided nationality stamped upon them. In the course of time I was easily able to tell at a glance the tribe to which any weapon belonged by certain characteristics, the details of which would now engross more time and space than are at our command. It may be mentioned that the Bongo, like the negroes above Fesoglu, on the Upper Blue Nile, imbue their arrows with the milky juice of one of the Euphorbiæ. This species of Cactus-euphorbia (*E. venifca*) is termed by the Bongo "bolloh" in contradistinction to "kakoh," their name for the larger sort (*E. candelabrum*), which is common in the country, but of which the milky juice is far less dangerous than that of the "bolloh," for if this be applied in a fresh condition to the skin, it results in a violent inflammation. It is, however, my opinion that this juice, as it is used by the Bongo, being spread in a hard mass over the barbs and heads of the arrows, can do very little harm to the wounded, as when it is once hard it is difficult to melt, and there cannot possibly be time for it to commingle with the blood after a wound has been made by an arrow.

¶ We may now turn our attention to the Bongo games, which are as original and primitive as their music. One of these games, as forming excellent training for the chase, deserves some especial notice. A number of men are provided with pointed sticks made of hard wood, which they use as lances. They form a large ring, and another man who has a piece of soft wood attached to a long string, runs round and round within the circle. The others then endeavour with their pointed sticks to hit the mark whilst it is

being carried rapidly round. As soon as it is struck it falls to the ground, and the successful marksman is greeted with a loud cheer. Another game requires no less calmness and dexterity. A piece of wood bent into a crescent has a short string attached to the middle; this wood is then hurled by the one end of it with such violence to the earth that it goes spinning like a boomerang through the air. The players stand face to face at a distance of about twenty feet apart, and the game consists in catching the wood by the string, a performance that requires no little skill, as there is considerable danger of receiving a sharp knock. Both games might, under some modifications, admit of being adopted into our rural sports.

Turning now to the national manners, customs, and ideas, I profess that they are subjects of which I must treat with considerable reserve, since my residence as a stranger for two years amongst these savages only gave me after all a very superficial insight into the mysteries of their inner life. Since, however, the accounts of eye-witnesses, who knew the land in its primitive condition, seem to accord with and to corroborate my own observations, as well as the information I obtained from the Bongo themselves, I am in a position to depose to some facts, of which I must leave the scientific analysis to those who are seeking to cultivate the untried soil of the psychology of nations.

Elsewhere, and among other nations with whom I became acquainted, the number of a man's wives was dependent on the extent of his possessions, but amongst the Bongo it seemed to be limited to a maximum of three. Here, as in other parts of Africa, a wife cannot be obtained for nothing, even the very poorest must pay a purchase price to the father of the bride in the form of a number of plates of iron; unless a man could provide the premium, he could only get an old woman for a wife. The usual price paid for a young girl would be about ten plates of iron weighing two pounds each, and twenty lance-tips. Divorces, when necessary, are regulated in the usual way, and the father is always compelled to make a restitution of at least a portion of the wedding-payment. If a man should send his wife back to her father, she is at liberty to marry again, and with her husband's consent she may take her children with her; if, however, her husband retains the children, her father is bound to refund the entire wedding-gift that he received. This would be the case although ten years might have elapsed since the marriage. The barrenness of a woman is always an excuse for a divorce. In cases of adultery, the husband en-

deavours to kill the seducer, and the wife gets a sound flogging. Whoever has been circumcised according to the Mohammedan law, cannot hope to make a good match in Bongoland.

A Bongo woman, as a rule, will seldom be found to have less than five children: the usual number is six, and the maximum twelve. In childbirth she is supported with her arms on a horizontal beam, and is in that position delivered of the child; the navel-cord is cut very long with a knife, and always without a ligature. No festivities are observed on the occasion of a birth. The infants are carried on the mothers' backs, sewn up in a bag of goat's-hide, like a water-bottle. The children are kept at the breast until they have completed their second year, weaning being never thought of until they can be trusted to run about. In order to wean a child, the mother's breast is smeared with some acrid matter, and the bruised leaves of some of the *Capparidæ* are mixed with water to a pulp, and have the effect of drying up the milk.

Among the Bongo and the neighbouring nations there is a custom, manifestly originating in a national morality, that forbids all children that are not at the breast to sleep in the same hut with their parents; the Bongo in this respect putting to shame many of those who would boast of their civilization. The elder children have a hut appropriated to themselves, but take their meals with the rest of the family. In addition to this custom there is the universal rule, as with ourselves, that no matrimonial alliance takes place until the youths are about eighteen and the girls about fifteen years of age.

In the disposal of their dead, the customs of the Bongo are very remarkable. Immediately after life is extinct, the corpses are placed, like the Peruvian mummies, in what may be described as a crouching posture, with the knees forced up to the chin, and are then firmly bound round the head and legs. When the body has been thus compressed into the smallest possible compass, it is sewn into a sack made of skins, and placed in a deep grave. A shaft is sunk perpendicularly for about four feet, and then a niche is hollowed to the side, so that the sack containing the corpse should not have to sustain any vertical pressure from the earth which is thrown in to fill up the grave. This form of interment is also prescribed in the law of Islam, which, in this and many other cases, has probably followed an African custom. The Bongo have a striking practice, for which, perhaps, some reason may be assigned, of burying men with the face turned to the north and women to the south. After the grave is filled in, a heap of stones is piled

over the spot in a short cylindrical form, and this is supported by strong stakes, which are driven into the soil all round. On the middle of the pile is placed a pitcher, frequently the same from which the deceased was accustomed to drink water. The graves are always close to the huts, their site being marked by a number of long forked branches, carved, by way of ornament, with numerous notches and incisions, and having their points sharpened like horns. Of these votive stakes I saw a number varying from one to five on each grave. The typical meaning belonging to these sticks has long since fallen into oblivion, and notwithstanding all my endeavours to become acquainted with the Bongo, and to initiate myself into their manners and customs, I could never discover a satisfactory explanation. The sticks reminded me of the old English finance-budgets in the time of William the Conqueror. In answer to my enquiries, the Khartoomers merely returned the same answer as they did to my predecessor, Heuglin; they persisted in saying that every notch denoted an enemy killed in battle by the deceased. The Bongo themselves, however, repeatedly declared that such was by no means the case, and quite repudiated the idea that they should ever think of thus perpetuating the bloodthirstiness of the dead. The neighbouring Mittoo and Madi adopt very much the same method of sepulture. The memorial-urns erected over the graves of the Musgoo remind the traveller of those of the Bongo. Whenever a burial takes place, all the neighbours are invited to attend, and are abundantly entertained with merissa. The entire company takes part in the formation of the grave, in the rearing of the memorial-urn, and in the erection of the votive stakes. When the ceremony is finished, they shoot at the stakes with arrows, which they leave sticking in the wood. I often noticed arrows that had been thus shot still adhering to the sticks.

The Bongo have not the remotest conception of immortality. They have no more idea of the transmigration of souls, or any doctrine of the kind, than they have of the existence of an ocean. I have tried various ways and means of solving the problem of their inner life, but always without success. Although the belief in immortality may be indigenous to Africa, I should question whether the ancient Egyptians did not in their religious development obey the promptings of the Asiatic East. At any rate, those statements are incorrect which would endeavour to explain the dull resignation displayed by the victims of human sacrifice in Dahomey by a theory of their belief in immortality. All religion, in our

sense of the word religion, is quite unknown to the Bongo, and, beyond the term "loma," which denotes equally luck and ill-luck, they have nothing in their language to signify any deity or spiritual being. "Loma" is likewise the term that they use for the Supreme Being, whom they hear invoked as "Allah" by their oppressors, and some of them make use of the expression, "loma-gobo," *i.e.*, the superior, to denote the God of the "Turks." The almost incomprehensible prayers of the Mohammedans are called by the Bongo "malah," which has evidently some connection with the word "Allah" that is generally repeated over and over again in all the devotions of the Nubians.

If any one is ill, his illness is attributed to "loma," but in the event of anybody losing a wager or game, or returning from a hunting adventure without game, or coming back from war without booty, he is said to have had "no loma" (loma nya) in the sense of having no luck.

Quite amazing is the fear which exists among the Bongo about ghosts, whose abode is said to be in the shadowy darkness of the woods. Spirits, devils, and witches have their general appellation of "bitaboh;" wood-goblins being specially called "ronga." Comprehended under the same terms are all the bats (especially the *Megaderma frons*, which flutters about from tree to tree in broad daylight), as likewise are owls of every kind (*Strix leucotis* and *Strix capensis* being here the chief); and besides these the Ndorr (*Galago senegalensis*), a kind of pseudo-simia, with great red eyes and erect ears, which drags out a gloomy existence in the cavities of hollow trees. There are, too, prowling beasts of night, for which they entertain the utmost dread, regarding them with superstitious awe. To ward off the evil influences of these spirits, the Bongo are acquainted with no other means except the magical roots in which the professional sorcerers trade in a similar way as the Mohammedan priests of the Soudan in their amulets and sentences from the Koran. Very seldom are any attempts made to expel the spirits by the means of exorcism, which is turned to great account by the Dinka magicians. The institution of the "Cogyoor" is here called "belomah," but whenever it is necessary to have an invocation over a sick patient, they more often than not send for a professional wizard from the neighbouring Dinka.

Good spirits are quite unrecognised, and, according to the general negro idea, no benefit can ever come from a spirit at all. They affirm that the only thing they know about spirits is that they

do mischief, and certain it is that they have no conception either of there being a Creator, or any kind and ruling power above. They assert that there is no resource for obtaining communication with spirits, except by means of certain roots, which may be of service likewise in employing the powers of evil to inflict injury on others. To their knowledge of this magic may be attributed much of the influence which the native chiefs, independently of their authorised rule, exercise over the mass of the people in their districts. This may be witnessed among the Bary on the Bahr-el-Gebel, and a hundred other tribes, who yield the greatest deference to the controllers or captains of their communities. The practice of fetching down rain is never pretended to by the Bongo chiefs, and may be said to be absolutely unknown; but probably this may rise from the climate so rarely making it necessary to put their skill in this respect to the test.

All the very old people of either sex, but especially the old women, are exposed to the suspicion of allying themselves to wicked spirits, for the purpose of effecting the injury of others. Old folks, so the Bongo maintain, wander through the forest-glades at night, and have only to secure the proper roots, and then they may apparently be lying calmly in their huts, whilst in reality they are taking counsel with the spirits of mischief how they can best bring their neighbours to death and destruction. They dig for roots, it is continually said, that they may have the means of poisoning those around them. Whenever any case of sudden death occurs, the aged people are held responsible, and nothing, it is taken for granted, could be more certain than that a robust man, except he were starved, would not die. Woe to the old crones, then, in whose house the suspected herbs and roots are found! though they be father or mother, they have no chance of escape.

A genuine and downright belief in witches has long been and still continues as deeply seated here as in any spot upon the face of the earth, and nowhere are prosecutions more continually being instituted against them. As matter of fact, I can affirm that really aged folks among the Bongo are comparatively scarce, and that the number of grey-headed people is, by contrast, surprisingly large among the neighbouring race of the Dyoor, who put no faith at all in any witchcraft. The Nubians are not only open to superstitions of their own, but confirm the Bongo in all of theirs. In the Eastern Soudan, which is a Mohammedan country, the conversation will

constantly turn upon the "sáhara" (*i. e.*, the witches), and no comparison is more frequent than that which likens the old women to hyenas: in fact, many of the people hold hard and fast to the conviction that the witches are capable of going out at night, and taking up their quarters inside the bodies of these detestable brutes, without any one being aware of what is happening. After this I was not so surprised as might be expected when Idrees, the governor of Ghattas's Seriba, boasted in my presence of his conflicts with witches, bragging that in one day he had had half-a-dozen of them executed. An occasion shortly afterwards arose, when Idrees was contemplating putting two old women to death at the desire of some Bongo, and the only scheme I could devise to make him desist from his purpose, was by threatening him that, in the event of the women being executed, I would poison his water-springs.

The method of proceeding among the Bongo with the sick and wounded is invariably of the very simplest character. When the disorder is internal, and the origin cannot be detected, the treatment consists merely in liberal applications of very hot water. The patient is stretched upon the ground, and sprinkled by means of leafy boughs with boiling water from vessels that are placed close by. Somewhat more expert is their proceeding in the case of the wounded.

With remarkable fortitude the patients all submit to the practice of the country, which consists in the introduction of a number of setons, made of the strong and fibrous bast of the grewia, into the injured parts, in order to reduce the inflammation.

With the exception of red ochre, the Bongo, like most of their neighbours, are not acquainted with any mineral which they can apply to a wound, either as a reducent or an antiseptic. As medicines to accelerate the natural processes of cure, they make use of the astringent bitter barks of certain trees like the *Hymenocardia*, the *Butyrospermum*, and the *Prosopis*, which are here known as the "gere," the "kor," and the "göll." Syphilis, which now makes its insidious progress, was quite unknown amongst these poor savages previous to the settlement amongst them of the Nubians, and against its mischief the only specific employed is the bitter bark of the Heddo-tree (*Anogeissus*), one, however, which undoubtedly is utterly useless for the purpose.

The misshapen and crippled are entirely unknown amongst these unsophisticated children of Nature. But in a country where, even



with the best attention on the part of a mother, every child must be exposed to perils which necessarily are associated with existence in a wilderness, how should it be possible for a cripple to stand out the battle of life? As freaks of nature, every now and then there may be seen some dwarfs, and I presume that some mutes may occasionally be found, as there is a word ("mabang") in their language to express the defect in the faculty of speech.

The insane ("bindahko") are shackled hand and foot; and avowedly with the design of cooling and soothing their passions, they are thrown into the river, where they are immersed by practised swimmers. If this remedy should prove of no effect, the patient is put into confinement, and dieted by the relatives; but generally the lot of a maniac is far happier than that which befalls an aged man, however innocent. To maintain the strength of invalids, certain kinds of flesh are prescribed, and a particular value is attributed to the flesh of the Gullukoo (*Tmetoceras abyssinicus*), a kind of rhinoceros hornbill, which has a detestable flavour, as odious as hemlock.

The dialect of the people throughout the whole country exhibits very little diversity; the best evidence for this is afforded by the perfect uniformity of expression in every part of the land for all natural objects whatever; whilst even in dealing with conceptions of an abstract character, there is little fear of being misunderstood. The language altogether has a harmonious ring, abounding in the vowel sounds of *a* and *o*, as the name of the people indicates; it is very simple in its grammatical structure, and at the same time it presents a great variety of terms for all concrete subjects. The vocabulary that I compiled contained nearly one thousand distinct expressions.

The etymology of connected words and the analysis of separate idioms afford considerable interest, and transport the student right into the ingenuous world of their natural life. The more common of our abstract ideas, such as *spirit*, *soul*, *hope*, and *fear*, appear to be absolutely wanting, but experience shows that in this respect other negro tongues are not more richly provided by nature. The labours of missionaries in translating the Scriptures have notoriously introduced into the written language a number of elevated idioms and of metaphorical ideas which very probably in a few generations may be more or less incorporated into the tongue, but to the student of language who shall make the gleanings these introductions will be a mere refuse, and the only subject of any scientific interest will be

the speech of the people as it was while it remained intact and unaffected by innovation.

The speech of a people is very often indicative of the predominating character of their pursuits. By the name of "mony," which originally meant the common sorghum, which is the staple of their produce, the Bongo, being an agricultural people, have come to denote not so much that particular corn, as eatables of any description. They have, moreover, adopted this word as the root of a verb which is conjugated. In a way corresponding to this the Niam-niam, who are mainly addicted to hunting, give a very comprehensive meaning to their word "push-yo," which signifies "meat." Of almost infinite variety are the names of the different individuals among the Bongo. I had opportunities of making inquiries whilst I was measuring nearly a hundred of the people, and I do not think that I found more than five names that occurred more than once. As a regular rule parents name their children after trees or animals, or some object in nature, and it is quite exceptional for any personal peculiarity to be associated with the appellation.

In the labyrinth of African culture it is very difficult to disentangle the hundred threads which lead up to the centre from which they have been all unwound. Not a custom, not a superstition is found in one part which is not more or less accurately repeated in another; not one contrivance of design, not one weapon of war exists of which it can be declared that it is the exclusive property of any one race. From north to south, and from sea to sea, in some form or other, every invention is sure to be repeated; it is "the thing that has been." The creative hand of Nature alone produces what is new. If we could at once grasp and set before our minds facts that are known (whether as regards language, race, culture, history, or development) of that vast region of the world which is comprehended in the name of Africa, we should have before us the witness of an intermingling of races which is beyond all precedent. And yet, bewildering as the prospect would appear, it remains a fact not to be gainsaid, that it is impossible for any one to survey the country as a whole without perceiving that high above the multitude of individual differences there is throned a principle of unity which embraces well-nigh all the population.

Such a conclusion has been amply borne out by the preceding delineation of the Bongo, who form an element in that unity. We cannot take a retrospect of the particulars which have been now detailed about them, without the question arising as to which of

the other races of Central Africa most nearly resemble the Bongo. Any answer to this question that could not be invalidated would afford hints invaluable for the investigation of the latest movements among African nations; but I must confess that I am only hazarding an opinion which I cannot establish, when I name the countries about Lake Tsad as being those in which the most marked similarity in habit to the Bongo might be expected, and the tribes to which I would more particularly allude are the Musgoo, the Massa, the Wandala, and the Loggon. To these should be added the Bechuanas in South Africa.

I conclude by repeating the comparison which I made at the beginning between the existence of a people and a drop of water evaporating in the sea. Ere long, the Bongo as a people will be quite forgotten, superseded by a rising race. The time cannot be far off when this race, so gifted and so impressionable, shall be known no more. The domination over the people which is contemplated in Egypt cannot fail to effect this result, and it is a destiny that probably awaits all the rest of the African races. However much the Nubian may tyrannize, he still leaves the poor natives a portion of their happiness. But there is still a more distant future: after the Nubian comes the Turk, and he takes all. Truly it is not without reason that the proverb circulates in every district, "Where the Turk has been no grass will grow."

## CHAPTER V.

Enjoyment of the rainy season—Calamities by fire—Deliverance and escape—Six slaves burnt—Barterings—Domestication of wild cats—Vermin—Fever—Meteorology—Resolve to follow Aboo Sammat—Passage of the Tondy—The waterbock—Scenery by night—Shereefee's attack—Seriba Duggoo—Consequences of steppe-burning—Land-snails—White ant-hills—Arrival in Sabby—Nocturnal festivities—Desolation of the country—Lions—Tour through the Mittoo country—Waking in the wilderness—Soldier carried away by a lion—Dokkuttoo—Fishing in the Roah—Ngahma—Dimindoh, the hunter's Seriba—Dangadduloo—The Rohl—Footsore—Poncet's Seriba—Mvolo—Fantastic character of landscape—Rock-rabbits—Seriba Karo—Reggo—Kurragera—Aboo Sammat's festivities—An oration—Deraggo and the mountains—Kuddoo on the Roah—Return to Sabby—The Mittoo tribes—Disfiguration of lips—Fetters of fashion—Love of music.

So satisfactory was the condition of my health that it appeared to me entirely to confute the opinion entertained by Europeans that a prolonged residence in the tropics is destructive alike of physical and moral energy. For those probably who live in indolent repose, and who are surrounded by all the appliances of domestic comfort, who so far from undertaking the trouble of a journey, have scarcely the activity to take a walk, there may be some ground for the presumption; and more particularly may this be the case in Moham-medan countries where slothfulness and *laissez faire* are as contagious as gaping is all the world over. But nothing of the kind is to be found for a traveller whose elasticity is kept at all on the stretch, and who is conscious of not having a minute to spare; the exercise of his faculties will keep them in vigour as full as though he were still on his native soil. For my own part, I could not help thinking of the contrast between the rainy season which I spent here and that which, in 1865, I had passed in Gallabat; now all was animated and cheerful; life seemed free from care; my health was unimpaired, and I enjoyed the most intimate converse with Nature; but then, on the contrary, it had been a perpetual struggle

between getting well and getting ill, and I had never ceased to be haunted by the depressing influences of a weary spirit.

Happily as my time in the Seriba glided on, it was not altogether free from peril. An incident full of alarm occurred on the night of the 22nd of May. The rain was coming down in torrents, and about two hours after midnight a tremendous storm ensued. The thunderclaps rattling through the woods sounded like an avalanche, and coming rapidly one upon another, seemed to keep pace with the lightning which gleamed through the darkness. Suddenly there was a shrieking of women's voices, and at the same instant the blackness of night was changed to the light of day, as the blaze of a burning hut flared up aloft. The flaming structure was only separated from my own quarters by my single granary. Aroused by the outcry I sprang up; for to be caught asleep in an edifice constructed of straw and bamboo is to be enveloped in fire, and is almost certain death. The danger was very imminent; in a very few minutes my hut must apparently be in flames. The work of demolition began at once; my powder was conveyed without delay to a place of safety; my chests and my herbarium were then secured; all the smaller articles of my furniture were thrown into great waterproof coverings and dragged out *en masse*. Perhaps about half of my property had thus been placed out of jeopardy when we observed that the wind bore the flames in a different direction, and fortunately the light framework of the burning roof gave way and it soon fell in; saturated as the straw was with the rain it put a check to the further spreading of the flames. Now was the time to draw our breath and look around; we could now give over our hurry and scurry, and examine the real condition of things. I stood almost petrified at the reflection how narrowly I had escaped coming to utter grief on this unlucky night; I thought how deplorable had been my lot if I had been reduced to a condition of nakedness and want in this inhospitable land; I became alive to the sense of shame with which I should have retraced my way back to Khartoom within a year, and with my task unfinished; I was dispirited; I knew not what might happen, and perhaps this fire was only a prelude to yet more bitter experience.

The tokkul which had been burnt down was hardly five-and-twenty paces from my very bed. There, struck by lightning, six female slaves had met their simultaneous death; a seventh had been untouched by the electric fluid, and had contrived, half dead from burning, to effect an escape from the flaming pile. When

a clearance was made the next morning, after the ashes had been removed, the bodies of the ill-fated women were found completely charred, lying closely packed together just as they had gone to sleep in the hut around its centre support, which had been the conductor of the lightning. They formed a ghastly spectacle, at which even the native negroes could not suppress a shudder, whilst the recently imported Niam-niam slaves made no disguise of the relish with which they scented the odour of the burnt flesh, as they helped to clear away the *débris*.

As far as regards danger from fire, the settlement here was at a disadvantage when compared with various Seribas in which the huts are not crowded so closely together; but in other respects, such as the more complete security of the territory itself, the abundance of provisions, the rareness of mosquitoes, and the small number of white ants, this Seriba had recommendations which put every other in the shade. Very advantageous was the appearance at my door, morning after morning, of the neighbouring Dinka, who brought every variety of their productions for me to purchase. In this way I was kept amply provided not only with yams and earth-nuts, the purest of oil and the finest of honey, but I was able readily to obtain all the corn I required for my retinue. Moreover, it happened not unfrequently that I had some natural production offered me of considerable rarity, and thus the edge of my botanical curiosity was kept continually sharpened. In the very depth of the rainy season, by getting the eggs of some geese and bustards, and even of some ostriches, I managed to counterbalance the meagre produce of my poultry.

Of these opportunities of seeing considerable numbers of the natives gathered round me, I made the best use I could to obtain the measurements of their bodies, an achievement on which I had set my mind with some degree of pertinacity. At the end of one year's residence in the interior I had made a synopsis (under about forty heads) of the measurements of nearly two hundred individuals.

In the beginning of September I was able to make a despatch to the river of the treasures I had collected, and to forward them by way of Khartoom to Europe. I had upwards of forty packages, and to put them together and make them secure was the business of a good many days. For the protection of my packages and to prevent the botanical contents being invaded by insects or gnawed by rats, I had no difficulty in providing the caoutchouc substance

of the *Landolphia*, the "Mono" of the Bongo. This I obtained in a fresh condition, when it has the appearance of a well-set cream, and washed it lightly over the linen or the paper like a varnish. Not an insect found its way through this coating, and my packages all arrived thoroughly uninjured in spite of their being a twelve-month on their way. Less adapted for the purpose I found both the milky sap of the fig and of the butter-tree, because it is not so uniform in its character and does not admit of being spread so readily.

The produce of Ghattas's Company was this year four hundred loads of ivory, being somewhere about 220 cwt., which would be worth in Khartoom nearly 4000*l*. In order to reach this amount, certainly not less than three hundred elephants had been destroyed, and probably considerably more.

Although the ants at this spot did not abound in the wholesale way in which they did in many other Seribas, there were nevertheless plenty of inconveniences in my quarters, and like every other traveller I had to get accustomed to them as soon as I could.

My want of space was a great difficulty. I was hardly at all better off in the hut where I ordinarily lived than in an old overcrowded lumber room. Under such circumstances, no wonder that I had perpetual conflict with rats, crickets, and cockroaches, and that they were a constant source of annoyance.

The only method which was really an effectual guarantee for the protection of any articles from being gnawed to bits was to hang them up; but whenever at nightfall I had any packages which could not be suspended there was one device of which I made use, and which was tolerably successful in keeping rats at a distance. One of the commonest animals hereabouts was the wild cat of the steppes (*Felis maniculata*). Although the natives do not breed them as domestic animals, yet they catch them separately when they are quite young and find no difficulty in reconciling them to a life about their huts and enclosures, where they grow up and wage their natural warfare against the rats. I procured several of these cats, which, after they had been kept tied up for several days, seemed to lose a considerable measure of their ferocity and to adapt themselves to an indoor existence so as to approach in many ways to the habits of the common cat. By night I attached them to my parcels, which were otherwise in jeopardy, and by this means I could go to bed without further fear of any depredations from the rats.

The encroachment of the wood-worms in the bamboos which composed my hut developed itself into a nuisance of a fresh sort. To myself it was a matter of indifference whether the building collapsed sooner or later, but just at present it was a great annoyance to me that all day long there should be an unceasing shower of fine yellow dust, which accumulated on everything till it lay as thick as my finger, and almost exceeded the bounds of endurance.

Another noxious insect which was to be found in every hut was the Pillen-wasp (*Eumenes tinctor*). This was nearly two inches long, and had a habit of forming its nest in the straw right at the top of the circular roof. Associated with eight or ten others it made a huge cell, and flying in and out through the narrow doorway, which was the only avenue for light, it came into constant collision with my face.

Thoroughly free, as I have said, from fever, during March and April, I persevered in taking my daily dose of ten grains or more of quinine; but as the heat diminished, and as the rainy season at its height was not so full of miasma, I gradually diminished, and in June and July entirely gave up my uniform administration of the tonic. But quinine still remained my sole medicine, my only resort in every contingency. If ever I got a chill, if ever I was wet through, or was troubled with any symptoms of indigestion, I lost no time in using it, knowing that for any traveller in a region such as this, any indisposition whatever is simply a doorway through which fever insidiously creeps and effects its dangerous lodgment. Not only, as I have remarked, were fevers here quite common, but my own attendant, who had accompanied me from Alexandria, was prostrated for some days by a very serious attack, and his condition of health was so much impaired that he had to be sent back on the next return of the boats. There were others, too, of my own people who had to endure attacks of less severity.

Expecting, as I had been, a much larger fall of rain, I could not be otherwise than surprised at the meteorological facts which were actually exhibited. Although the rainfall extends over a longer period, the total average fall of water is less here than it is either in Gallabat or in Upper Sennaar, where the rain lasts only from the beginning of May to the beginning of October. In Gallabat it was considered rather a feat to walk during the rainy season from one house to another either in slippers or in Turkish shoes, but here, day after day, such protection for the soles of the feet was quite sufficient, even where the ground was not at all rocky.



European vegetables in Gallabat had generally been found to suffer from the excessive wet, and others had either run into weeds or in some way degenerated, but here, from May till August, we cultivated many sorts successfully, and made good use of the intervals which, sometimes from four to six days together, passed without any rain whatever. To confirm what I have said, I adduce the facts that in March 1869, in the centre of Bongoland (lat.  $7^{\circ} 20'$  N.), the "Khareef" was opened by four little showers; in April there were seven considerable downpours; in May seven falls of rain, lasting several hours; in June ten, in July eleven, and in August twelve. These must not be reckoned as days of rain, for the truth is, an entire day of uninterrupted rain never once occurred. The rainfall only up to June was attended by tempests or thunderstorms, after which date the violence of them gradually and almost entirely abated. Heuglin in 1863 had made the same observation. At the end of July there ensued an entire change of temperature, and only in exceptionally hot afternoons did the heat ever again reach the extreme point which it had done previously; but even at its maximum it had never exceeded  $95^{\circ}$  Fahr. in the huts, whilst in the open air it was ordinarily  $2^{\circ}$  lower. I could now rejoice in a degree of heat scarcely above what is common in our northern zone, and seldom registered a temperature above  $77^{\circ}$  Fahr. in my own quarters. This fall in the thermometer is very beneficial and refreshing to the European, whose skin, exhausted by repeated perspiration, is very often distressed by a perpetual nettlerash.

The earliest rain which I observed this year fell while I was still at the Meshera on the 2nd of March; and the 16th of that month was the date on which the wind for the first time deviated from its long-prevailing north-easterly direction.

The uniformity of climate in equatorial Africa contributes very much to extend the range of particular species of plants. To this may be added the absence of those mountain-systems which elsewhere, as in Asia, traverse the continent in all directions. Without let or hindrance the trade-winds exert their influence over the entire breadth of this region. Any interruption of the rainy season between the two zenith positions of the sun, which in Bongoland are some months apart, has never been authenticated. Although upon the north-west terraces of Abyssinia the rainy season might appear, through the influence of the mountains, to be obliterated or obscure, yet it could always be traced; but nevertheless the whole

aggregate of circumstances which contribute to these precedents is not to be estimated during the transitory observations of one short sojourn.

Neither during the continuation of my wanderings towards the south did I find any indication which seemed to evidence that two rainy seasons had anywhere coalesced so as to become one continuous period of rain, which sufficed throughout the year to maintain an uninterrupted renewal of vegetation. Nowhere in the equatorial districts which I visited (not even in the territory of the Monbutto, of which the latitude is between  $3^{\circ}$  and  $4^{\circ}$  N.) did it appear that there ever failed a uniform period for foliage to develop itself. Apparent exceptions might be found where the condition of the soil is never otherwise than wet throughout the year; but even in this low latitude there is a dry season and a wet season, just as decided as in Nubia, twelve degrees further to the north.

During September I found an opportunity for a third excursion to the Tondy, and had the good fortune to make some valuable additions to my botanical store, but apart from this my days glided on without variety, and I have no episodes of interest to relate. Fastened down as I was for the present to one spot, I had to limit my observations to its immediate neighbourhood.

The rainy season in due time came to its end. For seven months and a half I had been quietly quartered in the Seriba of Ghattas; but a change was now impending, as I had resolved to quit my limited range and to attach my fortunes to the care of Aboo Sammat, whom I have already mentioned. Repeatedly he had invited me, at his own expense, to visit with him the Niam-niam lands, and I had determined to follow the advice of my people, who knew his character, and to accept his offer. I discovered that he had penetrated considerably further to the south than any other, and that he had more than once crossed that problematic stream of the Monbutto which was said to flow quite independently of the Nile system towards the west. The prospect of visiting the Niam-niam would be much more restricted if I were to remain attached to the expeditions of Ghattas's Company, as they had hitherto been confined to those nearest and most northerly districts of that country of which the first knowledge in Europe had been circulated by Piaggia.

I could not be otherwise than aware of the questionableness of giving up my safe quarters, and exchanging my security for the uncertain issues of a wandering life in Central Africa, but irresistible was the inducement to enlarge my acquaintance with the country

and to find a wider field for my investigations. Full of expectation, therefore, I turned my hopes towards the south, in an eastern direction, towards that untraversed region between the Tondy and the Rohl, which already is just as truly subject to the Khartoomers as that in which I had been sojourning.

Aboo Sammat, in the most complimentary way, had made me a variety of presents: by special messengers he had conveyed to me animal and vegetable curiosities of many sorts. He once sent me the munificent offering of a flock of five-and-twenty sheep; and at my own desire, but at his cost, he furnished me with a young interpreter to teach me the dialect of the Niam-niam. In the middle of November, on his return from the Meshera, he would take our Seriba on his way, and I resolved to join him.

The people at Ghattas's quarters endeavoured, but to no purpose, to dissuade me; they represented in melaucholy colours the misery to which I should inevitably be exposed in the desert life of Aboo Sammat's district, which was every now and then threatened with starvation. There would be no lack of monuments of antiquity ("antigaht," as they called them), or of hunting, or of wild beasts, but I must be prepared for perpetual hunger. Against all this, however true it might be, I consoled myself with the reflection that Aboo Sammat would certainly manage to keep me in food, and the difference of one more or less in number could not be very serious.

After I had made all my arrangements to store the collections which had accumulated since my last despatch, I prepared to quit my bountiful quarters and to start by way of Koolongo over the desolation of the wilderness towards the south. The baggage which I found it necessary to take, I limited to thirty-six packages. The Nubian servants, three slaves, and the interpreter, composed my own retinue, but Aboo Sammat's entire caravan, counting bearers and soldiers, consisted altogether of about 250 men. I myself joined the main body at Koolongo, where preparations had just been completed for the passage of the Tondy, which was then at high flood.

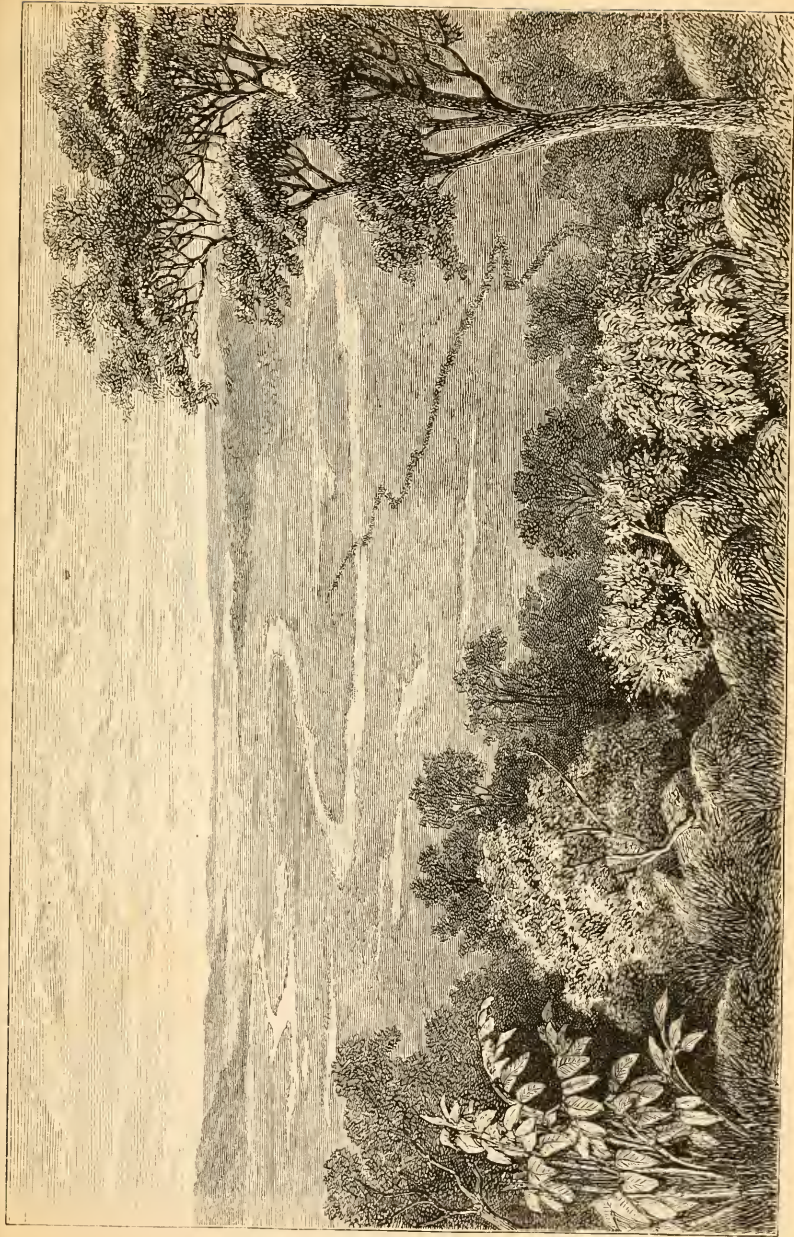
The regular progress began on the 17th of November. A march of an hour brought us to the low plain of the Tondy, where four Bongo bearers were ready for me with a kind of bedstead, on which I reclined at my ease as they conveyed me upon their shoulders above the many places which were marshy or choked with rushes, till they reached the ferry that Aboo Sammat had arranged. This ferry consisted of a great raft of straw, upon which the packages were laid in separate lots, and to which most of the bearers clung

while it was towed across by a number of swimmers who were accustomed to the stream. The Nubians floundered like fish in the strong current, and had some work to do in saving many a "colli," which, in the unsteadiness of the passage, was thrown out of its equilibrium. The river, by its right bank, was running at the rate of 120 feet a minute and was about 200 feet across. Nearly exhausted as I was by the violence of the stream, when I approached the further side I was grasped hand and foot by a number of the swimmers, who brought me to land as if I had been a drowning man.

Beyond the river the land was less affected by any inundation, and after a few minutes we came to a steep rocky highland which bounded the way to the south. Rising to an elevation of little more than 200 feet, we had a fine open view of the depressed tract of land through which the Tondy meanders. Its windings were marked by reedy banks; the mid-day sun gleamed upon the mirror of various backwaters, and the distance revealed a series of wooded undulations. In a thin dark thread, the caravan wound itself at my feet along the green landscape, as I have endeavoured to depict it in the annexed illustration. The height on which we stood was graced by a beautiful grove, where I observed a fresh characteristic of the region, viz., the alder-like *Vatica*, a tree of no great size, but which now appeared in detached clumps.

It was getting late in the day before we had assembled our whole troop upon the plateau. Very short, consequently, was our march before we halted for the night. The spot selected for the purpose had formerly been a small *Seriba* belonging to *Ghattas*; but in consequence of the desertion of the *Bongo* who had settled there, and of the difficulty of maintaining any intercourse with other *Seribas* during the rainy season, it had been abandoned. It was a district of utter desolation, far away from any other settlements.

A brook, which in July and August becomes swollen to a considerable stream, flowed past our quarters for the night, and joined the Tondy at the distance of a few leagues. To this rivulet, which has its source in the *Madi* country, in lat.  $5^{\circ} 10' N.$ , the *Bongo* give the name of the *Doggoroo*, whilst it is known as the *Lehssy* in the districts which divide the territories of the *Bongo* from the *Niam-niam*. Up the stream we followed its course for two hours, keeping along the edge of a pleasant park-like country, till we arrived at some thickets, which we had to penetrate in order to reach the banks of the stream. Sluggish here was the water's pace; its breadth was about thirty feet, and it was sufficiently



I.

THE DEPRESSION OF THE TONDY.

To face p. 158.



shallow to be waded through, scarcely rising above our hips; on our return in the following year the passage involved us in considerable difficulty. Beyond the Doggoroo the ground made a gradual but decided rise, and for more than forty miles the ascent was continuous. It was the first elevation of the ground of any importance which I had yet seen anywhere south of the Gazelle; for here was a broad offshoot of the southern highlands, which, according to the statements of the natives, serve as a watershed for the coalescing streams of the Tondy and the Dyow (Roah).

After we had proceeded in a south-easterly direction till we had accomplished about a third of our journey to Sabby, the Seriba of Mohammed Aboo Sammat, we had at no great distance the territory of the Dinka upon our left. The adjacent clan is called the Goak, and a large number of the Bongo have taken refuge amongst them to escape the aggressions and stern oppression of the Nubians. The Dinka, for their part, impressed the strange intruders with such awe that, since Malzac (the well-known French adventurer, who for several years took up his quarters on the Rohl), no one has repeated the attempt to establish a settlement in their district. It is simply their wealth in cattle that is a temptation to occasional raids, which are studiously accomplished as far as possible without bloodshed. On the last stage between the Tondy and the Doggoroo we repeatedly came across the traces of elephants; but the trenches which had been designed to catch them had not as yet been a success. Elephants seem to prefer to make their way along the narrow paths which have been already trodden by the foot of man through the high grass, notwithstanding that they are not sufficiently broad to admit a quarter of their huge bodies.

After the rains are over and the steppe-burning accomplished, the landscape reminded me very much of the late autumn-time of our own latitudes. Many trees were entirely destitute of foliage; the ground beneath them being strewn with yellow leaves or covered with pale sere grass as far as the conflagration had spared it. One charming tree, a kind of *Humboldtia*, was conspicuous amidst the shadowy groves. It has seed-vessels a foot long, the seed itself being as large as a dollar, whilst its magnificent leaf is a beautiful ornament to the wood-scenery wherever it abounds. The foliage generally is so light that it was quite easy to penetrate into these woods, which constantly and agreeably relieved the barren aspect of the region.

A considerable number of antelopes from various quarters had

been killed by the hour in which we encamped for the night in a forest glade. These antelopes belonged to the Waterbocks (*A. ellipsiprymna*), of which the head is very remarkable, on account of the large excrescences which obtrude from the side of the nostrils, in the same way as in the wild buffalo. It has a fine sweeping pair of horns, which crown its brow. The hair of this species of Waterbuck is extremely long and soft, and its skin is a very favourite decoration of the Niam-niam. There is but little difficulty



THE CENTRAL AFRICAN WATERBOCK.

(*Antelope ellipsiprymna*.)

in getting an aim at this animal, as its white haunches soon betray it amid the gloom of the forest, where it is more frequently found either quite solitary or in very small groups. I very much relished the tender flesh of the fawn, although it was somewhat deficient in fat.

When morning dawned the only remnant of our supper was a



pile of crushed bones ; for neither skin nor bristle had been spared by the greedy negroes. The beast of prey disdains what a voracious man will devour ; the beast rejects what is tough, and gnaws only about the soft and supple joints, whilst man in his gluttony roasts the very skin, splits the bones, and swallows the marrow. Splintered bones, therefore, here in the lines of traffic, just as they do in the caverns of antiquity, afford a distinctive evidence of the existence of men, whilst bones that have been gnawed only attest the presence of lions, hyenas, jackals, and the like.

Few there are who have not read of the glory of the southern heavens ; rare is the traveller in the tropics who has not revelled in the splendid aspect of the great arch above when illumined by the shining of the moon. After a long hot march it may indeed happen that the traveller is far too weary and worn-out to be capable of appreciating the charm of any such beauties ; in passive indifference, stretched upon his back, he turns a listless eye upwards to the sky, till sleep overpowers him ; and thus unconsciously he loses the highest of poetic ecstasies. Soon the heaven bedecks itself with countless numbers of fleecy clouds, which separate as flakes of melting ice, and stand apart : the deep black firmament fills up the intervals, and gives a richer lustre to the stars ; then, circled by a rosy halo, rises the gentle moon, and casts her silver beams upon the latest straggler.

Meanwhile, far in the lonely wood, there has arisen, as it were, the tumult of a market ; the gossip of the chatterers is interrupted now and then by the authoritative word of command of some superior officer, while many a camp-fire is kindled and illuminates the distant scene. To protect himself against the chilly air of night, each separate bearer takes what pains he can, using what ashes he can get for his covering. Wreaths of smoke hover over the encampment, a sense of burning oppresses the eyes and makes sleep all but impossible, and thus the attention is ever and again arrested by the moving orbs in the heavens above. To the traveller it well might seem as if the curtain of a theatre had been raised, and revealed a picture of the infernal world where hundreds of black devils were roasting at as many flames. Such were my nightly experiences as often as I journeyed with a large number of bearers.

About noon on the third day, after marching about sixteen leagues from Koolongo, we arrived at Duggoo, the chief Seriba of Shereefee, who maintained some small settlements in this remote wilderness. Notwithstanding the almost unlimited scope with regard to space,

he was on the bitterest terms of hostility with Aboo Sammat, his neighbour in the south. A regular medieval feud had broken out between them, the nominal cause of the quarrel being that one of Shereefee's female slaves had been maltreated, and, having taken refuge with Aboo Sammat, had not been restored; but the interchange of cuffs and blows had been the actual ground of the discord. When two months previously Aboo Sammat was despatching his ivory-produce of the year, consisting of about 300 packages, to the Meshera, it was seized by the negroes as it was being conveyed across Shereefee's district. These negroes attacked the defenceless bearers and massacred several of them; others they wounded with arrows and lances, till the whole caravan was overpowered, and every one throwing down his valuable burden made a precipitate flight.

Aboo Sammat, so far from taking the law into his own hands, had proceeded in the most legitimate way to demand compensation; but Shereefee, not satisfied with the wrong he had already perpetrated, spurred on his negroes to make repeated incursions upon his rival's territory. Sometimes he endeavoured to entice Aboo Sammat's Bongo people to desert, and sometimes sent his own to commit all manner of outrage and depredation. Many of the poor natives, the shuttlecocks of the fray, lost their lives in the contention; and I enriched my collection of skulls by some splendid specimens which I picked up on my way. "This was the spot," said Aboo to me, "where the thieves made their attack. You have seen for yourself, and should speak up for me."

Approaching the neighbourhood of the hostile Seriba we made a halt in the open country, about half a league away. To put a good face on the matter, and to make an impression upon Shereefee's people, everybody put on their best clothes, and Aboo Sammat's soldiers came out in all the gay colours of the fresh chintz which had just been acquired from the stores of the Meshera. Every precaution was taken to guard against a sudden attack, and patrols were sent out to protect the flanks of our extended line. Ambushed in the thickets, some armed Bongo were actually seen, but these outlying sentinels, as soon as they observed there was a white man in the caravan, having heard of my presence in the country, abstained from any exhibition of hostility. Thus unmolested we drew close up to the Seriba, and Mohammed's party bivouacked out in the open country. Meanwhile I was received in the most friendly manner by Shereefee's brother, who was here in charge, and

there was no disposition to act towards a Frank in any way that might involve difficulty at Khartoom.

The whole district, as I have mentioned, had been gradually rising in terraces all the way from the Tondy; and only just before we reached the Seriba, which was named Duggoo, after the superintendent of the place, had we marched continuously up-hill for half a league; no flowing water had hitherto been observed. On the south-west and south-east were visible the highlands in the distance, whilst in front of them were elevations of from 100 to 200 feet above the level of the adjacent vale. One of these elevations was very close to Duggoo in the north-east, whence from a bamboo-jungle there streamed in the rainy season a brook which fell into the Dyau. The recesses and caverns in the red iron-stone reminded me of the great grotto at Koolongo, with its swarms of fluttering bats (*Phyllorhinus caffa*) and vast accumulation of guano.

The wide stretch of country between the Tondy and the Dyoor, extending some seventy miles, had but three years since been a populous district with many huts; now, however, it had only a few scattered habitations of the Bongo, which were grouped in the vicinity of either Aboo Sammat's or Sherefee's Seribas. Since the Bongo had been expelled by the Dinka, nothing but elephants and antelopes have found their pasture in those wild plains, which have once been cultivated. Occasionally the ruins of the burnt villages were still extant, rising above the rank grass. Nothing survived as direct evidence of the habitation of men; what scanty remnants of dwelling-places the first conflagration of the steppes had spared, either the ants or natural decay had soon destroyed. The only remaining vestiges of the occupation of the land are due to the richness of vegetation, and this has left its characteristic traces. I could specify some fifty or sixty plants which correspond so accurately with the weeds of other cultivated countries that they are significant tokens of a former presence of men. The preponderating Indian origin of all these plants is very observable, and a better acquaintance with the geographical facts connected with them would probably be as trustworthy an indication of the various migrations of an uncivilized people who have no history, as either their dialect or physical development.

Five leagues away from Duggoo we arrived at Dugguddoo, the second Seriba of Sherefee, where he was then resident. Many a slough and many a marsh had we to traverse on our progress, the result of the rain which had been falling for months. Midway we

paused for a rest beside the relics of a great Bongo village, where stood the ruins of a large fence of the same description as is seen around the present Seribas. In the very centre of the village had stood, as is commonly found, an exceedingly fine fig-tree (*F. lutea*), and there were besides, a large number of tombs constructed of blocks of stone and ornamented with strangely-carved posts; at some little distance was a number of handmills that had been left behind, destined for some years to come to be a memorial of the past. The spot, named after the previous governor, was called Pogao. Shortly afterwards we arrived at a charming little brook, known as the Mattyoo, which, under the shadow of a pleasant copse-wood, went babbling over its red rocky bed, making little cascades and rapids as it streamed along.

In consequence of the repeated burnings of the steppes, well-nigh all vegetation was now blighted and impoverished: the higher districts in particular presented an appearance of wretched desolation. Repeatedly, in the winter landscape of the tropics, there are seen trees standing in full foliage in the very midst of their dismantled neighbours; and the loss of leaf would seem to be hardly so much an unconditional consequence of the time of year as a collateral effect of locality or condition of the soil.

Incalculable in its effect upon the vegetation of Central Africa must be the influence of the annual steppe-burning, which is favoured by the dryness of the seasons. The ordinary soil becomes replaced by charcoal and ashes, which the rain, when it returns, as well as the wind, sweeps right away into the valleys. The rock is, for the most part, a very friable and weather-worn ironstone, and upon this alone has everything that grows to make good its footing. The distinction, therefore, as might be imagined, is very marked between vegetation under such conditions, and vegetation as it displays itself by the banks of rivers, where the abundant grass resists the progress of the fire, and where, moreover, a rich mould is formed by the decay of withered leaves. But even more than the impregnation of the soil with alkalies, does the violence of flames act upon the configuration of plants in general. Trees with immense stems, taking fire at the parts where they are lifeless through age, will die entirely; and, where the grass is exceptionally heavy, the fresh after-growth will perish at the roots, or in other places will be either crippled or stunted. Hence arises the want of those richly-foliaged and erect-stemmed specimens which are the pride of our own forests; hence the scarcity of trees which are either old or well developed; and

hence, too, the abnormal irregularity of form which is witnessed at the base of so many a stem and at the projection of so many a shoot.

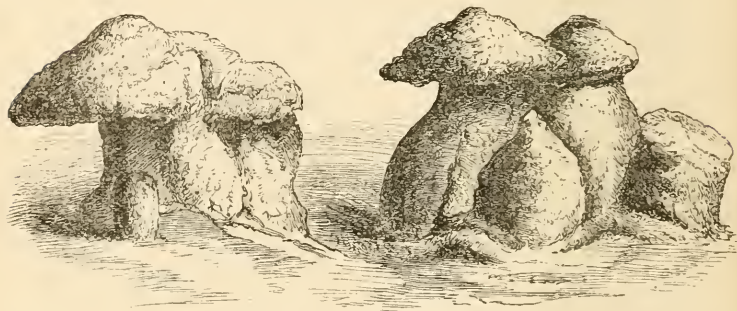
Flowing without intermission all through the year, close by Dugguddoo, there is a brook which the Bongo have named the Tomburoo. Its water hurries on at the rate of 170 feet per minute, its depth hardly ever exceeds three feet, while its breadth varies from 20 feet to 50. Its banks, about four feet high, were bounded by land subject to inundations corresponding to the measurement of the stream. At a league's distance to the east, the general elevation of the soil began afresh.

Turning short off, almost at a right angle to our previous direction, our way beyond Duggoroo, after seven leagues over a country well-wooded and rich in game, led us to the borders of Aboo Sammat's territory. Once again the land began to rise, and appeared to be all but barren in watercourses of any kind.

In a bag, which one of my attendants constantly carried, I had a collection made of a number of the great land-snails which, after the termination of the rains, abounded in this region. The two kinds which appeared most common were *Limnicolaria nilotica* and *L. flammea*; of these, the former is rather more than four inches in length, the latter rather more than three. They invade the bushes and shrubs, and have a great partiality for the tender leaves of the numerous varieties of wild vine. They serve as food for a number of birds, the *Centropus monachus*, the cuckoo of the climate, in particular having a keen relish for them. Their shells are as thin as paper, a circumstance which, like the brittleness in the eggshells of hens, testifies to the deficiency of chalk in the soil. I was in need of soap, and the chief object which I had in taking the trouble to collect these shells was to obtain what cretaceous matter I could, to enable me to make a supply, no other method of getting it occurring to my mind. At night we rested at a poor Seriba called Matwoly, where we were received in some dilapidated huts, as the place, together with all its Bongo adjuncts, for greater security against the attacks of Shereefee, was about to be abandoned.

The wearisome monotony of the woods, now generally stripped of their foliage, was enlivened by the fresh green of the Combretum, which here long anticipates every other tree in putting forth its tender buds. Gaily it stands apart from the uniform grey and brown of the surrounding forest, thrown into yet higher relief by the yellow mass of withered grass below, and showing itself brightly from the half-shaded gloom of the wood beyond.

Distant four and a half leagues to the south lay Aboo Sammat's head Seriba, known as Sabby, the name of its Bongo chief. Half-way upon our march we crossed a considerable stream, which was called the Koddy. As we forded its breadth of twenty feet, we found the water rising above our hips. Here again the candelabra-euphorbia seemed to be abundant, after having never been seen since I left the eastern bank of the river Dyoor. An essential feature of the district between the Dyoor and the Rohl is contributed by the small mushroom-shaped ant-hills which, found as they are in many a part of Tropical Africa, here cover the stony surface with their peculiar shapes. Formed exactly like the common mushroom, the separate erections of the *Termes mordax* are grouped in little colonies. The main difference between the tenements of these ants



MUSHROOM-SHAPED WHITE-ANT HILLS.

and those which construct conical domes as tall as a man, consists in this, that they have a definite altitude, which rarely exceeds thirty inches, and immediately that there is no further space they raise new turrets and form fresh colonies. The material, too, of which this species of *Termes* constructs its edifice is not of a ferruginous red, but is simply the grey alluvial clay of the place: it is so closely cemented together that it defies the most violent kicking to displace it, and is hardly less solid than brickwork. The natives are very glad to employ it for the construction of their huts; they break it into fragments with their clubs, and moisten it till its substance yields. By the Bongo it is called Kiddillikoo.

The red ferruginous clay is the only material out of which the great ants (*Termes bellicosus*) construct their buildings. These are

seldom found elsewhere than in a wood, where the mushroom shapes are never seen. The neighbourhood of Sabby especially abounded in these monuments of animal labour, and not a few of them were fifteen feet in height. In altitude greater than in breadth, they reared themselves like a large cupola surrounded by countless pillars and projecting towers.

As might be conjectured, there is no want amongst these woods of ant-hills such as these, which have ceased to be occupied, and which consequently have been adopted as lurking-places by various kinds of animals that shun the light and lead a troglodite existence. Here skulks the aard-vark or earth-pig (*Orycteropus*); here gropes the African armadillo (*Manis*); hither resort wild boars of many a breed; here may be tracked the porcupine, the honey-weasel, or ratel; here go the zebra-ichneumons and the rank civet-cats; whilst here, perchance, may be found what in this land is rare, an occasional hyena.

After seven days' journeying over a country all but uninhabited, on the 23rd of November I found myself at the head Seriba of my friend and protector, who received me with true Oriental hospitality. First of all, he had had newly erected for my use three pleasant huts, enclosed in their own fence; his thoughtfulness had gone so far that he had provided me with several chairs and tables; he had sent to a Seriba, eight days' journey distant, to obtain some cows, that I might enjoy new milk every day; and, in short, he had taken the utmost pains to insure me the best and amplest provisions that the locality could supply. My attendants, too, who, together with their slaves, made up a party of thirteen, were entertained as freely as myself: everything contributed to keep them in good mood, and they were delighted jointly and severally to throw in their lot with mine.

The natives, when they saw not only their own superior, but the governors of other Seribas, treat me with such consideration, providing me with a palanquin for every brook, came to the conclusion that I was a magnate, and said to each other, "This white man is a lord over all the Turks"—Turks being the name by which the Nubians here wish to be known, although before a genuine Osmanli they would not have ventured to take such a title. As Aboo Sammat used jocosely to remark, they were accustomed at home to carry mud, but here they carry a gun instead. It was a matter of congratulation to myself that the people already had arrived at some apprehension of the superiority of an European. It set me at

my ease to observe that I had nothing to fear as to being mistaken by the natives for one of the same stock as the Nubian menials. Equally advantageous to me was it that the same impression prevailed amongst the Niam-niam and the distant Monbuttoo, whose territories I was approaching, and accordingly I entered upon my wanderings under what must be considered favourable auspices.

Situated in a depression between undulating hills which stretch from south-west to north-east, the settlement of Aboo Sammat was surrounded by numerous Bongo villages and fields. Here he centred an authority over his Bongo and Mittoo territories, which stretched away for no less than sixty miles.

At this period, when vegetation was at a standstill, the flora presented little novelty, and whatever I found corresponded very much with what I had already seen in the district between the Tondy and the Dyoor. The woody places around Sabby were generally somewhat thicker; there was neither the same expanse of low steppe-country, nor the same frequent interruption of woods by grassy plains. Corresponding to this density of growth of the forests there was a greater variety in the fauna.

The Bongo seemed here to arouse my interest more than at Ghattas's Seriba, where, on account of their longer period of subjection, they had gradually lost very many habits and peculiarities of their race. I accordingly spent a good deal of my leisure in making sketches of their dwellings and their furniture, and in my numerous excursions round the villages, I persisted in investigating everything, however immaterial it might seem, as though I were examining the vestiges of the prehistoric life of a palisaded colony. An exterior survey did not satisfy me, and I persevered till I gained admittance to the inside of several of the huts, so that I could institute a regular domestic investigation. Every corner was explored, and by this means many a strange implement was brought to light, and many an unexpected discovery made.

The granaries of the Bongo were now quite full, as the harvest was just over: there was consequently mirth and riot in the district, and many a night's rest did I find disturbed by the noisy orgies which re-echoed from the shadowy woods. The powers of shrieking were put forth to the uttermost. Like the rolling of the breakers of an angry sea, the noise rose and fell: alternate screechings and howlings reached my ears, and hundreds of men and women seemed to be trying which could scream the loudest. Incapable of closing an eye for sleep while such infernal outcry was around, I went



several times to inspect the frantic scene of merriment. Nights when the moon was bright were those most frequently selected for the boisterous revelry; the excuse alleged being that the mosquitoes would not let them rest, and therefore it was necessary to dance; but in truth, there was no nuisance of flies here worth consideration: I was not annoyed to anything like the same extent as upon my backward journey on the White Nile.

Go where I might, I found nothing but lamentation over the impoverishment and desolation of the land, yet those who complained were themselves responsible for its comfortless aspect. Whilst, through the migration of the people, the country towards the north during the last three years had been changed into a wilderness, the Bongo, who clung to their homes and remained on their settlements, had not only lost their former wealth in sheep, goats, and poultry, but had even been too much driven to extremities to continue their cultivation of corn, and were sufferers from what was little short of famine. They asserted that in the first year that the Khartoomers committed their depredations amongst them, they were so terrified lest all their sheep, and goats, and poultry should be carried off, that, without delay, they had them all killed, cooked, and eaten. Eye-witnesses were not wanting who told me what had been the astonishing quantities of poultry that once had teemed in every village; but when there ceased to be any security for any one to retain what he had, of course there ceased to be any interest in making a store. If the harvest were prolific so that the granaries were full, the settlers would revel in indulgence as long as their resources held out; but for the greater portion of the year they had to depend upon the produce of the woods and upon the proceeds of the chase, which had often no better game to yield than cats, lizards, and field-rats. Not that there was any actual fear of starvation, because the supply of edible tubers and wild fruits from the extensive woods was inexhaustible and not ill-adapted to a negro's digestion, and because there was an abundance of the seed of wild grasses to be collected, which replaced the scarcity of corn.

During the incessant excursions which I kept making round Sabby I was able to discriminate not less than twelve distinct species of antelopes, of which I was successful in shooting several. Frequently met with here is the antelope (*A. oreas*) which is known as the Eland. During the rainy months it gathers in little groups of about half-a-dozen in the drier districts on the heights, but through the winter it is, like all its kindred, confined to the levels

of the river-sides. Upon the steppes through which flow the brooklets in the proximity of Sabby the leucotis antelope is the most common of all game, and many is the herd I saw which might be reckoned at a hundred heads. Perhaps nowhere else in the whole of North-east Africa would any one have the chance of seeing such numerous herds of antelopes collected together as travellers in the south are accustomed to describe.

Of the more circumscribed district of the Nile the parts that are most prolific in game are on the north-west declivity of the Abyssinian highlands, on the Tacazze or Setcet, in the province of Taka: there it is not an unknown circumstance for herds to be found which exceed a total of 400 head, but they do not correspond in the remotest degree with those which are depicted in the published engravings of the South African hunt. Still poorer in numbers of individuals are the antelopes in Central Africa proper, where the uniform diffusion of men encloses smaller wastes than those which can alone provide large lairs for game.

One morning there arrived at the Seriba from the far distant boundaries of the Bongo several wild-looking men, armed with bows and arrows. In order to satisfy myself of the effectiveness of their weapons, I set up a mark at a short distance, consisting of an earthen vessel, in front of which I placed a good thick pad of straw, and over all I threw a stout serge coat. Defying all the coverings, the arrow penetrated the coat, made its way through the straw and knocked a hole in the earthenware, which was nearly half-an-inch thick.

Around Sabby the general security was so complete that, quite at my ease and entirely unarmed, I might have ranged the woods if there had been a certain immunity from being attacked by lions; and against this I was compelled to be on my guard as I penetrated the depths of the wilderness to secure the novelties of vegetation, which could not fail to excite my curiosity. Although my vocation constrained me day after day to explore the recesses of the woods more thoroughly, and to make my way through places hitherto inaccessible, yet I never met with any untoward accident. At home I am quite aware that there are some who entertain the idea that every traveller in Central Africa is engaged in perpetual lion-fights, whilst, on the other hand, there are some who make the insinuating inquiry as to whether lions are ever really seen. In a degree both are right—both are in the avenue of truth. Lions are, in fact, universal, and *may* be met with anywhere; but

their numbers are not absolutely large, but only proportioned to the princely rank they hold in the scale of animal creation. Their appearance is always a proof of the proximity of the larger kinds of game. Corresponding to the line in history, which tells that forty generations of Mamelooks tyrannized over the people of Egypt, might be registered the line in the records of the animal kingdom, which might run that forty lions found subsistence in the land.

As the dormant condition of vegetation at the end of the rainy season afforded me little or no scope for my botanizing pursuits, I determined to employ my valuable time in another manner, and accordingly I spent December and January in a tour of considerable extent through the adjacent Mittoo country, visiting some Seribas recently established by Aboo Sammat, by means of which he had extended his frontiers far onwards towards the east. I obtained ten bearers for the transport of my baggage, and a Nubian captain of Aboo Sammat's company was expressly appointed to act as guide and to provide for my accommodation all along the route. I was also accompanied by three of my own Khartoom servants.

A short journey to the north-east brought us to Boiko, where, enclosed by a dense forest, was situated Aboo Sammat's harem. A lady here, the first wife, a daughter of the Niam-niam chief Wando, although she did not permit herself to be seen, was near at hand to do the honours: she was so far civilized that she entertained me with coffee and several Khartoom dishes.

Proceeding eastwards we reached the little river Tudyee, which, flowing past Sabby at a distance of about two leagues to the east, ultimately joins the Roah (the Nam Dyow of the Dinka); at this time of year it is about twenty feet deep, and murmurs along a channel from twenty to thirty feet wide; now and then it forms deep basins, which never fail to be full of fish. We made our first night-camp near a fine tamarind, which will probably for years to come be a landmark as conspicuous as it was at the time of my visit; it was the usual halting-place of all caravans from east to west, and the traces of previous encampments, dilapidated straw-huts, vestiges of fires and fragments of bones, bore ample testimony to the fact.

At this season a slight dew was perceptible towards five o'clock in the morning. The nights were calm and, in comparison with the day, considerably cooler than in summer, when in the interior of the huts there is hardly any difference in temperature to be distinguished. Throughout the day, however, a strong north wind

blew incessantly, which towards the afternoon increased almost to a hurricane. There is a peculiar charm in these early morning hours, and no one can wake from his repose in a night-camp in the wilderness without a sense of calm enjoyment of the delights of nature. As soon as the horizon reddens with the dawn the solitude is enlivened by a chorus of ring-doves, here the most frequent of their kind, and by the cackling of guinea-fowl. The traveller is aroused daily by their serenades, and, without much strain upon his imagination, he could almost persuade himself that he has been long resident in the same spot, so familiar does the cooing of the doves become.

As we were preparing to continue our march, some people came to meet us with some dismal intelligence from the neighbouring village of Geegyee. They said that on the previous night a Nubian soldier, who had laid himself down at the door of his hut, about five paces from the thorn-hedge, had been seized by a lion, and, before he could raise an alarm had been dragged off no one knew whither. I now learnt that this district had for some years been infested with lions, and that lately the casualties had been so frequent that the greater part of the inhabitants of Geegyee had migrated in consequence. The entire village would have been transplanted long ago, but the lions had been always found to follow every change of position. At seven o'clock in the morning we reached the ill-omened spot, the poorest of neglected villages, surrounded by woods. A thorn-hedge formed its enclosure, but nowhere could we discover an entrance. Although the sun was now high, the inhabitants, terrified lest the lions should be near, were still sitting either on the tops of their roofs or on the piles that supported their granaries. Speechless and depressed with fear, my people proceeded on their journey: every one kept his gun in hand, and the bearers, listening anxiously at every rustle that broke the stillness, peered carefully after any traces of the dreaded foe.

After a good day's march we arrived at Aboo Sammat's Seriba Dokkuttoo, lying on the extreme east of the frontier of the Bongo; it was about twenty miles from the chief Seriba Sabby, being somewhat further to the south. Half a league before we reached Dokkuttoo we had crossed a considerable, though only periodical stream, called the Mokloio. It was now five feet deep, meandering over a low flat, fifty feet wide, to join the Roah.

The Roah is a river of about the same size as the Tondy, with which it finally unites itself; it here makes a remarkable bend from south-

east to north-east, but its general direction for some distance in this district is due north; the stream flowed between banks twenty or thirty feet in height; its average width was full forty feet, whilst it was only three feet deep; the velocity of the current was one hundred and twenty feet a minute. The grass flat covered by the Roah at the time of its inundation is not so wide as that covered by the Tondy at Koolongo; it measured barely half a league across, and I therefore conclude that this river carries northward a volume of water smaller than the Tondy.

The Bongo were most assiduous in securing the large supplies of fish offered by the Roah. Across the stream in many places was thrown a kind of weir like a *chevaux de frise*; this they stopped up with bunches of grass and so formed a small dam; over the open places were set creels, and altogether a rich produce rarely failed to be obtained. Some miles up the river, where the banks are shut in by impenetrable reeds, is a favourite resort of hippopotamuses, and it was said that, two years previously, the natives had killed no less than thirty in a single day. The brutes had been driven by the low condition of the water to seek the deeper basins of the river-bed, whence all escape was impossible.

We remained in Dokkuttoo for two days, of which I made the most by excursions in the neighbourhood. A small slave caravan, containing one hundred and fifty girls and children, happened to be passing through the Seriba; it was conducted by traders coming from Ghattas's and Agahd's territory in the east. The whole party was huddled together for the night in a couple of huts, several old female slaves being entrusted with the supervision of the children. I was a witness of the arrangements for the evening meal, and, contrary to my expectations, found that everything was conducted with much system and regularity. The old Bongo people of the neighbouring villages had brought fifty bowls of dokhn-groats, and as many more containing sauces prepared from sesame-oil, Hyptispap, and dried and powdered meat or fish, and other comestibles of gourds and wild Melochia.

My own entertainment was well provided for, and the agent had an extra bullock slaughtered in order that my little company should not proceed without the supply of meat necessary for the journey. Every mouthful of food that I swallowed in this unhappy country was a reproach to the conscience, but the voice of hunger drowned every higher emotion;\* even the bread that we ate had been forced

\* "Ventre affamé n'a point d'oreilles."—*Lafontaine*.

from the very poorest in the season of their harvest when their joy, such as it was, was at its height; they probably had neither cow nor goat, and their little children were in peril of dying of starvation and only dragged out a miserable existence by scraping up roots. The meat, in the abundance of which we were revelling, had been stolen from poor savages, who pay almost a divine homage to their beasts, and who answer with their blood for the stubbornness with which they defend their cows, which they hold dearer than wife or child.

Leaving Dokkuttoo, we proceeded for three leagues to the south, passing through the light bushwood that skirted the left bank of the Roah. The woods lay close down to the river as it flowed between its rocky banks. We crossed the stream near some huts, already inhabited by Mittoo, of which the name of the local chief was Degbe. Further south our path again and again crossed wide meadow-flats containing water-basins almost as large as lakes, which, as they had no perceptible current, had every appearance of being ancient beds of the Roah. Several larger kinds of antelopes, waterbucks, and hartebeests appeared, and a herd of thirty leucotis challenged me to a chase. At night, at our bivouac in the forest, we enjoyed in consequence a fine feast of the savoury game. Between the Roah and the Rohl the previous uniformity of the rocks began to be broken by projections of gneiss and by scattered hills. About ten leagues from Ngahma we passed a remarkable spot of this kind, where huge blocks of stone rose in mounds from which colossal obelisks might be hewn. These elevated places alternated with extensive flats level as a table top.

Ngahma was Aboo Sammat's most important settlement amongst the Mittoo. It lies in a S.S.E. direction from Dukkuttoo and derives its name from the elder of the people, who, with his twenty wives, resides at no great distance; by the natives it is called Mittoo-mor. From Ngahma I turned north-east towards Dimindoh, a small settlement of elephant-hunters belonging to Ghattas's "Gebel company," as the people style his establishments on the Bahr-el-Gebel. The district was the highest elevation between the Roah and the Rohl, the country being more diversified by defiles, clefts, and periodic streams than that which I had previously traversed. Dimindoh lay on the further bank of a little river called the Wohko, which, during our march, we had repeatedly to cross. The stream flows over a course of some seventy miles without any perceptible increase in its dimensions, a peculiarity that I have again and again

observed in many other small rivers, which seem to flow across wide tracts of country unchanged in their condition by the affluence of any spring or running brook.

An excellent reception awaited me in Dimindoh. The hunting-village had been lately built of straw and bamboo at a large outlay, and there were regular straw palaces, of which the new domes and roofs gleamed with all the golden glory of Ceres. To say the very least, our rest was quite undisturbed by rats, and the idyllic abodes still retained the pleasant aroma of the meadows. I had no cause to complain of the entertainment in any of the smaller Seribas. I was always supplied with milk and with all kinds of meal. The traditional spirit-distillery of Ghattas's people was here also in full swing, and they brought to me, in gourd-shells, a concoction which was not so utterly bad as that at Gurfala.

The chief Seriba of this eastern section of Ghattas's establishments lies only a league and a half to the north-east of Dimindoh, and was called Dangadduloo, after a certain Danga, who had been appointed the head of the Mittoo of the district. In 1863 the brothers Poncet of Khartoom had ceded to Ghattas their settlements amongst the Agar, on the Rohl, in order to found fresh establishments in the following year near the cataracts of that river, among the Lehssy. The Agar had managed to obtain possession of a considerable quantity of firearms and ammunition, and had made themselves so formidable that the Khartoomers had not ventured to rebuild the Seriba that had been destroyed: for that reason, the settlements of Ghattas had receded southwards to the region in which I now found myself. We had crossed the Wohko for the second time at Dimindoh, where its bed was about fifteen feet deep: its course is generally due north, but here it bends at a right angle to the east, as if seeking the shortest route to join the Rohl. The little river abounds in shells, especially in *Anodontæ*, which are turned to many domestic uses by the natives, while the massive *Etheria Cailliaudii*, not unlike the oyster, forms continuous banks in all these minor streams.

The Mittoo of this district are called Gheree. Southwards and far to the east of the Rohl the general name of Moro is applied to the country, and as tribes of distinct people have settled there, it may no doubt be considered as a true geographical designation of the land itself; it is, however, the only example which came under my notice throughout the entire region of the appellation of the people and the land not being identical.

As I went on due east towards the Rohl, I was obliged to be carried, on account of having a sore foot. This I found a matter of some difficulty, on account of the want of any suitable litter, and because the paths were all so narrow that there was no space for two persons to move abreast, while the difficulty was still further increased by the negroes refusing to carry the heavy angarebs in any way except upon their heads. Wherever Islamism has its sway in Africa, it appears never to be the fashion for any one to allow himself to be carried: this arises from a religious scruple which might with advantage be applied by Europeans to nations under their protection. A strict Mohammedan reckons it an actual sin to employ a man as a vehicle, and such a sentiment is very remarkable in a people who set no limits to their spirit of oppression. It is a known fact that a Mohammedan, though he cannot refuse to recognize a negro, denying the faith, as being *a man*, has not the faintest idea of his being entitled to any rights of humanity.

The country on the left bank of the Wohko appeared well cultivated, and we frequently passed through fields from which crops of *Penicillaria* had been gathered. Three leagues from Dangadduloo there was some low meadow land, and, for the first time since leaving the Dyoor, I saw an extensive range of borassus-palms, their lofty stems, 80 feet in height, crowned with waving plumes of fan-shaped leaves. Beneath their shade nestled the huts of the Mittoo chief Bai, with whom we took our noonday rest. In the afternoon we retraced our steps for a couple of leagues, in order to put up for the night in the village of another chief, named Gahdy. Towards the north-east some important heights now showed themselves on the horizon beyond the Rohl, and after a while I was able to settle certain angles so as to determine their relative bearings. By this means, for the first time, I ascertained that my route must be near the points which had been reached by former travellers, and I could with certainty identify Girkeny, relatively about 200 feet high, with the locality marked on Petherick's map.

It afforded me much amusement to watch the natives at their ordinary occupations in their pent-up dwellings, and my portfolio was enriched by the drawings of many of the household utensils, as well as of the personal ornaments which the Mittoo women possess in great abundance.

Just behind the village we came once more upon the Wohko, which had here more perfectly assumed the aspect of a river, being



forty feet in width. It had now entered upon the wide low-lying steppe which extends to the western shores of the Rohl. We were nearly two hours in crossing this tract, which was densely covered with grass so high that, although in my litter I was six feet above the ground, I had to raise myself to catch sight of the adjacent mountains.

It is worthy of notice how all the rivers that I visited in this region, such as the Dyoor, the Paongo, the Tondy, the Roah, and the Rohl, of which the course was almost directly from south to north, in spite of the slight diminution of the velocity of the earth's rotation in these low latitudes of  $6^{\circ}$  or  $8^{\circ}$ , follow that law, exemplified in all rivers flowing northwards, and which is dependent on the rate of rotation of the earth. The course of all alike was nearly coincident with the eastern edge of the uniform steppes that covered the districts subject to their inundations.\* Along the western shore of the Dyoor and Paongo the steppes in many places could not be crossed in much less than an hour, whilst those on the east could be traversed in little more than ten minutes. In the same way it takes forty minutes to cross the western flats on the Tondy near Koolongo, but those on the opposite bank are easily passed in a sixth of the time. Here, too, upon the Rohl there are no flats at all upon the right-hand shore, but the river for some distance washes past a steepish bank on which lies Ghattas's Seriba Awoory.

The Rohl contains a much larger volume of water than the Tondy, and near Awoory its bed divides into several branches, which in the winter are separated by sand-banks of considerable height. In the higher parts some stagnant pools remain, which, as they evaporate, fill the lowland with swampy humour. On the 17th of December I found the width of the river to be seventy feet; its depth was only about two feet and a half, but it was overhung by sandy banks twenty feet high, which were covered with reeds; its current moved at the moderate rate of about a hundred feet a minute. The river must offer an imposing sight in the height of the rainy season, when the plains are entirely under water; it must then, apparently, rival the Doory, although it does not contain more than a third of the quantity of water. Marked on existing maps under the name of Rohl, it is called by the Dinka the Nam-Rohl, *i.e.*, the river of the "Rohl," which is a tribe of the Dinka people. The Mittoo, the Madi, and other tribes along its course give it the name of Yahlo,

\* It is remarkable that Livingstone noticed the same fact (only on the other side), in several of the rivers flowing northwards, south of the equator.

whilst among the Bongo it is known as the Dyollebe. This is a fresh instance of what may be found throughout Africa, where the names of rivers, towns, and chiefs continually recur, and where Ronga and Mundo are almost as common as Columbus, Franklin, and Jackson in North America. The term Kaddo or Kodda, which appears on some maps, seems superfluous, since in both the Mittoo and Behl dialects the word means only "a river," or generally "water."

The natives around Awoory are called Sohfy, and are the same as the Rohl, who dwell further east. Their language in some respects resembles those of the Mittoo and the Bongo, although there are points in which it differs materially from both. In appearance and habits, the Sohfy bear a close affinity to the Mittoo. The three mountains to the north of Awoory are also inhabited by the Sohfy; Girkeny, the loftiest of these, is about three leagues distant, and consists of a bright mass of gneiss, which descends abruptly towards the south in precipices 200 feet apart. Petherick's route in 1863, between Aweel and Yirri, lay across this mountain. Nearer the Seriba is a little hill, with its villages of Nyeddy, Yei, and Madoory, all of which are tributary to Ghattas.

About a day's journey to the north-east there rises a lofty tableland, upon which the name of Khartoom has been conferred by the natives, in order to denote its importance and impregnability as a stronghold. Its inhabitants are respected by the people of the Seriba for their bravery in war, and are particularly renowned for their skill in archery: although they have been repeatedly attacked, the aggressors, ever unsuccessful, have been obliged to retreat with a large number of killed and wounded. A few weeks previously the population of this Mount Khartoom had attempted to surprise the Seriba, which most probably would not have escaped entire destruction, if the garrison of the neighbouring Seriba of the Poncets had not opportunely come to its relief.

The Nubians apply the general term of Dyoor to all the tribes on the Rohl to the south of the Dinka territory, although the tribes themselves, having nothing in common either in language, origin, or customs with the the Dyoor of the west (a Shillook tribe), repudiate the definition. The designation was adopted from the Dinka, who thus distinguish all tribes that do not devote themselves to cattle-breeding. Petherick was in error when he imagined that the Dyoor country known to him in his earlier travels extended so far as to include the Rohl: he would have escaped his misapprehension if he

had only noted down a few of the characteristic idioms of their language.

Whilst I was in Awoory my foot became so much worse that for two days I was almost entirely incapacitated.

Unable to carry out my intended trip to the attractive mountains of the neighbourhood, I had no alternative but to submit to my disappointment, and, without accomplishing my hopes, I was compelled to bid farewell to Awoory. For six days I had been confined to my litter, and meanwhile all search for plants, all the enticements of the chase, and all investigation of the implements peculiar to the villages had to be given up. Enthroned again on the heads of four sturdy negroes, I proceeded on my way.

Until we passed the Rohl the road lay in a S.S.E. direction, close along its right-hand bank. Inland, the country appeared to ascend in gently-rising terraces, but the character of the vegetation continued entirely unaltered, the bush-forest being composed of trees and shrubs of the same kind that I had observed ever since we had set foot upon the red soil. At the place of our transit the stream was undivided; but, although it was 200 feet in breadth, the water was little more than knee-deep. The numbers of fish were quite surprising, and our negroes amused themselves by darting with their arrows at the swarms of little perch, never failing to make good their aim.

On the opposite bank we entered the territory of another small but distinct tribe called the Lehssy, whose dialect differs from both Mittoo and Sohfy. Its narrow limits extend for a few leagues to the east of the river as far as Kirmo, which was one of the places visited by Petherick. Beyond again are the settlements of the Bohfy, in whose territory, a day's journey to the east of Mvolo, Agahd maintains a Seriba, which is situated on the Ayi, a river which, according to Petherick, contains less water than the Rohl, and joins the Dyamid before it enters the Bahr-el-Gebel. To the north of the Bohfy dwell the Behl, who, together with the Agar and Sohfy, possess such wealth of cattle as to provoke continual raids on the part of the owners of the Seribas. Behind the Behl again, towards the Bahr-el-Gebel, are the Atwol, a people much feared for their warlike qualities, rendering the approaches to the Meshera of that river so unsafe that caravans are often in considerable danger of attack.

After crossing the Rohl we proceeded a mile or two to the S.E., and arrived at Poncet's Seriba in Mvolo. The character of the

scenery had now entirely changed, and large blocks of granite, at one time in solid cubes, at another in pointed obelisks, started from the ground. On the north of the Seriba, and a little above the place where we forded the river in coming from Awoory, these rocky projections caused the stream to fall into rapids, which, on a reduced scale, bore a resemblance to a cataract of the Nile. This chain of scattered rocks, which runs across the country from west to east, has been mentioned by Petherick ('Travels in Africa,' vol. ii.) as extending to the south of the village of Dugwara.

The inhabitants of Mvolo call themselves Lehssy, and in many particulars of their habits they resemble the Mittoo and Bongo.

The district produces plenty of corn, and with its ample opportunities for hunting and fishing supports a tolerably large population, which has every appearance of being well fed. The Lehssy generally are of a medium height, but I came across individuals of a strength of build such as I saw nowhere else except among the Niam-niam. I was also struck by the frequent occurrence of feet and hands disproportionately large. Dongolo, the native overseer of Mvolo, was, on account of his stoutness, called "bermeel," a barrel; and another of the inhabitants was nicknamed "elephant-foot."

The Seriba, like its environs, was unique of its kind. The formidable appearance of the confused pile-work would have spoilt the night's rest of any one who had a very sensitive imagination. Something like a picture I remember of the Antiquary's dream, only without the sea, did the complication of huts stand out against the tall blocks of granite from which the fan-palms started like proud columns. The huts themselves, on their platform of clay, were like paper cones on a flat table. In front was the great farm-yard, with its hundreds of cattle under the charge of Dinka servants.

Quite in keeping with the fantastic scenery and eccentric architecture is the peculiarity of the rock-rabbits that dwell among the crevices of the gneiss. Immediately after sunset, or before sunrise, they can be seen everywhere, squatting like marmots at the entrance to their holes, into which, at the approach of danger, they dart with wonderful snorts and grunts. The noise they make has caused the Nubians to bestow upon them the general name of "kako." There is, however, a great variety of species, hardly distinguishable from each other, scattered throughout the Nile countries, every district seeming to present its own special representative of the race.

On the third day after my arrival in Mvolo, I was once more on my feet and able to take an excursion to some rapids about half a



1.

PONCET'S SERIBA IN MVOLO.

To face p. 180.









league to the north-east. The river divides into three branches, and rushes impetuously over a bed chequered with blocks of granite. Two of the larger islands were covered with dense bush-woods, and a charming hedge of borassus-palm lined the banks. The main-stream passes in equal parts through the northern and southern arms. The first of these forms a precipitous fall of fifty feet, and, wildly foaming, dashes into the hollow among the rocks—the entire descent of the river at these rapids being at least a hundred feet. The river makes a bend round the Seriba, and a quarter of a league to the east, above the falls, it is once more flowing in its ordinary bed, which is a hundred feet wide. The smooth blocks of stone were as clean as marble, and the water between was as clear as crystal; the fan-palms and luxuriant bushes spread a cooling shade over the pools, and everything conspired to form a spot that might be consecrated to the wood-nymphs and to the deities of the streams. It was a place most tempting for a bath—a pleasure from which I had long been debarred.

Mvolo itself had never been actually visited by its former owners, but in 1859 Jules Poncet, during the course of his extensive elephant-hunts, had crossed the Rohl somewhere below this spot.\* The route of the British Consul, J. Petherick, in 1863, lay along the opposite bank of the Rohl, and through Dugwara.

On starting afresh upon my journey to the west, I was accompanied by a small herd of cows, calves, and sheep—a present from the Controller, who, moreover, forced an excellent donkey upon my acceptance.

After a stiff march of seven leagues and a-half, through a district with few watering-places, and little interest beyond occasional clumps of the lofty kobbo-tree (*Humboldtia*), we were once more in the territory of the Mittoo, and had reached one of Poncet's smaller Seribas, called Legby. There was a second Seriba, named Nyoli, about three leagues to the south-east, which I did not visit, as its inhabitants were all busied with a grand *battue* for elands. These Seribas in the Mittoo country had only been founded in the previous year—they were on the direct road to the Monbuttoo, and had been intentionally pushed forward towards the territory of the Madi, in order to ensure advantageous quarters for elephant-hunting.

\* 'Le Fleuve Blanc :—Notes géographiques de Jules Poncet,' is the best publication on the White Nile that I know. It gives reliable details of J. Poncet's interesting journey, and specifies many characteristics, founded on some years' experience, of the different people of the district.

The greater part of this region, which previously had been a sort of No-man's-land, had been recently appropriated to himself by a successful *coup* of the enterprising Aboo Sammat. From Legby to Ngahma was another five and a half leagues. The road descended, in a W.N.W. direction, straight down to the Wohko, which we now crossed for the fourth time. We had also to ford two other of the rivulets that traverse the country, which is a good deal broken by hills and eminences. The ground had been quite cleared by the burning of the steppe, and although there had been no rain, a number of perennial plants were sprouting up and covering the bare surface of the soil with their variegated bloom.

While in Ngahma, I heard that Aboo Sammat, with his entire fighting force, had withdrawn from Sabby, for the purpose of inspecting his numerous Seribas in the south. It was his first year of possession, and he had gone to feel his way, preparatory to the taxation of the country. Meanwhile, all provisions had been exhausted in Sabby, and if I had ventured to return thither, it would have been at the risk of being starved. I therefore resolved to pursue my course in a southerly direction, in order to cast in my lot with Aboo Sammat, until the time drew near for our expedition to the Niam-niam country. The first halting-place at which we arrived, after a march of seven leagues, was the little Seriba Karo, in the Madi district. The road passed to the S.S.E. by a small mound of granite, of which the sterile ridges were inhabited by rock-rabbits; we then advanced over granite flats until we reached a spot where an extensive table-land lay open to the south. Once again we crossed the Wohko, and proceeded along its right bank. The river here has all the characteristics of a periodical stream, and was now standing in lagoon-like basins. The width of the stony bed, and the deep holes washed in the huge blocks of granite, which are covered to a considerable height with the mossy *Podostemmaea*, are proofs of the abundance and violence of the water in the height of the rainy season. Looking W.S.W., I was greatly surprised by the unexpected sight of some elevated rocky peaks. Amongst them, and about four leagues distant, was the point called Wohba, near Deraggo, which I afterwards visited. This isolated range extends as far as the Wohko, and there terminates in a ridge 80 to 100 feet in height. Near Karo the stream forms a defile 40 to 50 feet deep, enclosed by regular hills. The banks, which were very steep, were concealed by the impenetrable shade of magnificent trees (*Hexalobus*), reminding me very much of the true chestnut.

From Karo I went on still southwards for three leagues to Reggo, another small Seriba belonging to Poncet's company, and where the elephant-hunters were quartered. The road thither led chiefly through cultivated fields that had been planted with *Penicillaria*. I also for the first time observed the culture of the sweet potato (*Batatas*), a favourite food of the Niam-niam.

The first of January, 1870, appeared, beginning a new link in the unbroken chain of time. It was the second New Year that I had commenced in Central Africa, and although for me the day passed quietly and with no rejoicing, yet I was filled with thoughts of gratitude that I had been spared so long. Although one cloud and another might appear to loom in the uncertain future, yet the confidence I felt in my acclimatisation enabled me with good courage to proceed upon my wanderings.

The next place that we reached was Kurragera, the most southern point of Aboo Sammat's newly-acquired territory. The march had occupied about five hours, and on our way we had for the sixth time crossed the Wohko. Previously we had halted in the village of one of the Madi elders, who bore the melodious name of Kaffulukko; I had also the honour of an introduction to another chief, called Goggo, of whom I was able



GOGGO, A MITTOO-MADI CHIEF.

to secure a portrait. His imposing peruke was not of his own hair, nor indeed was it hair at all, but consisted of an artificial tissue of woven threads, which were soaked with yellow ochre and reeking with grease.

Kurragera's Seriba, like Aboo Sammat's other settlements, had been entirely cleared of its soldiers, and only the local overseer of the Madi remained to look after the corn-stores. Inside the palisade were piled thousands of the bearers' loads, each neatly packed into a circular bundle, and protected by the simple and effectual coverings made by the natives from leaves and straw. These packages contained a preliminary portion of the corn-stores. Almost every product of the soil that I have already described was here to be seen, and in addition were the sweet potatoes cultivated by the Madi.

Aboo Sammat at this time, with his whole available fighting force, was encamped on the Wohko about three leagues to the south. With the help of 250 soldiers, and more than 3000 Bongo and Mittoo bearers, he had put the entire country in the south and south-east, from beyond the Rohl nearly as far as the frontiers of the so-called Makkarakkah, under contribution. The tribes in the more immediate neighbourhood were the Madi-Kaya, the Abbakah, and Loobah, which manifestly occupied the same district to which, in 1863, Petherick's agent Awat made an expedition. Many chiefs submitted voluntarily to the taxation; others remained hostile for a period, but afterwards surrendered all their stores to the enemy *à discrétion*. The region was so productive that the number of bearers did not nearly suffice to carry away the goods that had been seized. The enterprise was accomplished without any loss of blood.

I was compelled to stay for some days in Kurragera to await Aboo Sammat's return.

The butter-trees were now in full bloom. The milky juice that exudes from the stems of these trees reminds one of gutta-percha, which is a secretion of a species of the same order of plants (*Sapotaceæ*). I often saw the children making balls with the lumps of caoutchouc. In 1861, Franz Binder, the Transylvanian, formerly a merchant in Khartoom, brought a hundredweight of this india-rubber to Vienna, but although the material turned out very well in a technical point of view, the cost of its transport was too great for it ever to become an important article in the commerce of these lands.

On the 7th of January, Aboo Sammat, with the greater number

of his soldiers and bearers, returned to the Seriba. He wished to display his authority in a way that should make an impression upon me, and therefore set apart an entire day for festivities on a large scale. His people were divided according to their tribes into groups of 500, and each of these had to execute war-dances worthy of their commander. Abou Sammat himself seemed ubiquitous; in a way that no other Nubian would have done without fancying himself degraded, he arrayed himself like a savage, and at one time with lance and shield, at another with bow and arrow, danced indefatigably at intervals from morning till night at the head of the several groups; he was a veritable Nyare-Goio, *i.e.*, master of the ceremonies; here he was dancing as a Bongo, there as a Mittoo; then he appeared in the coloured skin apron of the Niam-niam, and next in the costume of a Monbuttoo: he was at home everywhere, and had no difficulty in obtaining all the necessary changes of apparel.

Between the parts there was an incessant firing; the guns were loaded with whole handfuls of powder, so that it was several minutes before the clouds of smoke rolled away from the groups of dancers. The continual noise and dust tired me far more than the longest day's march I had ever undertaken.

On the following day the Kenoosian convoked an assembly of the newly-subjugated chiefs of the Madi, and in a long speech impressed upon them their obligations. I was a witness of the characteristic scene, and as the interpreter freely translated sentence by sentence to the negroes, I did not lose a word of Mohammed's oration. With terrible threats and imprecations he began by depicting in the blackest colours the frightful punishments that awaited them if they should disobey his orders, while at the same time he plumed himself upon his magnanimity.

"Look you!" he said; "I don't want your wives and children, nor do I intend to take your corn, but you must attend to the transport of my provisions; and I insist that there shall be no delay, or else the people in the Seriba will starve. You, Kurragera, must go to your villages, and gather together old and young, men and women: get all the boys who can carry anything, and all the girls who bring water from the brook, and you must order them one and all to be here early to-morrow; every one of them will have to convey the corn to Deraggio; the bales are of all sizes, and each may carry in proportion to his strength. But mark you this: if one of the bearers runs away, or if he throws down his load, I will tear out your eyes;

or if a package is stolen, I will have your head." And here Mohammed lifted a huge weapon like the sword of an ancient German knight, and brandished it rapidly over the head of the Madi chieftain. Then turning to another, he proceeded: "And I have something to say to you, Kaffulukko; I know that Poncet's people have been here lately, and have carried off two elephants; now how did they contrive to find them? Bribed you were, bribed so that you sent messengers to inform them where the elephants might be found. And you, Goggo, why do you permit such proceedings in your district? Now listen: if Poncet's people come back, you must shoot them; this must not happen again, or you shall pay for it with your life; and if any one of you takes ivory to a strange Seriba, I will have him burnt alive. Now, I think you understand pretty well what you ought to do. But I have something else to say, just to caution you in case you may have any intention of injuring my people. Perhaps, as a Turk may be walking alone, the negroes may creep into the grass, and shoot him with their arrows: what of that? Rats may bury themselves in the ground, and frogs and crabs may hide in their holes, but there is a way, you know, to find them out; snakes may creep about in the straw, but to that we can set fire. Or, perhaps, you will try to burn the steppes over our heads: never mind, I can light a fire too, and you shall pay dearly for your treachery. Do as you did before, and run away to the caves at Deraggo, and I will shoot at you there with shitata (cayenne pepper) from my elephant-rifle, and you will soon be glad enough, half choked and stupefied, to come out again and beg for mercy. Or, supposing the negroes try and poison the shallow khor, and any Turks drink that water and die—don't be expecting to fly away like birds, or to escape my vengeance!" And much more there was in the same strain.

I had sent my cattle from Ngahma direct to Sabby, and, after laying in a sufficient stock of provisions, I prepared to return as soon as I could to my head-quarters, in order to have time to complete the necessary arrangements for the campaign in the Niam-niam countries. Before leaving Kurragera, I witnessed another amusing scene in Aboo Sammat's endeavours to make the chiefs understand the number of bearers he required. Like most other people of Africa, the Madi can only count up to ten, everything above that number having to be denominated by gestures. At last some bundles of reeds were tied together in tens, and then the negro, although he could not express the number, compre-

hended perfectly what was required of him. Kurragera was obliged to furnish 1530 bearers, and being asked whether he understood, made an affirmative gesture, took the immense bundle of reeds under his arm, and walked off gravely to his village. We moved on through the day in company with an enormous train of 2000 bearers of both sexes and of every age. Keeping on continually in a northerly direction, after a march of eight leagues we reached the Seriba Deraggo. The Deraggo mountains were visible several leagues distant to the north, and afforded some desirable stations for verifying my route. By the side of one of the Roah tributaries, called Gooloo, which, however, we did not cross, we halted for a while, and I employed the interval in shooting guinea-fowl, ordinary poultry in this district being somewhat scarce.

I spent one day in a visit to the neighbouring mountains, which, lying about a league to the east of the Seriba, extended for about three leagues to the north-east. I contented myself with mounting an eminence about 300 feet high, called Yongah. The western horizon and the mountains of Awoory were unfortunately obscured by a dense smoke from the burning of the steppe; but the little hills between Ngahma and Karo were distinctly visible. I also noticed in the W.S.W. a mountain known as Gere, which I afterwards saw again when returning from the Niam-niam countries, as I was passing along the basin of the Lehssy. The chain of Deraggo is formed of a bright-coloured gneiss. A valley broke in near the spot which I explored, and along the entrance the Madi had dug a row of pits forty feet deep for the purpose of catching elephants. Hither, from a wide circuit, they hunt the animals, which, hastily rushing into the valley, fall headlong into trenches which have been artfully concealed.

The Seriba Deraggo was situated in the eastern part of a valley gently sloping towards the mountains. From the depth of this depression there issued an important brook, whose bed at this season contained a series of huge pools. We now again turned westwards towards the Roah, in order that I might visit Kuddoo, the last of Aboo Sammat's Seribas, which lies exactly south of Dokkuttoo, and thirty miles higher up the river. We were obliged to make a wide *détour* to avoid the mountains, and, after a stiff march for five leagues in a W.N.W. direction, we at length reached our destination.

The Roah flows close by Kuddoo in a deep basin enclosed with forest, and describes a semicircle about the Seriba. The river was

now from thirty to fifty feet wide; in the rainy season it is as much as fifteen feet deep, whilst in the winter its depth rarely exceeds four or five feet. The channel of the river was here entirely overarched with verdure; in some places the lofty trees starting from the dense woods met across the water, and formed bowers of foliage, whilst the fallen stems below made natural bridges. Very feeble were the rays of light that penetrated to the surface of the water, and the long creepers trailed from the overhanging branches. The force of the current caught the pendants, and made the tree-tops bend and the leaves all rustle as though moved by the hands of spirits. Large monkeys found congenial habitation in the branches, the river vegetation offering many of the fruits on which they can subsist. At times the beauty and abundance of the blossoms surpassed anything that I had seen. Pre-eminent in splendour were the brilliant *Combreta*: the masses of bloom gleamed like torches amid the dark green of the thickets, whilst the golden sheen of the fruit intensified the marked contrast of the tints. Any attempt to give a detailed account of the beauties of Africa is entirely unavailing, and once again I refrain from wearying the reader with any further repetition of my admiration.

Leaving Kuddoo, we marched for eight leagues near the left bank of the Roah, and across the numerous little watercourses that intersect the region, and flow down to the river on the right. At Degbe we re-entered the road along which we had travelled on our outward trip, and, passing through Dokkuttoo, we did not again quit our previous route all the way to Sabby.

On the 15th of January I once more re-entered the hospitable huts of Sabby, and was welcomed by the servants I had left behind, and almost overpowered by the joyful caresses of my dogs. This tour to the east had altogether extended over 210 miles, and I had thoroughly explored the territory of a people who had hitherto been almost unknown, even by name. I will now take a retrospect of the country I had just left, and give a brief summary of my observations on its political condition.

In default of a national designation for a group of tribes speaking almost the same dialect, and whose distinctive qualities appear mainly in their slight differences of apparel, I should prefer to follow the example of the Khartoomers, and call these people simply Mittoo; this name, however, only really belongs to the most northerly of the group, who call themselves Mittoo, or Mattoo, and there are four other tribes who consider themselves equally distinct



and independent, viz., the Madi,\* the Madi-Kaya, the Abbakah, and the Loobah. Their collective country lies between the rivers Roah and Rohl, and for the most part is situated between lat. 5° and 6° N. Towards the north it stretches far as the territories of the Dinka tribes of the Rohl and Agar; on the south it is bounded by the eastern extremity of the Niam-niam.

All the Mittoo tribes are able to converse with each other, as their languages present only such minor differences of dialect as might be supposed would arise from their independent political position; the Niam-niam, on the other hand, with just the same plurality of tribes, preserve a uniformity of language which admits of scarcely any variety. The Mittoo dialects in some of their sounds resemble that of the Bongo, but taken as a whole, like all the distinctive languages of the larger nations of the Gazelle, the Mittoo and the Bongo have very little in common. As far as regards customs, dress, and household appliances, it must be admitted that the Mittoo tribes most nearly resemble the Bongo, and it almost might seem as if, in the history of their development, they formed a transition between them and the Niam-niam.

The subjection of the Mittoo to the Khartoomers must not be dated earlier than the year preceding my visit. Although the country in a limited sense had to a certain extent been partitioned amongst the arbitrary and advancing companies of the Upper Nile, and notwithstanding that its inhabitants had been in places reduced to a condition of vassalage similar to that under which the Dyoor and Bongo had been smarting for the last ten years, yet the entire subjugation of the southern tribes, the Loobah and Abbakah in particular, might still be described as incomplete. The Abbakah hitherto have been only occasionally subject to the incursions of slave-catchers and corn-stealers, and therefore they have neither the advantages nor the disadvantages, whatever they may be, of actual vassals.

In the scale of humanity all the Mittoo tribes are decidedly inferior to the Bongo: they are distinguished from them by a darker complexion, and by a bodily frame less adapted to sustain exertion or fatigue. During my visit to the Niam-niam countries, nearly all the Mittoo who were employed as bearers were afflicted with the guinea-worm. An undesirable prerogative is this that the race have gained, that they should nurture such a thorn in the

\* These Madi, whose name is of frequent occurrence in Africa, have no connexion with the Madi of the upper part of the Bahr-el-Gebel.

flesh; for the guinea-worm is far from universal, and makes selections as to what diversities of human nature it shall choose to patronise.

I failed to obtain any satisfactory explanation of this debility of the Mittoo; their land is very productive, they are diligent agriculturists, and they cultivate many a variety of cereals and tuberous plants, as well as of oily and leguminous fruits. On account of its fertility the land requires but little labour in its culture, and throughout its extent displays a productiveness which

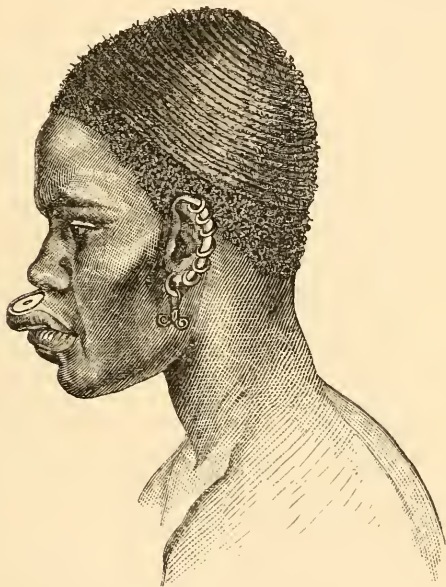


GOAT OF THE BONGO, MITTOO, MOMVOO, AND BABUCKUR.

is only found for any continuance at rare intervals in the other countries that I visited. It is especially noticeable between lat.  $5^{\circ}$  and  $5^{\circ} 30' N.$ , in the districts on the Upper Roah and Wohko, which are liberal stores for the sterile Nubian settlements on either hand. The district of the Mbomo, which is adjacent to that of the Nganye of the Niam-niam, between the rivers Lehssy and Roah, is also pre-eminent among its neighbours for its extensive growth of maize.

The Mittoo breed the same domestic animals as the Bongo, viz.,

goats, dogs, and poultry; they possess no cattle, and are on that account ranked by the Dinka under the contemptuous designation of "Dyoor," which is intended to be synonymous with savages. They estimate the dog, however, in a very different way from the Bongo, and by their fondness for its flesh show that they are not many grades above the cannibal. Bernardin de S. Pierre, in his 'Études de la Nature,' gives it as his opinion that to eat dog's flesh is the first step towards cannibalism; and certainly, when I



LORY, A MITTOO WOMAN.

enumerate to myself the peoples whom I visited who actually, more or less, devoured human flesh, and find that among them dogs were invariably considered a delicacy, I cannot but believe that there is some truth in the hypothesis.

The whole group of the Mittoo exhibits peculiarities by which it may be distinguished from its neighbours. The external adornment of the body, the costume, the ornaments, the mutilations which individuals undergo—in short, the general fashions—have all

a distinctive character of their own. The most remarkable of their habits is the revolting manner in which the women pierce and distort their lips; they seem to vie with each other in their mutilations, and their vanity in this respect, I believe, surpasses anything that may be found throughout Africa. Not satisfied with piercing the lower lip, they drag out the upper lip as well for the sake of symmetry.\* To the observations I have made before about all African tribes, that in their attire they endeavour to imitate some part of the animal creation, I may add that they seem to show a special preference for copying any individual species for which they have a particular reverence. In this way it frequently happens that their superstition indirectly influences the habits of their daily life, and that their animal-worship finds expression in their dress. It is, however, difficult to find anything in nature collateral with the adornment of the Mittoo women; and it surpasses all effort to understand what ideal they can have in their imagination when they extend their lips into broad bills. If our supposition be correct, the Mittoo fashion perhaps only indicates a partiality for the spoonbills and the shovellers with which these ladies may have some spiritual affinity. The projections of the iron-clad lips are of service to give effect to an outbreak of anger, for by means of them the women can snap like an owl or a stork, or almost as well as the *Baleniceps Rex*.

Circular plates nearly as large as a crown piece, made variously of quartz, of ivory, or of horn, are inserted into the lips that have been stretched by the growth of years, and these often rest in a position that is all but horizontal; and when the women want to drink they have to elevate the upper lip with their fingers, and to pour the draught into their mouths.

Similar in shape is the decoration which is worn by the women of Maganya; but though it is round, it is a ring and not a flat plate; it is called a "pelele," and has no other object than to expand the upper lip. Some of the Mittoo women, especially the Loobah, not content with the circle or the ring, force a cone of polished quartz through the lips as though they had borrowed an idea from the rhinoceros. This fashion of using quartz belemnites of more than two inches long is in some instances adopted by the men.

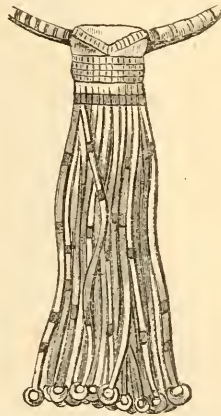
The women of the Madi correspond in their outward garb with

\* The mutilation of both lips was also observed by Rohlf's among the women of Kadje, in Segseg, between Lake Tsad and the Benwe.

the Mittoo in general; they make use of a short garment of mixed leaves and grass like the Bongo. The men adopt the same kind of skin-covering for their loins as the Bongo, but they have one decoration which seems peculiar to themselves; they wear in front—something after the style of the “rahad” of the Soudan or the “isimene” of the Kaffirs—a short appendage made of straps of leather, ornamented by rings and scraps of iron; but it is so narrow that it has almost the look of a cat-o'-nine-tails. There are others who buckle on to their loins a triangular skin which has every variety of rings and iron knick-knacks fastened round its edge.



CONE OF QUARTZ WORN IN  
THE LIP (ACTUAL SIZE).



APRON WORN BY THE MADI.

Occasionally there were to be seen some broad girdles covered with a profusion of cowries, such as the Niam-niam were said to wear; but hitherto the Madi were the only people I had met with, who retained any value for cowries, which for some time had ceased to be held in much repute in the Gazelle district.

Like the northern Bongo the Mittoo disdain devoting their attention to the decoration of their hair: men and women alike wear it quite short. The portrait of Goggo has already furnished a representation of one of their elaborate perukes.

The plucking out of the eyelashes and the eyebrows is quite an

ordinary proceeding among the women. The men have coverings for their head the same as the Niam-niam. The accompanying portrait of Ngahma shows such an article of headgear, suggesting the comparison either to a Russian coachman's hat, or to the cap of a mandarin. They are likewise very fond of fixing a number of iron spikes to a plate which they fasten behind the head, and to



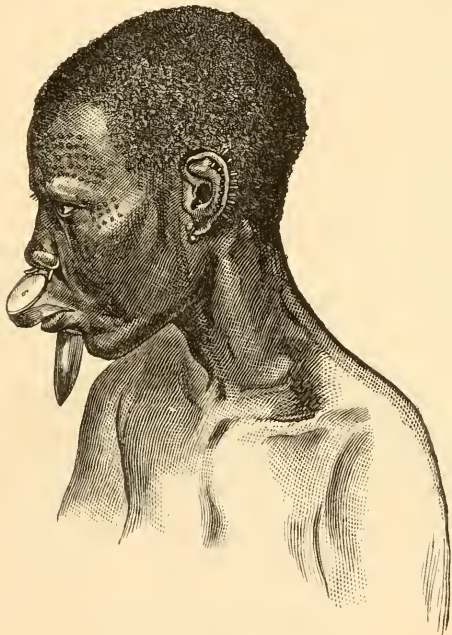
NGAHMA, A MITTOO CHIEF.

these they attach strings of beads and tufts of hair. The Madi also make a sort of cap rather prettily ornamented with coloured beads and which fits the head tight like a skull-cap.

It is only among the men that tattooing is practised on a large scale, the lines usually radiating from the belly in the direction of

the shoulders like the buttons on certain uniforms; the women have merely a couple of parallel rows of dotted lines upon the forehead. The variety of the ornaments which they construct out of iron and copper is very great, consisting of bells, drops, small axes and anchors, diminutive rings, and platters, and trinkets of every sort. All the women wear a host of rings in their ears.

These tribes have the same liking for iron chains as the Niam-niam and the Monbutto. Whatever they attach to their bodies



LOOBAH WOMAN.

they attach by chains; and they are very inventive in their designs for armlets and rings for the ankles. The armlets very often have a projecting rim, which is provided with a number of spikes or teeth, apparently with no other object than to make a single combat as effective as possible.

Even amongst these uncultured children of nature, human pride crops up amongst the fetters of fashion, which indeed are fetters in

the worst sense of the word; for fashion in the distant wilds of Africa tortures and harasses poor humanity as much as in the great prison of civilisation. As a mark of their wealth, and for the purpose of asserting their station in life, both sexes of the Mittoo wear chains of iron as thick as their fingers, and of these very often four at a time are to be noticed on the neck of the same individual. Necklaces of leather are not unfrequently worn strong enough to bind a lion; these impart to the head that rigidity of attitude given



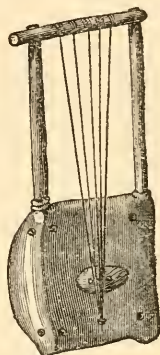
WENGO, A MITTOO WOMAN.

by the high cravats at which we wonder so much when we look at the portraits of a past generation. When the magnates of the people, arrayed in this massive style, and reeking with oily fat, swagger about with sovereign contempt amongst their fellow mortals, they are only as grand as the slimy diplomatists, solemn and stiff, who strut along without vouchsafing to unlock one secret from their wary lips. These necklaces are fixtures; they are fastened so permanently in their place that only death, decay, or decapitation



can remove them. I was never fortunate enough to see the mysterious operation by which these circles were welded on, but I know that when the rings are soldered to the arms and ankles, fillets of wood are inserted below the metal to protect the flesh from injury.

Amongst the many particulars in which the Mittoo are inferior to the Bongo, it may be noticed that their huts are not only smaller, but that they are very indifferently built. Many of them could be covered by a crinoline of lavish proportions. In their musical instruments, however, and in their capabilities for instrumental performances, they are far superior to any of their neighbours. Instead of the great "manyinyee," or wooden trumpet of the Bongo, they make use of loug gourd flasks with holes in the side. They have also a stringed instrument which may be described as something between a lyre and a mandolin; five strings are stretched across a bridge which is formed from the large shell of the Anodont mussel; the sounding board is quadrangular, covered with skin, with a circular sound-hole at each corner. The instrument altogether is extremely like the "robaba" of the Nubians, and constitutes one of many evidences which might be adduced that the present inhabitants of the Nile Valley have some real affinity with the tribes of the most central parts of Africa. The flute is made quite on the European



MITTOO LYRE.



MITTOO AIR.

principle, and is most expertly handled by the Madi, who bestow much attention on mastering particular pieces. Small signal-horns made with three apertures are in general use amongst the tribes of the district; but the slim trumpet called "dongorah" is peculiar to the Mittoo; it is about eighteen inches long, and resembles the

“mburah” of the Bongo. Music is in high estimation amongst the tribes which compose this group, and it may be said of them that they alone have any genuine appreciation of melody, negro music in general being mere recitative and alliteration. I once heard a chorus of a hundred Mittoo singing together; there were men and women, old and young, and they kept admirable time, succeeding in gradual cadence in procuring some very effective variations of a well-sustained air.

The implements in general differed very little from the industrial contrivances of the Bongo. Their iron work is rougher and clumsier; but they take a great deal of pains in forming their arrow-tips, having scores of devices for shaping the barbs. One of their ordinary utensils is a crescent-cut ladle with a long handle for stirring their soup.

Graves, for the most part, are seen like those of the Bongo; they consist of a heap of stones supported by stakes, on which is placed the flask from which the deceased was accustomed to drink; both Mittoo and Bongo have, as might be conjectured, the same method of disposing of their dead, and erect the carved wooden penates which have been already mentioned.

The use of the bow and arrow gives the Mittoo a certain warlike superiority over the Dinka, and among their neighbours they are considered to surpass the Bongo in their dexterity in archery. Their bows are four feet long, and of an ordinary form, and they use wooden arrows which are about three feet in length. The Mittoo despise the cumbrous protection of a shield, but they are careful to keep a liberal supply of spears.

## CHAPTER VI.

Preparations for Niam-niam campaign — Generosity of Aboo Sammat — Banner of Islam — Travelling costume — Terminalia forest — Prospect from Mbala Ngeea — Camp on the Lehssy — The Ibba — First meeting with Niam-niam — Growth of popukky-grass — Elephant-hunting among the Niam-niam — Visit to Nganye — His household — Gumba — A minstrel — Beauty of the Zawa-trees — *Encephalartus* — Cultivated districts — Identity of the Sway and the Dyoor — Passage of the Manzilly — First primeval forest — Geography of plants — Feeding the bearers — Aboo Sammat's territory — Wild pepper — Giant trees — Modesty of Niam-niam women — Bongo poisoned by manioc — Nduppo's disagreement with Wando — Purchase of skins — Wando's threats — Preparation for war — Natives as soldiers — Rikkete — Forest scenery on the Lindukoo — Niam-niam guides — The watershed of the Nile — Geological formation of Central Africa — Crossing the marshes — "Gallery-woods" — Wando's visit — Native cookery — The "leaf-eater."

THREE months had thus elapsed in almost uninterrupted wanderings, but I found on my return to Sabby that I could spare only a short reprieve for recruiting. Previous to starting on the laborious expedition to the Niam-niam, to which under the guidance of my protector I had pledged myself, there remained only a fortnight. A score of packages had to be fastened up, many a trunk had to be arranged, clothes had to be provided, implements of many sorts to be secured, ammunition and arms to be put in readiness for the projected excursion into a hostile territory, where we proposed to pursue our way for six months to come. In addition to this provision for the future, I had to make good the arrears in my diary, to get through all my correspondence for the current year, and to provide for the remittance of my valuables to distant Europe. All this had to be accomplished in the space of fourteen days.

By the 29th of January, 1870, every preparation had been so far advanced that the bulk of the caravan was set in motion. Mohammed Aboo Sammat himself proposed to join the party in about a fortnight, as he was compelled to go into the Mittoo

district to secure some additional bearers. My own retinue consisted of four Nubian servants, and three negroes who were engaged as interpreters, one of them being a Bongo, the other two genuine Niam-niam; besides these there was a number of Bongo bearers, which at first was about thirty, but in the course of our progress was increased to forty. The whole of these were supplied to me at the sole expense of Mohammed, whose hospitality I had now been receiving for three months, and continued to enjoy to the end of our excursion; not only throughout the period of eight months did he entertain me and all my party whilst we were in his settlements, but he entered most readily into all my wishes, and whenever I desired to explore any outlying parts he would always lend me the protection of a portion of his armed force.

Never before had any European traveller in Central Africa such advantageous conditions for pursuing his investigations; never in the heart of an unknown land had there been anything like the same number of bearers at his disposal, and that, too, in a region where the sole means of transport is on the heads of the natives. All the museums—particularly those which are appropriated to botany—which have been enriched in any way by my journeyings, are indebted to Aboo Sammat for not a few of their novelties. Solely because I was supported by him did I succeed in pushing my way to the Upper Shary, more than 800 miles from Khartoom, thus opening fresh districts to geographical knowledge and establishing the existence of some enigmatical people.

Everything, moreover, that Mohammed did was suggested by his own free-will. No compulsion of government was put upon him, no inducements on my part were held out, and, what is more, no thought of compensation for his outlay on myself or my party ever entered his mind. The purest benevolence manifestly prompted him—the high virtue of hospitality in its noblest sense. Whoever is actuated by the spirit of adventure to penetrate into the heart of Africa, so as to make good his footing amongst four different peoples, is undoubtedly a man of energy; although he may not be spurred on by any scientific purpose, and may simply be gratifying a desire to visit lands that are strange and to enjoy sights that are rare, yet he must have succeeded in vanquishing the thoughts which suggest that there is no place like home, and which represent it as the merest folly to sacrifice domestic ease for the fatigues, troubles, and privations which are inseparable from the life of a wanderer.

Our caravan was joined on its way by a company of Ghattas's

from Dangadduloo, conducted by a stout Dinka, whose acquaintance I had already made at the Seriba where he resided. His party consisted of 500 bearers and 120 soldiers, and they contemplated, in conjunction with a part of Aboo Sammat's people, undertaking an expedition into the ivory district of Keefa. That district was shut out from Ghattas's by the fact of the road towards it being the property of Aboo Sammat: according to a convention entered into by the Nubians, a caravan of one company was not to traverse a region appropriated by another, unless an alliance for that purpose was made between the two. As the result of this compact, it had come to pass that no less than fifteen different roads, corresponding to the same number of different merchant houses in Khartoom, branched out towards the south and west from the localities of the Seribas into the remotest lands of the Niam-niam.

Wherever two of these roadways intersect, a serious collision between the parties concerned is almost certain to ensue. Any conductor of an expedition is sure to endeavour to get the monopoly of all the ivory into his own hands. The various native chieftains are prohibited from disposing of their produce to any other agent than himself—a demand which is enforced by violence—and rival companies are intimidated by threats of action for trespass; in fact, no pains are spared to assert a right as vigorously as possible.

An agreement had now been made according to which the leader of Ghattas's caravan was to accompany Aboo Sammat's expedition as far as his establishments in the Niam-niam lands, and afterwards was to be allowed the protection of a military detachment to proceed towards the west, Aboo Sammat himself having resolved to carry on his own main body in the direction of the south.

At the outset of any expedition, whether it be a movement to the river, a raid upon the cattle of the Dinka, or an excursion to the Niam-niam, it is deemed an indispensable preliminary that a sheep should be offered in sacrifice at the entrance of the Seriba. When this has been accomplished, the procession is prepared to start, and the standard-bearer lowers his flag over the victim, so that the border of it may just touch the blood, and afterwards there is the usual muttering of prayers. In truth, the banner of Islam is a banner of blood. Bloodthirsty are the verses which are inscribed upon its white texture; a very garland of cruel fanaticism and stern intolerance is woven in the sentences from the Koran which, in the name of the merciful God, declare war against all who deny the faith that there is one God and that Mohammed is His

prophet, and which assert that His enemies shall perish from the face of the earth.

It will readily be imagined that for a colony of nearly 800 people a start in single file was not effected in a moment: it was quite midday before I commenced any movement at all.

The sun was already in the zenith when we found our way to the arid steppes; the heat was scorching, but I enjoyed having my dogs about me, barking for joy at their liberation from the confinement of the Seriba. Very memorable to me still is that day on which I took this first decisive step towards the attainment of my cherished hopes. I thought of that moonlight night as I left Khartoom, when upon the glassy mirror of the White Nile I had kept my vigil of excited interest, and now here I was making a still more decisive movement and entering upon a still more important section of my enterprise. Now, there was nothing to obstruct me from penetrating to the heart of Africa far as my feet could carry me; now, as Mohammed said, I could advance to the "world's end," and he would convey me on till even I should acknowledge that we had gone far enough. But unfortunately my vision of hope was doomed to be dispelled. Just at the moment when curiosity was strained to its highest expectation, at the very time when scientific ardour was kindled to go on into the very depths of the mysterious interior, we were compelled to return.

Upon the first day's march we only proceeded a few miles and camped out beside the little stream Tudyee, of which the deeply-hollowed bed was divided into two separate arms. In one of these arms a languid current was passing on, but in the other, which was perfectly dry, I took my repose for the remainder of the day, under the shade of a grateful shrubbery which overhung its recesses. The revelry of a camp life was not wanting; meat in abundance was boiled, roasted, and broiled, and the festivity extended far into the night. As is ever the case on the first encampment, the proximity to the settlements with their ample provisions enables it to assume the festive aspect of a picnic.

Anxious to reach the village of the Bongo sheikh Ngoly, we made a prolonged march on the next day. Proceeding through the most southerly of the districts occupied by the Bongo, we still kept in the region that belonged to Aboo Sammat. An hour or more before sunrise, as is usual with these caravans, a general *réveil* was sounded by drums and trumpets, and a meal was made on the remains of the previous night's feast, as no halt was to be allowed

for breakfast. A collection of plants, however, has to be carefully handled, and while my people were strapping up the packages, and the bearers and soldiers were forming their line, I found a quiet half-hour to prepare myself a cup of tea, and to arrange all my little matters for travelling. For the European traveller no article of apparel is better adapted than an old-fashioned waistcoat, with as many pockets as possible, into which a watch, a compass, a note-book, a tinder-box with some matches, and other articles of continual use may be stowed. A coat of any sort, however light, becomes a burden upon a walking expedition; but shirt-sleeves afford free vent to perspiration. A strong felt hat with a broad brim is the best protection for the head.

The march was through a pleasant park-like country, and after crossing a considerable number of fordable rivulets, we arrived about midday at the huts of Ngoly. At Ngoly, over a surface of about eight square miles, abounding with hartebeests, we found various groves of the *Terminalia macroptera*, having very much the look of a wood of European oaks.

The Terminalia is to be classed amongst that small number of trees of which regular groves, in what we call forests, rise to the view. They are remarkable for the general deficiency of undergrowth or bushwood which they exhibit, a circumstance that arises from the general inability of woody plants to endure so moist a soil.

The landscape in Africa presents to a large extent examples of trees which only cast off their foliage fitfully. In contrast to these, the Terminalia annually throws off all its leaves as soon as the rains are over, and throughout our winter months it is perfectly bare. It grows to a height of about thirty or forty feet, and by its deeply-scored black bark and the general character of its ramifications, it may be said to be not unlike the glutinous alder of the north.

Up betimes on the morning of our third day's march, I took my place at the front of our caravan.

For a full hour the way proceeded through the wood, and then we entered a low-lying steppe which brought us to the running water of the little river Teh or Tee. As we approached we saw a herd of buffaloes betake themselves to flight, and, snorting and brandishing their tails, dash into the stream. Flowing rather rapidly, the Teh is between twenty and thirty feet in breadth, and passes along wooded banks which gave me my first introduction to the flora of the Niam-niam. The botanical treasures of this district I may venture perhaps to call the "bank" or "gallery flora," in con-

tradistinction to that extensive class of vegetation which predominates over the wide steppes around.

Unfortunately there was little leisure for me to enjoy this attractive *entrée* to the flora of the land. We had to hurry on, and passed quickly into a region where the tall unburnt grass made the route indistinguishable to all but an expert, and where it was impossible to see more than a few paces in advance.

By perseverance we reached a bare and extensive rocky plain developing itself into the depression of a valley along which the stream of the Mongolongboh cuts its winding path. The rock is all composed of red ironstone, very frequently of that coarse and large-grained quality which is technically known as roe-stone.

Our next halting-place was close by the water-side under the shade of some noble trees, in which a merry troop of monkeys was frisking. As we arrived before midday, I had an opportunity of taking a ramble in the neighbourhood. For some miles round, the region was entirely uninhabited, and the utmost desolation prevailed. None of the traces of any previous occupation could be seen—none, I mean, of the peculiar weeds which will survive where there has been any cultivation; everywhere there was only bush-wood and steppe, except just in the spots where the stone flats were on the surface or where the ground rose into hills, enclosing the valley along which the Mongolongboh wound its course. There was a fine panorama of the vale from the top of the hills, and many a group of antelopes enlivened the general stillness of the scene.

In the evening a gathering storm compelled us to put forth all our energies, by way of precaution, to protect the baggage. The dark clouds rolled towards us, and the encampment was all bustle and alarm. By good chance, however, the storm passed over our heads, and we had only a few heavy drops of rain. Since the end of last November this was the first day on which any rain at all had fallen. As often as we were threatened with wet, and time did not permit us to erect our tent, I made my baggage as secure as I could, by piling wood and layers of stone upon it, and covering the whole with great sheets of waterproof twill.

Long before sunrise on the 1st of February we had quitted our encampment, hastening our movements through a fear, which was altogether groundless, of there being a deficiency of water. Encompassed by hills, we marched along rising ground, and by the time that the morning light had dawned, we found ourselves at an elevation of about 500 feet above the valley of the Mongolongboh, and



with a prospect open before us towards the south, much more extensive than we had hitherto enjoyed. The ridges of hills ran from east to west, and the peaks right and left of the path by which we were proceeding were called by our leaders Mbala Ngeea. Before us in the valley there was visible the low ground of the Lehssy, which, in the lower part of its course, is called Doggoroo by the Bongo; whilst only separated from the Lehssy by a range of little hills, there was still beyond the broad and fertile valley watered by the Upper Tondy, which here receives the name of the Ibba. Among the Bongo its name is simply Bah, *i.e.* the river, just as the local population of Baghirmi call the Shary, a further evidence of the relationship which exists between the people.

We now descended from the heights and arrived at the Mah, of which the flat bed caused a number of broad pools of water to obstruct our way. Along undulating terraces we next reached a wood, which consisted for the most part of wide stretches of kobbo-trees (*Humboldtia*), which gave a light but welcome shadiness to our path.

Making a fresh ascent, we passed upon our left one of those insulated elevations of gneiss which are so frequent in these regions, and which, as they lie scattered and weather-beaten over the plain, have all the indication of being the remains of some upheaving of the hills above the general level of the ferruginous swamp-ore around. A group of stately hartebeests was parading upon the summit, and surveyed from the distance of half a league the progress of our caravan, as it wound its way along the bushy paths. By midday we had reached the Lehssy, and camped upon a flat of gneiss which the waters at their height had washed. At the present season of the year the stream pursued its course beneath the soil, but it had left a considerable number of pools, some of them a hundred paces long, and from forty to fifty feet wide, which, overhung as they were by shading bushwood, abounded in fish.

At noon on the following day we arrived at the Ibba, as I have said the Upper Tondy here is named. About a hundred feet in breadth, but only three feet deep, it offers no difficulty in the way of being forded. The water was running from east to west at the rate of sixty feet a minute, and many blocks of gneiss were lying in the river-bed, which was bounded by gradually ascending banks.

Upon the southern side of the river were the first cultivated lands of the Niam-niam that we had yet seen, and which at that time were lying fallow. Shortly afterwards the ground suddenly rose for

some hundred feet. The universal sorghum is here the prevailing crop, but farther on it is in a very large degree replaced by eleusine. We found ourselves upon the territory of a tolerably rich chieftain, named Nganye, who was on very friendly terms with Aboo Sammat. The name of the superintendent of the district was Peneeo. Meanwhile, for the first mile or two after we left the river, we observed that all the inhabitants vacated their abodes. In all regions like this, where the greater fear happened to be on the side of the natives, the same behaviour was repeated, and very often was accommodating to both parties. In these cases the people with their wives and children, their dogs and poultry, their guitars, their baskets, their pots and pans, and all their household articles, make off to the thickest parts of the steppes, which have been spared from the fire and reserved for elephant-hunting; there they hide themselves in an obscurity which only the eye of a bird could penetrate. It will not rarely happen that they are betrayed simply by the cackling of their fowls.

Some of Mohammed's soldiers, who had been sent on in front, returned and brought us tidings of welcome from Nganye, whose residence we hoped to reach on the following day. We found ourselves, however, already very comfortable, as Peneeo, the chief of the district, or Behnky,\* had likewise, as Nganye's representative, paid us his compliments; he had brought a supply of corn for the bearers, and a lot of poultry as a present to myself. In his retinue were a number of men, who, although they were not unlike the score of Niam-niam that I had seen at Sabby, yet here in their own home had an appearance singularly wild and warlike.

With their black poodle crops of hair, and the eccentric tufts and pig-tails on their heads, they afforded a spectacle which to me was infinitely novel and surprising. Amongst the hundreds of Bongo and Mittoo, with whom the Dinka were associated as drovers, these creatures stood out like beings of another world; here were genuine, unmistakable Niam-niam, neither circumcised nor crop-headed, such as other travellers have seen either in Khartoom or in the Seribas; here they were, presenting all the features of wildness which the most vivid Oriental imagination could conceive; a people of a marked and most distinct nationality, and *that* in Africa and amongst Africans is saying much.

Pursuing our route on the following day, we passed along a country that was very undulated, and led through many deeply-cut

\* Behnky has the French pronunciation of "bainqui."

defiles which ran down to the river. For three leagues we kept making a stiff ascent over fallow land, until we arrived at the settlement of Nganye. In consequence of the early rains and that which had fallen in the previous night, the ground had become quite soft, and a multitude of those plants which put forth their blossoms before their leaves had sprouted up. Grass so strong and so thick I have never elsewhere seen, as what I saw in this region. The dry stalks, in their height and thickness like reeds on a river-bank, are intentionally protected by the natives from destruction when the steppes are burned: and whenever there seems a chance of driving up a herd of elephants, the steppe-burning is only partial, and done in patches. The strongest of these permanent grasses is a species of panicum which the Niam-niam call "popukky." The haulm of this attains a height of fifteen feet, and becomes almost as hard as wood, and as thick as a man's finger. Of this popukky the Niam-niam construct some very serviceable doors for their huts, and some mats, which they lay upon the ground and use for beds.

Whenever masses of grass of this nature are set on fire, the elephants have no possible escape from certain death. The destruction is carried on by wholesale. Thousands of huntsmen and drivers are gathered together from far and wide by means of signals sounded on the huge wooden drums. Every one who is capable of bearing arms at all is converted into a huntsman, just as every one becomes a soldier when the national need demands. No resource for escape is left to the poor brutes. Driven by the flames into masses, they huddle together young and old, they cover their bodies with grass, on which they pump water from their trunks as long as they can; but all in vain. They are ultimately either suffocated by the clouds of smoke, or overpowered by the heat, or are so miserably burnt that at last and ere long they succumb to the cruel fate that has been designed for them by ungrateful man. The *coup de grace* may now and then be given them by the blow of some ready lance, but too often, as may be seen from the tusks that are bought, the miserable beasts must have perished in the agonies of a death by fire. A war of annihilation is this, in which neither young nor old, neither the female nor the male, is spared, and in its indiscriminate slaughter it compels us sorrowfully to ask and answer the question "Cui bono?" No other reply seems possible but what is given by the handles of our walking-sticks, our billiard balls, our pianoforte keys, our combs and our fans, and other unimportant articles of

this kind. No wonder, therefore, if this noble creature, whose services might be so invaluable to man, should even, perhaps some time during our own generation, be permitted to rank in the category of the things that *have been*, and to be as extinct as the urex, the sea-cow, or the dodo.

Fatiguing enough we found our progress through the towering



NIAM-NIAM IN FULL DRESS.

grass. The path was narrow, and it was very necessary to plant one's foot firmly upon the stalks to avoid stumbling on the way. At length towards noon we arrived at the head-quarters of the chieftain, a residence which, in the language of the country, is called his "mbanga."

I found myself at once encircled by the natives, who came streaming in to see for themselves the white man of whom already they had heard so much. It was my own first opportunity of seeing the Niam-niam in the reality of their natural life. As became a people with whom hunting is a prominent feature in their pursuits, they were girded with skins. High upon their extensively-dressed hair they wore straw-hats covered with feathers and cowries, and fastened on by means of long bodkins of iron or copper. Their chocolate-



COIFFURE OF THE NIAM-NIAM.

coloured skin was painted in stripes, like those of the tiger, with the juice of the Blippo (*Gardenia malleifera*).

Whilst I was reposing beneath an awning that had been put up as a shelter from the sun, the natives bestowed upon me such a prolonged and decided stare that I had ample opportunity for transferring a few of their portraits to my sketch-book.\* In the early

\* The portraits here presented are those of two dandies, named Wennepai and Sehngba.

evening I paid my respects to Nganye, the resident prince. His abode consisted of a collection of huts, some larger than others, which he had assigned to his body-guard, and to the wives and children of his closest associates. The mbanga of a prince may be known at once by the numerous shields that are hung upon the trees and posts in its vicinity, and by the troop of picked men, fully equipped, who act as sentinels, and are at hand night and day to perform any requisite service. Military expeditions, surprises, conspiracies for murder, are here the order of the day, but frequently other and better employment will arise to engage them—as, for instance, when the discovery is announced that a herd of elephants is in the neighbourhood. Then the signals must be sounded, and every one without delay must be summoned, the occurrence being recognised as of national importance, for there is the chance of securing many hundredweights of ivory, and perchance ten times the weight of meat.

Very modest in its pretensions was the court of this negro prince, and it had little to distinguish it from the huts of the ordinary mortals who had their homes around. Surrounded by a dozen women, who with some household slaves superintended the tillage of the royal domain, Nganye had every appearance of enjoying a peaceful—nay, it may be said, an idyllic—existence.

I found him perfectly naked except for a little apron that he wore. He was sitting on a Monbuttoo stool, quite unarmed, and with no insignia whatever. There were, indeed, some twenty or thirty natives who were armed and kept guard in the outer court, but apart from this any pretension to state was entirely wanting. By means of my two interpreters I contrived to keep up a long conversation which I found interesting enough. I was made acquainted without reserve with all the details of Nganye's family, and with all the particulars of his home administration. It was much that I came to him as a friend of Aboo Sammat's. Aboo Sammat was to him a friendly neighbour, who brought to him as his chief an annual contribution of copper, beads, and stuffs; and the prince in return stored up for Aboo Sammat's purchase all the ivory which the year's exertions had secured.

On the night of the 3rd of February some rain again fell, but it was not heavy enough to penetrate the grass coverings that we had improvised for our baggage. This was the third occasion on which we had now had rain, and although the fall had been very insignificant, in fact scarcely a quarter of an inch, yet the effect was so great

as to be almost magical. Its influence alike upon the thirsty earth and withered steppes was very wondrous, and the sprouting stalks of grass bore ample witness to the invigoration that it brought.

A broad valley, alternately steppe and cultivated land, spread itself out around the residence of Nganye, and through its midst there wound a watercourse which now was dry. Over this we made our way; and, mounting the opposite acclivity, proceeded one league onwards to the west, thus for the time reversing our previous progress. Black and barren were the burnt steppes at this season, when the elephant-hunting was all over, and they were unrelieved as yet by any vegetation. Literally our feet trod upon the embers of the burnt grass, very much to the detriment of my own white costume, and involving a large consumption of my soap that had been so laboriously procured from oil of sesame, burnt wood, and oyster-shells. Around the base of the charred bushes there were little lines of green where the young sprouting herbage broke through the earth, and now and then some opening blossoms would give an unexpected beauty to the scene.

A charming walk of two leagues and a half brought us to a subsidiary holding of Nganye's, named after its superintendent Gumba. The villages of the district were abundant in corn, and afforded too welcome a chance for the hungry bearers to resist making there their halting-place; the prospect, moreover, of brimming beer-flasks had its wonted attraction with the Nubians. The goal was full in view; a little ridge of hills beckoned hospitably from afar, and immediately beyond were the broad acres of cultivated land which belonged to Gumba.

The country hereabout was tolerably secure, the Niam-niam being desirous to secure Aboo Sammat's friendship in order to ward off any mischief that might arise from the dangerous neighbourhood of Sabby. I considered it sufficiently safe to venture upon a little tour, attended only by my two Niam-niam servants. Directing my steps to the hill, I found that it was only like a hundred others, a pile of brown roe-stone, and apart from the open panorama it afforded, it possessed no interest at all. All along I gathered weeds and plants in ever-fresh variety.

Making at length our halt at a hamlet, my two companions drew my attention to a valuable production of their land. I afterwards found that it was the Colocasia, which is cultivated very freely throughout the Niam-niam country, and which when boiled makes a very excellent vegetable.

As the darkness came on, our camp was enlivened by the appearance of the grotesque figure of a singer, who came with a huge bunch of feathers in his hat, and these, as he wagged his head to the time of his music, became all entangled with the braids of his hair. His instrument was the local guitar, the thin jingling of which accorded perfectly well with the nasal humming of the minstrel's recitative. The occupation of these nzangah, however, notwithstanding the general love of the people for music, would not appear to be held in very high esteem, as the same designation is applied to those unfortunate women, friendless and fallen, who are never absent from any community. Quite contrary to the practice of the neighbouring tribes, they have nothing to do with boisterous music, and only use their drums and horns for the purpose of signals. The minstrelsy of the Niam-niam may be said to have the character of a lover's whisper.

Starting again and proceeding to the south, after an agreeable walk of about three hours, we arrived at the quarters of Bendo, a brother of Nganye, who had set him in charge of one of his best and most populous districts. The homesteads were all scattered over a wide and well-cultivated area, which extended with a northerly aspect along the declivity of an elevation of gneiss that rose to an altitude of about 200 feet. This hill was named Gumango; before we reached it we had to cross a considerable stream called the Rye, which throughout the year is always flowing. Uninfluenced hitherto by the rain, its breadth was now about forty feet, and its depth was sufficient to allow us to enjoy a pleasant bath at a spot where it ran beneath the shelter of some thick *Psychotrie*. Tall popukky-grass covered the banks, amidst which the splendid Nathalia, with its blossoms fine as those of a horse-chestnut, rose in all its beauty. The whole region, on either side the stream, was well cultivated, and look whichever way we would, we saw groups of farmsteads, although villages, in our sense of the term, did not exist.

Each family resides close to, if not exactly upon, the land it cultivates. The insecurity of property is everywhere so great, that rather than relinquish their incessant watch over their crops, the people submit to many inconveniences and live far away from watercourses, put up with short supply of firewood, and brave the ravages of the white ants.

The Rye empties itself into the Sway, as the Dyoor is termed by the Niam-niam, although by the Bongo and Dyoor it is called the





I.

A NIAM-NIAM MINSTREL.

*To face p. 212.*



Geddy. Close to the rising eminence of Gumango, the Rye upon its left shore receives a considerable stream flowing from the marshy plains, along the banks of which are scattered numerous farmsteads surrounded by plantains. This was the first time I had seen the *Musa sapientium* in any quantities; just beyond the Nile district in the Monbuttoo country it becomes the very staple of the people's food. The cultivation of the plantain seems to be a speciality of all the equatorial regions of Africa, from Uganda on Lake Ukerewe right away to the western lands on the Gaboon and Ogowai.

Our encampment had been made to the north-east of Gumango in a great grove of Zawa-trees (*Lophira alata*). Of this tree very few detached specimens are met with. It belongs to a class which flourishes beyond the range of the woods of the river-banks, and will grow on a tolerably dry soil.

It is one of the most serviceable productions of the country, as its fruit, which is about as large as a hazel-nut, yields a prolific supply of oil, of which the quality is singularly pure, while it is neither rank in smell nor coarse in taste.

All the morning I pursued my botanizing on the river Rye, and all the afternoon upon the sides and summits of Gumango. The arched surface of the rising mound of gneiss, stretching out without a rift, was the habitat of several very interesting ferns. Here I found the first specimen of *Encephalartus* which had ever been discovered in the northern latitudes of Africa. The Ensete or wild Musa of Africa, which the Niam-niam call the "Boggumboly" (or little plantain), grows likewise in great abundance upon this interesting hill.

As surveyed from the summit of Gumango, the country, with the variegated colours of its cultivated enclosures, exhibited a thoroughly European aspect. Ploughed fields are nowhere to be seen, but the labour is limited to clearing out the weeds, and loosening the surface of the mould to receive the fine-grained eleusine, which no doubt requires more care than sorghum, which is sown broadcast.

Everything testified to the fruitfulness of the soil. Sweet potatoes, yams, and colocasæ were piled up in heaps, and our hungry Bongo and Mittoo fell upon them as though they had entered a hostile country. The receptacles for corn, being circular erections of clay, supported on posts, and furnished with a covering which lifted up and down like a lid, were soon emptied, and the im-

mediate neighbourhood of our quarters was like a scene of rapine and plunder.

The arrangements of the Niam-niam huts are much the same throughout the land. Two, or at most three, families reside close together. Generally from eight to twelve huts are clustered round one common open space, which is kept perfectly clean, and in the centre of which is reared a post upon which the trophies of the chase are hung.

Close in the rear of the huts, upon the level ground, were the magazines for corn; behind these would be seen a circle of Rokko fig-trees, which are only found in cultivated spots, and the bark of which is prized, far more than the handsomest of skins, as a material to make into clothing. Further in the background might be noticed a perfect enclosure of paradise figs; then in wider circumference the plantations of manioc and maize; and, lastly, the outlying fields of eleusine extending to the compound next beyond.

After some time we found Bendo himself, arrayed in an apron of red flannel which had been given him by Mohammed. He looked very much disconcerted at seeing his property laid under such heavy contribution, but he was utterly helpless to arrest the havoc. The promise was given that Mohammed, when he arrived, would compensate him for all his loss by ample presents of copper rings and other gifts; and, as matter of fact, we found Bendo, at the time of our return, perfectly satisfied in his old quarters, and ready to show many proofs of the friendly interest with which he regarded me.

Besides Bendo and Gumba, Nganye had four brothers,—Imma, Mango, Nyongalia, and Mbeli,—who acted as his deputies, and had the charge of various districts. Intimidated by his alliance with Aboo Sammat, they were subservient to him with the obedience of vassals. There was, however, a seventh brother, Mbagahli, known by his Arabic name of Surroor, who was the direct subordinate of Aboo Sammat, and had been established in command of the wide country vanquished by him, which was bounded by the territories of Nganye, Wando, and Mbeeoh. Nganye had only two sons recognised as legitimate, Imbolutiddoo and Mattindoo, the former of which was destined to be the heir of his dignity. Nganye's father was Moonuba, one of the six sons of Yapahti, who must not be confused with another prince of the same name whose territories lay to the south of Dar Ferteet.

On the 6th of February our march was maintained for a distance of six leagues until we arrived at the Sway.

Our progress led us, for two leagues from the residence of Bendo, along cultivated lands which were covered with farmsteads. On either hand, and apparently united with Gumango, stretched out ranges of granite hills to the south and south-east. One hill in particular lay to the left of our way, which was very long, but not higher than Gumango. The three succeeding leagues were all down-hill across a desert, and we had to pass some marshy courses, and several of what for want of a better name may be called "meadow-waters," which at this season of the year were quite dry. These localities in Kanori, the dialect of Bornoo, are called "nyalyam." Barth mentions them as one of the most characteristic features of Central Africa, between the Shary and the Benwe.\* The prevailing character of the landscape was that of a steppe lowland, broken now and then by park-like woods.

Just one league before we arrived at the river we passed the hamlets of Marra, who was a "behnky" of Nganye's. The Sway is the upper Dyoor, and, according to the uniform representations of the Niam-niam, it is considered as the main-stream. I came across its source at the mountain of Baginze, where, although it is but a little brook, it is called by the same name. The proofs that I can adduce for the identity of the Dyoor and Sway are conclusive enough to establish it for a certainty,

To myself it was a great satisfaction to place beyond a doubt the origin at least of one of the principal source-streams of the region of the upper Nile; and thus definitely to assign its geographical position to Mount Baginze.

The Sway flows past Marra along a level steppe, which on account of the rapid flow and deep channel of the river can only rarely, and that at the time of the rainfall, be under water. At this time the banks were perpendicular, rising to a height of some 18 or 20 feet, and being cut through layers of alluvial soil very much reminded one of the Nile "guefs." The distance between bank and bank was 40 feet, but the actual river was now about 25 feet wide. Its depth was about 4 feet, and it was flowing at the rate of 120 feet a minute. The volume of water which passed was thus 200 cubic feet in a second, whilst the Dyoor, before its union with the Wow,

\* They correspond to what in the Mark of Brandenburg are called "Luche" (from the Slavonian, "Luga," a pond), being meadow-like depressions from which the water passes by subterranean channels.

at the dry season in the end of December, did not roll onward a volume of more than 1176 cubic feet. In the middle of June again the Sway had a volume of 2330 cubic feet to the second; whilst the Dyoor in the rainy season, at the point I have just mentioned, exhibited a volume of 8800 to 14,800 cubic feet.

All the tributaries of the Dyoor (even to the great Wow, to which the Dyoor owes at least one-third of its volume), as far as they are known to me, have in winter the most trifling significance. Upon the right are the Rye, the Lako, and the Lengbe; on the left the Hoo, the Yubbo, and the Bikky.

The sun had not risen on the 7th of February when we started on our passage over the river.

Through a charming bush-forest, which, though destitute of large trees, was most imposing in the luxuriance and size of its foliage, our long column continued its march. These bush-woods, remarkable for the large dimensions of their leaves, predominate everywhere throughout the countries of the Bongo and of the Niam-niam; they contain little of the nature of the steppes, except in parts where there is space left for the grass to spring up in abundance. Districts destitute of trees could not anywhere be found except upon the rocky flats or amidst the damp and marshy lowlands.

Let arable land lie fallow but a couple of years, and it will break out into a young but dense plantation; the roots of the shrubs that have been cut down send up new shoots, and the whole is soon again a mass of verdure. It should nevertheless be mentioned that every tree that is either fine in itself or useful in its product is always spared and allowed to stand. The charm of the landscape at this early season of the year is very fascinating, and beyond a question April and May are months full of delight in Africa.

Before noon we had reached the little river Hoo, which, after flowing as far as the eye could reach through continued steppes, at a spot a few leagues further down unites itself to the Sway. At this period it was a mere brook rather than a river, with a level sandy bed varying from 35 to 20 feet in breadth; it had but a languid flow and seldom was above 2 feet in depth. The banks are very low, and the rainfall consequently soon makes it overflow its limits and swamp the adjacent steppes as far as the very limits of the woods. The plants which flourish on its borders (*Irvingia*, *Morelia*, *Trichilia*) clearly reveal that for months together they have been under water.

From the flats where the Hoo lay low, we proceeded through an undulating rocky bush-wood to an adjacent brook called the Atoborroo. Sunk in a deep chasm 80 feet deep it was hardly perceptible from above, and streamed on overmassed by the densest marsh foliage. The vegetation of the woods offered me a fresh feast of plants that I had never before seen, and I enjoyed an especial pleasure in the discovery of thickets of a species of ginger-plant, which filled the valley all round with the most delicious aromatic perfume, and grew quite down to the edge of the water.

Damp and foggy was the following morning as our caravan moved on its way. We had proceeded but a short distance when our advanced party came to a standstill. This was a symptom that a brook or river of some sort had obstructed further progress. These continual delays and interruptions contributed somewhat to the difficulty of keeping a systematic record of my wayfaring experiences. Through the tall grass and high bushes I endeavoured to push my way to the head of the line, but I could only succeed in arriving in time to see the first company follow their banner over the Manzilly. Along a ravine deeply overhung by the broad branching foliage of the fig-trees, the stream rushed on to the north-east, a direction precisely the reverse of what was followed by the Hoo, which ultimately received the waters of all the minor streams which came from the western heights. At every time of the year these watercourses are all very rapid, and generally speaking they run over gravel beds in distinction from the marshy mould of the more sluggish streams. In these cases the tedious process of undressing is limited merely to taking off one's socks and boots, and this is a considerable saving of time.

Shortly after this we came to a small, albeit a very small piece of primeval forest, containing giant fig-trees, commonly called gum-trees, and indeed of a species not unlike the *Ficus elastica*. As a forerunner of greater surprises still to come, there rose before my view the first thicket of the calamus (the rotang or Spanish reed), which deserves a foremost place in every description of the woods that line the river-banks in the Niam-niam lands. It was a "gallery" or avenue in miniature, such as I should find on a larger scale along the side of nearly all the smaller streams to the south. This conception, so necessary to an adequate topographical representation of the land, will be discussed in a somewhat later page.

After a while we reached a second brook beside the farmsteads of

Kulenjo, which are the first settlements of the Niam-niam subject to the immediate control of Aboo Sammat. The possessions of each separate Niam-niam are parted from each other, just in the same way as the territories of the different tribes, by desolate intervals void of any residents whatever, nominally for the purpose of security, so that the inhabitants may, by placing out a watch, easily guard against any sudden attack. When there is mutual distrust, or in times of open war, watches are of little service in signalling danger, for then every Niam-niam, as a true hunter, passes his whole time in watching and lying in wait.

During the entire day I occupied myself among the magnificent thickets on the stream near Kulenjo, the vegetation, so different from what I had seen in other parts of the Nile district, and of which I had had only a foretaste on the Atazilly, being here revealed in its full splendour. The flora embraces the majority of the plants of the western coasts of tropical Africa that are known on the Gaboon, the Niger, and the Gambia, and overstepping the watershed dividing the Nile districts from the basin of the Tsad, opens to the traveller from the north the unexpected glory of the wildernesses of Central Africa. Though all was but a faint reflection of the rich luxuriance of the primeval forests of Brazil, yet, in contrast to what had gone before, it could not fail to be very charming. Throughout the twenty-six degrees of latitude over which I travelled, the progress of vegetation, according to the geographical zone and the meteorological condition of the successive lands, was organised with wonderful simplicity. For the first 800 miles stretched the dreary desert, giving place to wide steppes, void of trees, but ever covered with grass; next came the delightful region of the bush-forests, where the vegetation, divested of the obnoxious thorns of the desert, recalled the soft foliage of his native land to the mind of the traveller, who lastly entered upon what he might correctly call the true primeval forest which carried him back to the memories of his youth when he yielded his fancy to the fascinations of 'Robinson Crusoe' or of 'Paul and Virginia.' An identical change gradually supervening in the character of vegetation is perceptible in a contrary direction in the southern half of the continent: and travellers proceeding from the Cape northwards to the Equator have rarely failed to draw attention to the fact.

Nature everywhere proceeds upon the principle of levelling what is opposite and balancing what is extreme; she would seem to abhor the sharply-defined boundaries in which man delights so



much, and in accordance with this law she here presents to the eye of the inquirer a transition that is very gradual, so that the limits of her districts overlap one another like the fingers of folded hands. Even in lat. 7° N. small isolated tracts of bank-forest, bearing, however, the characteristic types of the "gallery" flora, are scattered like enclaves among the bush-forests of the distant north. The forests at Okale, at Yagla, and the locality called "Genana," are examples which I have already mentioned.

In marching for three days across an open wilderness, the caravan had to be provided by Kulenjo with their ordinary meals, and it was no easy matter in a region so scantily populated to find the necessary food for a thousand hungry mouths. The feeding took place in the evening, and before sunrise in the morning. The whole party of bearers were divided into groups, to which the food was distributed by the different "nyare," or local Bongo overseers, who generally accompany the leaders of these longer expeditions.

On the twelfth morning of our march I rose with the welcome prospect of that day reaching Aboo Sammat's Seriba. Attending to my toilet, and taking my time over my breakfast, I did not quit the camp at Kulenjo until long after the last of the bearers had left. The day brought us along a charming walk, and yielded a fine harvest of botanical treasures; we crossed four streams, passed several isolated hamlets, and finally entered a dense forest of lofty trees. This was no park with its alternations of meadows and thickets, trees and groves: it was a veritable forest in our northern sense, but infinitely more lovely and varied, and not marked by the solemn monotony of our native woods.

One of the native chieftains, as I have already mentioned, had exhibited so much hostility, and had been so great an obstacle to Mohammed Aboo Sammat's ivory-trade in Wando's district, that Mohammed had proceeded to violence and had wrested away his territory. This chieftain was now dead, and Mohammed in his place had appointed a native spearman of royal blood. Mohammed had a considerable number of these spearmen, natives of the Niam-niam country who were brought into his Seribas, and having been initiated into the use of fire-arms, formed one of the main supports of his authority. Backed by the continual presence of some forty or fifty armed Nubians, Surroor (for such was the name of the new vicegerent) held sway over a populous area of 700 square miles. According to the joint estimate made by Mohammed and Surroor, the number of men in the territory capable of bearing arms was not

less than 40,000. I believe, however, that half this number would be nearer the mark ; for when I test my impressions by comparing them with the results of my careful investigations in Bongo-land, I cannot but think that the entire population of the Niam-niam country, with its wide tracts of wilderness utterly uninhabited, hardly averages 65 to the square mile.

Since here amongst the bearers there is no institution of statute labour, and the number of villages and huts could only be arrived at by careful scrutiny of an entire district, the only means open to me for estimating the amount of population was by taking what reckoning I could of the people who assembled on either side of our route as we passed along. These may be divided into three classes : first, those who had come from mere curiosity ; secondly, those who had been ordered to settle in a district to contribute towards the general means of subsistence ; and, thirdly, the fighting-force that was displayed in various places during time of war, and which most probably represented the large majority of the men who were capable of bearing arms.

The strongholds in this district consist of one large *Seriba* and three smaller palisaded enclosures. In these subsidiary settlements discipline is maintained by native overseers with a small detachment of armed men.

The personal relation of the Niam-niam towards their rulers was far less servile than what I had observed among the Bongo and Mittoo. The duties imposed were mainly the same. They were bound to assemble promptly at any signal either for war or for hunting, to provide an adequate support for whatever soldiers and bearers might be brought into the country ; to furnish wood and straw for building purposes, and to perform various incidental labours. The Niam-niam, however, are not employed as bearers upon the expeditions, and upon the whole are less oppressed and are treated with more consideration than the Bongo. At present they can hardly comprehend their state of subjection, and this indefinite feeling is fostered at first by leniency on the part of the oppressors, that they may smooth the way for severer measures in the future.

The power of any native chiefs among such a people of unsettled habits and unpliant temper as the Niam-niam—a people delighting in the chase—is necessarily at present very limited ; it cannot extend any further at all than to accomplish the disposal of whatever men may be capable of bearing arms either for the purpose of warfare or of hunting. The official emoluments of these chiefs are derived

partly from an allowance made upon all the ivory that is secured, which is always paid without being contested, and partly from their having a right to half of all the elephant-meat; but for their ordinary subsistence they have to turn their attention to the cultivation of the fields; and for this purpose they endeavour to increase their home establishments by the acquisition of as many wives and women-slaves as their resources will allow.

I remained at this place from the 10th to the 26th of February. The Seriba was in lat.  $4^{\circ} 50'$  N., and was 87 miles south—almost due south—of Sabby. It was situated in the angle formed by the confluence of two streams, the Nabambisso and the Boddo, which were overlung by lofty trees, and in some places were enclosed by dense thickets. Close at hand was the “mbanga” of Surroor.

I spent the daytime in an assiduous investigation of the neighbouring woods. My collection increased considerably, and the paper packets prepared for the reception of my treasures were rapidly filled up. The crowds of natives who came from far and near to gaze upon me afforded me an acceptable opportunity of filling up some pages in my album. My two Niam-niam interpreters (called in Arabic Gyabir and Amber) felt at home upon their native soil, and accompanied me everywhere, making my intercourse with the natives perfectly easy. I was able to roam about at will in the adjacent jungles, as the environs were as safe as those of Ghattas's Seriba in the Dyoor country; and, altogether, I was soon as comfortable as I could desire in this remote land.

The scenery was lovely; the two streams never failed throughout the year to be well supplied with water, and flowed through deep glades where the lofty trees were wreathed and festooned with creepers in clustered grace that would have been an ornament to any palm-house. In the part where the supply of water was diverted to the residences the woods had been considerably thinned. The wild date-palm (*Phoenix spinosa*), which may be considered as the original of the species cultivated throughout the desert region from Senegambia to the Indus, grows here as a low shrub, and together with the calamus forms an impenetrable hedge along the banks of the stream. The double barbs of the calamus cling tenaciously to the skin and clothes, reminding one of the prickly-acacia to which the Boers, or Dutch colonists in South Africa, have given the name of “wag-a-bitjen,” *i. e.* wait-a-bit.

A new characteristic of the flora appears here in the Amomum, which I found in tall masses on the damp soil near the bed of the

stream, and even in the water itself. I saw five different species, with white, yellow, and crimson flowers. The fruit of all the kinds is bright red, and contains a soft pulp which has a flavour like citron, and which envelopes the aromatic seeds known as grains of paradise. The water of the stream runs clear as crystal, and the traveller may at any time allay his thirst by a cooling draught. Here and there the sun's rays force their way through the interlacing creepers which hang in festoons between stem and stem, and in the twilight the foliage gleams almost like burnished metal. The Ashantee pepper (*Cubeba Clusii*) clothes the trunks with a close network which is thickly covered with bright red berries that grow in clusters as long as one's finger. It is one of the most common and yet at the same time one of the most striking of the characteristics of the primeval forests of the district; it forms the finest adornment of the giant trees, and covers the venerable stems of these princes of the vegetable kingdom with a vesture of royal purple.

One amongst the most imposing forms of vegetation is found in a *Sterculia* of the Cola tribe, called "kokkorokoo." This tree grows to a height of 80 or 90 feet; the stem gradually tapers upwards to a point, whilst at the base it is suddenly expanded to so great a bulk that it would require eight or ten men to encircle it; thence it rises in a mass of narrow arms, corresponding to the direction of the roots, shooting upwards for many feet, like a series of planks joined together edge to edge.

It was upon the Boddo that I found the first specimens of *Anthocleista*. The flora of the Niam-niam countries contains several species of this genus of the Loganiaceæ, which is remarkable for the immense size and small number of its leaves that grow all together at the crown of a single stem running up without a branch.

After every ramble I turned my steps to Surroor's mbanga, and my visits there were always enjoyable, because I ever found something fresh that sensibly enlarged my knowledge of the country. There was invariably a large assemblage of natives about the vicegerent's court, and among them a considerable number of women; for Surroor, besides his thronging harem, kept a great many female slaves in attendance upon himself and his wives. As a guest of Mohammed's I was always treated here with the utmost respect. The most elaborate benches and stools were brought out for me to sit on, and Surroor's store of these exemplars of native art was inexhaustible.

The social position of the Niam-niam women differs materially from what is found amongst other heathen negroes in Africa. The Bongo and Mittoo women are on the same familiar terms with the foreigner as the men, and the Monbuttoo ladies are as forward, inquisitive and prying as can be imagined; but the women of the Niam-niam treat every stranger with marked reserve. Whenever I met any women coming along a narrow pathway in the woods or on the steppes, I noticed that they always made a wide circuit to avoid



A NIAM-NIAM GIRL.

me, and returned into the path further on; and many a time I saw them waiting at a distance with averted face, until I had passed by. This reserve may have originated from one of two opposite reasons. It may on the one hand have sprung from the more servile position of the Niam-niam women themselves; or, on the other, it may have been necessitated by the jealous temperament of their husbands. It is one of the fine traits in the Niam-niam that they display an

affection for their wives which is unparalleled among natives of so low a grade, and of whom it might be expected that they would have been brutalised by their hunting and warlike pursuits. A husband will spare no sacrifice to redeem an imprisoned wife, and the Nubians, being acquainted with this, turn it to profitable account in the ivory-trade. They are quite aware that whoever possesses a female hostage can obtain almost any compensation from a Niam-niam.

During the time that Surroor had acted in the capacity of Mohammed's spearman, he had learnt to speak Arabic fluently, and was therefore able to give me considerable information on many points. I asked many local questions, since the unravelling of the confused hydrographical network in this part of the country was an object which I could never permit to be absent from my thoughts. I was not long, however, in discovering that these Zandey (Niam-niam), although possessing such uniformity in speech and customs, had no more knowledge of the remote parts of their country than the majority of the other natives of Central Africa. I may mention, as an instance of this, that no one in this district knew so much as the name of Mofio, whose territory indeed was 300 miles distant, but whose reputation, as one of the chief Niam-niam princes, might have been presumed to be wide-spread.

Hunting in this place, as far as we were concerned, was not to be thought of, as the region was far too thickly populated, and the Niam-niam themselves are such devoted huntsmen that they leave nothing for the stranger beyond the few francolins and guinea-fowl which may escape their snares.

During our sojourn, Mohammed Aboo Sammat, with his faithful black body-guard of true Zandey, had arrived from the Mittoo country. The entire united forces then prepared to advance to the south, Ghattas's agent and plenipotentiary not considering that a division could be ventured upon until we had gained sufficient assurance of the peaceful intentions of Wando, whose territory we should have to cross upon our route. Any apprehensions of hostility, however, were soon allayed, and for a time all went well.

By the 25th of February all the preparations for marching were complete, and, including all Aboo Sammat's and Ghattas's people, we were a body of little short of 1000 strong. Our marching-column was not much less than four miles in length, so that it happened more than once, after a short day's march, that those in front were erecting their huts with leaves and grass before those in the rear had lost sight of the smoke of the encampment of the previous night.

Only a small portion of my reserve of cattle was now remaining, and the maintenance of the men in the Seriba had quite exhausted the stores ; to Mohammed's great annoyance, even the sorghum-seed, which was to have been conveyed to Munza, king of the Monbuttoo, as a curiosity, had been consumed as material of diet, and thus the heart of Africa had been deprived of one advance in culture.

We proceeded, first of all, two leagues in a westerly direction, and, after crossing the Nabambisso and two smaller streams, we made our necessary halt. On the western boundary of the cultivated district subject to Aboo Sammat, and before we could venture to quit it, an adequate relay of provisions had to be procured from the neighbourhood.

The feeding of the bearers was an animated scene, enlivened as it was by the concourse of some hundreds of the Niam-niam people. The provision for the most part consisted of great lumps of pappy dough piled upon broad leaves, and served with strong-smelling sauces which were brought in pots, bowls, calabashes, and vessels of every variety. Drawn up on one side, in groups arranged according to the order of their arrival, stood the bearers, whilst the Niam-niam in throngs took their position on the other, and many an eager glance was thrown upon the preparations for the general repast. I took my sketch-book in my hand, and wandering through the ranks preserved my observations of the diversified tattooing which everywhere arrested the eye.

Almost immediately after starting on the following morning we crossed the Nabambisso, and our course subsequently lay across a group of low mounds of gneiss covered with an interesting vegetation. Here grew in great abundance the *Selaginella rupestris*, clothing the bare rock with a graceful carpet of verdure ; and here, too, for the first time since leaving the Red Sea, I was greeted with the sight of the Abyssinian aloe with its fiery barb. After surmounting the gneiss rocks we crossed the Nabambisso for the second time, and marching onwards in a southerly direction we reached a wide depression, called Yabongo, enclosed by dense bushes like the "Luche" in the Mark of Brandenburg. On the edge of the water many wild *Phoenix* of both sexes were flourishing with greater magnificence than any I had yet seen, their stems running to the height of some twenty feet. For a distance now there were no watercourses above ground to be seen, and shortly afterwards we entered upon another valley which was distinguished by the name of Yabo. The interval between the two hollows was filled by wood-

lands, graceful as parks, and adorned by many a large-leaved fig-tree bearing a multitude of figs much larger than those we ever grow.

While we were here, one of the Bongo bearers died from the effects of eating manioc before it had been prepared and divested of its poisonous parts. For twenty-four hours before his death he had lain in a state of coma, and a strong emetic had been entirely without effect. In the Niam-niam countries the manioc roots are of the same uncertain quality as those of South America, and the Bongo being unfamiliar with the differences, often do themselves serious injury on their expeditions by partaking of them indiscriminately.

Not long afterwards another of the Bongo people was carried off by a lion from the side of a bivouac fire; and these two were the only deaths that occurred in the course of the two months that Mohammed's caravan was on its outward way.

Towards noon on the 27th of March we reached the Uzze, a small river running almost parallel with the Sway, and of about the same dimensions as the Hoo, only with a much slower current. The river-bed was twenty-feet wide, but at this period there was not more than a two-foot depth of water. The stream flowed along an open plain, unrelieved by trees, but animated by many herds of buffaloes, which we did not now stay to chase, but which afforded us excellent sport upon our way back. About two miles to the south of the Uzze we crossed the Yubbo, the two rivers here being quite close together, although they diverge again to a distance of several leagues towards the west before they ultimately unite and join the Sway.

The Yubbo at this time was fifty feet wide, and, like the Uzze, was only two feet deep; it meandered along a low steppe which was obviously subjected to inundation, a fact that testified to the importance of the river in the rainy season.

After crossing the deep hollow of the bed of the Yubbo, we met some messengers who had been despatched by Nduppo, Wando's brother, to bid us welcome. Nduppo was chief of a district subject to his brother, with whom, however, he was by no means on good terms. From Nduppo himself, of course, we had no hostilities to fear, as nothing could be of more importance to him than to preserve his friendly relations with Mohammed. As we arrived at his mbanga some hours before night, I had time to make a short visit to a deep ravine at no great distance, that was watered by a streamlet called the Nakofoh, almost hidden by the dense groves upon its bank.



Our camp had meanwhile been improvised, a number of grass-huts having been speedily erected because of the threatening aspect of the sky; towards evening for some days past there had been the appearance as if a storm were rising, but rain had only fallen twice since the beginning of the month, and even now the clouds were broken. On reaching the encampment I found Nduppo himself in company with Mohammed. I joined them at once, being as anxious as any one to get what intelligence I could about Wando and his intentions. It transpired that the feud between Nduppo and his brother had become so violent that Nduppo avowed that he lived in constant terror of being attacked and murdered by Wando's soldiers, and this cruel destiny which he foreboded did actually befall him a very few days after our departure. For ourselves, the following day would decide whether we were to have peace or war.

Our next move was to the quarters of Rikkete, another brother of Wando's, and who, holding the office of behnky, had remained faithful in his allegiance, and was consequently in avowed hostility to Nduppo. The three brothers were part of the numerous family of Bazimbey, whose extensive dominions, a few years previously, had been divided into six small principalities, a heritage which was a perpetual apple of discord amongst his sons. Bazimbey was one of the six sons of Yapahti, who still retain their rule over nearly all the eastern countries of the Niam-niam.

My personal appearance aroused the most vivid interest on the part of Nduppo and his suite. Their curiosity seemed insatiable, and they never wearied in their inquiries as to my origin. Theirs were the first exclamations of a kind which more or less frequently continued to be made throughout the rest of my journey. To their mind the mystery was as to where I could have come from; my hair was the greatest of enigmas to them; it gave me a supernatural look, and accordingly they asked whether I had been dropped from the clouds or was a visitor from the moon, and could not believe that anything like me had ever been seen before.

Throughout the whole of the territory that was subject to Wando, the clothing of all the people consisted of skins, as the fig-tree, of which the bark is so generally used in the south, does not thrive here at all well. For all those who require it, the bark has to be imported from the country of the Monbuttoo, and is consequently an article of luxury. Skins can ordinarily be obtained at a price which seemed to me ridiculously small. For the purpose of getting a few trifling additions which were necessary for my *cuisine* I was in the habit of

breaking up some of my larger copper rings into little bits, and I was very pleased to find how far these copper fragments would go in making purchases of skins of various kinds.

It is very strange how, notwithstanding this extraordinary abundance and cheapness of skins, traffic in them, as an article of commerce, is entirely unknown in Khartoom, where the dealers seem to have no suspicion of the large demand there undoubtedly would be.

Aboo Sammat was known amongst the Niam-niam by the name of "Mbahly" or "the little one," a designation given him long ago by the people, on account of the youthful age at which he had entered their country. Nduppo informed us that Wando had declared, with what was tantamount to an oath, that Mbahly should not this time escape, but that he and all his crew should be annihilated: he, moreover, told us that the threats had extended to myself. Wando, he said, avowed that he did not want any presents, and that all the beads in the world were nothing to him; if any offerings were sent he would trample them in the grass; if any stuffs were given to him he would rip them into shreds; plenty of copper he had already, and for that matter, plenty of ivory too, but he did not intend to part with any of it.

For a long time it perplexed me to discover the reason of Wando's animosity. Only two years previously he and Mohammed had been on the most friendly terms. Mohammed had visited him at his home, and the two had entered into the closest alliance, which had been sealed by Mohammed marrying his daughter; but, meanwhile, Mohammed had been in Khartoom, and during his absence he had entrusted the charge of his expeditions to his brother, who had fallen out with Wando. Mutual recriminations led to mutual plunder, and Wando was now in a rage that could not easily be suppressed.

Nduppo led us to understand that in the course of our next march we should receive definite tidings of Wando's intentions. If an attack were resolved upon, his whole force would be assembled and we should be prevented from going on to Rikkete; but if, on the other hand, we were permitted to reach Rikkete unmolested we might then be sure that there would be a temporary peace. And this in reality we found to be the case. As we were approaching Rikkete we were met by Wando's envoys bringing the accustomed conciliatory flasks of beer. Various circumstances might have weighed with the chieftain to induce him to postpone his outbreak. It is possible that he considered that while Aboo Sammat's and Ghattas's

companies were united and could muster 300 guns, the time was not arrived for an attack ; he also reckoned, with true African craftiness, that it would be more advantageous to himself to fall upon us on our way back from the Monbuttoo. He imagined, moreover, that, all our valuables which he now so contemptuously rejected would fall into his hands without the necessity of any ivory traffic at all, and that our stores (as being an unnecessary burden to be carried to the Monbuttoo and back) would be deposited in his charge until our return ; and in addition to all this, it is not unlikely that he counted with some certainty upon receiving plenty of presents from the liberal Kenoosian.

In order to be ready in a moment for any emergency, our caravan for the first time, on the 28th of February, set out on its journey arranged according to the rules of Nubian warfare. The entire body being drawn out in columns, the whole of the armed force was divided into three companies, each headed by its own banner. In front of all marched the first division of the troops, followed by the bearers with the linen goods, the bars of copper, and the store of beads ; in the middle of the train was the second division, which had charge of the bulk of the ammunition, chests of cartridges and boxes of powder and caps ; then followed the women and female slaves, whilst the third division brought up the rear. For the general security it was ordered that no straggler should be permitted to lag behind or to go farther back than the standard-bearer at the head of the third division. Independently of the main body, a troop of native soldiers, composed of Bongo and Niam-niam slaves, that had been armed and well trained by Aboo Sammat, was now detached to reconnoitre the thickets in front and on either hand, and to make sure that the advance was safe. As a general rule, these blacks made much more effective soldiers than the Nubians, and upon them fell the heaviest of all the work of war. Their employment of hunting, which is a pursuit much too laborious for their oppressors, makes them far more expert and practised shots, and besides this, they are heartier in their work and fear neither wind nor weather.

Whilst all the Nubians who carry guns are dignified by the high-sounding title of "Assaker" (soldiers), the natives who may be enlisted are called in the common jargon of the Soudan Arabic, either "Narakeek," "Farookh," or "Bazingir." The precise etymology of these various designations I could never ascertain. The "Narakeek," would appear to be the only men who are trusted

with the heavier guns, of which a considerable number, originally intended, no doubt, for elephant-hunting, are now found in the companies of the Khartoomers, and form what might be called their artillery. They are not loaded either with conical shot or with explosive bullets, but merely with a handful of heavy deer-shot; their action is very effective, and their first discharge amongst a party of savages rarely fails to send them scampering off at full speed.

It was in crossing the beds of the brooks and in getting through the thickets that bounded them that the greatest precautions were requisite. All our long experience had made us quite aware how easily a caravan may be thrown out of marching order and put into the greatest confusion by the mere irregularity of the soil, and under such circumstances every attempt at defence must be unavailing: bullets might do some service when deliberately aimed at an open foe, but would be utterly useless when fired at random from amidst a labyrinth of trees or in the obscurity of a thicket.

Between three and four hours were occupied in reaching Rikkete's mbanga. Half-way on our road, after crossing three smaller streams, we came to a larger one, which, like the others flowing to the south and to the east, passed near the hamlets which lay contiguous to Nduppo's frontier. Here we halted for our morning meal. Altogether it was a motley picture of African camp-life: the ravaged lands, the chattels of the fugitives scattered all around, the variety of platters, the corn-bins, the wooden mortars, the stools, the mats, and the baskets, all tumbled about at the pleasure of the intruders, conspired to make a spectacle of confusion so utter and so hopeless that the only relief was in resignation.

Beyond the stream our path turned directly to the south; hitherto its direction, though winding, had been mainly west. The continual fluctuations in the level of the land made me suspect that we were really approaching that watershed of the Nile for which I had been looking with such eager and impatient expectation. The ground, that had been sloping down towards the west all the way to Nduppo's mbanga, we now found sloping down towards the east, so that the streams that proceeded from this district to meet the Yubbo for a while flowed in a direction exactly opposite to that of the stream they were about to join. A comparatively important stream, the Lindukoo, at a little distance received all these other streams into its channel and was the last water connected with the system of the Nile that we had to cross. Over steepish hills, along defiles of slippery clay and through clefts and ravines which the rain-

torrents had capriciously hollowed out, our road led us onward to Rikkete. Contrary to our expectations we were received amidst the mingled noise of drum and trumpet, whilst a deputy from the chieftain stood in front of his huts to bid us welcome.

We encamped upon some ground that was still fallow, close to some groups of huts that were inhabited by Rikkete's wives and retinue; and behind it, under the shadow of imposing banks, flowed a brook called the Atazilly.

Mohammed entered into very amicable relations with Rikkete, and not only obtained some valuable tusks from him by way of traffic, but secured an ample supply of provisions for the immediate use of the caravan. Towards evening some messengers arrived from Wando, confirming his friendly intentions and bringing, as peaceful pledges, an offering of flasks of eleusine-beer.

Before tasting the proffered beer, Mohammed insisted upon Wando's emissaries emptying one gourd-shell after another for their own enjoyment, a proceeding which had the effect of considerably elevating the spirits of the party. The Nubian soldiers, pleased at the pacific turn that matters had taken, passed the night in chanting their carols, accompanied by the strains of the tarabuka; and the Bongo and Mittoo revelled and danced for many hours in their own fashion to the sound of their kettle-drums and horns.

There seemed now to remain no further obstacle in the way of the separation of the two companies; and, in order to complete the preliminary arrangements for the division, it was decided that we must remain for a whole day with Rikkete, a determination which was hailed by myself with much satisfaction. Ghattas's corps was to be accompanied by a detachment of one hundred of Aboo Sammat's soldiers, and to take its departure for what formerly had been Keefa's territories in the west and south-west, where they hoped to transact a remunerative business. In consequence of the absconding of the natives, the main company of Ghattas had been left destitute of bearers. After the reduction, an armed force of 175 was left for our protection as we proceeded on the remainder of our way to the Monbuttoo.

I could not resist spending the day of our halt in an excursion. Accordingly, having enlisted the services of some natives as guides, I started off with all my people, who had to carry my heterogeneous appliances, which consisted of guns, portfolios, boxes large and small, cases, ropes, towels, stock-shears and hoes. Crossing the Atazilly, and wading by the side of the stream through the swamps

which were crowded with jungles of amomum as high as myself, and adorned with the rosy blossoms of the *Melastomaceæ*, I proceeded for three-quarters of a league across the steppe until I reached the stream to which I have referred already, called the Lindukoo or the Undukoo.

Here there opened to my view one of the most magnificent prospects that forest scenery could afford; the gigantic measure of some of the trees was altogether surprising, but yet, on account of their various heights, their foliage lay as it were in strata, and the denseness of the ramification wove the branches into a chaos as picturesque as it was inextricable. A merry world of apes was gambolling on the topmost boughs; two of the larger species of monkeys (*Cercopithecus*) were also represented, as well as members of the *Galago* family, which are half-blinded by the glare of daylight. *Colobi*, too, with their long silvery hair, were conspicuous as they flitted across the dark gaps that were left in the lower branches, or as they scampered along the more horizontal arms of the trees above. Numerous, however, as they were, I had no chance of securing a single specimen, as my shot, when aimed to an altitude of seventy or eighty feet, was spent in vain. The guinea-fowl, as ever, afforded prolific sport, their large grey bodies standing out distinctly against the fresh verdure.

Accompanied as I was by only a small number of armed men, I could not be otherwise than sensible how completely, if they chose, I was in the power of the natives. I was encouraged, however, to believe that the engagement made was perfectly reliable, as, except under that conviction, consent would never have been given for the armed forces to divide.

My Niam-niam guides rendered me the greatest service; not only did they enter very heartily into my pursuits, climbing up the lofty trees without hesitation to reach the produce of the topmost boughs, but they made me acquainted with the native names of all the plants.

Though the hollow gorge of the river sank for some eighty feet, there were trees at the bottom whose crests were level with the land above. The protruding roots amid the landslips, just as in our own mountain hollows, served as steps; and all along, abundant as in Alpine clefts, there sprung up many a variety of graceful ferns.

I proceeded north-west for a considerable distance up the stream, and having laboriously crossed and recrossed the swampy bed of the valley, I returned in the evening to my quarters with my portfolios enriched beyond my most sanguine expectations.

In the glimmer of dawn we were aroused by the accustomed signals. Two of the Bongo in Mohammed's service had learnt at Khartoom how to blow their trumpets and beat their drums for this important function, and they sounded the Turkish *réveil* admirably, giving it the full roll and proper compass. The Niam-niam were quite delighted with the strain, and frequently could be detected humming the melody to themselves.

Our caravan was accompanied by a large number of guides and natives who were eager to show the way, as a stiff day's march was before us, and a passage over several difficult watercourses had to be accomplished. The morning toilette of the Niam-niam guides was singular enough. In order to protect themselves against the chilly damp of the early dew as they marched along the narrow pathways of the steppes, they covered the entire front of their body with some large skins, which made them look as if they wore coopers' aprons. For this purpose there is no skin that looks more picturesque than that of the bush-duck, with its rows of white spots and stripes upon a yellow-ochre ground. The bearing of the Niam-niam is always chivalrous as becomes a people devoted to war and to the chase, exhibiting a very strong contrast to the unpolished nonchalance of the Bongo, the Mittoo, and even of the finicking Arabians. The Niam-niam might be introduced straight upon the stage, and would be faultless in the symmetry with which they would go through their poses.

Our way took a turn beyond the Atazilly across the same steppe over which we had passed yesterday. After an hour we arrived again at the Lindukoo, which here forms a considerable cataract of some thirty feet deep over the worn and polished gneiss. A thick bank-wood shaded the rocks, which were charmingly adorned with the rarest ferns, and a regular jungle of tangled foliage canopied the depth beneath which the rosy blooming ginger-bushes grew as tall as a man, and scented the air with their fine aroma. Just for half-an-hour we halted upon the high and dry levels that we found, and regaled ourselves with refreshment from our store of provisions.

The direction which the river Lindukoo was taking appeared to me to be exactly the reverse of that in which flowed the current of the Yubbo; and, in spite of the positiveness on the part of the guides, all their statements left my mind unconvinced, and in a state of considerable perplexity. But two months later, when I had again to cross the river some distance further to the east, my presentiment was thoroughly confirmed. The formation of the land just here is very

uneven and irregular; quite in contrast to what it was observed to be both previously and subsequently upon our progress. With the Lindukoo, then, I was bidding farewell to the district of the Nile. Many as there had been before who had undertaken to explore the mighty river to its fountain-head, here was I, the first European coming from the north who yet had ever traversed

#### THE WATERSHED OF THE NILE.

Upon this memorable day in my life, I confess I had no real knowledge of the significance of the soil upon which my steps were tarrying, for as yet I could know nothing of the configuration of the country before us. The revelation of the truth about this watershed only became apparent to me after I had gathered and weighed the testimony of the Niam-niam, which sufficiently demonstrated that the next river, the Mbrwole, belongs to the system of the Welle.

With the exception of the high ridge on the north of the river Lehssy which the Niam-niam call Mbala Ngeea, there was nowhere, along the entire line from the Gazelle to the Welle, any wide difference observable in the conformation of the land. But southwards from the Lindukoo, it was all uphill and downhill, and through defiles, hill-caps rising and falling on either side, high enough to be prominent over the undulations that were around them. These undulations were everywhere of that red hue which rendered it all but certain that they were only elevations of that crust of recent swamp-ore which is so widely diffused in Central Africa. The higher eminences that rose above were of a far earlier formation, being projections of gneiss, the weather-beaten remnants of some primeval mountain ranges, gnawed by the tooth of time, and worn down from jagged peaks to smooth and rounded caps. Subsequently, on my return at the end of April, I pushed my way beyond these elevations of the gneiss, and penetrated farther east, into the narrower limits of the watershed.

This uniformity in geological formation of a district so immense, as far as it is known, is certainly very remarkable. The source of the Dyoor is the only exception, and presents some variety in stratification. Everything points to the fact that since the era of the formation of the swamp-ore (spreading as it does from the banks of the Dyoor to the Coanza, and from Mozambique to the Niger) there has been no alteration in the surface condition of the land except what has occurred by reason of the watercourses finding



new directions for themselves along the loose and yielding deposit. And even when the elevations are taken into account which have caused whole chains of hills to arise, such for instance as those which encircle the basin of the Tondy, still I am inclined to believe that there too the existence of the valleys and depressions is to be explained by no other hypothesis than the perpetual mutability of the channels by which the streams have forced their way.

Followed in our course from the Lindukoo by a side stream which discharged itself by a waterfall, we arrived at the regular watershed, which, judging by my aneroid, which had not varied for four years,\* I should estimate at 3000 feet high. Passing onwards we came to a brook called Naporruporroo which rippled through a gorge some seventy feet deep. The stem of a great tree had been thrown across the chasm, and by means of this we were enabled to pass over without being under the necessity of making a descent. As we proceeded, the peaks of the trees which grew beneath were some way below the level of our feet. After a while, we had first to cross another, and then another of these streams which at no great distance united themselves in one common channel.

The stream I have just mentioned was at the bottom of a valley some eighty feet deep, and, as its banks were almost perpendicular, the bearers had to make the most strenuous exertions to ascend. They had to help each other up, and the baggage therefore had to be passed on from one to another of the men, and then to be laid down awhile that they might have their hands at liberty to help them as they climbed. To accomplish this difficult passage at all with four-footed beasts of burden it would have been requisite to make a very long and arduous *détour*. The detention, however, to which the difficulty subjected the caravan was not in any way a loss to me; it gave me time to stay and gather up what I would of the botanical treasures of the place, which in luxuriance seemed to me to surpass all that as yet I had seen. The valley was so deep that no ray of sunshine by any possibility could enter it. The pathway was barely a foot wide and wound itself through a mass of waving foliage. There was a kind of *Brillantaisia* with large violet blossoms that I found close by the way; and I stayed to arrange in my portfolio, for future investigation, some of its leaves, waiting while our lengthy procession passed along. Squeezed up in a labyrinth of boughs and creepers, and wreathed about with leaves, I sat as

\* The precise calculation was afterwards lost in the fire.

though I were in a nest. These opportunities were several times repeated, in which I found I could get half an hour at my disposal, and could botanize without disturbance; then as soon as the caravan had filed past I took advantage of the first open ground to regain my position near the front.

So numerous were the hindrances and so great the obstacles which arose from the ground conformation of the watershed that our progress was necessarily slow.

About four miles from Lindukoo we reached the Mbrwole, which the Nubians without further description simply call "Wando's River." It was here bordered by wood, and had a breadth of about eighty feet, though its depth did not exceed two feet, the flow of the stream being what might be described as torpid.

Aboo Sammat's people gave us all the particulars of the year's luck in hunting, and dwelt much upon the circumstance of a chimpanzee having been killed, an event which was evidently very unusual. The woods that composed the "galleries" were dense and manifestly adapted to be a resort of these creatures. The fact was of considerable interest as relating to the watershed, because in none of the more northerly woods had I ever been able to acquire any evidence at all that the chimpanzee had been known to exist. It was remarkable that the first trace I found of this race of animals was upon my reaching the first river that was unattached to the system of the Nile.

Again for two hours we made a pause. The Nubians enjoyed a bright cool bath, the long column of bearers still toiling onwards with their loads.

Farther on, a march through a flat and open steppe led us after a few miles to a deep glen so thick with wood that it occupied us at least half an hour in crossing. Its bottom was a wide marshy streak over which there was no movement of the water, that seemed to be entirely stagnant. A new type of vegetation revealed itself, one never observed in the Nile lands by any previous traveller. This consisted of the thickets of Pandanus, which were to my mind an evidence of our having entered upon a new river-district altogether, the plant being an undoubted representative of the flora of the western coast.

And now we had to make our first experience of the various artifices by which the transit over these marshes has to be accomplished; not only would it be impossible for a carriage of any description or for any one on horseback to go over, but even when

the baggage was conveyed by hand there was the serious risk of anyone seeing all that he most cared for, his clothes and his journals, tumbling from the bearers' heads and sinking in the filthy slime. Mouldering trunks of trees there might be, but to place the foot upon these was to find them roll like a wave in the waters; others would be too smooth and slippery to allow a step to be trusted to their treacherous support; and then the deep continual holes would either be filled by water or covered with a floating vegetation which betrayed the unwary footsteps into trouble, so that there was no alternative for the bearers but to jump from mound to mound and keep their balance as best they might: to no purpose would they try to grasp at some support; the prickly leaves of the Pandanus, notched and jagged on the edges as a saw, made them glad to withdraw their tortured hand.

For miles away the deserts re-echoed back the shouts of the bearers as they splashed through the waters; and the air around reverberated with the outcry, with the mingled laughing and swearing of the Nubians, and with the fluster of the women-slaves as they jostled each other in carrying their dishes, gourd-flasks, and calabashes, through the prickly hedges. Every now and then would arise a general shriek, half in merriment, half in fright, from a hundred lungs, betokening that some unlucky slave had plumped down into a muddy hole, and that all her cooking utensils had come tumbling after.

Dressing and undressing on these occasions was tiresome enough, but it was not the whole of the inconvenience. When the task of getting across had been accomplished, there still remained the business of purification; and no easy matter was it to get free from the black mud and slime that adhered tenaciously to the skin. It almost seemed as if Africa herself had been roused to spitefulness, and was exhibiting her wrath against the intruder who presumed to meddle with her secrets. With a malicious glee she appeared to be exulting that she was able to render the white man, at least for the time, as black as any of her own children; nor was she content till she had sent a plague of mud-licees to add to his discomfort. Naked and shivering she let him stand even in the mist and rain of a chilly dawn; and no help for him till some friendly hand should guide him to a pool where the water still was undefiled, and he could get a wash. And then what a scraping! How ruefully too would his eye fall upon the ugly blood-suckers which clung about his legs! To make these relax their hold, recourse must be had to

the powder-flask; and, after all, the clothes would be saturated with the blood that had been shed in vain. As for the things that had been splashed and wetted in the turmoil of the passage, they were laid out either upon a cluster of trampled fern-leaves or upon any little spot that seemed to give them a chance of drying.

The sun was already declining, and we had still three of these bogs to pass over, each with its running stream that would delay us for half an hour more. Of these three, the second was the largest, and was known by the name of Mbangoh.

The shades of night had gathered, when, after passing the last of the rivulets, we arrived at some farms in a cultivated spot. There was indication of rain, and a great deal of commotion ensued in taking precaution against it; luckily, however, we escaped with only a few heavy drops, and having been relieved from anxiety by a general clearing of the weather, we enjoyed the good night's rest which our hard day's toil had earned.

In order that we might arrive at Wando's residence in good time on the following day, we made our start punctually at sunrise. After we had marched for half a league over open steppe, and had effected our passage over the Dyagbe, the signal was sounded for the morning halt.

Mohammed here expressed his intention of having a preliminary conference with Wando before we definitively pitched our camp, and borrowing my revolver, as he had done before, he set out with the utmost composure, attended solely by his black body-guard, the Farookh. At the head of these he hurried away at a pace so fast that the lads who carried his arms could scarcely keep up with him. It is characteristic of the Nubians that whenever they have important transactions on hand they always move with extreme rapidity.

Within an hour Mohammed returned, perfectly content with his interview, and proceeded at once to conduct the caravan to the station allotted to it, close to the banks of the Dyagbe, and just about the distance of an arrowshot from the wall of foliage which formed the confine of the primeval forest.

Every hand was set to work, and in a very short time a number of pretty little huts was erected with no other material than the fresh grass; and when the baggage had all been properly secured there commenced a brisk and very amicable commerce with the natives. Fine elephant-tusks were brought for sale, and found no lack of ready purchasers. Presents of cloth and beads were freely distributed, for the double purpose of putting the people into a good

mood and of inducing them to disclose new resources for procuring ivory. Wando himself appeared arrayed in a large shirt of figured calico, made with long sleeves, which he wore (in the same way as all the other native chieftains) solely out of compliment to the donor. As soon as the visitors withdrew he deemed it an attire below his dignity.

The cannibal prince, of whom for some days we had been in such dread, looked a harmless mortal enough as he strolled through the camp arm-in-arm with Mohammed's officers; no doubt they had enjoyed a mutual drink to each other's health.

The kind of beads which the Niam-niam prefer wearing, when they can procure them, is that which is known in Khartoom commerce as "mandyoor," consisting of a long polyhedral prism, about as large as a bean and blue as lapis lazuli. Hardly any other kind retains any value at all. Cowries are still used as a decoration on the national costume, but the demand for them is not great, and for ten years past they have not formed at all an important item in the Khartoom traffic. Fashion extends its sway even as far as these remote wildernesses, which have their own special demand for "novelties."

As medium of exchange, nothing here was of any value except copper and iron, which never failed to be accepted in payment. English copper, which the Khartoomers take with them in long bars about three-quarters of an inch thick, is most in repute; but not unfrequently they make use of the lumps of copper which they obtain from the mines to the south of Darfoor. With any other resources for obtaining copper the inhabitants of the country through which I travelled appear to be hardly acquainted, though possibly the Congo region might, in former times, have found an outlet for its store in this direction.

So full of bustle was our camp that it was not till nightfall that I had had an opportunity of inquiring from Mohammed what had transpired during his interview with Wando. I now learnt that the revolver he had borrowed had done him a good turn. He had hurried on in front of his escort, and had gone boldly to the chieftain to reprimand him for his equivocal behaviour; but he had no sooner entered the hut than he was encircled by a troop of Wando's satellites, who levelled their lances at him in a most threatening attitude. He felt himself a prisoner, but, undismayed, he cried out that his life should cost them a thousand lives, and, snapping the revolver, he dared them to touch him at their peril. The intimidated

Niam-niam at once assumed a much milder tone, and, thanks, as Mohammed said, to his temerity, everything turned out well.

We remained in Wando's camp from the 2nd to the 6th of March. The wood at Dyagbe was most luxuriant, and every day it unlocked to me new and untold treasures, which were a permanent delight. Here, too, was unfolded before my gaze the full glory of what we shall in future understand as "a gallery."

My predecessor, the Italian Piaggia, whose meagre description of the Niam-niam lands betrays, in spite of all, an acute power of observation, has designated these tracts of bank vegetation as "galleries." The expression seems to me so appropriate and significant that I cannot help wishing it might be generally adopted. I will endeavour briefly to state in what the peculiarities of these "galleries" consist.

In a way that answers precisely to the description which Dr. Livingstone in his last accounts has given of the country to the west of Lake Tanganyika, and which is not adequately accounted for either by the geological aspect of the region or by any presumed excess of rain, there is sometimes found a numerical aggregate of springs which is beyond precedent. These springs result in a perpetual waterflow, which in the north would all be swallowed up by the thirsty soil of low and open plains, but which here in the Niam-niam country is all restrained within deep-cut channels that form, as it were, walls to confine the rippling stream. The whole country, which is nowhere less than 2000 feet above the level of the sea, is like an over-full sponge. The consequence of this is, that many plants which in the north disappear as soon as the fall of the waters deprives them of their moisture, are here found flourishing all the year round; so that all the vales and chinks through which the water makes its way are permanently adorned with a tropical luxuriance. The variety of trees and the manifold developments of the undergrowth conspire to present a spectacle charming as any that could be seen upon the coast of Guinea or in the countries which are watered by the lower Niger. But, notwithstanding all this, the vegetation altogether retains its own specific character up in the higher tracts between stream and stream, and corresponds to what we have been familiar with ever since we put our foot upon the red soil of Pongo-land, being a park-like wood, of which the most conspicuous feature is the magnitude of the leaves.

I have previously had occasion to mention how a dualism of the same kind marked the vegetation of the whole country south of

the Hoo, where the formation of the land first changed from the monotonous alternations between low grass-flats and undulated wood-terraces. It would almost seem as if the reason for the altered law which presides over the watercourses is to be sought in the increasing elevation of the soil, and in the opening of the lower plain of the swamp-ore, which, being furrowed with a multitude of channels, allows the unfailing supply of the numerous springs to flow away.

Trees with immense stems, and of a height surpassing all that we had elsewhere seen (not even excepting the palms of Egypt), stood here in masses which seemed unbounded except where at intervals some less towering forms rose gradually higher and higher beneath their shade. In the innermost recesses of these woods one would come upon an avenue like the colonnade of an Egyptian temple, veiled in the leafy shade of a triple roof above. Seen from without, they had all the appearance of impenetrable forests, but, traversed within, they opened into aisles and corridors which were musical with many a murmuring fount.

Hardly anywhere was the height of these woods less than 70 feet, and on an average it was much nearer 100; yet, viewed from without, they very often failed to present anything of that imposing sight which was always so captivating when taken from the brinks of the brooks within. In some places the sinking of the ground along which the gallery-tunnels ran would be so great that not half the wood revealed itself at all to the contiguous steppes, while in that wood (out of sight as it was) many a "gallery" might still exist.

Most of those gigantic trees, the size of the stems of which exceed any of our own venerable monarchs of the woods, belong to the class either of the *Sterculiæ* or the *Boswelliæ*, to which perhaps may be added that of the *Cesalpinice*; the numerous Fig-trees, the *Artocarpeæ*, the *Euphorbiaceæ*, and the endless varieties of the *Rubiaceæ*, must be entirely excluded from that category, and few representatives of this grade belong to the region of the under-wood. Amongst the plants of second and third rank there were many of the large-leaved varieties, and the figs again, as well as the *Papilionaceæ* and especially the *Rubiaceæ* had an important place to fill. There was no lack of thorny shrubberies; and the *Oncoba*, the *Phyllanthus*, the *Celastrus*, and the *Acacia ataracantha*, cluster after cluster, were met with in abundance. Thick creepers climbed from bough to bough, the *Modecca* being the most pro-

minent of all; but the *Cissus* with its purple leaf, the *Coccinea*, the prickly *Smilax*, the *Helmiæ*, and the *Dioscoreæ* all had their part to play. Made up of these, the whole underwood spread out its ample ramifications, its green twilight made more complete by the thickness of the substance of the leaves themselves.

Down upon the very ground, again, there were masses, all but impenetrable, of plants of many and many a variety, which contributed to fill up every gap that was left in this mazy labyrinth of foliage. First of all there were the extensive jungles of the *Amoma* and the *Costus* rising full fifteen feet high, and of which the rigid stems (like the haulms of the towering grass) either bar out the progress of a traveller altogether or admit him, if he venture to force his way among them, only to fall into the sloughs of muddy slime from which they grow. And then there was the marvellous world of ferns destitute indeed of stems, but running in their foliage to some twelve feet high. Of all other ferns the most singular that I observed was that which I call the elephant's ear (*Platyccrium elephantotis*). This I found up in trees at a height of more than 50 feet, in association with the *Angræca* and the long grey barb of the hanging *Usneæ*.

Whenever the stems of the trees failed to be thickly overgrown by some of these different ferns, they were rarely wanting in garlands of the crimson-berried pepper which twined themselves around. Far as the eye could reach it rested solely upon green which did not admit a gap. The narrow paths that wound themselves partly through and partly around the growing thickets were formed in steps consisting of bare and protruding roots which held the light loose soil together. Mouldering stems, thickly clad with moss, obstructed the passage at well-nigh every turn. The air was no longer that of the sunny steppe, nor that of the shady grove; it was stifling as the atmosphere of a palm-house; its temperature might vary from 70° to 80° Fahr., but it was so overloaded with an oppressive moisture exhaled by the rank foliage that the traveller could not feel otherwise than relieved to escape.

I had already made the acquaintance of Wando's sons, but hardly expected the honour that Wando himself paid me by visiting me in my tent. He was somewhat below a medium height, but could show a large development of muscle, and no insignificant amount of fat. His features were of so marked and well-defined a character, that in their way they might be pronounced good, the head itself being almost perfectly round. Savage as he was, his composure



and native dignity were those of which no European when receiving homage would need to be ashamed.

It was commonly said of Wando that he was the avowed enemy of all cannibalism. But the sentiments of the chieftain did not appear to exercise much influence upon the majority of his subjects, as we only too soon became aware as we advanced farther to the south.

This visit of Wando's gave me an opportunity, of which I did not omit to avail myself, of entering my indignant protest against the want of hospitality with which on his part we had been received. I recounted to him by way of contrast the many acts of liberality which had been shown us by the Nubians in general, assuring him that my dogs had received more care from them than I, their master, had received from him, king though he was; to supply my dogs with meat, goats had been killed, and for myself bullocks had never been spared. Wando remonstrated, saying that he had neither one nor the other; but I made him understand that he had plenty of poultry, certainly enough, and more than enough, for me and my people. Finally, I proceeded to let him know what I thought of his hostile demonstration before our arrival; and while I spoke I dashed my fist upon the camp-table which stood before us, till the plates and drinking-vessels clattered and jingled again. He looked thoroughly ashamed of himself, and hurried back to fulfil his promise of sending provisions without stint or delay.

Almost immediately afterwards a number of his people came teeming in, bringing not only some lean and half-fed poultry, but a lot of great black earthen pots which they laid down as offerings from their master at the opening of my tent. A revolting smell of burning oil, black soap, and putrid fish rose and stunk in the nostrils of all who were curious enough to investigate, even from a distance, the contents of the reeking jars; to those who were so venturesome as actually to peer into the vessels, there was revealed a dark-coloured stew of threads and fibres, like loosened tow floating between leather shavings and old whip-thongs. Truly it was the production of a savage, and I may say of an indigenous, cookery, such as our progenitors in their primeval forests might have prepared for themselves out of roast-rhinoceros or mammoth-foot. There seemed a rebound in the lapse of time. As matter of fact, the caldrons were full of a burnt smoky *ragoût* made from the entrails of an elephant some two hundred years old, very tough and exceedingly rank. This wonderful example of nature's earliest promptings

was handed first to me by the Bongo bearers, whom I at once begged to accept for themselves the dainty dish of the savages; but even the Nubians, not at all too fastidious generally in anything which their religion permits them to eat, rejected the mess with the greatest disdain.

It had happened some years before, as one of Ghattas's companies was making its way across Wando's territories, that six Nubians were murdered in the woods by some natives who had accompanied them to the chase, professing to be their guides. As soon as the Nubians had fired away all their ammunition in shooting at their game they had no means of defence left in their power, and consequently were easily mastered. Mohammed at once sent to demand the six guns, which beyond a doubt were in the possession of Wando's people—so anxious was he to prevent the natives from becoming acquainted with the use of firearms. Wando commenced by denying his ability to meet the demand, and then resorted to procrastination; but subsequently, pressed by Mohammed, who declared that the continuance of his friendly relations must depend upon the restitution of the guns, he surrendered four of them, asserting that the others could not be found.

On the second day after our arrival at Wando's residence, attended by a considerable number of natives and a dozen soldiers, I made an excursion out for about two leagues northwards along the banks of the Dyagbe. According to the statements of my guides, who were hunters by profession, chimpanzees were numerous, but we certainly did not get a glimpse of one. Very weary with the exertion of tramping over the marshy ground I was rejoiced to bring back into camp an ample booty in the way of botanical rarities.

During our travels I had obtained from the Niam-niam who accompanied our caravan an epithet which I never lost in all the subsequent stages of our journey. In their own dialect these people called me "Mbarik-pah," which would be equivalent to a name amongst us of "Leaf-eater."

My Niam-niam interpreter Gyabir, as I learnt some time afterwards, had given his friends some marvellous accounts of the way in which I was accustomed to eat whatever I found growing. He used to relate that I had a habit of dismissing my attendants and getting into a dense thicket where I imagined that I was unobserved, and that then I used with great haste to gather and devour enormous quantities of leaves, and he added that this was the way in which, one day after another, I groped after my ordinary food.

Others contributed their observation that I invariably came forth from the woods with an exhilarated expression and quite a satiated look, whilst they were conscious of nothing else than the cravings of hunger. After all it was very natural ; for the inspiration which is derived from contemplating Nature can elevate one far above his mortal and bodily wants.

The dominant idea which seemed to be impressed upon the natives by my botanical ardour concentrated itself upon their conviction as to the character of the country where the white man has his home. According to their belief the land wherein the white men spent their lives could show neither grass nor tree, and consisted of nothing better than sandy plain and stony flat. Those amongst them who had been carried away as slaves in the ivory expeditions and had returned again from Khartoom had brought strange accounts of the grim desolation and utter drought of the Moslem lands over which they had passed ; and what, they asked, must be the condition of the still remoter countries of the Frank, of whom they only knew that he kept the Turk supplied with cotton-stuffs and guns ?

## CHAPTER VII.

Intelligence of Nduppo's death—Hunting-trophies—Signs of cannibalism—The Chimpanzee—Presents of chimpanzee-skulls—The A-Banga—New style of huts—Fertility of land—The pushyoh—Cam-wood—Sham-fight—Magic lucifers—Interchange of blood—Gyabir wounded—Modes of expressing pain—Female slaves captured—White ants—Monbuttoo frontier—Reception by Nembey—Bongwa and his wife—Cattle of the Maogoo—Cultivation of sugar-cane—Arrival at the Welle—Condition of the stream—Origin and relations—Crossing the river—Monbuttoo canoes—New impressions—Arrival at Munza's residence.

AT sunrise, on the 6th of March, we took our departure from the abode of Wando. For our security on the way, the caravan was attended by a number of guides which the chieftain had placed at our disposal. Just before starting, the intelligence arrived of the death of Nduppo, the alienated and hostile brother of Wando. A party of armed men had been despatched by Wando, and after a short conflict they had killed the enemy. Nduppo's wives and children had taken refuge in Mohammed's Seriba, where they met with a hospitable reception and were provided with the residence and provisions that were necessary for their support.

The route of the first day led us along the right bank of the Dyagbe, past Wando's tall conical huts, and through a gallery of picturesque wood scenery. Having forded the stream which, plentifully supplied with water, resolved itself into several channels, we rested on the farther side amidst the outlying homesteads of the district. After a brook of smaller dimensions had been crossed and more groups of huts had been left behind, the caravan arrived at a stream of considerable magnitude known as the Billwey, but which so much resembled the Dyagbe in the shady character of its banks that it might very easily be mistaken for it. Then ensued two of the "gallery" paths, the first being quite small, the other somewhat larger and known by the name of Mono. The district still seemed to be fairly populous, and from all sides we were met by people who





G. Meyer

came to us partly to offer their services as guides, and partly to learn what particulars they could about the intentions of the caravan. There was a coming and going which a European might compare to the bustle of a general holiday at home.

Without stopping, however, we continued our progress, and by noon we reached a brook called Diamvonoo, one of the gallery-streams, of which the banks were enclosed by dwellings. Here we halted close to the huts of the superintendent of the place.

The Niam-niam residences seem never to fail in having some posts which the natives erect for the purpose of displaying, in proof of their bravery, whatever trophies of success they have gained either in hunting or in war. To this practice, as established on the Diamvonoo, my osteological collection is indebted for some considerable additions. Attached to the projections of these memorial posts were skulls of antelopes of many a species, skulls of little monkeys and of great baboons, skulls of wild boars and of chimpanzees, and I must not hesitate to add, skulls of men! These were in some cases quite entire, whilst in others they were mere fragments. They were fastened to the erections like the presents on a Christmas-tree, but instead of being gifts for children, they were treasures for the comparative anatomist. Too decisive to be misunderstood were the evidences of the propensity to cannibalism which met our astonished gaze. Close to the huts, amongst the piles of refuse, were human bones, which bore the unquestionable tokens of having been subjected to the hatchet or the knife; and all around upon the branches of the neighbouring trees were hanging human feet and hands more than half shrivelled into a skeleton condition, but being as yet only partially dry, and imperfectly sheltered by the leaves, they polluted the atmosphere with a revolting and intolerable stench. The prospect was not inviting, and the asylum offered to travellers was far from tempting; but we did not suffer ourselves to be discouraged, and made up our minds to be as comfortable as we could in our little huts.

Taking into account the large number of skulls of chimpanzees, more or less perfect, which I saw in the hamlets on the Diamvonoo, I am sure that I am quite justified in my impression that this spot must be one of the centres from which these creatures circulate their kind. Upon the West African coasts the prevalence of the chimpanzee breed is very considerable, extending from the Gambia down to Benguela. But in the interior, on the other hand, the haunt of the chimpanzee has hitherto been supposed to be limited to the

country of the Niam-niam. Previous to my arrival the Khartoom people had been the means of securing some defective skins, which were sent to various museums, and these were quite sufficient to confirm the fact of the existence of chimpanzees in that quarter.

The chimpanzee of Central Africa, to judge from the specimens that have found their way to European museums, differs in many respects from the true *Troglytes niger*, E. Geoffr., and may be accounted as a separate race which in the lapse of time has developed itself, and adapted its condition to subsistence in far out-lying regions. Professor Giglioli, of Florence, has classified it as a subsidiary kind or sub-species, to which he has assigned my own name, because, in 1866, I was the first to bring any definite information about it. In a work\* elaborated with the utmost care he has collected every detail that science offered to his hand. According to Giglioli the chimpanzee of the Niam-niam countries was distinguished from the *Troglodytes niger* of Western Africa by the large capacity of its brain chamber, which he thought could very probably not be matched by any other species. We are indebted to Professor R. Hartmann, of Berlin, for a monograph† which has collected into one view, and may be said to exhaust, all the material which has hitherto been brought to bear upon this topic. From a comparison of a very large number of specimens of very various origin, he has come to the conclusion that the Niam-niam chimpanzee has no such marked distinction as to isolate it in a systematic sense, and that notwithstanding some subordinate characteristics of race, it must still be reckoned as one amongst the many forms of the *Troglodytes niger*.

It was getting well onwards towards night, and by the red glare of the pitch-torch which is the invariable resource for lighting the Niam-niam huts, I was getting my supper, in the simplicity of the primitive times of creation, off sweetened plantains and tapioca, when I was interrupted by a visit from some of the natives who lived close at hand. They had come to dispose of a collection of fine skulls of the chimpanzee, and I effected the purchase by means of some large copper rings. The people told me of the abundance of these creatures in the adjacent woods, and related a number of the adventures which had befallen them in their arduous attempts to capture them: they promised, moreover, to bring me some further

\* 'Troglodytes Schweinfurthii Gigl. in Studii Craniologici sui Cimpanze.' Genova, 1872.

† Reichert's and Du Bois Raymond's 'Archiv.' Berlin, 1872.



contributions for my collection, but unfortunately I could not wait to receive them; we could not prolong our stay because of the scarcity of provisions, and we had to start betimes on the following morning.

It was not my good fortune to witness a chimpanzee-hunt. This is always an arduous undertaking, involving many difficulties. According to the statements of the Niam-niam themselves the chase requires a party of twenty or thirty resolute hunters, who have to ascend the trees, which are some eighty feet high, and to clamber after the agile and crafty brutes until they can drive them into the snares prepared beforehand. Once entangled in a net, the beasts are without much further difficulty killed by means of spears. However, in some cases they will defend themselves savagely, and with desperate fury. Driven by the hunters into a corner, they were said to wrest the lances from the men's hands and to make good use of them against the adversary. Nothing was more to be dreaded than being bitten by their tremendous fangs, or getting into the grasp of their powerful arms. Just as in the woods of the west, all manner of stories were rife as to how they had carried off young girls, and how they defended their plunder, and how they constructed wonderful nests upon the topmost boughs of the trees—all these tales, of course, being but the purest fabrications.

Amongst the Niam-niam, the chimpanzee is called "Ranya," or "Manjarooma;" in the Arabic of the Soudan, where long ago its existence seems to have been known, it was included in the general name of "Ba-ahm." The life which the Ranya leads is very much like what is led by the ourang-outang in Borneo, and is spent almost entirely in the trees, the woods on the river-banks being the chief resort of the animals. Like gorillas, they are not found in herds, but either in pairs or even quite alone, and it is only the young which occasionally may be seen in groups.

For three leagues we advanced on the next day towards the S.S.W.; and this was the general direction, with little variation, by which we continued our progress to the Monbuttoo. During this short interval we crossed no less than five water-brooks, each of them bounded by its "galleries," and halted at last upon the right bank of a sixth which was named the Assika. It was close to the quarters of a chief whose name was Kollo. With the exception of a slight elevation lying to the right, the whole surface of the land between the streams was level steppe. The borders of these streams were all well-populated; the soil was entirely under cultivation,

and appeared to be very productive. We found ourselves here amidst a tribe differing widely in habits and dialect from the Niam-niam, and which bore the semblance of being a transition population allied to the Monbuttoo who occupied the districts in our front.

This tribe is distinguished by the name of the A-Banga. They are said to have come across the wide desert which bounds the territories of the two nations, and quite recently to have migrated into the lands of the Niam-niam, submitting themselves voluntarily



AN A-BANGA.

to the sway of Wando. A very similar migration, resulting in the partial blending of the two people, seems to have occurred in the west, where the A-Madi,\* driven out by over-population—their product of roots and plantains, which they obtained without toil, being inadequate for their support—resorted to the Gangarra hills

\* The A-Madi must not be confounded with the Madi of the Mittoo, nor with the Madi south of Gondokoro. In the native dialect “a” is only a plural form: *e.g.*, “ango” means a dog; “a-ango,” dogs.

of Indimma. Some chance few of the A-Madi were found intermixed with the A-Banga. Both of these could be thoroughly identified with the Monbuttoo by their habits and mode of life, but with regard to dialect they would seem to have been much influenced by their intermixture with the bordering population of the Niam-niam. The last home which they occupied as a clan was the populous province which the Monbuttoo king Munza now possesses to the north of the Welle.

The first hamlets of the A-Banga which we entered, made it at once clear that they adopted quite a different style of building their huts to what we had already seen. The conical form of the roofs, employed as it is in nearly every other region of Central Africa, here began to give place to the roof with a gable end which is universal farther south. The square huts themselves were sometimes constructed with posts and left open like sheds, and were sometimes enclosed by four walls.

The dress and war equipment of the A-Banga are the same as those of the Monbuttoo. The ears of both sexes are pierced so that a good thick stick can easily be run through the aperture, and for this purpose the concave portion of the ear is cut out. As a consequence of this custom both the A-Banga and the Monbuttoo have acquired from the Nubians the name of Gurrugurroo (derived from the word gurgur which signifies "bored") to distinguish them from the Niam-niam, which is their term to denote all cannibals. The A-Banga and Monbuttoo also practise circumcision, whilst the Niam-niam abstain entirely from any mutilation of the body.

In this intermediate district between the corn-lands and the lands in which roots or fruits were cultivated, the fertility was very wonderful, and the agricultural labour that was applied was very great. Besides eleusine and maize there were many patches of penicillaria: amongst earth-products I observed yams, helmia, colocasia, manioc, and the sweet potato; amongst various other leguminous plants there grew the catyang or rawan-bean (*Vigna sinensis*), the horse-bean (*Canavalia*), the voandzeia, and the *Phaseolus lunatus*; the oily fruits included earth-nuts, sesame, and hyptis; whilst there still remained room for Virginian tobacco, for the sugar-cane, for the Rokko fig-tree, and for large numbers of plantations of plantains (*Musa sapientium*).

Manioc plays an important part amongst the plants cultivated in this region, both on account of the yield it gives and the small amount of labour required in its cultivation.

Very probably, I should think, manioc has found its way to this extreme limit of its culture from Angola, by means of the intercourse of the people with the states under the dominion of Mwata Yanvo, many of whose customs appear to have been transferred to the Monbuttoo. But in all the northern parts of the Nile region the cultivation of manioc is still unknown, and although it has made its way into nearly all countries on the coasts within the tropics, it has not advanced towards Egypt as far as Nubia, or towards Arabia as far as Abyssinia.

Thoroughly authenticated, meanwhile, stands the fact that it was originally planted by the Portuguese upon the western coasts, and first of all in Angola. An inference may very fairly be deduced that in this way various other plants, such as maize and tobacco, were introduced into Africa, and only became naturalised at some date subsequent to the discovery of America.

On the 8th of March some ivory business on the part of Mohammed entailed the break of a day in our continued march. The respite afforded me an opportunity, which I readily embraced, of making a botanizing trip to the rich galleries of the woods on the Assika. Bribed by a few copper rings, some natives willingly came with me and were of infinite service in getting me the produce of some gigantic trees which otherwise had been quite inaccessible. Amongst these trees I may specially mention a *Treculia*, eighty feet high, known as the "pushyoh," one of the family of the *Artocarpeæ*. The great globular fruit of this was larger than my head, and seemed to realise the wish of the peasant in the fable who longed for a tree which would grow pumpkins.

Some of the trees were ten feet in diameter at the base, and had a bark without a wrinkle; not unfrequently they ran up to a height of some forty feet without throwing out a single branch, standing, as it were, like the columns of a thousand years in the piazzas of the Eternal City.

Here on the Assika I found a kind of muscat-nut (*Myristica*), and here too I gathered the first examples I had seen of the West African cam-wood (*Pterolobium sandalinoides*), which after it has been pulverised is commonly used as a favourite rouge for the skin of the Niam-niam and Monbuttoo men. Here, likewise, I again saw another of the notorious towering trees of Africa, the mulberry-tree of Angola, which Welwitsch has asserted is known to grow to a height of 130 feet.

In the evening Mohammed arranged a shooting-match. The

natives had never been made familiar with the effect of our fire-arms, regarding them only as clumsy lances, or, as they called them, great "iron sticks," and Mohammed felt it was desirable to inspire them with a proper respect for the weapons. Selecting one of the thickest of the wooden gates that, according to custom, swung in front of the huts, he set it up for a target, and the general astonishment was unbounded when it was discovered that out of fifty balls at a hundred paces, at least ten had gone clean through the wood. The Bongo bearers were then put through an exercise of feigning an attack. With wild outcry, and still wilder boundings and jumpings, they rushed upon their imaginary foe, representing, in their way, the light cavalry dashing in after the prelude of the roar of the artillery. Then, to complete the illusion of the spectacle, they seized huge clods of earth and great clumps of grass, and so returned, a picture of troops laden with spoil, to the position from which they had started. This was but a sham fight; but a few weeks later, and the scene had to be re-enacted in earnest.

The next movement of the caravan was towards the west. Twice there were some brooks to cross, and after half a league we halted by the Yuroo. We were now in a country with a large population, the whole district being called Nabanda Yuroo, or the "villages of the Yuroo," as the names of the streams in this region always give their designation to the land. The stream was shadowed in the usual way by the thickly developed growth of the gallery foliage, and took a curve in the form of a horse-shoe. Within the bend were scattered the farmsteads surrounded by large groves of plantains of which the ripe fruit had been already housed. The preparations that were set on foot towards forming a camp without making use of the existing huts either for the shelter of our baggage or for the reception of the superiors, demonstrated at once that a residence here for some days was certainly intended. The pretext alleged for the stay was to allow the Mohammedans to solemnise the anniversary of their new year. The issue, however, did not answer to the expectation.

I had here to exhibit myself to a larger number of curious eyes than usual; but I was able to obtain the measurements of the skulls of some of the A-Banga, whilst others were immortalised in my sketch-book. I had also to provide for the entertainment of the people who came to visit me, and in this respect was greatly assisted by my matches, as the marvel of my being able to produce fire at my pleasure was an inexhaustible source of interest. If ever I

handed over a lucifer and allowed them to light it themselves, their rapture surpassed all bounds; they never failed to consider that the power of producing flames resided in me, but their astonishment was greatly increased when they discovered that the faculty could be extended to themselves. Giving the white man credit for being able to procure fire or rain at his own free-will, they looked upon the performances as miracles unparalleled since the dawn of creation. For myself, I sat composedly apart, as though invested with some mysterious charm; but to say the truth, I was rather bored by this conjuring, which was a stale excitement to me, as it had now entered upon its second year of performance. Still the wonder of the Africans seemed never to cease, and they did not flag in their delight at the instantaneous flame.

The method of obtaining fire, practised alike by the natives of the Nile lands and of the adjacent country in the Welle system, consists simply in rubbing together two hard sticks at right angles to one another till a spark is emitted. The hard twigs of the *Anona senegalensis* are usually selected for the purpose. Underneath them is placed either a stone or something upon which a little pile of embers has been laid; the friction of the upper piece of wood wears a hole in the lower, and soon a spark is caught by the ashes, and is fanned into a flame with some dry grass, which is swung to and fro to cause a draught, the whole proceeding being a marvel which might well-nigh eclipse the magic of my lucifer matches.

As we were now expecting a forced campaign of two days through the wilderness, on the confines my servants had to apply their attention to the provision of adequate supplies, as whatever we required would have to be carried with us. To accomplish our plan satisfactorily we were obliged to contract a treaty offensive and defensive with the natives, and nothing would suffice for this but a mutual interchange of blood. The circumstance led me for the first time to become a witness of this barbarous, but truly African custom. The words of the pledge are emphatic: "In peace we will hold together; in war we will be a mutual defence." Our alliance, however, was not to be of very long duration.

Whilst botanizing on the Assika we had more than once been taken by surprise at arrows from some unknown hand having fallen very near us. To bend down to pluck a remarkable plant, and to take up some whistling arrow instead, is not a common experience, even in Africa. The hostile and defiant attitude of the natives was

too plainly revealed to us, when on the 11th of March the elder of my Niam-niam attendants, Gyabir, was shot in the muscle of his arm. Shrieking aloud in alarm and agony, he flung down my valuable rifle, and betook himself to flight. So dense was the thicket that I knew nothing of the disaster till my other attendants came running up, and terror-stricken began to shout, "They are coming! they are coming!" After this we hurried back to the camp. I was very deeply concerned at the supposed loss of my breech-loader, which I was accustomed to call my "cook," so serviceable had it been day after day, in bringing down guinea-fowl and francolins for my table. By good fortune, however, one of the Bongo folk had caught sight of the weapon, and soon brought it back to me safe and sound.

Several of the Bongo bearers had also returned wounded more or less by these insidious arrows; none of them were severely injured, but they came back howling in alarm. Each race seemed to have its own way of giving vent to expressions of woe. The Niam-niam outcry for pain that was sudden, was a sharp "Ow! ow!" but for a continued pain it consisted of a prolonged "Akonn! akonn!" The Bongo cry was was "Aoh! aoh!"—that of the Dyoor was "Awai! awai!"

No little excitement was stirred up in our encampment when Gyabir came back wounded. I set to work to extract the arrow by breaking off the shaft, and drawing the head out on the side of the arm opposite to that at which it had entered. All the evening, however, I was too much occupied in my own pursuits to have time to devote to the consultations of the Nubians. As night was drawing on there was a fresh uproar, and the shrieks of women in alarm revealed that some Job's post of evil tidings had arrived. Three female slaves had gone to the banks of the Yuroo to fetch water for the camp, and had been discovered fatally wounded, whilst six others had disappeared and had evidently fallen into the hands of the A-Banga. A state of war then was manifestly declared; at once a fresh supply of cartridges was distributed to the soldiers, the sentinel-watches were made doubly strong, and a detachment of Farookh was told off and ordered to keep vigilant guard all night. Water for the night was indispensable, and in order to fetch it a number of women went down to the water-side, carrying torches in their hands, and under the protection of a strong escort who fired frequent shots into the bushes.

Mohammed proceeded on the following morning to divide his

force into several companies, and as soon as it was daylight sent them roaming over the environs, commissioned, if possible, to obtain some hostages that might be exchanged for the missing slaves. They found, however, that all the farmsteads had been deserted by their inhabitants, and without accomplishing their purpose they returned to the camp. All the huts and the plantain-groves were spared, but only provisionally. In the event of a thorough rupture the natives in the immediate neighbourhood had more to fear than the remoter people from the indiscriminate revenge of the Nubians, and it was hoped that their influence would avail to secure that the stolen women should be restored. In fact, several of the local chiefs did come in the middle of the day for the purpose of offering some explanation to Mohammed. Mohammed made them clearly understand that unless by nightfall the captives were delivered up, every farm and every crop in the district should stand in flames. The warning had its due effect; the restitution was promptly made, and left us free and contented to prepare for our farther progress towards the south.

Ready enough we were next morning to turn our backs upon the inhospitable quarters, and to postpone a regular warfare until the date of our return, when a conflict seemed inevitable, and we should have but a hostile reception to expect. The Bongo bearers had meanwhile taken good care to replenish their stock of provisions by laying hands on every granary they could, so as to be prepared for the transit over the desert-country which lay between us and the friendly territory of the Monbutto. We first passed over the Yuroo, and shortly afterwards we crossed two other streams which flowed into it, each full of water and with well-wooded banks. After marching on for about two hours till we had passed the last cultivated fields of the A-Banga, we arrived at a rivulet which watered an open steppe, and finding some detached and spreading fig-trees, we made a halt and took our morning meal. A very obvious depression of the land had ensued since our passage over the previous streams, the surface of the soil around being once more marked by undulations.

Onward for two leagues we went over a level steppe which was all but void of trees, occasionally passing over some sandy eminences which had all the appearance of being the remnants of gneiss rocks decomposed by the lapse of time. Here the streams, all irregular and undefined, wound their ambiguous way through marshy meadows, their banks being totally destitute of woods; some



occasional clumps of Scitaminea being the only plants to be seen. They had to be crossed as best we could at the spots where the herds of buffaloes had trodden down the slime into something of solidity; but the black water was frequently as high as our necks, whilst the mud beneath our feet seemed to have no bottom. Numerous large frogs and a quantity of land crabs (*Telphusa Aubryi*) were wallowing in the half-dry pools on the banks.

We had successfully accomplished the passage of two of these difficult fords, when the tokens of a gathering storm made us halt for the night upon the banks of a third before we could venture to proceed. As expeditiously as possible a tent was erected, into which as much baggage was stowed as it could contain, but it was far from being spacious enough to shelter the whole, so that for the greater part of the night the Nubians had to protect it by piling over it great ricks of grass. An entire deficiency of wood made it impossible to extemporise either huts or sheds. The meadow-stream by which we were compelled to pass this luckless night had a direction that was easterly, and therefore contrary to that of the rivers we had previously passed; it flowed to join the Kahpily, which may be described as a river of the second magnitude, which unites its dashing flood with the more northerly of the two sources of the Welle, the Keebaly and the Gadda.

Frightfully hungry after the disturbed vigil of the night, but still fasting, we proceeded at dawn to take the mud-bath which crossing the stream involved. Some Bongo who were adepts in swimming had to go in front, and convey great masses of grass and Phrynica, which they let down in the deepest parts so as to cover the sinking bottom. Going on in the same southerly direction as on the day before, we passed along the sunken ground, and after a while came to a brook which once again was shaded by luxuriant gallery-woods. The path that led through the thickets down to the main arm of the stream had been for so many feet encroached upon by the water, which rose high in consequence of its contracted channel, that the only means of progress was along the unstable trunks of fallen trees, or through puddles in which it was hard to preserve one's equilibrium. The narrow rift was cut out from the entanglement of foliage, creepers, roots, and branches, as neatly and smoothly as though it had been trimmed by a knife.

Never before had I seen such wonderful masses of lichens, of which the long grey garlands hung down in striking contrast to the deep green of the foliage above. Just like the "barba espanola" of

the forests of the Mississippi, a gigantic form of our *Usnea florida* here adorned every tree. But a decoration stranger than all was afforded by the *Platyserium*, which projected in couples, like elephants' ears, from the branches of the trees; it is one of the most characteristic of all the gallery-flora of the region.



*Platyserium elephantotis*, SCHWEINF.—ONE-EIGHTH OF NATURAL SIZE.

In these ancient woods, however, there is nothing that could more attract the attention of the naturalist than the wonders of the world of white ants. So assiduous are they in their industry and so inexplicable in their work, that their proceedings might well-nigh tempt a scientific student to take up his permanent abode near their haunts. They construct their nests in a shape not dissimilar to wine-casks, out of thousands and thousands of leaves, which they cement together with a slimy clay, using a strong bough for the axis of the whole, so that the entire fabric is suspended at a giddy height.

This species of white ant (*Termes arborum*) had been already observed by Smeathman in Western Africa. They partition their buildings by means of wood-shavings and bits of bark, and in the same way as the forest-ants they make several stories, and set apart nurseries and chambers for the young.

Coming next to a tract of bushwood, and then crossing two more galleries, on which was displayed all the wild beauty of the virgin forest, we arrived about midday at the stream which marks the boundary of the kingdom to which we were directing our way. The passage across this river occupied us more than half-an-hour, so intricate was the labyrinth of the uprooted trees over which it was necessary to clamber; and the way was made still more difficult by the thorny interlacings of the smilax and the obstructive jungles of the rotang.

There were spaces in the gallery-woods which were comparatively void of trees; over these was spread an abundant growth of plantains, which had a look most perfectly in harmony with the primitive wilderness around. Only on the fallen trees was it possible to effect a passage amidst the confusion of the many channels; for the network of the drooping creepers baffled every attempt to swim. At length, however, all was accomplished, and we were greeted by a view of the hospitable home of the Monbuttoo.

After taking some brief repose on the frontier of the new country, followed by troops of men and women, we proceeded to the residence of Nembey, a local chieftain under King Degberra, who governs the eastern half of the Monbuttoo, whilst the western portion belongs to Munza, a sovereign who rules with a still more powerful sway. The abode of Nembey was situated on a rivulet called the Kusumbo, which rolls on its crystal waters in a deeply-hollowed channel to join the Kahpily. Crossing the stream, we encamped upon some slightly undulated ground, encompassed by low bushes, where we erected some grass-huts that should be perfectly rain-proof. Immediately upon our arrival, Nembey, accompanied by a number of his wives, paid me a visit in my tent, and brought me a present of poultry.

Mohanmed Aboo Sammat was an old friend and ally of the western king Munza, who was never otherwise than upon a footing of war with his neighbour and rival Degberra. Little therefore could Mohammed have expected in the way of welcome or hospitable reception from the king of the Eastern Monbuttoo, if it had not chanced that his subordinate officer had discovered the advan-

tageous ivory trade which might be opened with the strangers. This is the explanation which may be offered of the courtesy of our reception, and which accounts for the neighbourhood all round being free from any peril as far as we were concerned.

The woods on the Kussumbo I found to be an inexhaustible source of botanical treasure. Conspicuous amongst many other examples of the characteristic vegetation were the *Raphia*, the *Elais*, the bread-fruit or *Artocarpus*, and a species of Trumpet-tree (*Cecropia*) closely allied to the American genus. The oil-palm (*Elais*) is here at the extreme northern limit to which cultivation has ever transferred it, as it is still utterly unknown in all the districts of the Nile. Not until we crossed the Welle did we find it planted out in groves, and to judge from appearances it had only been planted even there for purposes of experiment.

Upon the day following our arrival at the residence of Nembey, I ventured out without any apprehension of harm into the semi-cultivated plantain-grounds which ran for some miles along the river-banks, passing as I went a long series of farms and fields that were under tillage, everywhere observing the women and children sitting in front of their neatly-kept huts and attending to their household duties.

The sun was just sinking on the horizon, and we were still enveloped in thickets shrouded in masses of manioc and plantains, when the report of firearms, volley after volley, coming from the camp, took us by surprise, and induced us to hurry back; such repeated discharges, we could not help suspecting, must too surely betoken some aggression on the part of the natives. We loaded our pieces, and trying to follow the direction of the sound, we started off on our return, but for a time we wandered vaguely about, not knowing how to get out of the plantations; we at length managed to reach the villages, from which the way was quite direct. Together with ourselves streamed on a crowd of the residents, who came hurrying out, equipped with their shields and lances, or with their bows and arrows. As we approached the farms we heard the beating of the signal-drums, and everywhere at the doors of the huts we saw the women and children, all eagerly bringing from the interior the necessary arms for their husbands and fathers, who were waiting impatiently without. Not knowing whether we were friends or foes, we pushed on all together along the road.

It did not take long to get through the woodlands, and then

again we were out upon the open. One glance at the camps before us revealed the mystery: the Nubians with their swarthy troops of bearers had been doubled in number by the arrival of another company of merchant-people from Khartoom, and in honour of the meeting the usual salvoes had been fired. The new-comers were the party belonging to Tuhamy, a Khartoomer, whose territories were on the lower Rohl, his head Seriba being at a spot named Ronga, where it had been established some years previously by the French adventurer, Malzac. They had come direct by the way through the districts of the Mittoo and the Madi; and at the Diamvonoo (where I had made so large a collection of the skulls of the chimpanzees) they had had such a vigorous conflict with the Niam-niam that for two days they were obliged to defend themselves behind an extemporised abattis against the hostilities of Wando, and had not escaped without some loss of life on their side. Suspecting no mischief, they had arrived at the place just at the moment that our caravan had hurried away to escape the general conflict that seemed imminent, and accordingly they had found the natives all up in arms and ready for immediate action.

At midnight a heavy rain set in, which lasted till the morning; and in the uncertainty as to what the weather would be, our departure was delayed long beyond the ordinary hour, and we were even at last obliged to start in a thick and drizzling mist. We were all anxious about keeping our powder dry; but, for my part, I must own I was more concerned for the safety of my collection, which had been gathered and preserved with so much trouble. A halt was made for an hour in one of the farmsteads on our way, and the large open sheds belonging to the local superintendent were of infinite service in providing immediate shelter for the baggage. Our route crossed four streams, all flowing to the south, after which we arrived at the Mazoroody, on the banks of which the line of farms belonging to Bongwa extended a considerable way. Bongwa was a chieftain subject to pay tribute equally to Munza and to Degberra, as his possessions were contiguous to those of both these rival kings. We crossed the river, which was approached by an extensive steppe, which terminated in a declivity that led us downwards for well-nigh 200 feet, and then halting, we proceeded to erect our camp by constructing a number of huts in the best way we could out of the masses of sodden grass.

Accompanied by his wife, Bongwa paid us a visit in camp, and allowed me the unusual honour of taking a sketch both of himself

and of his better half. The old lady took her seat upon a Monbuttoo bench, wearing nothing else than the singular band, like a saddle-girth, across her lap, in the general fashion of all the women of the country. Like nearly all her race, she had a skin several shades lighter than her husband's, being something of the colour of half-roasted coffee. She exhibited a singular tattooing, which appeared to consist of two distinct characters. One of these ran in lines over the shoulders and bosom, just where our own ladies wear their lace



BONGWA'S WIFE.

collars; it was apparently made of a number of points pricked in with a needle, and forming a pattern terminating on the shoulders and breast in large crosses. The other was a pattern traced over the whole stomach, standing out in such relief that I presume it must have been done by a hot iron; it consisted of figures set in square frames, and looked somewhat like the tracery which is sculptured on cornices and old arches. Bodkins of ivory projected from her towering chignon, which was surmounted by a plate as large as a

dollar, fastened on by a comb with five teeth manufactured out of porcupine-quills.

Since Madame Bongwa only intended to pay me a short visit, she did not appear *en grande tenue*; the picture, therefore, necessarily failed in the black figures which, for full dress, were painted on her ample flanks, and which would have given a double interest to the likeness. As a token of my recognition of the steadiness with which she sat during my artistic labours, I permitted her (and this was the greatest privilege I could afford any of the natives) to put her fingers through my hair, which to her eye was so astonishingly long and sleek.

The first hours of the following morning were spent in making purchases from the natives of a supply of yams and sweet potatoes; the day, consequently, was somewhat advanced before we could make a start. The strips of grass-land, void of trees, into which the numerous rivulets parcel out the district, were here peculiarly narrow; in the course of a single league we passed over no less than three different streams, and then came to another, the Bumba, which we had to go over twice. Whenever we came to thickets, the *Raphia* or wine-palm was sure to be prominent, and put every other plant into the shade.

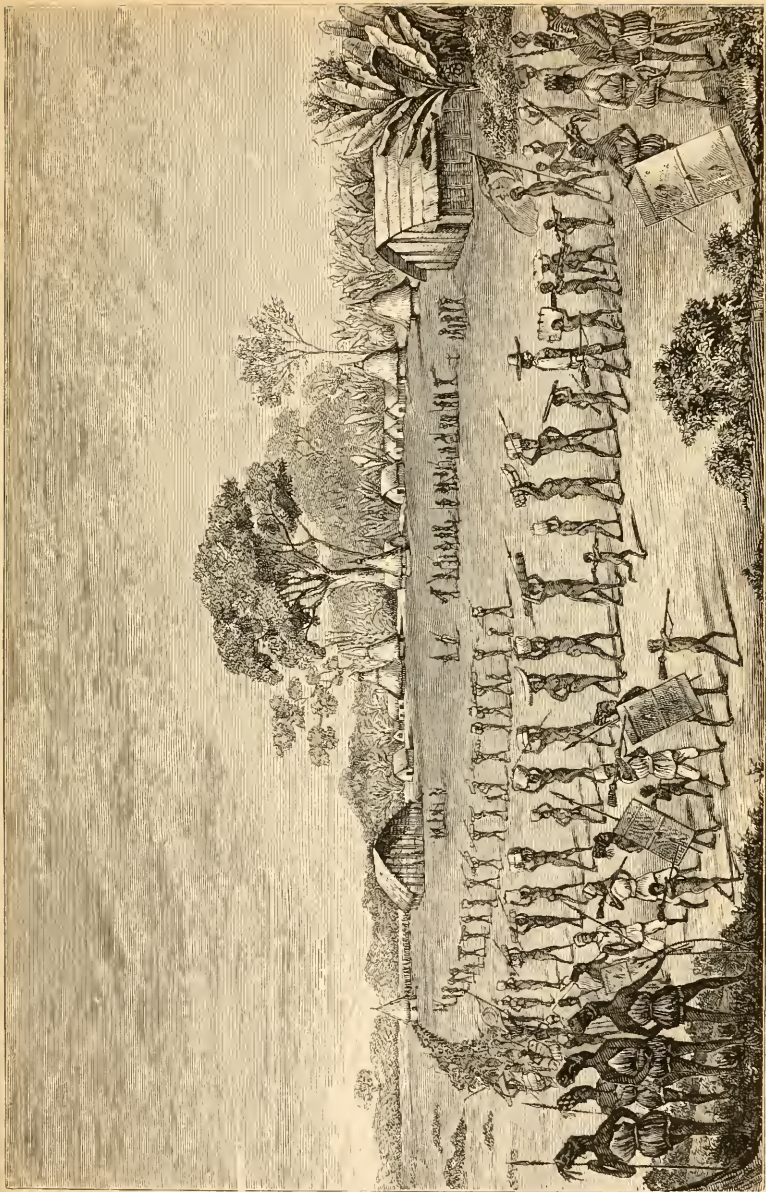
A very populous district was soon reached, known as the district of Eddeedy, who being within Munza's kingdom was tributary to Izingerria, Munza's viceroy and brother. At this spot we came again into contact with the party of Tuhamy, which had encamped upon the river Bumba. We had for so long been unaccustomed to the sight that the prospect of grazing cattle came upon us almost as a surprise. At first we were under the impression that Tuhamy's people must have brought the oxen with them; but the manifest deviation of the beasts from the Dinka type set us to inquire whence they had really come. They were of a thicker and shorter build than those we had seen, having a different formation of the skull and very prominent humps. We were informed that they had been a present from King Munza to Eddeedy. Munza himself had some years previously received a large herd of them from the powerful ruler of some people in the south-east, with whom he had concluded an amicable alliance. The tribe who were thus referred to were called by my interpreter the Maogoo, and I imagined that through this word I could get some perception of what Sir Samuel Baker meant when he spoke of the land beyond Lake Mwootan as Ulegga, and its inhabitants as the Malegga.

Taking now a more southerly direction, the road led us over three different streams, which flowed to the west to join the Bumba. On the fourth stream from the Bumba was situated the mbanga of Izingerria. It was somewhat late in the afternoon before we made our imposing entrance, and then we found both sides of the roadway lined with crowds of astonished folks who had come to gaze at our troop. The officials appeared in full state, their hats adorned with waving plumes: they had come attended by their shield-bearers, and had ordered their indispensable benches to be brought with them, that they might receive us at their ease and observe with as much convenience as possible the unusual spectacle we presented.

We took up our encampment on the steppe just beyond the stream which divided us from the circle of huts, which were arranged around an open area, and allotted to the wives and soldiers of the prince. The plots that had been cleared near the little river were for the most part planted with sugar-canes. The canes grew to the size of a man's arm, but I think they were generally very woody and less soft in their texture than those which grew in Egypt. Except for chewing, the natives seem to have no object in growing them, and apparently have no notion of expressing or boiling the sap, for otherwise they would not have been so surprised as they were at the bits of loaf-sugar which we gave them by way of putting their experience to the test. The plants thrive very well in the plantations, which are amply irrigated by the numerous ducts of the various streams, and, indeed, they grow in a half-wild condition. Had the natives only a better disposition for industry and a freer scope for traffic, there is no estimating what might be the value of the production which is here so bountifully bestowed.

At length the attainment of my cherished hopes seemed close at hand. The prospect was held out that on the 19th of March we might expect to arrive at the Welle. The way to the river led us due south, and we went onwards through almost uninterrupted groves of plantains, from which the huts, constructed of bark and rotang very skilfully sewn together, ever and again peeped out. A march of scarcely two leagues brought us to the bank of the noble river, which rolled its deep dark flood majestically to the west. For me it was a thrilling moment that can never fade from my memory. My sensations must have been like Mungo Park's on the 20th of July, 1796, when for the first time he planted his foot upon the shore of the mysterious Niger, and answered once







for all the great geographical question of his day—as to whether its waters rolled to the east or to the west.

Here, then, I was upon the very bank of the river, attesting the western flow of the water, about which the contradictions and inconsistencies of the Nubians had kept up my unflagging interest ever since we set out from Khartoom. Whoever has any acquaintance with the indistinctness that ever attaches to the statements of those who would attempt to describe in Arabic the up-current or the down-current of a river will readily comprehend the eagerness with which I yearned to catch the first glimpse of the waters of which the rippling sound, as they washed their stony banks, came through the bushes to my strained and listening ear. If the river should flow to the east, why then it solved the problem, hitherto inexplicable, of the fulness of the water in Lake Mwootan; but if, as was far more likely, it should go towards the west, then beyond a doubt it was independent altogether of the Nile system. A moment more, and the question was set at rest. Westerly was the direction of the stream, which consequently did not belong to the Nile at all; it was in all likelihood not less than 210 miles distant from the most western coast of Lake Mwootan, and at the numerous rapids which are formed in its upper course it rises almost to the level of the lake, even if it does not attain a still higher altitude.\*

Very similar as it looked in some respects to the Blue Nile at Khartoom, the Welle had here a breadth of 800 feet, and at this period of the year, when its waters were at their lowest, it had a depth varying from twelve to fifteen feet. The banks, like the “griefs” of the Nile, rose about twenty feet above the level of the stream, and appeared to consist almost exclusively of alluvial clay and some layers of blended sand and mica; but as far as I could investigate the exposed face of the river-wall, I could see neither pebbles nor drift, and only occasionally were the scanty remains of shells to be detected.

Here, as well as on the upper part of the main-stream, named the Keebaly, which we subsequently crossed, no inundation of the country seems ever to occur, although the land sank with rather a sudden fall for 100 feet down to the wood-enclosed bank of the river.

There was nothing remarkable about the rate at which the water flowed: on the northern bank it passed at about fifty-five or sixty feet a minute; so that the volume of water that rolled by would be about 10,000 cubic feet a second; but supposing the rate of the

\* The measurements are given in the sketch-map.

stream to be invariable, this volume would be nearly doubled at the season when the river was at its fullest height. The Welle is formed about twelve miles above this spot by the union of the Gadda and the Keebaly. About three weeks later (on the 13th of April) the Gadda was about 155 feet wide and two to three feet deep, whilst the Keebaly, which is the main-stream, was 325 wide and at least twelve feet deep. Of the two streams just above the junction, the rate of flow was fifty-seven feet and seventy-five feet respectively. Fourteen miles above its point of confluence with the Gadda, the Keebaly forms a series of rapids flowing over innumerable crags of gneiss, making a labyrinth of little islands which are known as Kissangah, and which part the stream into many minor channels that after they are re-united reach across in a distance of 1000 to 1200 feet from shore to shore.

I made all the inquiries I possibly could about the condition and fluctuations of the river from the interpreters who were attached to the expedition, and ascertained that the water was actually at this date at its lowest level. The first indication that I had of any rise or increase in the stream was when I crossed it again a little higher up, towards the east in the middle of April; and to judge from what was pointed out to me then on the river-banks, I should conjecture that the period of the highest water would be about two months later.

The Welle had all the tokens of being a mountain-stream of which the source was at no remote distance, and to a certainty was not in a latitude much to the south of that of the spot where we were crossing. The colour of the flood at this time of the year corresponded very remarkably with the cloudy waters of the Bahr-el-Azrek, and it is probable that when it is at its height it has that look of coffee-and-milk which the river presents at Khartoom. Moreover, there is an additional proof that the river has its origin in some mountain region at no great distance, which is furnished by the fact of so many considerable streams (such as the Keebaly, the Gadda, the Kahpily, the Nomayo, and the Nalobey) all having their channels uniting in what is comparatively a very limited area. The result of my varied inquiries seemed to demonstrate most satisfactorily that to the south-west of Munza's residence the land takes a decided rise; and the existence of certain detached groups of hills, which according to the declarations of the natives are at no very great distance, serves to confirm my belief as to the orographical character of the country. The hills and isolated mountains

to which I refer would be, I imagine, none other than the western fringe of the "Blue Mountains," which Baker observed from the farther side of Lake Mwootan (the Albert Nyanza), and of which (as he saw them on the north-western confines of the lake) he reckoned that the height must be 8000 feet.\*

From this spot also the position of the abodes of the tribe of the Maogoo was pointed out to me, and it lay between the S.E. and E.S.E. It was to me a very remarkable thing how accurately the natives of Africa, by the indication of the finger, would point to any particular locality; they were also equally skilful in telling the hour of the day by the height of the sun, and I rarely detected an error of much more than a quarter of an hour in their representations.

Taking into calculation the geographical configuration of this part of Africa, and relying not so much upon the representations of previous European travellers as upon the information obtained along the wide tract that extends from Lake Tsad to Kordofan and south of that line, it may be asserted that the Welle belongs to the system of the Shary. That the Welle has any connection with the Gazelle, and so ultimately with the Nile, is contradicted not merely by the general belief, but by the authenticated statements of the inhabitants who dwell upon its borders; and more than this, it is totally inconsistent with the fact that the Welle is a stream vastly greater than the Gazelle in the volume of its waters.

Perhaps I may seem to lay greater stress upon the information which I gained by my inquiries, than a rigorous critic, who knows what an ambiguous country I was traversing, may be inclined to think is fair. But let me invite his attention to the following statement. Although the entire eastern portion of the Niam-niam country from Mofio to Kanna has been repeatedly visited by companies from Khartoom, and I have been repeatedly brought into contact with those who have taken part in the expeditions, I have only come across one single individual who has represented that there is connection anywhere between the Welle and the Gazelle; and in addition to this, the Monbuttoo and the Niam-niam, with an agreement that is undeviating, all represent that the Welle holds on its course to the N.E. as far as they could follow it for days and days together, till it widens so vastly that the trees on its banks are not visible, and that at last there is nothing but water

\* According to later travellers, such as Gessi, Piaggia, and Count Armfeld, who have visited Lake Mwootan, they are only unimportant eminences.

and sky. This representation would imply that the river issues in some inland lake. They have, moreover, their tales to tell of the inhabitants of the country on the lower part of the river, as to how they dress in white, and, like the Nubians, kneel upon the ground and say their prayers. Clearly, therefore, these residents are Mohammedans, and the direction and the distance of their abode would seem to corroborate an impression that they must be the inhabitants of some southern parts of Baghirmy.

As I have spoken of the Welle in comparison with the Gazelle, I may now be permitted to bring it into contrast with the Shary, so far at least as the lower course of this river has been explored. According to the testimony of Major Denham, who made his observations on the 24th of June, 1824, the width of the Shary at its mouth was about half a mile, while its stream had a velocity of something under three English miles an hour. This would indicate a stream three times as strong as that of the Welle, and if the average depth of the waters as they flow into Lake Tsad be reckoned at ten feet it would give a volume of 150,000 cubic feet a second, whereas at the very highest reckoning the volume of the Welle is not above 41,000 cubic feet.

I should, however, be inclined to think that the velocity of the stream in its upper course, as given by both Denham and Barth, must be considerably above the mark.

Barth, and subsequently, Nachtigal, saw the western arm of the Shary, which is the main-stream during the dry season, and, according to the accounts of both travellers, the breadth and depth of the river within 200 miles of its lower course were very little greater than those of the Welle in Monbuttoo-land; therefore it must be the superior height of the banks and the considerable rise of the water, which is equal to that of the Nile in Egypt, that cause the river to be increased fourfold from July to September.

According to Barth, the Shary, as early as the month of March, shows an increase in the mass of its waters; this would appear to indicate that, as well as by the Welle, it is augmented by some other streams coming from more southern latitudes. It is a positive fact that there are no other rivers of the least account that could possibly flow into it from the arid steppe-districts on the north. If then the Welle flows neither into the Shary nor yet into the Gazelle, it could only be a tributary to the ample waters of the Benwe, which Barth found at Yola on the 18th of July, 1851, to be 1200 feet in width, with an average depth of eleven feet, and a

periodic difference of 50 feet between its highest and lowest level. But then there would still remain the question as to what, in that case, must be the origin of the Shary, and whence it comes. There would seem to be no room left for the stream at all.\*

The transport of the caravan across the great river was by no means an easy matter; by the aid, however, of the ferrymen whom Munza had provided, it was accomplished so vigorously that in the course of three hours our last man had been carried over. The passage was effected by large canoes which were hewn out of a single trunk of a tree, and which, alike in shape and solidity, were superior to any we had hitherto seen. Some of them were not less than thirty feet long and four feet broad, and sufficiently spacious to convey both horses and bullocks. So ample are their dimensions that there is no risk of their being upset, nor did they lurch in the least degree as we got into them. They were made with both ends running horizontally into a beak, and the border lines were ornamented with carved figures. As the current was not very strong, it was found sufficient to have two boatmen, who squatted down at each extremity of the canoe; their paddles were about five feet long, and tapered down towards the end in the shape of a narrow shovel, and to say the truth, the boatmen used them very much in shovel-fashion.

Our encampment was formed about half-a-league to the south of the river; it was encircled by the dwellings of the Monbuttoo, who had spread themselves over the declivity of a steep woody

\* Whilst this new edition of my travels was in preparation for the press, the interest of the geographical world was engaged in the latest discoveries made by Stanley. That traveller has ascertained that, before entering the Atlantic as the Congo, the Lualaba, after flowing generally northwards, as far as lat  $2^{\circ}$  N., turns north-west, then west, and finally south-west, and moreover, about one degree north of the equator, it receives on the right hand side, a large affluent called the Aruwimi. This Aruwimi has by several geographers been maintained to be identical with my Welle; but in this view I cannot at present acquiesce. If Stanley actually reached lat.  $2^{\circ}$  N., there still remains a distance of no less than 200 miles between the mouth of the affluent of the Congo-Lualaba, and the spots visited by myself and Miani on the Welle, a space quite sufficient to contain a stream independent of either system. The W. and N.N.W. direction of the Welle would be a strong argument against its identification with the affluent, as would also the accounts of the natives, who unanimously assert that the Welle in its lower course passes through districts inhabited by Mohamedans.

ravine. Ambassadors deputed by King Munza came to bring me his official recognition of my arrival, and were charged at the same time to render to him what information they could about the doings and intentions of the wonderful stranger. As the messengers sent by the king were sufficiently versed in the Zandey dialect to hold conversation in it, I was enabled to make them understand the object of my visit to their country, and to all appearances they were thoroughly satisfied with my explanation.

A fresh world of novelty seemed to be awaiting us in this remote region, the very kernel of the continent, equally distant from the Indian Ocean and from the Atlantic. Everything was new. The bright and clear complexion of the natives, their singular garb, their artistic furniture, the convenience of their orderly houses, and finally, the savage etiquette of the pompous court, all struck me with fresh surprise and ever renewed the feeling of astonishment. There was, moreover, an exuberance of strange and unexpected vegetation; whilst plantations, sugar-canes, and oil-palms were everywhere to be seen in plentiful luxuriance. Truly, I now found myself in the heart of Africa, realising to the letter the fascinating dreams of my early youth.

Nothing could be more charming than that last day's march which brought us to the limit of our wanderings. The twelve miles which led to Munza's palace were miles enriched by such beauty as might be worthy of Paradise. They left an impression upon my memory which can never fade. The plantain-groves harmonised so perfectly with the clustering oil-palms that nothing could surpass the perfection of the scene; whilst the ferns that adorned the countless stems in the background of the landscape enhanced the charms of the tropical groves. A fresh and invigorating atmosphere contributed to the enjoyment of it all, refreshing water and grateful shade being never far away. In front of the native dwellings towered the splendid figs, of which the spreading crowns defied the passage of the burning sun. Anon, we passed amidst jungles of Raphia, alongside brooks crammed full of reeds, or through galleries where the Pandanus thrived, the road taking us uphill and downhill in alternate undulation. No less than twelve of these brooklets did we pass on our way, some lying in depressions of one hundred feet, and some sunk as much as two hundred feet below the summits of their bounding walls of verdant vegetation, and there were two upheaved and rounded hills of gneiss, rising to an altitude of some 300 feet, along the flanks of which our path wound. On either hand there



was an almost unbroken series of the idyllic homes of the people, who hurried to their gates, and offered us the choicest products of their happy clime.

Beside the streamlet which was last but one of all we passed, we made our final halt in the shade in a large assembly-ground that we might take our repast of plantains and baked manioc. The crowds of bearers made their camp around the stem of a colossal *Cordia abyssinica* which stood upon the open space in front of the abode of the local chief. Von Beuermann has mentioned that he observed this tree in Kaem rendering the same service as the lindens of the German villages, and forming a cool and shady resort to which the residents might betake themselves for recreation. These trees, with their goodly coronets of spreading foliage, are the survivors from generations that are gone, and form a comely ornament in well-nigh all the villages of the Monbutto.

And then, at last, conspicuous amongst the massy depths of green, we espied the palace of the king. We had reached a broad valley, circled by plantations, and shadowed by some gigantic trees which had survived the decay of the ancient wilderness; through the lowest part meandered a transparent brook. We did not descend into the hollow, but halting on the hither side we chose a station clear of trees, and proceeded without delay to pitch our camp. In front we enjoyed a view of a sloping area, void of grass, enlivened with an endless multiplicity of huts, of which the roofs of some were like ordinary sheds, and those of others of a conical form. And there, surmounting all, with extensive courts, broad and imposing, unlike anything we had seen since we left the edifices of Cairo, upreared itself the spacious pile of King Munza's dwelling.

The order for the halt was no sooner given than the bearers set about their wonted work, and labouring with their knives and hatchets soon procured from the jungles by the brook the supply of material sufficient for our architectural needs. Rapidly as ever our encampment was reared: hardly an hour elapsed before our place of sojourn was in order, with a gorgeous landscape opening in its front, and this time in view of the royal abode of an African monarch. My own tent, which began to exhibit only too plainly the tokens of being somewhat weather-beaten by repeated exposure, was located in the very midst of the lines of our grass-huts: not now was it erected, as often as it had been, upon the bare rock of a desolate wilderness, but in the centre of a scene of surpassing beauty; for the first time I had it decorated with my flag, which waved proudly

above it in honour of our arrival at the court of so distinguished and powerful a prince.

The natives lost no time in crowding in and endeavouring to obtain an interview. But it suited my inclination to withdraw myself for a time. I remained in the retirement of my tent simply because I was weary of these interviews, which always necessitated my permitting either my head to be handled, in order to convince them that the long straight hair was really my own, or my bosom (like Wallenstein's when he fronted his murderers) to be bared that they might admire its whiteness. I was thus induced to remain under shelter, and meanwhile the Monbuttoo magnates waited patiently or impatiently without; they had brought their benches, which they placed close to my quarters, but I continued obstinate in my determination to be undisturbed, resolved to reserve all my strength and energy for the following day, when I should have to exhibit the marvel of my existence before King Munza himself.

## CHAPTER VIII.

THE NIAM-NIAM OR ZANDEY: Signification of name—General characteristics—Distinct nationality—Complexion—Tattooing—Hair-dressing—Ornaments—Weapons—Agriculture—Good beer—Cultivated plants—Dogs—Cannibalism—Analogy with the Fans—Architecture—Authority of princes—Their households—Modes of warfare—Signals—Bait for wild-fowl—Handicraft—Forms of greeting—Position of the women—An African pastime—Musical taste—Professional musicians—Language—Auguries and ordeals—Mourning for the dead—Disposal of the dead—Genealogical table of Niam-niam princes.

LONG before Mehemet Ali, by despatching his expeditions up the White Nile, had made any important advance into the interior of the unknown continent—before even a single sailing-vessel had ever penetrated the grass-barriers of the Gazelle—at a time when European travellers had never ventured to pass the frontiers of that portion of Central Africa which is subject to Islamism—whilst the heathen negro countries of the Soudan were only beginning to dawn like remote nebulae on the undefined horizon of our geographical knowledge—tradition had already been circulated about the existence of a people with whose name the Mohammedans of the Soudan were accustomed to associate all the savagery which could be conjured up by a fertile imagination. The comparison might be suggested that just as at the present day, in civilised Europe, questions concerning the descent of men from apes form a subject of ordinary conversation, so at that time in the Soudan did the Niam-niam serve as common ground for all ideas that pertained to the origin of man.

To lift in a measure the veil which had enveloped the Niam-niam with this legendary and magic mystery fell to the lot of my predecessor Piaggia, that straightforward and intrepid Italian who, animated by the desire of opening up some reliable insight into their real habits, had resided alone for a whole year amongst them.\*

\* In the 'Bolletino della Soc. Geogr. Italiana,' 1868, pp. 91-168, the  
VOL. I. T

I reckon it my own good fortune that I was so soon to follow him into the very midst of this cannibal population.

The name Niam-niam \* is borrowed from the dialect of the Dinka, and means "eaters," or rather "great eaters," manifestly betokening a reference to the cannibal propensities of the people. This designation has been so universally incorporated into the Arabic of the Soudan, that it seems unadvisable to substitute for it the word "Zandey," the name by which the people are known amongst themselves. Since among the Mohammedans of the Soudan the term Niam-niam (plur. Niamah-niam) is principally associated with the idea of cannibalism, the same designation is sometimes applied by them to other nations who have nothing in common with the true Niam-niam, or "Zandey," except the one characteristic of a predilection for eating human flesh. The neighbouring nations have a variety of appellations to denote them. The Bongo on the north sometimes call them Mundo, and sometimes Manyanya; in the country behind these are the Dyoor, who uniformly speak of them as the O-Madyaka; the tribe of the Mittoo on the east give them the name of the Makkarakka, or Kakkarakka; the Golo style them Kunda; whilst among the Monbuttoo they are known as Babungera.

The greater part of the Niam-niam country lies between the fourth and sixth parallels of north latitude, and a line drawn across the centre from east to west would correspond with the watershed between the basins of the Nile and the Tsad. My own travels were confined exclusively to the eastern portion of the country which, as far as I could understand, is bounded in that direction by the upper course of the Tondy; but in that district alone I became acquainted with as many as thirty-five independent chieftains who rule over the portion of Niam-niam territory that is traversed by the trading companies from Khartoom.

Of the extent of the country towards the west I was unable to gain any definite information; but as far as the land is known to the Nubians it would appear to cover between five and six degrees of longitude, and must embrace an area of about 48,000 square miles.

---

Marquis O. Antinori has, from the verbal communications of the traveller himself, most conscientiously collected Piaggia's experiences and observations in the country of the Niam-niam during his residence.

\* It should be mentioned that the word Niam-niam is a dissyllable, and has the Italian pronunciation of Gnam-gnam.

The population of the known regions is at least two millions, an estimate based upon the number of armed men at the disposal of the chieftains through whose territory I travelled, and upon the corresponding reports of the fighting force in the western districts.

No traveller could possibly find himself for the first time surrounded by a group of true Niam-niam without being almost forced to confess that all he had hitherto witnessed amongst the various races of Africa was comparatively tame and uninteresting, so remarkable is the aspect of this savage people. No one, after observing the promiscuous intermingling of races which (in singular contrast to the uniformity of the soil) prevails throughout the entire district of the Gazelle, could fail to be struck by the pronounced characteristics of the Niam-niam, which make them capable of being identified at the first glance amidst the whole series of African races.

I propose in the present chapter to give a brief summary of the characteristics of this Niam-niam people, and shall hope so to explain the general features of their physiological and osteological aspect, and so to describe the details of their costume and ornaments, that I may not fail in my desire to convey a tolerably correct impression of this most striking race.

The round broad heads of the Niam-niam, of which the proportions may be ranked among the lowest rank of brachycephaly, are covered with the thick frizzly hair of what are termed the true negroes; this is of an extraordinary length, and arranged in long plaits and tufts flowing over the shoulders and sometimes falling as low as the waist. The eyes, almond-shaped and somewhat sloping, are shaded with thick, sharply-defined brows, and are of remarkable size and fulness; the wide space between them testifies to the unusual width of the skull, and contributes a mingled expression of animal ferocity, warlike resolution, and ingenuous candour. A flat square nose, a mouth of about the same width as the nose, with very thick lips, a round chin, and full plump cheeks, complete the countenance, which may be described as circular in its general contour.

The body of the Niam-niam is ordinarily inclined to be fat, but it does not commonly exhibit much muscular strength. The average height does not exceed that of Europeans, a stature of 5 feet 10½ inches being the tallest that I measured. The upper part of the figure is long in proportion to the legs, and this peculiarity gives a strange character to their movements, although it does not impede their agility in their war-dances.

In colour the skin is in no way remarkable. Like that of the Bongo, it may be compared to the dull hue of a cake of chocolate. Among the women, detached instances may be found of various shades of a copper-coloured complexion, but the ground tint is always the same—an earthy red, in contrast to the bronze tint of the true Ethiopian (Kushitic) races of Nubia. As marks of nationality, all the “Zandey” score themselves with three or four tattooed squares filled up with dots; they place these indiscriminately upon the forehead, the temples, or the cheeks. They have, moreover, a figure like the letter X under the breasts; and in some exceptional cases they tattoo the bosom and upper parts of the arm with a variety of patterns, either stripes, or dotted lines, or zigzags.

On festive occasions the body is smeared all over with pulverized red cam-wood, and marbled with a pattern in black gardenia-juice.

No mutilation of the body is practised by either sex, but this remark must be subject to the one exception that they fall in with the custom, common to the whole of Central Africa, of filing the incisor teeth to a point, for the purpose of effectually griping the arm of an adversary either in wrestling or in single combat.

On rare occasions, a piece of material made from the bark of the *Urostigma* is worn as clothing; but, as a general rule, the entire costume is composed of skins, which are fastened to a girdle and form a picturesque drapery about the loins. The finest and most variegated skins are chosen for this purpose, those of the genet and colobus being held in the highest estimation; the long black tail of the quereza monkey (*Colobus*) is also fastened to the dress. Only chieftains and members of the royal blood have the privilege of covering the head with a skin, that of the serval being most generally designated for this honour. In crossing the dewy steppes in the early morning during the rainy season, the men are accustomed to wear a large antelope-hide, which is fastened round the neck, and, falling to the knees, effectually protects the body from the cold moisture of the long grass. The sons of chieftains wear their dress looped up on one side, so that one leg is left entirely bare.

The men take an amount of trouble in arranging their hair which is almost incredible, whilst nothing could be more simple and unpretending than the ordinary head-gear of the women. It would, indeed, be a matter of some difficulty to discover any kind of plait, tuft, or top-knot which has not already been tried by the Niam-niam men. The hair is usually parted right down the middle;

towards the forehead it branches off, so as to leave a triangle; from the fork which is thus formed a tuft is raised, and carried back to be fastened behind; on either side of this tuft the hair is arranged in rolls, like the ridges and crevices of a melon. Over the temples separate rolls are gathered up into knots, from which hang more tufts, twisted like cord, that fall in bunches all round the neck, three or four of the longest tresses being allowed to go free over the breast and shoulders. The women dress their hair in a simpler but somewhat similar manner, omitting the long plaits and tufts. The most peculiar head-gear that I saw was upon some men who came from the territory of Keefa, and of this a representation is given in the accompanying portrait. These people reminded me very much



REMARKABLE HEAD-DRESS OF THE NIAM-NIAM.

of the description given by Livingstone of the Balonda, that people of Londa, on the Zambesi, which he came across during his first journey. The head is encircled by a series of rays like the glory

which adorns the likeness of a saint. This circle is composed entirely of the man's own hair, single tresses being taken from all parts of the head and stretched tightly over a hoop, which is ornamented with cowries. The hoop is fastened to the lower rim of a straw hat by means of four wires, which are drawn out before the men lie down to sleep, when the whole arrangement admits of being folded back. This elaborate coiffure demands great attention, and much time must be devoted to it every day. It is only the men who wear any covering at all upon the head: they use a cylindrical hat without any brim, square at the top and always ornamented with a waving plume of feathers: the hat is fastened on by large hair-pins, made either of iron, copper, or ivory, and tipped with crescents, tridents, knobs, and various other devices.

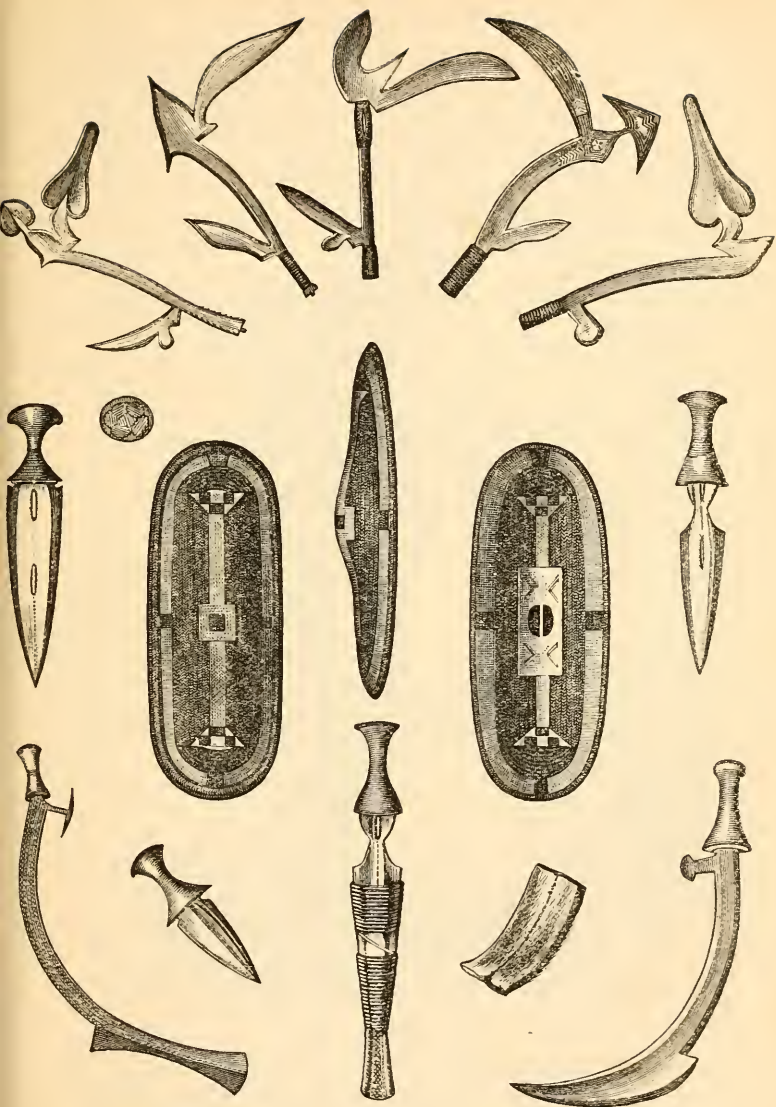
A very favourite decoration is formed out of the incisor teeth of a dog strung together under the hair, and hanging along the forehead like a fringe. The teeth of different rodentia likewise are arranged as ornaments that resemble strings of coral. Another ornament, far from uncommon, is cut out of ivory in imitation of lions' teeth, and arranged in a radial fashion all over the breast, the effect of the white substance in contrast with the dark skin being very striking. Altogether the decoration may be considered as imposing as the pointed collar of the days of chivalry, and is quite in character with a warlike nation who find their pastime in hunting. Glass beads are held in far less estimation by the Niam-niam than by the neighbouring races.

The principal weapons of the Niam-niam are their lances and their trumbashes. The word "trumbash," which has been incorporated into the Arabic of the Soudan, is the term employed in Sennaar to denote generally all the varieties of missiles that are used by the negro races; it should, however, properly be applied solely to that sharp flat projectile of wood, a kind of boomerang, which is used for killing birds or hares, or any small game: when the weapon is made of iron, it is called "kulbeda." The trumbash of the Niam-niam\* consists ordinarily of several limbs of iron, with pointed prongs and sharp edges. Iron missiles very similar in their shape are found among the tribes of the Tsad basin; and a weapon constructed on the same principle, the "changer manger," is in use among the Marghy and the Musgoo.

The trumbashes are always attached to the inside of the shields,

\* The accompanying illustration gives examples of five different forms of trumbash.





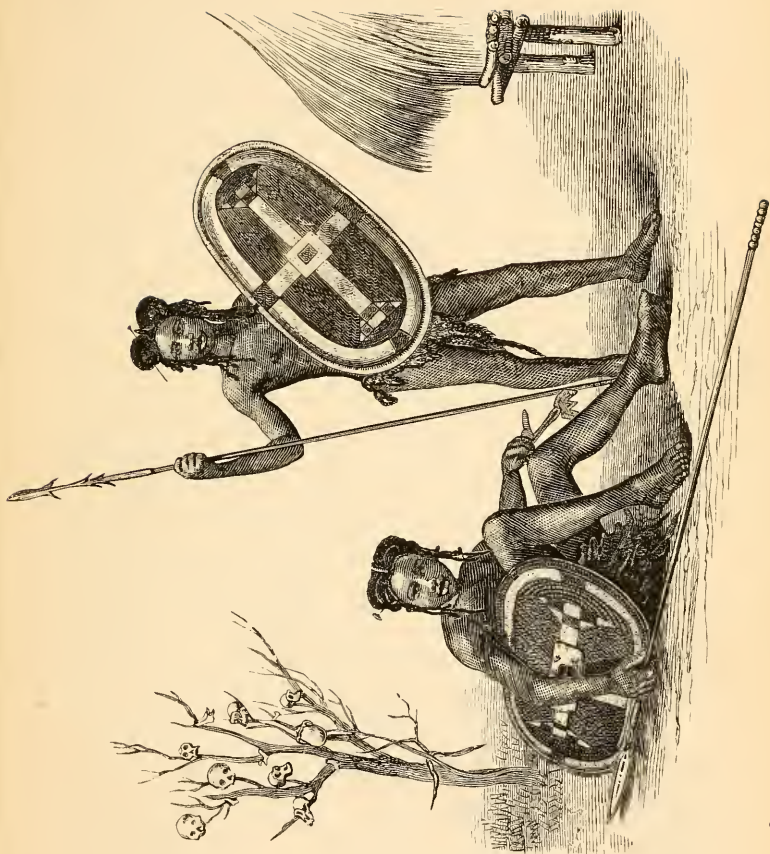
KNIVES, SCIMITARS, TRUMBASHES, AND SHIELD OF THE NIAM-NIAM.  
(The shield is represented in three different positions.)

which are woven from the Spanish reed, and are of a long oval form, covering two-thirds of the body; they are ornamented with black and white crosses or other devices, and are so light that they do not in the least impede the combatants in their wild leaps. An expert



NIAM-NIAM WARRIOR.

Niam-niam, by jumping up for a moment, can protect his feet from the flying missiles of his adversary. Bows and arrows, which, as handled by the Pongo, give them a certain advantage, are not in



I.  
NIAM-NIAM WARRIORS.



common use among the Niam-niam, who possess a peculiar weapon of attack in their singular knives, that have blades like sickles. The Monbuttoo, who are far more skilful smiths than the Niam-niam, supply them with most of these weapons, receiving in return a heavy kind of lance, that is adapted for the elephant and buffalo chase.

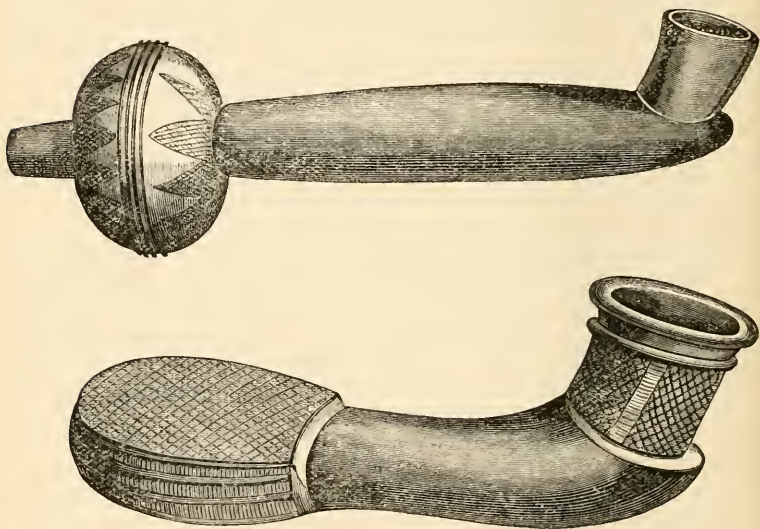
In describing this people, it is hard to determine how far they ought to be designated as a nation of hunters, or one of agriculturists, the two occupations apparently being equally distributed between the two sexes. The men most studiously devote themselves to their hunting, and leave the culture of the soil to be carried on exclusively by the women. Occasionally, indeed, the men may bring home a supply of fruits, tubers and funguses from their excursions through the forests, but practically they do nothing for the support of their families beyond providing them with game. The agriculture of the Niam-niam, in contrast with that of the Bongo, involves but a small outlay of labour. The more limited area of the arable land, the larger number of inhabitants that are settled on every square mile, the greater productiveness of the soil, of which in some districts the exuberance is unsurpassed—all combine to make the cultivation of the country supremely easy. The entire land is pre-eminently rich in many spontaneous products, animal and vegetable alike, that conduce to the direct maintenance of human life.

The *Eleusine coracana* (the “raggi” of the East Indies), a cereal which I had found only scantily propagated among the people that I have hitherto described, is here the staple of cultivation; sorghum in most districts is quite unknown, and maize is grown only in inconsiderable quantities.

Here, as in Abyssinia (where its product is called *tocusso*), eleusine affords a material for a very palatable beer.\* In the Mohammedan Soudan the inhabitants, from cold fermented sorghum-dough, extract the well-known *merissa*; and by first warming the dough, and exercising more care and patience in the process, is made the *bilbil* of the *Takareer*; neither of these beverages, however, to our palate would be much superior to sour pap: even the *booza* of Egypt, made though it is from wheat, is hardly in any respect superior in quality. But the drink which by the Niam-niam is prepared from their eleusine is really capable, from the skill with which it is manipulated, of laying a fair claim to be known as *beer*.

\* The brewing of beer from malted eleusine is practised in many of the heathen negro countries; and in South Africa the *Makalaka*, a branch of the great Bantoo race, are said to devote a considerable attention to it.

It is quite bright, and of a reddish-pale brown colour; it is regularly brewed from the malted grain, without the addition of any extraneous ingredient, and has a pleasant, bitter flavour, derived from the dark husks, which, if they were mixed in their natural condition with the dough, would impart a twang that would be exceedingly unpalatable. How large is the proportion of beer consumed by the Niam-niam may be estimated by simply observing the ordinary way in which they store their corn. As a regular rule, there are three granaries allotted to each dwelling, of which



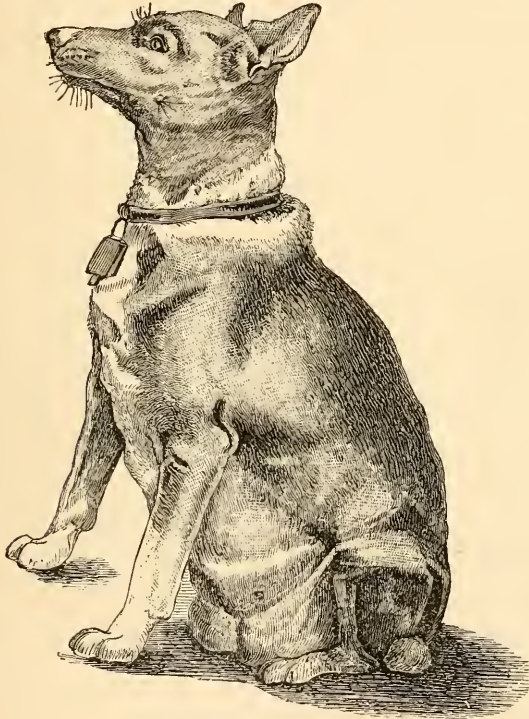
CLAY PIPES OF THE NIAM-NIAM.

two are made to suffice for the supply which is to contribute the meal necessary for the household; the other is entirely devoted to the grain that has been malted.

Manioc, sweet potatoes, yams, and colocasiae are cultivated with little trouble, and rarely fail to yield excellent crops. Plantains are only occasionally seen in the east, and from the districts in which I travelled, I should judge that they are not a main support of life at any latitude higher than  $4^{\circ}$  N. Sugar-canes and oil-palms entirely failed in this part of the land, but I was informed that

they were as plentiful in Keefa's territory as they are among the Monbuttoo.

All the Niam-niam are tobacco-smokers. Their name for the *Nicotiana tabacum* is "gundey," and they are the only people of the Bahr-el-Ghazal district who have a special designation for the plant. The other sort, *N. rustica*, is utterly unknown throughout



NIAM-NIAM DOG.

the country. The people smoke from clay pipes of peculiar form, consisting of elongated bowls without stems. Like other negro races that remain untainted by Islamism, they abstain from ever chewing the tobacco.

In broad terms, it may be stated that no cattle at all exist in the land; the only domestic animals are poultry and dogs. The

dogs belong to a small breed resembling the wolf-dog, but with short sleek hair; they have ears that are large and always erect, and a short curly tail like that of a young pig. They are usually of a bright yellowish tan colour, and very often have a white stripe upon the neck; their lanky muzzle projects somewhat abruptly from an arched forehead; their legs are short and straight, thus demonstrating that the animals have nothing in common with the terrier breed depicted upon the walls of Egyptian temples, and of which the African origin has never been proved. Like dogs generally in the Nile district, they are deficient in the dew-claws of the hind feet. They are made to wear little wooden balls round their necks, so that they should not be lost in the long steppe-grass. After the pattern of their masters, they are inclined to be corpulent, and this propensity is encouraged as much as possible, dogs' flesh being esteemed one of the choicest delicacies of the Niam-niam.

Cows and goats are familiar only by report, although it may happen occasionally that some are brought in as the result of raids that have been perpetrated upon the adjacent territories of the Babuckur and Mittoo. There would hardly seem to be any specific words in the language to denote either sheep, donkeys, horses, or camels, which, according to common conception, would all come very much under the category of fabulous animals.

The voracity of the Niam-niam appears very remarkable to their northern neighbours, and amongst the Bongo they have acquired the nickname of "Gormandizers." My travelling-companions would often laughingly point out to me the little basket of provisions with which every Niam-niam, even if he were going only a couple of leagues away from home, always took care to provide himself; outside the huts, too, there are clay-brackets in sheltered nooks, serving as receptacles for roasted maize, dough, and other kinds of food, in order that a supply of tit-bits may be constantly at hand. I can assert, from my own experience, that the pure air of the Niam-niam country is very conducive to a good appetite.

Although the Niam-niam have a few carefully-prepared dishes of which they partake, in a general way they exhibit as little nicety or choice in their diet as is shown by all the tribes (with the remarkable exception of the Dinka) of the Bahr-el-Ghazal district. The most palatable mess that I found amongst them was composed of the pulp of fresh maize, ground while the grain is still soft and milky, cleaved from the bran, and prepared by a rather ingenious method.



The acme, however, of all earthly enjoyments would seem to be *meat*. "Meat! meat!" is the watchword that resounds in all their campaigns. In certain places and at particular seasons the abundance of game is very large, and it might readily be imagined that the one prevailing and permanent idea of this people would be how to chase and secure their booty; but, as I have remarked before, there is no greater evidence of the real difference between the disposition of nations than that which is afforded by their general expression for food. As, for example, the Bongo verb "to eat" is "mony," which is their ordinary designation of sorghum, their *corn*; so the Niam-niam word is identical with "pushyoh," which is their common name for *meat*.

The accuracy of the report of the cannibalism which has uniformly been attributed to the Niam-niam by every nation that has had any knowledge at all of their existence, would be questioned by no one who had a fair opportunity of investigating the origin of my collection of skulls. To a general rule, of course, there may be exceptions here as elsewhere; and I own that I have heard of other travellers to the Niam-niam lands who have visited the territories of Tombo and Bazimbey, lying to the west of my route, and who have returned without having witnessed any proof of the practice. Piaggia, moreover, resided for a considerable time in those very districts, and yet was only once a witness of anything of the kind; and that, as he records, was upon the occasion of a campaign, when a slaughtered foe was devoured from actual blood-thirstiness and hatred. From my own knowledge, too, I can mention chiefs, like Wando, who vehemently repudiated the idea of eating human flesh. But still, taking all things into account, as well what I heard as what I saw, I can have no hesitation in asserting that the Niam-niam are anthropophagi; that they make no secret of their savage craving, but ostentatiously string the teeth of their victims around their necks, adorning the stakes erected beside their dwellings for the exhibition of their trophies with the skulls of the men whom they have devoured. Human fat is universally sold. When eaten in considerable quantity, this fat is presumed to have an intoxicating effect; but although I heard this stated as a fact by a number of the people, I never could discover the foundation upon which they based this strange belief.

In times of war, people of all ages, it is reported, are eaten up, more especially the aged, as forming by their helplessness an easier prey to the rapacity of a conqueror; or at any time should any lone

and solitary individual die, uncared for and unheeded by relatives, he would be sure to be devoured in the very district in which he lived.

The Nubians asserted that they knew cases in which Bongo bearers who had died from fatigue had been dug out from the graves in which they had been buried, and, according to the statements of Niam-niam themselves—who did not disown their cannibalism—there were no bodies rejected as unfit for food except those which had died from some loathsome cutaneous disease. In opposition to all this, I feel bound to record that there are some Niam-niam who turn with such aversion from any consumption of human flesh that they would peremptorily refuse to eat out of the same dish with any one who was a cannibal. The Niam-niam may be said to be generally particular at their meals, and when several are drinking together they may each be observed to wipe the rim of the drinking-vessel before passing it on.

Of late years our knowledge of Central Africa has been in many ways enlarged, and various well-authenticated reports of the cannibalism of some of its inhabitants have been circulated; but no explanation which can be offered for this unsolved problem of psychology (whether it be considered as a vestige of heathen worship, or whether it be regarded as a resource for supplying a deficiency of animal food) can mitigate the horror that thrills through us at every repetition of the account of the hideous and revolting custom.

Among all the nations of Africa upon whom the imputation of this odious custom notoriously rests, the Fans who dwell upon the equatorial coasts of the west, have the repute of being the greatest rivals of the Niam-niam. Eye-witnesses agree in affirming that the Fans barter their dead among themselves, and that cases have been known where corpses already buried have been disinterred in order that they might be devoured. According to their own accounts, the Fans migrated from the north-east to the western coast. In various particulars they evidently have a strong affinity with the Niam-niam. Both nations have many points of resemblance in dress and customs: alike they file their teeth to sharp points; they dress themselves in a material made from bark, and stain their bodies with red wood; the chiefs wear leopard-skins as an emblem of their rank; and all the people lavish the same elaborate care upon the arrangement of their tresses. The complexion of the Fans is of the same copper-brown as that of the Niam-niam, and they indulge in similar orgies and wild dances at the period of every full moon; they moreover pursue the same restless hunter life. They

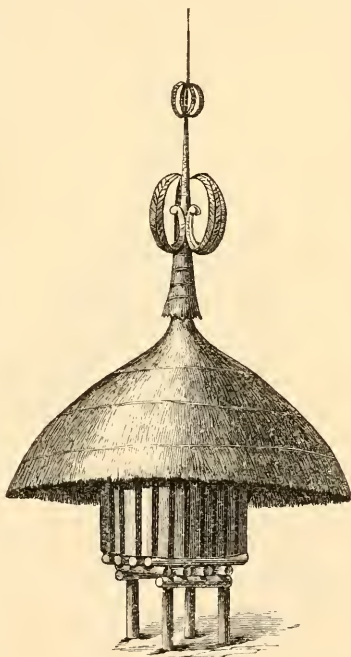
would appear to be the same of whom the old Portuguese writers have spoken under the name of "Yagas," and who are said, at the beginning of the seventeenth century, to have laid waste the kingdom of Loango.

No regular towns or villages exist throughout the Niam-niam country. The huts, grouped into little hamlets, are scattered about the cultivated districts, which are separated from one another by large tracts of wilderness many miles in extent. The residence of a prince differs in no respect from that of ordinary subjects, except in the larger number of huts provided for himself and his wives. The hareem collectively is called a "bodimoh."\*

The architecture of the eastern Niam-niam corresponds very nearly with what may be seen in many other parts of Central Africa. The conical roofs are higher and more pointed than those of the Bongo and Dinka, having a projection beyond the clay walls of the hut, which affords a good shelter from the rain. This projection is supported by posts, which give the whole building the semblance of being surrounded by a verandah. The huts that are used for cooking have roofs still more pointed than those which serve for sleeping.

Other little huts, with bell-shaped roofs, erected in a goblet-shape upon a substructure of clay, and furnished with only one small aperture, are called "bamogee," and are set apart, as being secure from the attacks of wild beasts, for sleeping-places of the boys, as soon as they are of an age to be separated from the adults.

\* "Bodimoh," in the Zandey dialect, has also the meaning of "papyrus."



NIAM-NIAM GRANARY.

Occasionally the peaks of the conical huts terminate in an ornament of woven straw, or sometimes in poles, upon which are placed, in rows, the great shells of the land-snail, a custom which is also common amongst the inhabitants of the Solomon Islands. It is worthy of mention that attempts at colouring are not unfrequently to be seen on the clay substructure of the granaries, and on one occasion I noticed the form of the cross depicted in a perfectly well-defined manner. Ornaments in the form of a cross, indeed, may constantly be observed in the black and white wicker-work of the shields, an apparent imitation of Christian usage, which naturally



BAMOGEE, OR HUT FOR THE BOYS.

suggests the idea that at some earlier period the Niam-niam must have had their settlements nearer the West Coast, where their closely allied neighbours, the Fans, to this very day use a kind of cross-bow, which was manifestly originally copied from the ancient sea-farers. Crosses are also found upon the shields of some neighbours of the Fans, the Ishogo, who appear to have copied the sacred symbol from strangers, and to have appropriated it as a kind of talisman.

Every sovereign prince bears the title of "Bya," which is pronounced very much like the French word *bien*. His power is limited to the calling together of the men who are capable of bearing arms, to the execution in person of those condemned to death, and to determining whether there shall be peace or war. Except the ivory and the moiety of elephant's flesh, he enjoys no other revenue; for his means of subsistence he depends upon his farms, which are worked either by his slaves or more generally by his numerous wives. Towards the west, where a flourishing slave-trade is driven to the cost of the oppressed inhabitants who are not true Zandey, a portion of the tribute is raised by a conscription of young girls and

boys, a part of the purchase-money paid by the Darfoor traders to the chief being handed over to the parents who are thus robbed of their children.

Although a Niam-niam chieftain disdains external pomp and repudiates any ostentatious display, his authority in one respect is quite supreme. Without his orders no one would for a moment entertain a thought either of opening war or concluding peace. The defiant imperious bearing of the chiefs alone constitutes their outward dignity, and there are some who in majestic deportment and gesture might vie with any potentate of the earth. The dread with which they inspire their subjects is incredible: it is said that, for the purpose of exhibiting their power over life and death, they will occasionally feign fits of passion, and singling out a victim from the crowd, they will throw a rope about his neck, and with their own hands cut his throat with one stroke of their jagged scimitar. This species of African "Cæsarism" vividly recalls the last days of Theodore, King of Abyssinia.

The eldest son of a chief is considered to be the heir to his title and dignity, all the other sons being entrusted with the command of the fighting forces in separate districts, and generally being assigned a certain share of the hunting-booty. At the death of a chief, however, the firstborn is frequently not acknowledged by all his brothers; some of them perchance will support him, whilst others will insist upon their right to become independent rulers in the districts where they have been acting as "behnky." Contentions of this character are continually giving rise to every kind of aggression and repeated deeds of violence.\*

Notwithstanding the general warlike spirit displayed by the Niam-niam, it is a singular fact that the chieftains very rarely lead their own people into actual engagement, but are accustomed, in anxious suspense, to linger about the environs of the "mbanga," ready, in the event of tidings of defeat, to decamp with their wives and treasures into the most inaccessible swamps, or to betake themselves for concealment to the long grass of the steppes. In the heat of combat each discharge of lances is accompanied by the loudest and wildest of battle-cries, every man as he hurls his weapon shouting aloud the name of his chief. In the intervals between successive attacks the combatants retire to a safe distance, and

\* Of the thirty-five chieftains who rule over these 48,000 square miles of territory, comparatively few in any way merit the designation of king. The most powerful are Kanna and Mofio, whose dominions are in extent equal to about a dozen of the others.

mounting any eminence that may present itself, or climbing to the summit of the hills of the white ants, which sometimes rise to a height of 12 or 15 feet, they proceed to assail their adversaries, for the hour together, in the most ludicrous manner, with every invective and every epithet of contempt and defiance they can command. During the few days that we were obliged to defend ourselves by an abattis against the attacks of the natives in Wando's southern territory, we had ample opportunity of hearing these accumulated opprobriums. We could hear them vow that the "Turks" should perish, and that not one of them should quit the country alive; and then we recognised the repeated shout, "To the caldron with the Turks!" rising to the eager climax, "Meat! meat!" It was emphatically announced that there was no intention to do any injury to the white man, because he was a stranger and a newcomer to the land; but I need hardly say that, under the circumstances, I felt little inclination to throw myself upon their mercy.

It is in a measure anticipating the order of events, but I may here allude to the remarkable symbolism by which war was declared against us on the frontiers of Wando's territory when we were upon our return journey. Close to the path, and in full view of every passenger, three objects were suspended from the branch of a tree, viz., an ear of maize, the feather of a fowl, and an arrow. The sight seemed to recall the defiant message sent to the great King of Persia, when he would penetrate to the heart of Scythia. Our guides readily comprehended, and as readily explained, the meaning of the emblems, which were designed to signify that whoever touched an ear of maize or laid his grasp upon a single fowl would assuredly be the victim of the arrow. Without waiting, however, for any deprivations on our part, the Niam-niam, with the basest treachery, attacked us on the following day.

In hunting, the Niam-niam employ very much the same contrivances of traps, pits, and snares as the Bongo; but their *battues* for securing the larger animals are conducted more systematically and on a more extensive scale.

In close proximity to each separate group of hamlets, and more frequently than not at the threshold of the abode of the local chieftain known as the "borrunbanga," or "chief court," there is always a huge wooden kettle-drum, made of a hollow stem mounted upon four feet. The sides of this are of unequal thickness, so that when the drum is struck it is capable of giving two perfectly distinct sounds. According to the mode or time in which these sounds are rendered, *three* different signals are denoted; the first being the signal for war,

another that for hunting, and the third a summons to a festival. Sounded originally in the mbanga of the chief, these signals are in a few minutes repeated on the kettle-drums of the "borrumbangas" of the district, and in an incredibly short space of time some thousands of men, armed if need be, are gathered together.

Perhaps the most frequent occasions on which these assemblages are made are those on which some elephants have been seen in the adjacent country. The avarice of the chiefs, ever desirous of copper, and the greediness of the people, ever anxious for flesh, make them all alike eager for the chase. I constantly saw the natives returning to their huts with a large bundle of what at first I imagined was firewood, but which in reality was their share of elephant-meat, which after being cut into strips and dried over a fire had all the appearance of a log of wood.

The thickets along the river-banks abound in many kinds of wild fowl, which the natives catch by means of snares. The most common are guinea-fowl and francolins, which are caught by a bait that is rather unusual in other places. Instead of scattering common corn in the neighbourhood of the traps, the people make use of fragments of a fleshy *Stapelia*. Birds are very fond of it, and so approved is it as a bait that I not unfrequently found it growing beside the huts, where it was planted for this particular purpose.

The handicraft of the Niam-niam exhibits itself chiefly in iron-work, pottery, wood carving, domestic architecture, and basket-work; of leather-dressing they know no more than others in this part of Central Africa. Their earthenware vessels may be described as of blameless symmetry. They make water-flasks of an enormous size, and manufacture pretty little drinking-cups. They lavish extraordinary care on the embellishment of their tobacco-pipes, but they have no idea of the method of giving their clay a proper consistency by washing out the particles of mica and by adding a small quantity of sand. From the soft wood of several of the *Rubiaceæ* they carve stools and benches, and produce great dishes and bowls, of which the stems and pedestals are very diversified in pattern. I saw specimens of these which were admirable works of art, and the designs of which were so complicated that they must have cost the inventor considerable thought.

As every Niam-niam soldier carries a lance, trumbash, and dagger, the manufacture of these weapons necessarily employs a large number of smiths, who vie with each other in producing the greatest variety of form. The dagger is worn in a sheath of skin attached to the girdle. The lance-tips differ from those of the Bongo in having

a *hastate* shape, to use the botanical term which distinguishes the *folia hastata* from the *folia lanceolata*. Every weapon bears so decidedly the stamp of its nationality that its origin is discoverable at a glance. All the lances, knives, and dagger-blades are distinguished by blood-grooves, which are not to be observed upon the corresponding weapons of either the Bongo or Dyoor.

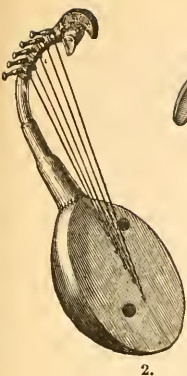
Mutual greetings among the Niam-niam may be said to be almost stereotyped in phrase. Any one meeting another on the way would be sure to say "muyette;" but if they were indoors, they would salute each other by saying "mookenote" or "mookenow." Their expression for farewell is "minahpatiroh;" and when, under any suspicious circumstances, they wish to give assurance of a friendly intention, they make use of the expression "badya, badya, muie" (friend, good friend, come hither). They always extend their right hands on meeting, and join them in such a way that the two middle fingers crack again; and while they are greeting each other they wave their hands with a strange movement, which to our Western ideas looks like a gesture of repulse. The women, ever retiring in their habits, are not accustomed to be greeted on the road by any with whom they are not previously intimate.

No wooing in this country is dependent, as elsewhere in Africa, upon a payment exacted from the suitor by the father of the intended bride. When a man resolves upon matrimony, the ordinary rule would be for him to apply to the reigning prince, or to the sub-chieftain, who would at once endeavour to procure him such a wife as might appear suitable. In spite of the prosaic and matter-of-fact proceeding, and notwithstanding the unlimited polygamy which prevails throughout the land, the marriage-bond loses nothing of the sacredness of its liabilities, and unfaithfulness is generally punished with immediate death. A family of children is reckoned as the best evidence and seal of conjugal affection, and to be the mother of many children is always recognised as a claim to distinction and honour. It is one of the fine traits of this people that they exhibit a deep and consistent affection for their wives.

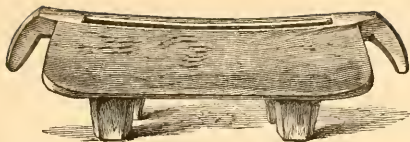
The festivities that are observed on the occasion of a marriage are on a very limited scale. There is a simple procession of the bride, who is conducted to the home of her future lord by the chieftain, accompanied by musicians, minstrels, and jesters.\* A feast ensues, at which all partake in common, although, as a general rule, the women are accustomed to eat alone in their own huts. The

\* Among the Kaffirs the ceremony of conducting a bride to her new home is observed with much formality.

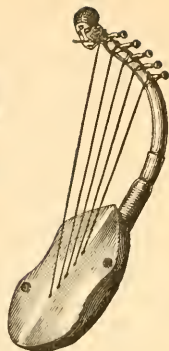




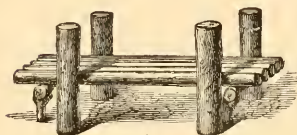
2.



1.



3.



4.



5.



7.



9.



8.



6.



11.



14.



10.



12.



15.



13.

1. Wooden signal-drum. 2 and 3. Mandolins. 4. Bedstead. 5. Iron bell. 6. Carved head for the neck of a mandolin. 7. Carved signal-pipe. 8. Wooden dog-bell. 9, 10, 11, 12, 13. Wooden dishes. 14. Mungala-board. 15. Wooden stool.

domestic duties of a housewife consist mainly in cultivating the homestead, preparing the daily meals, painting her husband's body and dressing his hair. In this genial climate children require comparatively little care or attention, infants being carried about everywhere in a kind of band or scarf.

The Niam-niam have one recreation which is common to nearly the whole of Africa. A game known by the Nubians as "mungala" is constantly played by all the people of the entire Gazelle districts, and although perhaps it is not known by the Monbutto, it is quite naturalised among all the negroes as far as the West Coast. It is singular that this pastime should be so familiar to the Mohammedan Nubians, who only within the last twenty years have had any intercourse at all with the negroes of the south; but in all likelihood they received it in the same way as the guitar as a legacy from their original home in Central Africa. The Peulhs devote many successive hours to the amusement, which requires a considerable facility in ready reckoning; they call it "wuri." The game is played likewise by the Foola, the Yolofs, and the Mandingo, on the Senegal. It is found again among the Kadje, between the Tsad and the Benwe. The recurrence of an object even trivial as this is an evidence, in its degree, indirect and collateral, of the essential unity that underlies all African nations.

The "mungala" itself\* is a long piece of wood, in which two parallel rows of holes are scooped out. Nubian boards have sixteen holes, the Niam-niam have eighteen. Each player has about two dozen stones, and the skill of the game consists in adroitly transferring the stones from one hole to another. In default of a board the game is frequently played upon the bare ground, in which little cavities are made for the purpose.

Having thus detailed their warlike demeanour, their domestic industry, and their common pastime, I should not omit to mention that the Niam-niam are no strangers to enjoyments of a more refined and ideal character than battles and elephant-hunts. They have an instinctive love of art. Music rejoices their very soul. The harmonies they elicit from their favourite instrument, the mandolin, seem almost to thrill through the chords of their inmost nature. The prolonged duration of some of their musical productions is very surprising. Piaggia, before me, has remarked that

\* A mungala-board is represented in Fig. 14 of the plate illustrating Niam-niam handicraft. The word mungala is Arabic, and derived from nagal; *i.e.* to carry from one place to another; just as mangal or mangad is the portable cooking-apparatus of the Arabs.

he believed a Niam-niam would go on playing all day and all night, without thinking to leave off either to eat or to drink ; and although I am quite aware of the voracious propensities of the people, I am half-inclined to believe that Piaggia was right.

One favourite instrument there is, which is something between a harp and a mandolin. It resembles the former in the vertical arrangement of its strings, whilst in common with the mandolin it has a sounding-board, a neck, and screws for tightening the strings. The sounding-board is constructed on strict acoustic principles. It has two apertures ; it is carved out of wood, and on the upper side is covered by a piece of skin ; the strings are tightly stretched by means of pegs, and are sometimes made of fine threads of bast, and sometimes of the wiry hairs from the tail of the giraffe. The music is very monotonous, and it is very difficult to distinguish any actual melody in it. It invariably is an accompaniment to a moaning kind of recitative, which is rendered with a decided nasal intonation. I have not unfrequently seen friends marching about arm-in-arm, wrapt in the mutual enjoyment of their performance, and beating time to every note by nodding their heads.

There is a singular class of professional musicians, who make their appearance decked out in the most fantastic way with feathers, and covered with a promiscuous array of bits of wood and roots and all the pretentious emblems of magical art, the feet of earth-pigs, the shells of tortoises, the beaks of eagles, the claws of birds, and teeth in every variety. Whenever one of this fraternity presents himself, he at once begins to recite all the details of his travels and experiences, in an emphatic recitative, and never forgets to conclude by an appeal to the liberality of his audience, and to remind them that he looks for a reward either of rings of copper or of beads. Under minor differences of aspect, these men may be found nearly everywhere in Africa. Baker and some other travellers have dignified them with the romantic name of "minne-singers," but the designation of "hashash" (buffoons) bestowed upon them by the Arabs of the Soudan would more fairly describe their character. The Niam-niam themselves exhibit the despicable light in which they regard them by calling them "nzangah,"\* which is the same term as that by which they designate those abandoned women who pollute Africa no less than every civilized country.

\* In Loango all exorcists and conjurers are called "ganga," an appellation which would appear to have the same derivation as this Zandey word "nzangah." The "Griots" in Senegambia are held in the same contempt as the Niam-niam minstrels.

The language of the Niam-niam (or, to speak more properly, the Zandey dialect), as entirely as any of the dialects which prevail throughout the Bahr-el-Ghazal district, is an upshoot from the great root which is the original of every tongue in Africa north of the equator, and is especially allied to the Nubio-Lybian group. Although the pronunciation is upon the whole marked and distinct, there are still certain sounds which are subject to a considerable modification, even when uttered by the same individual. The nasal tone which is given to the open sounds of *a* and *e* as they rise from the throat fix a character upon the articulation that is quite distinct from that of the Bongo, and altogether the dialect is poorer in etymological construction, being deficient in any separate tenses for the verbs; it is, moreover, far less vocalised, and has a cumbrousness which arises from the preponderance of its consonants.

The language is undoubtedly deficient in expressions for abstract ideas. For the Divinity I found that many interpreters would employ the word "gumbah," which signifies "lightning," whilst, in contrast with this, other interpreters would make use of the term "bongbottumu;" but I imagine that this latter expression is only a kind of a periphrasis of the Mohammedan "rasool" (a prophet, or messenger of God), because "mbottumu" is their ordinary term by which they would designate any common messenger or envoy.

Although none of the natives of the Gazelle district may be credited with the faintest conception of true religion, the Niam-niam have an expression of their own for "prayer" as an act of worship, as they see it practised by the Mohammedans. This word is "boroo." When, however, the expression is examined, it is found really to relate to the augury which it is the habit of the people to consult before they enter upon any important undertaking.

The augury to which I have thus been led to refer is consulted in the following way. From the wood of the *Sarcocephalus Russegeri*, which they call "damma," a little four-legged stool is made, like the benches used by the women. The upper surface of this is rendered perfectly smooth. A block of wood of the same kind is then cut, of which one end is also made quite smooth. After having wetted the top of the stool with a drop or two of water, they grasp the block and rub its smooth part backwards and forwards over the level surface with the same motion as if they were using a plane. If the wood should glide easily along, the conclusion is drawn that the undertaking in question will assuredly prosper; but if, on the other hand, the motion is obstructed and the surfaces adhere together—if, according to the Niam-niam expression, a score

of men could not give free movement to the block—the warning is unmistakable that the adventure will prove a failure.

Now, since they also use this term “boroo” to describe the prayers of the Mohammedans, there seems some reasonable evidence for supposing that they actually regard this rubbing as akin to a form of worship. As often as I asked any of the Niam-niam what they called prayers, they invariably replied by referring to this practice and by making the gesture which I compare to working with a plane. This praying-machine is concealed as carefully as may be from the eyes of the Mohammedans. It was, however, frequently resorted to during the subsequent brief period of warfare, when my own Niam-niam attendants diligently consulted the oracle, and, as the result was uniformly satisfactory, it contributed not a little to confirm their confidence in my reputation for good luck.

There are other ordeals common to the Niam-niam with various negro nations, and which are considered as of equal or still greater importance. An oily fluid, which is concocted from a red wood called “bengye,” is administered to a hen. If the bird dies, there will be misfortune in war; but if the bird survives, there will be victory. Another mode of trying their fortune consists in seizing a cock, and ducking its head repeatedly under water until the creature is stiff and senseless. They then leave it to itself. If it should rally, they draw an omen that is favourable to their design; whilst, if it should succumb, they look for an adverse issue.

A Niam-niam could not be induced to go to war without first consulting the auguries, and his reliance upon their revelations is very complete. For instance, Wando, our inveterate antagonist, although he had succeeded in rousing two districts to open enmity against us, yet personally abstained from attacking our caravan, and that for no other reason than that his fowl had died after swallowing the “bengye” which had been administered to it. We awaited his threatened attack, and were full of surprise that he did not appear. Shortly afterwards, we were informed that he had withdrawn in fear and trembling to an inaccessible retreat in the wilderness. Our relief was considerable. It might have fared very badly with us, as all our magazines were established on his route; but, happily, he had gone, and the Niam-niam with whom we were brought in contact stoutly maintained that it was the death of his fowl alone which had deterred him from an assault and rescued us from entire destruction.

These auguries are also consulted in order to ascertain the guilt or innocence of any that are accused, and suspected witches are tried by the same ordeal.

The same belief in evil spirits and goblins which prevails among the Bongo and other people of Central Africa is found here. The forest is uniformly supposed to be the abode of the hostile agencies, and the rustling of the foliage is imagined to be their mysterious dialogue. Superstition, like natural religion, is a child of the soil, and germinating like the flowers of the field it unfolds its inmost secrets. Beneath the dull leaden skies of the distant North there are believed to be structures haunted by ghosts and spectres. Here the forest, with its tenantry of owls and bats, is held to be the abode of malignant spirits; whilst betwixt both are the Oriental nations, who, without forests, and exposed to the full strength of a blazing sun, fear nothing so much as "the evil eye." Truly it may be averred that the development of superstition is dependent upon geographical position.

I will conclude this chapter in the same manner as the record of the Bongo, by a few remarks upon the customs of this people with regard to their dead.

Whenever a Niam-niam has lost any very near relative, the first token of his bereavement is given by his shaving his head. His elaborate *coiffure*—that which had been his pride and his delight, the labour of devoted conjugal hands—is all ruthlessly destroyed, the tufts, the braids, the tresses being scattered far and wide about the roads in the recesses of the wilderness.

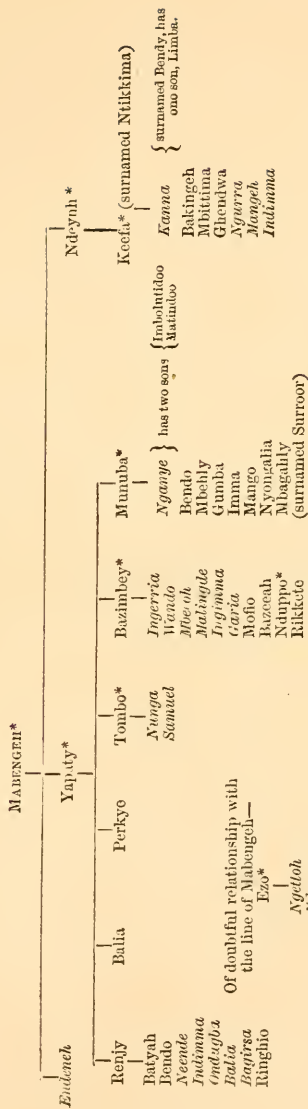
A corpse is ordinarily adorned, as if for a festival, with skins and feathers. It is usually dyed with red wood. Men of rank, after being attired with their common aprons, are interred either sitting on their benches, or are enclosed in a kind of coffin, which is made from a hollow tree.

According to the prescriptions of the law of Islam, the earth is not thrown upon the corpse, which is placed in a cavity that has been partitioned off at the side of the grave. This is a practice mentioned before, and which is followed in many heathen parts of Africa.

Like the Bongo, the Niam-niam bury their dead with a scrupulous regard to the points of the compass; but it is remarkable that they reverse the rule, the men in their sepulture being deposited with their faces towards the east, the women towards the west.

A grave is covered in with clay, which is thoroughly stamped down. Over the spot a hut is erected, in no respect differing externally from the huts of the living, and being equally perishable in its construction, it very soon either rots away through neglect or is destroyed in the annual conflagration of the steppe-burning.

GENEALOGICAL TABLE OF THE REIGNING NIAM-NIAM PRINCES IN 1870.



Note.—The names of reigning princes are printed in italics. The names of deceased princes are marked thus.\*

LONDON :  
PRINTED BY WILLIAM CLOWES AND SONS,  
STAMFORD STREET AND CHARING CROSS.



pt

3 5282 00182 8881

DATE DUE


African Institute

DT361  
S41  
1878x  
v.1

STACKS DT351.S41 1878x vol. 1  
Schweinfurth, Georg August,  
The heart of Africa

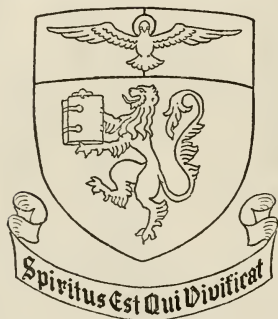


3 5282 00182 8881






Duquesne University:







Digitized by the Internet Archive  
in 2010 with funding from  
Lyrasis Members and Sloan Foundation







THE  
HEART OF AFRICA.

THREE YEARS' TRAVELS AND ADVENTURES  
IN THE UNEXPLORED REGIONS OF CENTRAL AFRICA.  
FROM 1868 TO 1871.

By DR. GEORG SCHWEINFURTH.

TRANSLATED BY ELLEN E. FREWER.  
WITH AN INTRODUCTION BY WINWOOD READE.

*IN TWO VOLUMES.*

VOL. II.

WITH MAPS AND WOODCUT ILLUSTRATIONS.

Third and Cheaper Edition.

LONDON:  
SAMPSON LOW, MARSTON, SEARLE, & RIVINGTON,  
CROWN BUILDINGS, 183, FLEET STREET.  
1878.

[*All Rights reserved.*]

~~F 916.24~~

~~S 413~~

V. 2

DT 361

S 41

1878x

V. 2

F 41  
Incl.

LONDON :

PRINTED BY WILLIAM CLOWES AND SONS,  
STAMFORD STREET AND CHARING CROSS.

# CONTENTS.

## CHAPTER IX.

	PAGE
MOHAMMED'S friendship for Munza—Invitation to an audience—Solemn escort to the royal halls—Waiting for the king—Munza makes his toilet—Architecture of the hall—Display of ornamental weapons—Fantastic attire of the monarch—Features and expression—Stolid composure—Offerings to royalty—Simple attire of the ladies—Munza's mode of smoking—The cola-nut—Musical performances—The eunuch—The court-fool—Munza's oration—Monbuttoo chorus—Munza's gratitude—A present of a house—Curiosity of natives—A skull-market—Ambassadors from the Niam-niam—Bunza—Visit from the royal ladies—Triumphal procession—A bath under <i>surveillance</i> —The sword-bean—Munza's castle—Reserve on geographical matters—A dog for a Pygmy—Momvoo-goats—Extract of meat—Khartoomers' settlements—Mohammed's plan—Disappointed hopes—Means and good-luck—A festival—Munza dances—A royal visit—Guinea-hog. . . . .	1

## CHAPTER X.

THE MONBUTTOO—Previous accounts of the people—Population—Surrounding nations—Aspect of country—Neglect of agriculture—Products of the soil—Produce of the chase—Forms of salutation—Preparation of food—Prevalence of cannibalism—Warlike spirit—The state officers—The royal household—The palace—Advanced culture of the people—Prevalence of light hair—Analogy with the Fulbe—Preparation of bark—Costume of the men—Nudity of the women—Tattooing and painting—Coiffure—Piercing the ears—Weapons—Iron-smelting—Early knowledge of copper—Excellence of tools—Wood-carving—Benches and stools—Shields—Pottery—Architecture—Ornamental trees—Conception of a Supreme Being . . . . .	33
--	----

Rev. J. Bunke, 1-31-62

NOV 14 1962

## CHAPTER XI.

PAGE

THE AKKA—Nubian stories—Ancient classical allusions—My incredulity about Pygmies—Visit from a Pygmy—Adimokoo's information—His war-dance—Mummary's Pygmy corps—Nsewue—African dwarf races—Analogy of Akka and Bushmen—Height and complexion—Hair and beards—Shape of body—Elegance of hands—Formation of skull—Projecting lips—Animated gestures—Language—Nsewue's cruelty to animals—Hunting propensities of the Akka—Protection by Munza—History of Miani's Akka . . .	65
--	----

## CHAPTER XII.

Return to the north—Tikkitikki's reluctance to start—Passage of the Gadda—Sounding the Keebaly—The Kahpily—Antelope-hunt—Cataracts of the Keebaly—Kubby's refusal of boats—Possibility of fording—Origin of the Keebaly—Division of highland and lowland—Return to Nembey—Bivouac on the frontier—Eating wax—Declaration of war—Parley with the enemy—My mistrust of the guides—Traucherous attack on Mohammed—A dangerous wound—Open war—Detruncated heads—Effect of arrows—Mohammed's defiance—Attack on the abattis—Pursuit of the enemy—A mysterious procession—Wando's bad omen—Consulting the oracle—The Farookh—Mohammed's favourable progress—Capture of Niam-niam women—Lamentations of the husbands—Cruelty to dogs—The calamus—Another capture—Upper course of the Mbrwole—Composure of the captive—Change of scenery—Arrival at the Nabambisso . . . . .	86
--	----

## CHAPTER XIII.

Solitude and hunger—Productive ant-hill—Diversion in the woods—Excursion to the east—A papyrus-swamp—Disgusting food of the Niam-niam—Merdyan's Seriba—Losing the way—Kind reception in Tuhamy's Seriba—Scenery of Mondoo—Mount Baginze—Source of the Dyoor—Mountain vegetation—Cyanite gneiss—Mohammed's campaign—Three Bongo missing—History of three skulls—Indifference of Nubians to cannibalism—Building a grass-hut—Crossing the Sway—Evil tidings—Successful chase—Bendo—Badry's recital—With Nganye—Suspension-bridge over the Tondy—Division of the caravan—Détour to the east—Elands—Bamboo-jungles—The Seriba Mbomo—Abundance of corn—The Babuckur—Crossing the Lehssy—Wild buffaloes—Return to Sabby—Home news—Hunger on the march—Passage of the Tondy . . . . .	120
--	-----

CHAPTER XIV.

PAGE

Flourishing condition of Ghattas's establishments—Arrival of stores—  
 Trip to Kurkur—Hyena dogs—Dislike of the Nubians to pure  
 water—Present of a young elephant—Cattle-plagues—Meteorology  
 —Trip to the Dyoor—Bad news of Mohammed—Preparations for  
 a Niam-niam campaign—A disastrous day—Loss of my property—  
 Burnt Seriba by night—A wintry scene—Rebuilding the Seriba—  
 Cause of the fire—Bad news of the Niam-niam expedition—Start  
 to the Dyoor—Counting steps—Kind reception by Khalil—My new  
 wardrobe—Low temperature—Maintenance of Egyptian troops—  
 The army and the slave-trade—Suggestions for means of transport  
 —Defeat of Khartoomers by Ndoruma—Hippopotamus-hunt—  
 Birds on the Dyoor—Hippopotamus-lard—Khalil—Character of  
 the Nubians—Strife in the Egyptian camp—Commencement of a  
 new tour—Crocodiles in the Ghetty—Memorials of Miss Tinné—  
 Dirt and disorder—The Baggara—The Pongo—Frontiers of the  
 Bongo and Golo—Idrees Wod Defter's Seriba—Corn-magazines of  
 the Golo—The Kooroo—The goats' brook—Arrival at Seebehr's  
 Seriba . . . . . 164

CHAPTER XV.

Increasing level of country—Seebehr's Seriba—Dehm Nduggo—Help-  
 lessness of the Turks—A loathsome scene—Seebehr's court—Ibra-  
 him Effendi—Establishment of Dehms—Ivory-trade and slave-trade  
 —Population of Dar Ferteet—The Kredy—Overland route to  
 Kordofan—Raw copper—Rough mining—Underwood of Cycadææ—  
 Kredy huts and mills—The Beery—Inhospitability at Mangoor—  
 Numerous brooks—Dehm Gudyoo—Scorbutic attack—A dream  
 and its fulfilment—Remnants of mountain-ridges—Upper course  
 of the Pongo—Information about the far west—The Bahr-Aboo-  
 Dinga—Barth's investigations—Primogeniture of the Bahr-el-Arab  
 —First break in the weather—Elephant-hunters from Darfoor—  
 The Sehre—Abundance of game—A magic tuber—Deficiency of  
 water—A comfortless night—Cheerfulness of the Sehre—Lower  
 level of land—A miniature mountain chain—Norway rats—A giant  
 fig-tree—An evil eye—Return to Khalil's quarters. . . . . 211

CHAPTER XVI.

Tidings of war—Hunting on the Dyoor—Reed-rats—Transport of corn  
 —Dyoor fishing—River-oysters—Ignorance of the Soudanese—  
 Change of weather—An execution—Return to Ghattas's Seriba—  
 Allagabo—Start to the Meshera—Strange evolutions of antelopes

—Cattle-raids—Traitors among the natives—Needless alarm— Remains of old Shol—Lepers on board—Ambiguous slave-dealing —Down the Gazelle—A horrible night—A false alarm—Taken in tow—The Mudir's camp—Crowded boats—Confiscation of slaves —A pleasant surprise—Slave-caravans on the bank—Arrival in Khartoom—Telegram to Berlin—Seizure of my servants—Remon- strance with the Governor-General—Mortality in the fever season —Tikkitikki's death— <i>Θάλαττα, θάλαττα</i> . . . . .	252
---	-----



## LIST OF ILLUSTRATIONS.

(ENGRAVED BY J. D. COOPER.)

	PAGE
KING MUNZA IN FULL DRESS . . . . .	<i>Frontispiece</i>
MUNZA'S RESIDENCE . . . . .	<i>to face</i> 19
BREED OF CATTLE FROM THE MAOGGOO COUNTRY . . . . .	20
GOAT OF THE MOMVOO . . . . .	24
KING MUNZA DANCING BEFORE HIS WIVES . . . . .	<i>to face</i> 28
KING MUNZA'S DISH . . . . .	31
MONBUTTOO WARRIORS . . . . .	50
MONBUTTOO WOMAN . . . . .	51
WEAPONS OF THE MONBUTTOO . . . . .	53
SPEAR-HEADS . . . . .	56
HATCHET, SPADE, AND ADZE, OF THE MONBUTTOO . . . . .	57
WOODEN KETTLE-DRUM . . . . .	58
SINGLE SEAT USED BY THE WOMEN . . . . .	<i>ib.</i>
SEAT-REST . . . . .	59
WATER-BOTTLES . . . . .	60
BOMBY THE AKKA . . . . .	71
NSEWUE THE AKKA . . . . .	74
VIEW ON THE KEEBALY, NEAR KUBBY . . . . .	<i>to face</i> 94
A GALLERY-FOREST . . . . .	<i>to face</i> 99
MOHAMMED DEFIES HIS ENEMIES . . . . .	<i>to face</i> 107
DAILY LIFE IN CAMP . . . . .	<i>to face</i> 120
SUSPENSION-BRIDGE OVER THE TONDY . . . . .	<i>to face</i> 147
HORNS OF CENTRAL AFRICAN ELAND . . . . .	150
BABUCKUR SLAVE . . . . .	156
GOLO WOMAN . . . . .	207
CORN-MAGAZINE OF THE GOLO . . . . .	208
SLAVE-TRADERS FROM KORDOFAN . . . . .	<i>to face</i> 209

	PAGE
KREDY HUT . . . . .	226
KREDY CORN-MAGAZINE . . . . .	<i>ib.</i>
SLAVE AT WORK . . . . .	231
"KARRA," THE MAGIC TUBER . . . . .	244
A BONGO CONCERT . . . . .	248
HUNTING REED-RATS . . . . .	254
FAR-EL-BOOS. ( <i>Aulacodus Swinderianus</i> ) . . . . .	256

# THE HEART OF AFRICA.

---

## CHAPTER IX.

MOHAMMED'S friendship for Munza—Invitation to an audience—Solemn escort to the royal halls—Waiting for the king—Munza makes his toilet—Architecture of the hall—Display of ornamental weapons—Fantastic attire of the monarch—Features and expression—Stolid composure—Offerings to royalty—Simple attire of the ladies—Munza's mode of smoking—The cola-nut—Musical performances—The eunuch—The court-fool—Munza's oration—Monbuttoo chorus—Munza's gratitude—A present of a house—Curiosity of natives—A skull-market—Ambassadors from the Niam-niam—Bunza—Visit from the royal ladies—Triumphal procession—A bath under *surveillance*—The sword-bean—Munza's castle—Reserve on geographical matters—A dog for a Pigmy—Momvoo-goats—Extract of meat—Khartoomers' settlements—Mohammed's plan—Disappointed hopes—Means and good-luck—A festival—Munza dances—A royal visit—Guinea-hog.

MUNZA was impatiently awaiting the arrival of the Khartoomers. His storehouses were piled to the full with ivory and hunting booty of an entire year, which he was eager to exchange for the produce of the north or to see replaced by new supplies of the red ringing metal which should flow into his treasury.

This was Mohammed's third visit to the country, and not only interested motives prompted the king to receive him warmly, but real attachment; for the two had mutually pledged their friendship in their blood, and called each other by the name of brother. During his absence in Khartoom, Mohammed had entrusted the command of the expedition of the previous year to his brother Abd-el-fetah, a Mussulman of the purest water and a hypocritical fanatic, who had greatly offended the king by his arrogance and unsympathetic reserve. He considered himself defiled by contact with a "Kaffir," and would not allow a nigger to approach within ten steps of his person; he refused to acknowledge either African king or prince,

and always designated the ladies of the court as slaves. But Mohammed was entirely different. By all the natives he was known by his unassuming title of "Mbahly," *i.e.*, the little one, and in all his dealings with them he was urbanity itself. He won every heart by adopting the national costume, and attired in his native rokko-coat and scarlet plume, he would sit for hours together over the brimming beer-flasks by the side of his royal *confrère*. No wonder, then, that Munza's daily question to Mohammed's people had been: "When will Mbahly come?" and no wonder that, as we were preparing to cross the great river, his envoys had met us with a cordial greeting for his friend. Nor was the attachment all on Munza's side. Immediately on our arrival, Mohammed, leaving the organisation of our encampment entirely to the discretion of his lieutenants, had gathered up his store of presents, and hastened to convey them to the king. The interview was long, and our large encampment was complete and night was rapidly approaching before Mohammed returned to his quarters. He came accompanied by the triumphal strain of horns and kettle-drums, and attended by thousands of natives bearing the ample store of provisions which, at the king's commands, had been instantly forthcoming. He announced that I was invited to an audience of the king on the following morning, and that a state reception was to be prepared in honour of my visit. It need hardly be said that it was with feelings of wonder and curiosity that I lay down that night to rest.

The 22nd of March, 1870, was the memorable date on which my introduction to the king occurred. Long before I was stirring, Mohammed had once more betaken himself to the royal quarters. On leaving my tent, my attention was immediately attracted to the opposite slopes, and a glance at the wide space between the king's palace and the houses of his retinue was sufficient to assure me that unusual animation prevailed. Crowds of swarthy negroes were surging to and fro; others were hurrying along in groups, and ever and anon the wild tones of the kettle-drum could be heard even where I was standing. Munza was assembling his courtiers and inspecting his elephant-hunters, whilst from far and near streamed in the heads of households to open the ivory-mart with Mohammed, and to negotiate with him for the supply of his provisions.

Somewhat impatiently I stood awaiting my summons to the king, but it was already noon before I was informed that all arrangements were complete, and that I was at liberty to start. Moham-

med's black body-guard was sent to escort me, and his trumpeters had orders to usher me into the royal presence with a flourish of the Turkish *réveil*. For the occasion I had donned a solemn suit of black. I wore my unfamiliar cloth-coat, and laced up the heavy Alpine boots, that should give importance to the movements of my light figure; watch and chain were left behind, that no metal ornament might be worn about my person. With all the solemnity I could I marched along; three black squires bore my rifles and revolver, followed by a fourth with my inevitable cane-chair: for it is the rule of the country that no one shall sit upon the ground. Next in order, and in awestruck silence, came my Nubian servants, clad in festive garments of unspotted whiteness, and bearing in their hand the offerings that had been so long and so carefully reserved for his Monbuttoo majesty.

It took us half an hour to reach the royal residence. The path descended in a gentle slope to the wooded depression of the brook, then twisted itself for a time amid the thickets of the valley, and finally once more ascended, through extensive plantain-groves, to the open court that was bounded by a wide semicircle of motley dwellings. On our arrival at the low parts of the valley we found the swampy jungle-path bestrewn with the stems of fresh-hewn trees and a bridge of the same thrown across the water itself. The king could hardly have been expected to suggest such peculiar attention of his own accord, but this provisionary arrangement for keeping my feet dry was made in compliance with a kindly hint from Mohammed, who, knowing the nature of my boots, and the time expended in taking them off and on, had thus thoughtfully insured my ease and comfort; moreover, these boots were unique in the African world, and must be preserved from mud and moisture. Unfortunately all these arrangements tended to confirm the Monbuttoo in one or other of their infatuated convictions: either that my feet were like goats' hoofs, or, according to another version, that the firm leather covering was itself an integral part of my body. The idea of goat's feet had probably arisen from the comparison of my hair and that of a goat; and doubtless the stubbornness with which I always refused to uncover my feet for their inspection strengthened them in their suspicion.

As we approached the huts, the drums and trumpets were sounded to their fullest powers, and the crowds of people pressing forward on either hand left but a narrow passage for our procession. We bent our steps to one of the largest huts, which formed a kind of palatial

hall open like a shed at both ends. Waiting my arrival here was one of the officers of state, who, I presume, was the master of the ceremonies, as I afterwards observed him presiding over the general festivities. This official took me by the right hand, and without a word, conducted me to the interior of the hall. Here, like the audience at a concert, were arranged according to their rank hundreds of nobles and courtiers, each occupying his own ornamental bench and decked out with all his war equipments. At the other end of the building a space was left for the royal throne, which differed in no respect from the other benches, except that it stood upon an outspread mat; behind this bench was placed a large support of singular construction, resting as it seemed upon three legs, and furnished with projections that served as props for the back and arms of the sitter: this support was thickly studded with copper rings and nails. I requested that my own chair might be placed at a few paces from the royal bench, and there I took up my position, with my people standing or squatting behind me, and the Nubian soldiers forming a guard around. The greater number of the soldiers had their guns, but my black squires, who had never before been brought face to face with so mighty a potentate, subsequently confessed to me that their hearts beat fast, and that they could not help trembling to think how a sign from Munza could have brought all our limbs to the spit.

For a considerable time I had to sit waiting in expectation before the empty throne. My servants informed me that Munza had attended the market in his ordinary costume, but that he had been seen to hasten home to his private apartments, where he was now undergoing a process of anointing, frizzling, and bedizening at the hands of his wives, in order that he should appear before me in the imposing splendour of his state attire. I had thus no other alternative than patiently to abide my time; for what could be more flattering to a foreign guest than for a king to receive him in his costliest toilet?

In the interval of waiting there was a continuous uproar. The fitful beating of kettle-drums and the perpetual braying of horns resounded through the airy building until it shook again, and mingling with the boisterous strains rose the voices of the assembled courtiers as they whiled away the time in loud and eager conversation. There was no doubt that I was myself the main cause of their excitement; for although I sat with my back to the majority, I could not be otherwise than quite aware that all eyes were intently fixed upon me. All, however, kept their seats at a respectful distance, so

that I could calmly look about me and note down my observations of what I saw.

The hall itself was the chief object that attracted my attention. It was at least a hundred feet in length, forty feet high, and fifty broad. It had been quite recently completed, and the fresh brightness of the materials gave it an enlivening aspect, the natural brown polish of the wood-work looking as though it were gleaming with the lustre of new varnish. Close by was a second and more spacious hall, which in height was only surpassed by the loftiest of the surrounding oil-palms; but this, although it had only been erected five years previously, had already begun to show symptoms of decay, and being enclosed on all sides was dark, and therefore less adapted for the gathering at a public spectacle. Considering the part of Africa in which these halls were found, one might truly be justified in calling them wonders of the world; I hardly know with all our building resources what material we could have employed, except it were whalebone, of sufficient lightness and durability to erect structures like these royal halls of Munza, capable of withstanding the tropical storms and hurricanes. The bold arch of the vaulted roof was supported on three long rows of pillars formed from perfectly straight pine-stems; the countless spars and rafters as well as the other parts of the building being composed entirely of the leaf-stalks of the wine-palm (*Raphia vinifera*).\* The floor was covered with a dark red clay plaster, as firm and smooth as asphalt. The sides were enclosed by a low breastwork, and the space between this and the arching roof, which at the sides sloped nearly to the ground, allowed light and air to pass into the building. Outside against the breastwork stood crowds of natives, probably the "great unwashed" of the Monbuttoo, who were unable to obtain places within, and contented themselves with eagerly gazing through this opening at the proceedings. Officials with long sticks went their rounds and kept order among the mob, making free use of their sticks whenever it was necessary; all boys who ventured uninvited into the hall being vigorously beaten back as trespassers.

I had probably been left for an hour, and was getting lost in the contemplation of all the wonders, when a louder sound of voices and

\* This palm is found in every bank-forest in the Monbuttoo country, and its leaves vary from 25 to 35 feet in length: the midrib of the leaf (rhachis) is of a bright brown colour, and furnishes the most popular building material throughout Central Africa.

an increasing clang of horns and kettle-drums led me to suppose that there was an announcement of the approach of the king ; but, no, this was only a prelude. The sovereign was still being painted and beautified by the hands of his fair ones. There was, however, a fresh and increasing commotion near the entrance of the hall, where a number of ornamental weapons was being arranged. Posts were driven into the ground, and long poles were fastened horizontally across them ; then, against this extemporised scaffolding were laid, or supported crosswise, hundreds of ornamental lances and spears, all of pure copper, and of every variety of form and shape. The gleam of the red metal caught the rays of the tropical noontide sun, and in the symmetry of their arrangement the rows of dazzling lance-heads shone with the glow of flaming torches, making a background to the royal throne that was really magnificent. The display of wealth, which, according to Central African tradition, was incalculable, was truly regal, and surpassed anything of the kind that I had conceived possible.

A little longer and the weapons are all arranged. The expected king has left his home. There is a running to and fro of heralds, marshals, and police. The thronging masses flock towards the entrance, and silence is proclaimed. The king is close at hand. Then come the trumpeters flourishing away on their huge ivory horns ; then the ringers swinging their cumbrous iron bells ; and now, with a long firm stride, looking neither to the right nor to the left, wild, romantic, picturesque alike in mien and in attire, comes the tawny Cæsar himself ! He was followed by a number of his favoured wives. Without vouchsafing me a glance, he flung himself upon his unpretending chair of state, and sat with his eyes fixed upon his feet. Mohammed had joined the retinue of his royal friend, and took up his position opposite me on the other side of the king on a stool that was brought for his accommodation. He also had arrayed himself in a suitable dress in honour of the occasion, and now sat in the imposing uniform of a commander of Arnauts.

I could now feast my eyes upon the fantastic figure of the ruler. I was intensely interested in gazing at the strange weird-looking sovereign, of whom it was commonly reported that his daily food was human flesh. With arms and legs, neck and breast, all bedizened with copper rings, chains, and other strange devices, and with a kind of copper crescent at the top of his head, the potentate gleamed with a shimmer that was to our ideas unworthy of royalty, but savoured far too much of the magazines of civic opulence,



reminding one almost unavoidably of a well-kept kitchen! His appearance, however, was decidedly marked with his nationality, for every adornment that he had about him belonged exclusively to Central Africa, as none but the fabrications of his native land are deemed worthy of adorning the person of a king of the Monbuttoo.

Agreeably to the national fashion a plumed hat rested on the top of his chignon, and soared a foot and a half above his head: this hat was a narrow cylinder of closely-plaited reeds; it was ornamented with three layers of red parrots' feathers, and crowned with a plume of the same; there was no brim, but the copper crescent projected from the front like the vizor of a Norman helmet. The cartilage of Munza's ears was pierced, and copper bars as thick as the finger inserted in the cavities. The entire body was smeared with the native unguent of powdered cam-wood, which converted the original bright brown tint of his skin into the colour that is so conspicuous in ancient Pompeian halls. With the exception of being of an unusually fine texture, his single garment differed in no respect from what was worn throughout the country; it consisted of a large piece of fig-bark impregnated with the same dye that served as his cosmetic, and this, falling in graceful folds about his body, formed breeches and waistcoat all in one. Round thongs of buffalo-hide, with heavy copper balls attached to the ends, were fastened round the waist in a huge knot, and like a girdle held the coat, which was neatly hemmed. Around the king's neck hung a copper ornament made in little points which radiated like beams all over his chest; on his bare arms were strange-looking pendants in the shape of cylinders bound with rings. Just below the knee were three bright, horny-looking circlets cut out of hippopotamus-hide, likewise tipped with copper. As a symbol of his dignity Munza wielded in his right hand the sickle-shaped Monbuttoo scimitar, in this case only an ornamental weapon, and made of pure copper.

As soon as the king had taken his seat, two little tables, beautifully carved, were placed on either side of his throne, and on these stood the dainties of which he continually partook, but which were carefully concealed by napkins of fig-bark; in addition to these tables, some really artistic flasks of porous clay were brought in, full of drinking water.

Such was Munza, the autocrat of the Monbuttoo, with whom I was now brought face to face. He appeared as the type of those half-mythical potentates, a species of Mwata Yanvo or Great Makoko, whose names alone have penetrated to Europe, a truly

savage monarch, without a trace of anything European or Oriental in his attire, and with nothing fictitious or borrowed to be attributed to him.

He was a man of about forty years of age, of a fair height, of a slim but powerful build, and, like the rest of his countrymen, stiff and erect in figure. Although belonging to a type by no means uncomely, his features were far from prepossessing, but had a Nero-like expression that told of *ennui* and satiety. He had small whiskers and a tolerably thick beard; his profile was almost orthognatic, but the perfectly Caucasian nose offered a remarkable contrast to the thick and protruding negro lips. In his eyes gleamed the wild light of animal sensuality, and around his mouth lurked an expression that I never saw in any other Monbuttoo, a combination of avarice, violence, and love of cruelty that could with the extremest difficulty relax into a smile. No spark of love or affection could beam forth from such features as his.

A considerable time elapsed before the king looked directly at the pale-faced man with the long hair and the tight black clothes who now for the first time appeared before him. I held my hat in my hand, but no greeting had as yet taken place, for, observing that everyone kept his seat when the king entered the hall, I had done the same, and now waited for him to address me. The wild uproar of the cannibals still continued, and Munza, sitting in a careless attitude, only raised his eyes now and then from their fixed stare upon the ground as though to scan the whole assemblage, but in reality to take stray glances at my person, and in this way, little by little, he satisfied his curiosity. I could not help marvelling at the composure of this wild African, and wondering where in the world he could have learnt his dignity and self-possession.

At length the monarch began to ask me some questions. They were fluently translated into the Zandey dialect by the chief interpreter, who always played a principal part in our intercourse with the natives. The Niam-niam in their turn rendered the sense to me in Arabic. The conversation, however, was of the most commonplace character, and referred neither to the purpose of my coming nor to the country from which I came. Munza appeared extremely anxious to keep up to an Oriental measure the principle of *nil admirari*; nothing could disturb his composure, and even at my subsequent visits, where there was no state ceremonial, he maintained a taciturnity nearly as resolute.

My servants now produced the presents I had brought and spread

them at the king's feet. These consisted, in the first place, of a piece of black cloth, a telescope, a silver platter, and a porcelain vase; the silver was taken for white iron, and the porcelain for carved ivory. The next gift was a real piece of carved ivory, brought as a specimen to shew the way in which the material is employed; there was a book with gilt edges; then came a double mirror, that both magnified and reduced what it reflected; and last, though by no means least, was a large assortment of beads of Venetian glass, including thirty necklaces, each composed of thirty distinct pieces, so that Munza was in possession of more than a thousand separate beads.\* The universal principle followed by the Nubians forbade that any presents of firearms should be made to native rulers. Munza regarded all these offerings with great attention, but without committing himself to any audible expression of approval. Not so his fifty wives, who were seated on stools arranged behind his throne; they gave frequent half-suppressed utterances of surprise, and the double mirror was passed admiringly from hand to hand, its contortions eliciting shouts of delight.

There were fifty of these ladies present: they were only the most intimate, or wives of the first rank, the entire number of court ladies being far larger. Except in the greater elegance of their style, they departed in no way from the fashion of the country.

The sole attire of the Monbuttoo women is a huge chignon and a pattern painted in black all over their bodies which stands out in bold relief against their bright yellow skins. All garments are rejected as useless appendages, and even ornaments are very little worn; beads are scarcely used at all, and copper is reserved for the adornment of the men.

After a time Munza turned his attention to his refreshments. As far as I could distinguish them, they consisted of lumps of plantain-meal and tapioca piled on leaves, of dried plantains, and of a fruit which to my surprise I immediately recognised as the cola-nut of the west. From this rosy-shelled kernel the king cut a few slices, and chewed them in the intervals of smoking his tobacco. His pipe, in the shape of an iron stem six feet long, was handed to him by a chibbukchak, who was in attendance for that purpose. Very

\* I had obtained these little works of art from my Venetian friend Miani, to whom they had been presented some years previously by his fellow-citizens, when he was preparing to undertake a new expedition. The enterprise had failed from no other cause than from the jealousy shown by the Egyptian Government.

remarkable was the way in which Munza smoked. To bring himself into the correct position he threw himself far back in his seat, supported his right elbow on the arm-rest, put one leg across the other, and with his left hand received the pipe-stem. In this attitude he gravely took one long inhalation, then, with a haughty gesture, resigned his pipe to the hands of his attendant and allowed the smoke slowly to re-issue from his mouth. It is a habit among Turks of rank to smoke thus by taking only two or three inhalations from a pipe handed to them by their servants; but where, again, may I ask, could this cannibal prince have learnt such a custom?

To my request for a cola-nut the king responded by graciously passing me a specimen with his own hand. Turning to Mohammed, I expressed my surprise at beholding this fruit of the far west amongst the Monbuttoo; I told him of its high value\* as a spice in Bornoo, where it is worth its weight in silver, and I went on to say that it confirmed my impression that the Welle was identical with the river of Baghirmy, called the Shary, and that this nut accordingly came to me like a key to a problem that I was seeking to solve. Then again addressing Munza, I made him understand that I knew the fruit, and pointing in the direction of Lake Tsad, I told him that there it was eaten by the great people of the country. I hoped in this way to induce him to give me some information on the subject; but he had made up his mind to be astonished at nothing, nor could I ever even on future occasions draw him into a geographical discussion. All that I could learn was that the cola-nut grew wild in the country, and that it was called "nangweh" by the natives, who were accustomed to chew it in the intervals of their smoking.

The performances that had been prepared for our entertainment now commenced. First of all a couple of horn-blowers stepped forward, and proceeded to execute solos upon their instruments. These men were advanced proficients in their art, and brought forth sounds of such power, compass, and flexibility that they could be modulated from sounds like the roar of a hungry lion, or the trumpeting of an infuriated elephant, down to tones which might be compared to the sighing of the breeze or to a lover's whisper. One of them, whose ivory horn was so huge that he could scarcely hold it in a horizontal position, executed rapid passages and shakes

\* According to Liebig the cola-nut contains more coffeeine than the most potent coffee-berries.

with as much neatness and decision as though he were performing on a flute.

Next appeared a number of professional singers and jesters, and amongst them a little plump fellow, who acted the part of a pantomime clown, and jumped about and turned somersaults till his limbs looked like the arms of a windmill; he was covered from head to foot with bushy tufts and pigtails, and altogether his appearance was so excessively ludicrous that, to the inward delight of the king, I burst into a hearty fit of laughter. I called him a court fool, and in many respects he fully deserved the title. The Nubians drew my attention, as though to something quite new, to the wooden Monbuttoo scimitar that he wore in his girdle. His jokes and pranks seemed never-ending, and he was permitted to take liberties with everyone, not excepting even Munza himself; and amongst other tricks he would approach the king with his right hand extended, and just as Munza had got hold of it, would start backwards and make off with a bound.

The next episode consisted of the performances of a eunuch, who formed a butt for the wit of the spectators. How Munza had come into possession of this creature, no one seemed to know, and I could only learn that he was employed in the inner parts of the palace. He was a fat grotesque-looking figure, and when he sang looked exactly like a grunting baboon; to add to the oddity of his appearance, Munza, as though in mockery of his Nubian guests, had had him arrayed in a red fez, and thus he was the only one in all the immense concourse of natives who had anything foreign in his attire.

But the most important part of the programme was reserved for the end: Munza was to make an oration. Whilst all the audience remained quietly seated on their stools and benches, up jumped the king, loosened his coat, cleared his throat, and commenced his harangue. Of course I could not understand a single word, and a double interpretation would have been worse than useless; but, from what I could see and hear, it was evident that Munza endeavoured to be choice and emphatic in his language, as not only did he often correct himself, but he made pauses after the sentences that he intended to be impressive, to allow for the applause of his auditors. Then the shout of "Ee, ee, tchupy, tchupy, ee, Munza, ee," resounded from every throat, and the musical instruments caught up the strain, until the uproar was truly demoniacal. Several times after this chorus, and as if to stimulate the tumult, Munza uttered

a stentorian "brrr - -"\* with a voice so sonorous that the very roof vibrated, and the swallows fled in terror from their nests in the eaves.

The kettle-drums and horns now struck up a livelier and more rythmical strain, and Munza assumed a new character and proceeded to beat time with all the solemnity of a conductor. His *bâton* was something like a baby's rattle, and consisted of a hollow sphere of basket-work filled with pebbles and shells, and attached to a stick.†

The discourse lasted full half an hour, during which time I took the portrait of the king that forms the frontispiece to this book. Hunger at length compelled me to take my leave of the sovereign and retrace my steps to the camp. At parting Munza said to me, "I do not know what to give you in return for all your presents; I am sorry I am so poor and have nothing to offer you." Fascinated by his modesty and indulging the idea that it was only a preface to a munificent gift worthy of royalty, I replied, "Don't mention that: I did not come for what I could get; we buy ivory from the Turks, and pay them with yellow lead and white iron, and we make white stuffs and powder and guns for ourselves. I only ask for two things: a pig (*Potamochoerus*) and a chimpanzee."

"You shall certainly have them," said Munza; but I was thoroughly deceived, and, in spite of my repeated reminders, neither pig nor chimpanzee ever appeared.

As I left the hall the king commenced a new oration. As for myself, I was so thoroughly fatigued with the noise and tumult, that I was glad to spend the remainder of this memorable day quietly in my tent.

Early on the following morning I was aroused by my people, who begged me to come out and see what the king was sending me. Looking down the road I perceived a group of Monbuttoo, who with a good deal of shouting were lugging up the hill something that I could not make out. Mohammed presently hurried up with the surprising announcement that he had made Munza comprehend that

\* It may interest the reader to learn that in the Shamane prayers "brrr - -" is synonymous with "hail," and I have little doubt that it here meant some sort of applause, as it was always the signal for the repetition of the hymn in celebration of the glories of Munza.

† A similar contrivance is used on the river Gaboon on the West Coast. Rattles seem to have been introduced into religious performances by people in almost every portion of the world. Here, like the sistrum of the Isis, the rattle served the purpose of scaring away evil spirits.

my valuables were all lying out in the open air and exposed to the rain, and that the king was now sending me a house as his first present. I thought at first that he was jesting, but a few minutes sufficed to convince me of the truth of his statement. About twenty natives were carrying on their shoulders the substructure of a small quadrilateral house, while others were following with the roof. A very short time elapsed before they had mounted the hill and placed the erection in close juxtaposition to my tent. The light structure, woven together with the Spanish reed, looked exactly like a huge hamper, with the roof for a lid. It was about twenty feet long, and sufficiently commodious to contain all my goods, and was especially useful for protecting my paper packets.

I was thus elevated to the rank and enjoyed the rights of a householder among the Monbuttoo, and my intercourse with the natives became more intimate every day. My tent was continually besieged by a host of curious spectators, of whom the more well-to-do brought their benches, and, ranged in rows before the opening, watched in silent eagerness my every movement. Their chief interest seemed absorbed in contemplating my person, although many of the utensils and implements that surrounded me must have been quite as strange and incomprehensible to them. These frequent visitors at first afforded me great amusement, and I received them with friendly gestures, and combed my hair and shaved *in conspectu omnium*. Nor was the wonder all on their side; every moment revealed some novelty to myself, and I found full employment in sketching and taking notes. The great difficulty to our intercourse was in not understanding one another's language. Now and then, however, I managed to get hold of some people who could speak the Zandey dialect; and then, with the help of my Niam-niam interpreters, I could ask them questions and get my wishes conveyed to the general multitude.

“Bring your weapons,” I would say; “bring your weapons, and the produce of your handicraft, your ornaments and tools, and I will give you beautiful things in return. Bring the fruit of your forests, and the leaves of the trees on which they grow. Bring the skins and skulls of animals. But above all bring the human skulls that remain over from your meals; they are of no use to you—bring them, and I will give you copper in exchange.”

I had rarely occasion to repeat my request, but almost before my wish was uttered there was opened a regular curiosity mart; goods were bartered, and a flourishing trade was done.

The stock of bones that was thus brought to me in one day was quite astonishing, and could not do otherwise than remove any lingering hesitation I might have in believing the cannibal propensities of the people. There were piles of every kind—fragments of skulls, and lower jaw-bones from which the teeth had been extracted to serve as ornaments for the neck. The belief seemed to be that I had no intention of dealing otherwise than wholesale. Proofs enough were before me; sufficient, I should suppose, to silence even the most stubborn scepticism. It cost me some trouble to convince the people that my requirements only extended to such skulls as were perfectly uninjured, and that for such only could I be content to pay. For a perfect skull I promised an armlet of copper, but I found that nearly all that were brought to me had been smashed for the purpose of extracting the brains. Out of the two hundred skulls that were produced, I was able to select no more than forty, each of which I carefully labelled for consignment to Europe. The people who brought them professed to give full particulars about them, as to where they had come from, and whether they were male or female—details which of course enhanced the value of the collection. The great majority of those which the Monbuttoo brought me had been procured from the people who inhabited the districts south of their own land, and were the result of the raids that had been made upon them; hardly any were the skulls of the Monbuttoo themselves. The condition in which I received many of the fragments afforded indubitable proof that they had been boiled in water and scraped with knives; and some, I suspect, came straight from the platters of the natives, inasmuch as they were still moist, and had the odour of being only just cooked. A good many had all the appearance of being raked out of old dust-heaps, whilst some few had been found in the streams, and had manifestly been laved by the water.

To those who brought the skulls, I thought it expedient to explain that we wanted them, so that in our far-off country we could learn all about the people who dwelt here, and that we were able, from the mere shape of the head, to tell all about people's tempers and dispositions, their good qualities and their bad; and that for this purpose we gathered skulls together from every quarter of the globe. When the Khartoomers saw that the collection was now going on for a second year, they were only the more confirmed in their belief that I submitted them to a certain process by which I obtained a subtle poison. From the more dense and stupid natives,



the idea could not be eradicated that I wanted all the bones for my food.

Among those who day after day entered the camp to pay me a visit, were several who had come from a great distance, and amongst them the ambassadors of the neighbouring Niam-niam king, Kanna, whose territories lie to the west and north-west of the Monbuttoo. The district had been part of the kingdom of Keefa, a powerful prince, whose enormous stores of ivory had ever constituted a great attraction for the expeditions of the Khartoomers, though they seldom travelled as far as his dominions. Keefa, whose surname was Ntikkima, about two years before our arrival had lost his life in a campaign against the Mabode, a black negro people to the south-west of the Monbuttoo. His four eldest sons had partitioned his extensive power between them, and the largest share of land had fallen to the lot of Kanna, who now sent the deputation to invite Mohammed to visit his country. Mohammed, meanwhile, had already determined that the land of Kanna should be the limit of the southward march of a corps that he detached; but time would not permit us ourselves to make so wide a *détour*. It would occupy the space of several months.

From these Niam-niam envoys I derived several scraps of information about the western regions, which threw some light upon the lower course of the Welle, and of that other stream to the north of it, which, from the union of several streams that rise in the district of Wando, appears very soon to become a large and copious river. Between these two rivers (the Welle and the so-called Bahr-el-Wando, which joins it in Kanna's district) was situated the residence of the deceased Keefa, which, owing to its position, was described in the Arabic way as being on an island. It was represented as being to the N.N.W. of Munza's residence, from which, according to their accounts, it was distant some forty miles.

I made inquiries amongst them about the white man Piaggia, whom the Nubians had brought into the country, and who was affirmed to have visited Keefa's residence; but my respondent replied that, though they had heard of him by report, he had never been into the country; and this corresponded exactly with what had been told me by Ghattas's company that had brought Piaggia as far as Tombo.

Many as were the visitors that I received at my tent, none awakened greater interest than one of the sons of Munza. The name of this distinguished personage was Bunza, and he was about

the lightest-skinned individual that I had here beheld. His complexion could not have been fairer if he had been a denizen of Central Egypt. His hair was equally pale and grizzly; his tall chignon being not unlike a bundle of hemp, and standing in marked contrast to the black tresses which were stretched across the brow. As the hair about the temples does not grow sufficiently long for this purpose, the Monbuttoos are accustomed to use false hair; and as fair heads of hair are somewhat uncommon, false hair to match the original is difficult to purchase. This young man, of whom I was successful in taking a deliberate sketch, exhibited all the characteristics of pronounced albinism, and in truth to a degree which can be often seen in a fair individual of the true Semitic stock, either Jew or Arabian.

Of the other members of the royal family, several of Munza's wives and his eldest sister came to inspect our camp. This latter woman was repulsive-looking enough, and did not appear to possess any of the warlike virtues attributed to one of her sisters named Nalengbe, who is since dead, but who had once arrayed herself in a man's dress, and entered into personal conflict with the Nubians. This weak woman's vanity made her the laughing-stock of strangers and acquaintances alike; she perambulated the camp, displaying the grossest familiarity with the soldiers. She begged me to make her a present of some lead, which the Nubians from motives of policy had withheld. Lead was still in this region as much of a rarity as though it was just discovered and produced among them for the first time. Munza's sister used to hammer bright ear-rings out of whatever musket-balls she could procure.

One morning about thirty of the royal ladies came, all together, into the camp to receive the presents which Mohammed had provided for them. They all had comely, youthful, well-knit figures, and were for the most part tall, but much cannot be said in favour of their expression. They emulated each other in the extent of their head-gear and in the profusion with which they adorned the body. Two of them submitted to have their portraits taken; the whole party sat in a circle, taking up their position during the time that I was sketching the likenesses on the little single-stemmed stools which they had brought with them; when they took their seats they threw their bands across their laps. Some of the group stood out in marked contrast to the rest by their light complexion and fair hair, whilst others approximated very nearly to the colour of *café-au-lait*. When I had finished my drawing, I was anxious to show my ap-

preciation of the ladies' patience, and accordingly offered to present them with some beads, but they at once begged to refuse the proffered necklace, explaining that they were not at liberty to accept presents from any one but "Mbahly" (Aboo Sammat). These they had come to fetch, but they had had no orders to receive anything from "Mbarik-pah;" it might arouse suspicion, and suspicion with Munza, the interpreters insisted, was tantamount to death.

However interested I might be, just at first, in the vivacious movements of the people as they thronged around me, it did not take long to make me feel that they were a weariness and a nuisance. On the very next day after our arrival I was obliged to encircle my tent with a thorn-hedge to keep off the press of the inquisitive crowds. Full many, however, there were who would not be deterred by any obstacle of this kind; regardless of the obstruction, they penetrated right into my presence. It seemed as if nothing could keep the curious crowds at a distance, and, at my wits' end what to do, I applied to Mohammed for assistance. He assigned me a guard of men; but even this scheme only partially succeeded; it answered very well as long as I kept within the bounds of my asylum, but I had only to venture beyond, and I found my retinue as large as ever. The majority of those who harassed me in this way were women, who, by keeping up with me step by step, thoroughly baffled me in all my attempts to botanize; and if perchance I managed to get away into the wood, they would find me out, and trample down the rare flowers I had laboriously collected, till I was almost driven to despair. When thus escorted by about a hundred women I was marching down to the streams in the depth of the valleys, I might indulge the fancy that I was at the head of a triumphal procession, and as often as our path led us through villages and farms the numbers in the train were swollen prodigiously.

Sometimes I was in a better mood, and indulged in a little joke. I had picked up some of their words, and when I shouted one of these out loud it was taken up merrily by the whole party, and passed on from mouth to mouth. Their word "hosanna," for instance, means "it is not," and on one occasion having happened to shout out this, I proceeded for a quarter of an hour while the women around me paused not a moment in making the air resound with the triumphal cry "Hosanna."

These Monbuttoo women, who were so intolerably obtrusive whilst I was amongst other folks, were reserved enough about

themselves; however anxious I might be to investigate their domestic habits, I had but to present myself at the entrances of their huts, and off they were in an instant to the interior, and their doors barred against all intrusion.

There were delicious places where, encircled by the luxuriance of a tropical vegetation, the clear and sparkling pools invited me to the enjoyment of a safe and refreshing bath, an irresistible attraction after the numberless mud baths of the Niam-niam country. Everything seemed to conspire to render the scenery perfect in its bewitching grace; each winding of the brook would be overarched by a magnificent canopy of gorgeous foliage; the waving pendants of the blooming shrubs would shadow the secluded stream; a fantastic wreath of elegant ferns growing up amongst the goodly leaves of the aroidæ and the ginger-plants would adorn the banks; gigantic stems, clothed with accumulated moss, would rise upwards in majestic height and reach down like steps in romantic beauty to the bathing-place. But, alas! even this nook, where the delights of Paradise seem almost to be perpetuated, may not be secure from the torment of humanity. It happens here according to the teaching of the poet, that

"every prospect pleases,  
And only man is vile."

Nature is only free and perfect where man comes not with his disturbing foot. In my romantic bathing, this disturbance, ever and again, would come in the shape of some hideous and inquisitive Monbuttoo woman, who had posted herself on the overlooking heights, either to enjoy the picturesque contrast of light and shade, or to gratify her curiosity by getting a peep at my figure through the openings of the foliage as I emerged from the dim obscurity of the wood.

A day seldom passed without my making some addition to my botanical store. Beside a pathway in the wood I chanced to come upon the great seeds of a legumen which hitherto was quite unknown to me; the natives, when I showed them to them, told me that the name of the plant which bore them was the "morokoh;" after a while I succeeded in getting an entire pod, and recognised it as the produce of the *Entada scandens*, known in the West Indies as the sword-bean. These seed-vessels attain a length of five feet, and are about as wide as anyone could span, the seeds themselves being flat, and having their corners rounded off, and (with the exception of the produce of some palms) are the largest that are known, their





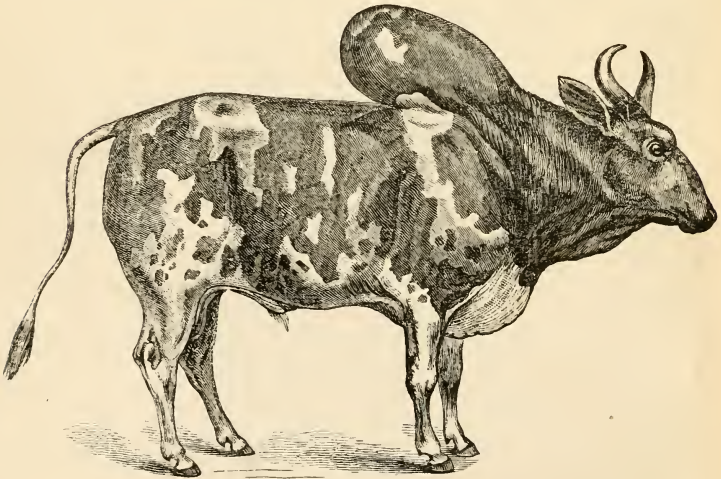
flattened sides not unfrequently measuring three square inches. Their size gives them a great capability for resisting the influence of the sea, and they retain their germinating power for many months, so that, carried by the ocean currents, they are borne to every quarter of the globe. They have been observed in the Arctic regions and on the northern shores of Nova Zembla, and within the tropics they have found their way to both the Indies and to many islands of the Pacific. These enormous beans bear signal witness to the course of the Gulf Stream. Their proper home would seem to be the tropical regions of Africa, as their occurrence in the Monbuttoo lands, equally distant from either ocean, manifestly witnesses. Anxious to investigate where the "morokoh" could really be found, I devoted a special excursion to the search, and went out for a couple of leagues or more in a south-westerly direction from the camp. Crossing several brooks and passing through many a grove of oil-palms, we reached some farmsteads that were erected in a welcome shade. All along our steps we were followed by a group of people who continually fell out and squabbled with the Bongo and other natives belonging to our caravan, but who towards myself personally were as courteous and amiable as could be wished. It might be expected that my bean-pods, five feet long, would be found upon some enormous trees of corresponding growth, but in truth the *Entada scandens* is a weak deciduous creeper, which climbs along the underwood that abounds in the depressions of the brooks.

The twenty days of our residence in this interesting spot slipped away only too quickly. There was, however, a series of fresh surprises awaiting me. How I made acquaintance with the Pygmies is a tale that must be told in a later chapter. High festivities in the court of the king; the general summons of the population to take their share in the hunt as often as either buffaloes or elephants came within sight; the arrival of vassals conveying their tribute and making a solemn entrance with their attendant warriors—all these events succeeded each other in rapid order, and gave me ample opportunity of studying the peculiarities of the people from many different points of view.

I paid repeated visits to the king, sometimes finding him in his granaries engaged in distributing provisions to his officers, and sometimes in the inner apartments of his own special residence. One afternoon I received permission, in company with Mohammed, to inspect all the apartments of the royal castle. The master of the ceremonies and the head-cook escorted us round. Mohammed was

already familiar with all the arrangements, and was consequently able to call my attention to anything worthy of particular notice. What I call "the castle" is a separate group of huts, halls, and sheds, which are enclosed by a palisade, and which may be entered only by the king and by the officers and servants of the royal household. All official business is transacted in the outer courts. Trees were planted regularly all round the enclosure, and contributed to give a comfortable and homelike aspect to the whole. Not only did the oil-palms abound, but other serviceable trees were planted round the open space, and declared the permanency of the royal residence, in contradistinction to the fluctuating and unsettled dwelling-places of the Niam-niam chieftains.

I was next brought to a circular building with an imposing conical roof, which was appropriated as the arsenal, and was full of weapons of every variety. Sword-blades and lances were especially numerous, and I was at liberty to make my selection out of them, as the king had chosen in this way to make his return for the presents he had received from me.



BREED OF CATTLE FROM THE MAOGOO COUNTRY.

The same day I had the opportunity of seeing the splendid oxen which Munza had received from the friendly king in the south-east,



and to which I have already had occasion to refer. A representation of one of these animals is now introduced, showing the great fat hump, which is larger than any that I had hitherto seen.

All attempts to elicit any information about the country to the south of their own were quite unavailing; the people were silent as the tomb. Nor did I succeed much better when I came to inquire of King Munza himself. Every inquiry on my part was baffled by the resolute secrecy of African state policy, and the difficulties of the duplicate interpretation gave Munza just the pretext he wanted for circumlocution and evasive replies.

I was most anxious to obtain correct information as to whether the great inland lake to which Piaggia had referred had any real existence in the district or not, and I satisfied myself by positive testimony that the natives had no actual knowledge about it. But it was really very difficult to convey to them any notion whatever of what was intended; there was an utter absence of any simile by which the idea of a lake, a great inland expanse of fresh water, could be illustrated, and the vocabularies of the interpreters (Arabic and Zandey), however copious they might be, were yet inadequate in this particular matter. Neither in Egypt nor in the Egyptian Soudan is there a proper term for a lake. There are indeed the terms "birket," "foola," and "tirra," but these only signify respectively a pond, a rainpool, and a marsh; and Piaggia, who, as I have pointed out, did not actually reach Keefa, spoke only from hearsay, either from the reports of the Nubians, to whom probably some vague information of Baker's discoveries had reached, or by an erroneous conception of the explanation of the natives when they described the "great water," which in reality was the river flowing past Keefa's residence.\* Monbuttoo and Niam-niam alike are entirely incapable of comprehending what is meant by an ocean. Anything contrary to this statement which may have been spread

\* When, two years after my visit to Monbuttoo-land, my unfortunate friend, the Italian traveller Miani, visited the district, he was informed by Bakangoi, a Niam-niam king to the west of Kanna, that beyond his western neighbours, the Amakara, there flowed three rivers, the largest of which was named the Birma-Makongo. A notice, found amongst his papers, also speaks of a piece of water called Ghango, which was described by the natives as a great lake, and by their accounts was situated about latitude 1° N. These statements would seem to refer to the Congo-Lualaba spoken of by the natives on the Welle, and in my opinion tend to prove the independence of the two streams.

abroad by Khartoom adventurers\* I do not think I need hesitate to describe as sheer nonsense or as idle fancy. The tales of steamers and of ships with crews of white men, which are said to have been described by the natives as having come along their rivers, and the stories that pictures of these ships have been found in their dwellings, are doubtless circulated amongst travellers to the Niam-niam lands, but without any assignable grounds.

After much demurring and waiving the question, the king's interpreter did affirm that he knew of such standing water in the country: he pointed towards the direction of the W.S.W., and said its name was "Madimmo," and that it was Munza's own birth-place. The place was called "Ghilly" by the Niam-niam; but when I inquired more accurately, and began to investigate its extent, I received an answer, which set my mind entirely at rest, that it was as large as Munza's palace!

I nurtured the silent hope that by mentioning certain names that perchance might be known to the Monbutto, I should succeed in breaking down their reserve. I asked the king if he knew anything of the land of Ulegga and of its king Kadjoro, or whether he knew King Kamrasi, whose dominions were beyond the "great water," and behind the mountains of the Malegga; and I pointed at the same time towards the S.E. Then I mentioned Kamrahs, repeating the word and saying "Kamrahs, Kamrahs," in the way that the Nubians are accustomed to do, but both Munza and his interpreter were silent, or proceeded to speak of other matters. But while this conversation was going on, a significant look that Munza gave his interpreter did not escape my notice, and very much confirmed my suspicion that he was not altogether unacquainted with Kamrasi.

Some time afterwards, Munza, in the most off-hand way, complained that I had not given him enough copper. Knowing the general expectations of an African king, I was only surprised that he had not urged his demand before. He reminded me of the quantity of copper that Mohammed had given him: "Mohammed," he said, "is a great sultan; but you are also a great sultan." When I reminded him that I did not take any of his ivory, he seemed to acquiesce in my excuse; but he very shortly afterwards sent me some messengers to request that I would make him a present of the two dogs which I had brought with me. They were two common Bongo curs of very small growth, but by contrast

\* Compare Dr. Ori's letter to the Marquis Antinori in the 'Bolletino della Soc. Geogr. Ital.,' i. p. 184.

with the meagre breed of the Monbuttoo and the Niam-niam they were attractive enough to excite the avidity of Munza. He had never seen dogs of such a size, and did not want them as dainty morsels for his table, but really wished to have them to keep. However, he had long to beg in vain; I assured him that the creatures had grown up with me till I was truly fond of them; they were, as I told him, my children; I was not disposed to part with them at any price, and might as well be asked to give the hair off my head. But my representations had no effect upon Munza; he had made up his mind to have the dogs, and did not pass a day without repeating his request, and enforcing it by sending fresh relays of presents to my tent. Nothing, however, moved me. At last some slaves, both male and female, were sent, and the sight of these suggested a new idea. I resolved to give way, and to exchange one of my dogs for a specimen of the little Akka people. Munza acceded at once, and sent me two of them. He could not suppress his little joke. "You told me," said he, "not long since, that the dogs were your children; what will you say if I call these my children?"

I accepted the smallest of the Akka, a youth who might be about fifteen years of age, hoping to be able to take him to Europe as a living evidence of a truth that lay under the myth of some thousand years. His name was Nsewue, and I received him as an adopted son. I had him well clothed, and he was waited on and treated in every respect by my attendants as though he had been my own child.

It had become high time for me to give way, and not to put the cannibal ruler's patience to too severe a test. The exchange which had been effected restored me to the royal favour, and a prohibition which had been issued to the natives, warning them not to have any transactions with me by selling me produce or curiosities, was withdrawn. I received now such quantities of ripe plantains that I was able to procure an abundance of plantain-wine, an extremely palatable and wholesome drink, which is obtained after being allowed to ferment for twenty-four hours.

During this time Mohammed had begun to find that the supply of provisions was growing inadequate, and that he would have some difficulty in meeting the necessities of his numerous bearers and of his heterogeneous caravan. He accordingly resolved to make a division of the entire company, and to send a detachment back to Izingerria beyond the Welle, where they might get corn and other supplies. In my own case, I was obliged to do without proper

bread; no eleusine was to be had, and I was reduced to a flat tough cake made of manioc and plantain-meal.

As no cattle-breeding is practised among the Monbuttoo, I should have been fastened down to a uniform diet of vegetables if I had not happened to be aware that in the last raid against the Momvoo a very considerable number of goats had been driven into



GOAT OF THE MOMVOO.

the country. I induced the king to become my agent for getting me some of them, and sent him three large copper bracelets, weighing about a pound, for every goat that he would let me have. In this way I gradually obtained about a dozen fat goats, and more beautiful creatures of the kind I had never seen since I left Khartoom. They were of two different breeds: one of them was singularly like the Bongo race, which has been before described,

and which is remarkable for the long hair that hangs from their neck and shoulders; the other differed from any type that I had previously seen in having an equally-distributed drooping fleece, which serves as a covering for its short-haired extremities, and in its nose being very considerably arched. The ordinary colour of these graceful animals is a uniform glossy black. They are fed almost exclusively upon plantain-leaves, a food which makes them thrive admirably. When I had got half-a-dozen of them together I had them all killed at once. I had the flesh all taken off the bones, the sinews carefully removed, and then made my bearers, who had no other work to do, mince it up very fine upon some boards. The entire mass was next thrown into great vessels and boiled; it was afterwards strained, and when it had got cold it was freed from all fat and finally steamed until it was a thick jelly. The extract of meat obtained in this way had to serve throughout our return journey, and in the sequel proved a very remunerative product. It was not liable to decomposition, and its keeping so well made it an excellent resource in time of want, and postponed the evil day of our actual suffering from hunger.

Besides the company of Mohammed Aboo Sammat, there were two other companies that for some years had been accustomed to carry their expeditions into the Monbuttoo country, namely, Agahd's and that of the Poncets, which was afterwards transferred to Ghattas. It was a matter of arrangement that these should confine their operations to the eastern districts, where Degberra was king. At their departure they always left a small detachment in charge to look after their business interests and to prevent any competition. Agahd's and Poncet's soldiers had been left in the garrisons in the districts that were under the control of Degberra's generals, Kubby and Benda, and they were only too glad to embrace the present chance (as we were only distant a two days' journey) of coming to see their friends and acquaintance from Khartoom and to hear the news.

To all appearance the Monbuttoo air agreed excellently with them all, which is more than can be said of those who reside in some of the northern Seribas. They had wives and families in the country, and made no other complaint than that their life was somewhat lonely and monotonous and their food so different to what they had been accustomed to; but what the fanatical Mohammedans had most readily to avow was that they really held the natives in admiration and respect, notwithstanding their intense detestation of

the cannibalism which was attributed to them. Mohammed also left some of his people in the neighbourhood of Munza; and these strangers had permission to erect Seribas and to plant their environs with sweet potatoes, manioc, and plantains. Their prerogative extended no further than this, and they had no authority at all over the natives; however small might be their number in any place (sometimes not a score of men altogether) they were sure to be sufficient to restrain the inhabitants from any attempt at surprise. The African savages are not like the American Indians, who are always prepared to see a few of their party killed at the outset, provided that they can only make sure of ultimate success and can get their plunder at last; not that the Africans underrate the advantage they possess in the superiority of their numbers, nor that they entertain too high an estimate of the bravery of the Nubians, but they are conscious that no attack could be ventured without one or two of them having to pay the penalty of their lives. No one is ready for his own part to run the risk of his own being the life that must be sacrificed; and thus it happens that the prospect of a few deaths is sufficient to deter them, though they might be reckoned by thousands, from making that outbreak which their numerical strength might guarantee would be finally successful.

As soon as Mohammed became aware that he had got to the end of the king's store of ivory he began to think of his ways and means, and contemplated pushing on farther to the south and opening a new market for himself. With the greatest enthusiasm I entered into his design, and taking up his cry, "To the world's end!" I added, "Now's the time, and onward let us go!" But, unfortunately, there were insuperable obstacles in the way. In the first place, there was the decided opposition of the king, who entertained the very natural belief that the farther progress of the Khartoomers to the south would interfere with his monopoly of the copper trade; and in the next place there was the impossibility of Mohammed being able, without Munza's co-operation, to procure sufficient provisions for so arduous an undertaking. To put the former difficulty to the test, Mohammed despatched his nephew with the conduct of an expedition just sufficiently large to venture the attempt. For three days this expedition pressed on, until upon the river Nomayo, an affluent of the Welle, they reached the residence of one of Munza's sub-chieftains, whose name was Mummery. Half-way upon their route they had rested at the dwelling-place of another chieftain, named Nooma. Both Mummery

and Nooma, it should be said, were Munza's own brothers; but neither of them would venture to open commercial transactions of any kind without the express orders of the king, and consequently the expedition had to return at once and leave its object unaccomplished.

The disappointment was very keen: it was a bitter grief to see one's most cherished projects melt thus thoroughly away. Nor was it a much smaller matter of regret that Mohammed felt himself obliged to curtail even our few weeks' residence with Munza; he might propose, indeed, to advance to the south from the eastern portion of the Monbuttoo country, but that was a project that was little likely to be accomplished.

For a long period I held fast to my intention of remaining behind alone in Munza's country with the soldiers who would be left in charge of the Seriba; and I indulged the fascinating hope that I should find an opportunity of penetrating into that farther south which I longed so earnestly to investigate; but my protector would not acquiesce in this for a moment, nor did any of my own people show an inclination to support my wishes. It was very doubtful if we could be relieved during the next year, or the year after, if at all; my resources even now were hardly enough to take me home again; the wherewithal for further enterprise was altogether wanting; if I should entrust my collection, which I had so laboriously gathered, to the care of others, there was every risk of its becoming wet and even spoiled; the prospect, too, of penetrating into the interior under the escort of the Monbuttoo themselves was not altogether inviting: I should only have accompanied their plundering raids, where I should have been compelled to be a daily witness of their cruelties and cannibalism; thus upon serious deliberation I was driven to the conviction that my scheme was not feasible.

No doubt a very different vista would have opened itself before me into the untraversed interior of the continent if I had chanced to be one of those favoured travellers who have unlimited command of gold. But fortune and money appear, with regard to African travel, to stand very much in the same relation to one another as force and time in physics; what you gain in one, you lose in the other. The fortunate and healthy travellers, like Karl Mauch and Gerhard Rohlfs, have generally been very limited in their means; whilst rich travellers, such as the Baron von der Decken and Miss Tinné, have succumbed to difficulties, sickened, or died. Any expedition that was fitted out with a liberality proportioned to that

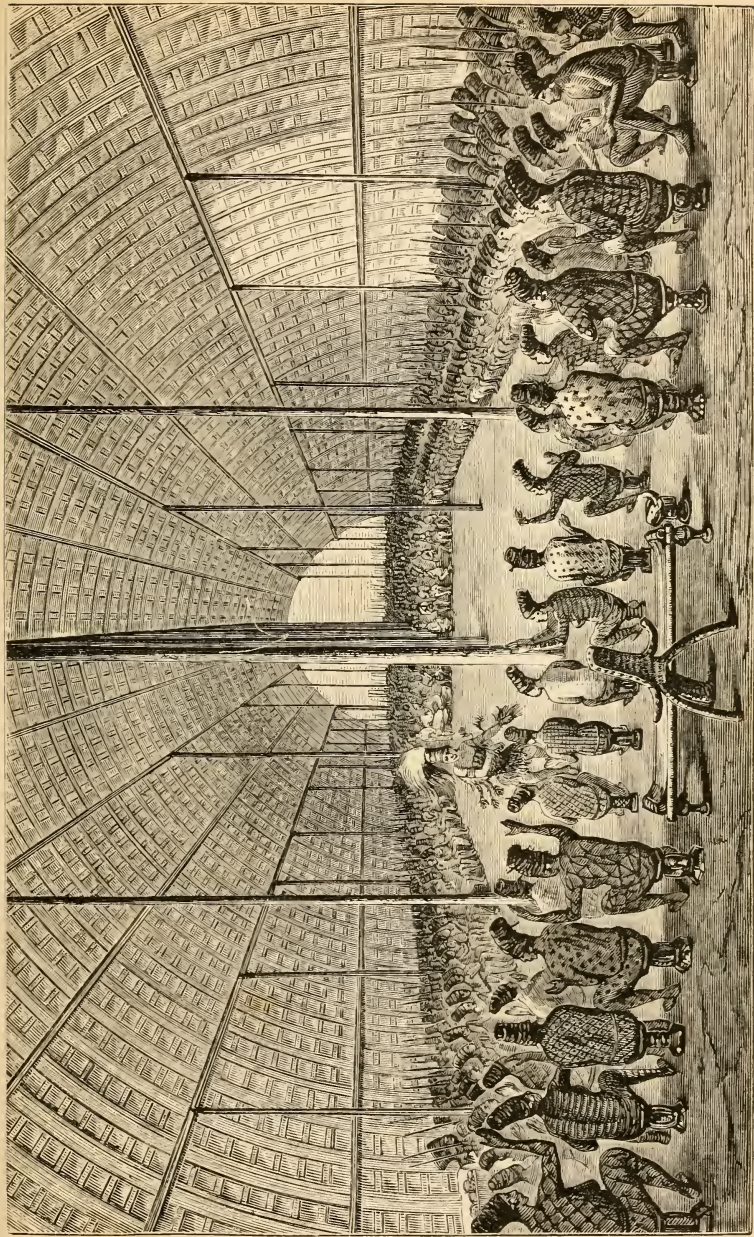
of Speke's would have been capable of advancing from Munza's to the south, defiant of opposition; enough copper would have neutralised the resistance of the king: if force could be opposed by force, and threats could be met by threats, the native princes would all declare themselves to be friends, and, like Mtesa and Kamrasi, would meet them with open arms. But, as I say, the resources must be adequate. With two hundred soldiers from Khartoom, not liable to fever, and capable of existing upon food of any sort, and who were up to all the dodges and chicaneries of the African chieftains, any one could penetrate as far as he chose. If I had possessed 10,000 dollars in my purse, or had them invested properly in Khartoom, I would have guaranteed to bring my leader on to Bornoo. The sum would have sufficed to keep his soldiers up to their duty; and under those circumstances I should have been master of the situation, and Mohammed would have had means to get as much ivory as he could desire.

These intimations may suffice to show that, in my opinion, with the aid of the Khartoom merchant companies, access could be had to the remotest parts of the continent without any exorbitant outlay of money; but conditions so favourable for prosecuting the work as those which then fell to my lot, I fear may be long before they occur again.

Munza's visits made a diversion in our camp life. The finest entertainment, however, which chanced to occur was the celebration of the victory which Mummery had obtained over the Momvoo. As the produce of his successful raid, Mummery brought the due contributions of ivory, slaves, and goats, to lay before the feet of the king, and the occasion was taken to institute a festival on the grandest scale. In consequence of Munza's establishment being already taxed with the entertainment of so many strangers, Mummery only stayed for a single night. The morning after his arrival was appointed for the feast.

The early part of the day was cold and rainy; but quite betimes, the shouts and cheers that rang around the camp told us that the rejoicing had already begun. Towards mid-day the news was brought that the excitement was reaching its climax, and that the king himself was dancing in the presence of his numerous wives and courtiers. The weather was still chill and drizzly; but, putting on a long black frock-coat as being the most appropriate costume for the occasion, I bent my steps to the noble saloon, which resounded again with the ringing echoes of uproarious cheers and

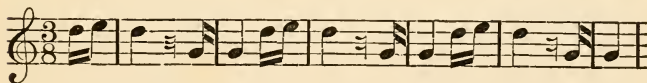






clanging music. The scene that awaited me was unique. Within the hall there was a spacious square left free, around which the eighty royal wives were seated in a single row upon their little stools, having painted themselves in honour of the occasion with the most elaborate care; they were applauding most vigorously, clapping their hands with all their might. Behind the women stood an array of warriors in full accoutrement, and their lines of lances were a frontier of defence. Every musical accompaniment to which the resources of the court could reach had all been summoned, and there was a *mêlée* of gongs and kettle-drums, timbrels and trumpets, horns and bells. Dancing there in the midst of all, a wondrous sight, was the king himself.

Munza was as conspicuous in his vesture as he was astounding in his movements. It is ever the delight of African potentates on occasions of unusual pomp to present themselves to their subjects in some new aspect. Munza's opportunities in this way were almost unlimited, as he had a house full of skins and feathers of every variety: he had now attired his head in the skin of a great black baboon, giving him the appearance of wearing a grenadier's bearskin; the peak of this was dressed with a plume of waving feathers. Hanging from his arms were the tails of genets, and his wrists were encircled by great bundles of tails of the guinea-hog. A thick apron, composed of the tails of a variety of animals was fastened round his loins, and a number of rings rattled upon his naked legs. But the wonder of the king's dress was as nothing compared to his action. His dancing was furious. His arms dashed themselves furiously in every direction, though always marking the time of the music; whilst his legs exhibited all the contortions of an acrobat's, being at one moment stretched out horizontally to the ground, and at the next pointed upwards and elevated in the air. The music ran on in a wild and monotonous strain, and the



women raised their hands and clapped together their open palms to mark the time. For what length of time this dance had been going on I did not quite understand; I only know that I found Munza raving in the hall with a mad excitement worthy of the most infatuated dervish that had ever been seen in Cairo. Moment after moment it looked as if the enthusiast must stagger, and,

foaming at the mouth, fall down in a fit of epilepsy; but nervous energy seems greater in Central Africa than among the "hashishit" of the north: a slight pause at the end of half an hour, and all the strength revived; once again would commence the dance, and continue unslackened and unwearied.

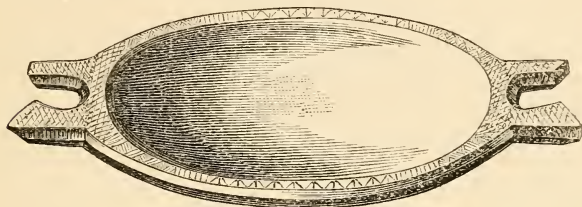
So thoroughly were the multitude engrossed with the spectacle, that hardly any attention at all was given to my arrival, and a few who noticed it did not permit themselves to be diverted from the enjoyment of their pleasure. I had an opportunity, therefore, of transferring the scene to paper, and of finishing a sketch which embraces its prominent features.

But above the tumult of men was heard the tumult of the elements. A hurricane arose, with all the alarming violence of tropical intensity. For a little while the assembly was unmoved and disposed to take no notice of the storm; but soon the wind and pelting rain found their way into the openings of the hall; the music ceased, the rolling drum yielding to the thunder; the audience in commotion rose, and sought retreat; and in another instant the spectacle was over; the dancing king was gone.

The floods of rain compelled me to remain upon the spot, and I took advantage of the opportunity to make an undisturbed inspection of the other and larger hall, which was situated just opposite to the one in which I was. A low doorway led into the edifice, which was 150 feet long and not less than fifty feet high. It was lighted only by narrow apertures, and the roof was supported on five rows of columns. On one side of it was a wooden partition which divided from the spacious edifice a small apartment, where the king was accustomed, according to the imperial wont of altering the sleeping-place, occasionally to pass the night. An enormous erection, ponderous enough to support an elephant, served as a bedstead; on each side of this were several posts, each encircled by forged iron rings that could not weigh less than half a hundredweight. In this royal bedchamber I noticed a large number of barbarous decorations, and I observed that the pillars and the timberwork were rudely painted with numerous geometrical designs, but that the artists seem to have had only three colours at their command; blood-red, yellow-ochre, and the white from dogs' dung (*album græcum*).

During the earlier hours of the morning and the later hours of the afternoon, I spent the time, day after day, in continual excursions, which enabled me to add to the novelties of my collection. The

middle of the day I devoted to the necessary supervision of my household. The periodic washing-day had come, and I was at a loss to find a washing-tub that could contain the accumulated linen. Mohammed's ingenuity came once more to my aid. He borrowed King Munza's largest meat-dish for my use. A lordly dish it was; more like a truck than an article for the table. It was five feet long, and hewn from a single block.



KING MUNZA'S DISH.

Munza twice honoured our camp with a visit. His majesty's approach was announced long beforehand by the outcries of the teeming people that thronged along his way. On entering the encampment he found the German flag waving from a tall flagstaff that I had erected in the immediate proximity of my tent; he was curious to know what it meant, and had to be initiated into the object of a national symbol, and to be informed of the tragical experiences of King Theodore in Abyssinia. It was a great relief to me that he did not require to enter either into my tent or into a large grass-shed which had been recently erected for me. Altogether the monarch displayed much less covetousness than I had reason to expect. Recognising this moderation on his part, I endeavoured to entertain him by showing him my collection of pictures, and amongst others I submitted to him the one of himself in the copper habiliments which he had worn on the day of our first audience. They were the only portraits he had ever seen, and his astonishment was very great; the play of the muscles of his face displayed the interest he took, and, according to the custom of the land, he opened his mouth quite wide, and covered it with his open hand, betraying thereby his surprise and admiration. I had afterwards to open my bosom for his inspection, and when I turned up my shirt-sleeves, he could not suppress a cry of amazement. The interview ended, as such visits generally did, by his expressing a

wish, with which I had not the least intention to comply, that I would take off my boots.

The date of our departure was now drawing near, and yet neither my promised chimpanzee nor guinea-hog\* had appeared. About the chimpanzee the truth was that not one could be found in the district, which was far too densely populated, the woods upon the river-banks being very light and traversed by frequent pathways. But with regard to the guinea-hog it was quite different: they were to be found in the nearest environs of the royal residence, and, if only Munza had been inclined, he could have redeemed his promise and secured me a specimen without difficulty. He left me, consequently, to get one, if I could, for myself; but this, to a novice in the chase, was more easily said than done, and I had to ramble in the thickets, rifle in hand, under the vain hope that I might secure a specimen.

Only once, and that was just when evening was coming on to close a cloudy day, and a drizzling mist was giving obscurity to the woods, I caught sight of one of these animals. Its red bristly head and long pointed ears peered out from behind the prostrate stem of a great tree, and I was just concluding that it was within gunshot, when at the very instant two of my native attendants were seen beside it rolling on the ground and bleeding at the nose. My people were not remarkable for pluck, and nothing would induce them to a second venture with the beast. Thus I was compelled to renounce my hope of getting a guinea-hog.

\* The Guinea-hog (*Potamochoerus penicillatus*) is called "Napezzo," or "fat," by the Monbuttoo, and its flesh is considered very choice. These animals, which are not nearly so wild as the wart-hogs (the blabark of the South African Boërs), and are indeed capable of being partially tamed, are found throughout the tropical regions of Africa, from the west coast to Zanzibar. Burton met with them in Ugogo. In early times they were already introduced into Brazil.

## CHAPTER X.

THE MONBUTTOO—Previous accounts of the people—Population—Surrounding nations—Aspect of country—Neglect of agriculture—Products of the soil—Produce of the chase—Forms of salutation—Preparation of food—Prevalence of cannibalism—Warlike spirit—The state officers—The royal household—The palace—Advanced culture of the people—Prevalence of light hair—Analogy with the Fulbe—Preparation of bark—Costume of the men—Nudity of the women—Tattooing and painting—Coiffure—Piercing the ears—Weapons—Iron-smelting—Early knowledge of copper—Excellence of tools—Wood-carving—Benches and stools—Shields—Pottery—Architecture—Ornamental trees—Conception of a Supreme Being.

IT was in December 1868, just before starting from Khartoom, that I received, in a somewhat circuitous way, the first intelligence of a people called the Monbuttoo, who were said to dwell to the south of the Niam-niam. Dr. Ori, the chief official physician at Khartoom, in a letter to the Marquis Antinori, had detailed all the most recent particulars of the ivory traffic in the remote districts south of the Gazelle, and had specially referred to the transactions of Jules Poncet. These particulars were published without much delay in the journal of the Geographical Association of Paris; and I chanced to find Dr. Ori's letter quoted entire in the Italian Geographical Society's 'Bolletino,' which was transmitted to me by the Marquis Antinori himself just before I was setting out on my expedition.

Although the intelligence conveyed by Ori and Poncet failed utterly in giving either clearness or consistency to the confused depositions of those ignorant and uninformed men who had been their authorities, it still had the intrinsic merit of enlarging the domain of geographical knowledge by some matters of fact which it was reserved for me individually to confirm by my own observation. It laid down as facts, first, that to the south of the Niam-niam territory there is a river flowing towards the west;\* secondly, that

\* Heuglin, in 1863, had received intelligence of what was now proved, viz., that the same district from which issues the White Nile also gives birth to another stream.

this river is not tributary to the Nile ; and, thirdly, that its banks are populated by a race quite distinct from the ordinary negro race, its inhabitants being of a brownish complexion, and exhibiting a grade of civilization which is considerably in advance of what is elsewhere found in Central Africa.

These people were designated by the name of the Monbuttoo, and by the ivory-traders they were known as Gurrugurroo, a definition that is derived from an Arabic word which refers to their universal habit of piercing their ears.

No sooner had I really reached the district of the Gazelle than I discovered, from my conversation and intercourse with the leaders of the ivory traffic, that the Monbuttoo were regarded as holding a very peculiar and prominent place. Their country never failed to furnish a theme of general praise. It was declared to be prolific in ivory ; it was profuse in its natural products ; the pomp of its sovereign was unrivalled ; but, above all, the skill of its people, in the fabrication alike of their weapons for war and their utensils for peace, was assumed to be so striking that they were comparable to the denizens of the civilized west, and that in some respects the Franks themselves did not surpass them in the exercise of an æsthetic faculty.

That I might succeed in making my way onwards to the territory of this problematical people, naturally became more and more my impatient and ardent desire ; and it will readily be understood how eagerly I recognised Aboo Sammat as offered by a propitious fate to be the conductor upon whom I might rely for being introduced to a closer view of this undefined race, which might be likened in a way to a nebula in the geographical firmament. Very much I now rejoice at being in a position to submit, upon the evidence of my own observation, a somewhat detailed account of this race, who may be described as constituting a sort of remote island of humanity. Surrounded as it is by the waves of fluctuating nationalities, it is, as it were, an "*ultima Thule*" of geographical research ; or perhaps still more appropriately it might be likened to a boulder thrown up from a lower formation, and exhibiting a development of indigenous culture, entirely different to what can be witnessed all around.

The territory of the Monbuttoo, as it lies in the heart of Africa, does not cover an area of more than 4000 square miles, but the ratio of the census of its population is hardly exceeded by any region of the entire continent. Estimating the density of the people by the districts through which we travelled, and observing that



cultivated farms followed upon cultivated farms, without a barren spot between, I suppose that there are at least 250 inhabitants to the square mile, which would give an aggregate population of about a million. The position of the country is embraced very nearly between the parallels of 3° and 4° N. latitude, and 28° and 29° E. longitude from Greenwich. To the north of the country there is a large river, usually copious in its stream, called the Keebaly. This is joined by the Gadda, which flows from the south-east. After the junction it is known as the Welle, and has a breadth of about 800 feet, whilst never, even in the driest season, does its depth diminish to less than fifteen feet. It proceeds to the west along the southern portion of the adjoining Niam-niam district, and being swollen by the accession of numerous tributaries from the southern districts of the Monbuttoo, it very rapidly assumes its large dimensions. Beyond a doubt it is the upper course of the most easterly of the two arms which, after they have united in Baghirmy, flow onwards under the name of the Shary, that river to which Lake Tsad owes its existence.

There are two chieftains who, with regard to the extent of their dominions and the numerical strength of their armed forces (for their sway extends far beyond the populous districts of the Monbuttoo), may well be designated as kings. They have partitioned the sovereignty between them: the eastern division being subject to Degberra, the western division is governed by Munza,\* who exercises a much more powerful control; he is a son of King Tikkiboh, who had once enjoyed the undivided rule over the entire Monbuttoo land, but thirteen years previously had been murdered by his brother Degberra.

Sub-chieftains or viceroys are distributed over various sections of the country, and these are accustomed to surround themselves with a retinue and state little inferior to those of the kings themselves. In Munza's realms there are three of these dignitaries; viz., his brothers Izingerria, Mummery, and Nooma; subordinate to Degberra there are his four sons, Kubby, Benda, Koopa, and Yangara.

The country of the Niam-niam constitutes the northern and north-western boundaries of the Monbuttoo. This comprises the territories of Kanna and Indimma, sons of the once powerful Keefa, and, farther on, the district of Malingde or Marindo, which approaches

\* Munza concluded the year 1870 with a conflict with Ghattas's company, which had entered his country. I have not received any detailed account of the occurrence.

in an easterly direction more towards the territory of Wando ; each of these countries is, however, separated by wildernesses which it requires two days to cross. On the west is the territory of the Niam-niam chief, Mandshy, of whom a sub-chieftain, named Manshyah was visited by Miani in 1872. According to that traveller's computation, his territory was only about four leagues to the west of Munza's. The southern limits of the Monbuttoo are enclosed, as it were, by a semicircle of typical negroes, whom they embrace in the comprehensive definition of "Momvoo," a disdainful epithet implying the extremity of their degradation. From this category we are possibly called upon to exclude in this quarter (as perchance in every other region of Africa) those isolated races of dwarfs, familiarly known as "Pygmies," of which the Akka, who reside in the S.S.W., and have their abodes close to the confines of the kingdom of Munza, may be quoted as examples. According to the depositions of some Nubians who have been stationed for some years past in the Monbuttoo country, the language of the Babuckur is spoken among the Momvoo. To support their opinion the Nubians affirm that women-slaves brought from Babuckur have always been found able to converse with the natives of the land just to the south of the Monbuttoo ; a circumstance which is not without its signification as explaining the most recent migration of nations into this part of Africa. Since the two *enclaves* of Babuckur on the eastern boundaries of the Niam-niam appear only to be removed from each other by an interval of sixty miles, and to be hemmed in by hostile neighbours, the fact, taken in connection with the above, may serve to demonstrate that Monbuttoo and Niam-niam alike must have been advancing in an easterly direction.

Munza's neighbours towards the south-west and south of the kingdom of Kanua are the Mabohde. This is a people whom Keefa, Kanna's father (known also as Ntikkima), was accustomed to harass in war till he met with his own death. Farther on towards the S.S.W., and separated from Munza by the Mabohde and the Akka, there lies the district of the Massanza, a tribe which is held in subjection by the formidable hand of Kizzo. To the south and south-east are found the Nemeigeh, the Bissangah, and the Domondoo, tenanted a mountainous region, which not improbably is the western declivity of that important mountainous formation to which Baker, in describing the north-west of Lake Mwootan, has referred under the name of the Blue Mountains. The settlements of the Domondoo are the usual limits to which the Monbuttoo

are accustomed to carry their plundering expeditions. Some Nubian soldiers who had been quartered in the country of Munza, and who had accompanied him in some of his marauding exploits have given a description of the general mountainous character of the land, and, moreover, have asserted that goats, which are known neither to the Niam-niam nor to the Monbuttoo, have been captured there in great numbers. The Babuckur also, notwithstanding the frequent incursions which their neighbours, ever greedy of animal diet, have made upon their over-populated and oppressed communities, are always found in possession of herds of goats so numerous that they might be described as inexhaustible. Many days' journey to the south and south-east of Munza's realms are the abodes of the Maoggoo, over whom a powerful sovereign exercises his authority, and who seems to have various transactions with Munza, if I may judge from the splendid cattle which had been sent him as a present. Maoggoo is not improbably the same as Malegga, the appellation of a people, which appears in Paker's map to the west of the Blue Mountains in an extensive country (Ulegga), of which it is affirmed that the king is named Kadjoro, and that the population is especially devoted to the breeding of cattle.

Having thus minutely taken a survey of the surroundings of the Monbuttoo, we may in the next place proceed to observe the land itself, regarding it as the substance of the picture of which we have been thus accurately surveying the background.

The Monbuttoo land greets us as an Eden upon earth. Unnumbered groves of plantains bedeck the gently-heaving soil; oil-palms, incomparable in beauty, and other monarchs of the stately woods, rise up and spread their glory over the favoured scene; along the streams there is a bright expanse of charming verdure, whilst a grateful shadow ever overhangs the domes of the idyllic huts. The general altitude of the soil ranges from 2500 to 2800 feet above the level of the sea: it consists of alternate depressions, along which the rivulets make their way, and gentle elevations, which gradually rise till they are some hundred feet above the beds of the streams below. Upon the whole the soil may be described as far more diversified in character than what is observed in the eastern parts of the Niam-niam land. Like that, it is rich in springs, wherever there are depressions; it has a network of "desaguaderos" associated with the watercourses, and justifies the comparison that has already been suggested between the entire land and a well-soaked sponge, which yields countless streams to

the pressure of the hand. Belonging to one of the most recent formations, and still in process of construction, the ferruginous swamp-ore is found very widely diffused over the Monbuttoo country, and indeed extends considerably farther to the south, so that the red earth appears to be nearly universal over the greater part of the highlands of Central Africa. The denser population has involved, as might be expected, more frequent clearances for the sake of establishing plantain-groves, and promoting the culture of maize and sugar-canes, but even here in the deeper valleys trees grow to such a prodigious height, and exhibit such an enormous girth, that they could not be surpassed by any that could be found throughout the entire Nile region of the north. Beneath the imposing shelter of these giants other forms grow up and, rising one above another, stand in mingled confusion. In its external and general aspect the country corresponds with the description which Speke has given of Uganda; but the customs of the inhabitants of that land, their difference of race, and their seclusion from all intercourse with commercial nations stamp them as being of a type which is of a very contrasted character.

It seems almost to involve a contradiction to give the title of agriculturists to a people whose existence indeed depends upon the easy securing of fruits and tubers, but who abhor the trouble of growing cereals. Sorghum and penicillaria, which are the common food of the population in nearly the whole of Central Africa, are absolutely uncared for amongst the Monbuttoo; eleusine is only grown occasionally, and maize, which is known as "Nendoh," is cultivated quite as an exception in the immediate proximity of their dwellings, where it is treated as a garden vegetable. The growth of their plantain (*Musa sapientium*) gives them very little trouble; the young shoots are stuck in the ground after it has been slackened by the rain; the old plants are suffered to die down just as they are; and this is all the cultivation that is vouchsafed. They are not accustomed to bestow any greater amount of attention to the planting either of the tubers of their manioc (or cassava), their sweet potatoes, their yams (neggoo), or their colocasia. A very limited range of plants embraces the whole of what they take the pains to cultivate, and that cultivation is all accomplished in the narrowest bounds. The entire produce is summed up in their sesame (mbellemoh), their earth-nuts, their sugar-canes, and especially their tobacco. The Virginian tobacco is the only kind which is seen; it is called Eh Tobboo, its name betraying its

American origin. The *Nicotiana rustica*, which is of such constant growth amongst the Bongo, Dyoor, and Dinka, is here entirely unknown.

Very little care, moreover, is given to the sugar-cane, which may be found amid the thinned woods that line the banks of the rivers. It is grown only as a sort of delicacy, being found nowhere in any great quantity, and its quality is far from good. One ever-thriving supply, which is of the utmost importance for maintaining the population, is provided in all the valleys by the cassava (*Manihot utilissima*); but the cultivation of the sweet potato, equally extensive as it is, demands a somewhat more careful attention, requiring the sunny soil of the upper slopes of the valleys above the line of the plantain-groves and nearest to the edge of the depressions. Both sweet potatoes and cassava here attain the very fullest standard of perfection, as far as regards either size or quality. But the staple food is the plantain. This is generally gathered in a green condition, dried, ground into meal, and boiled to a pulp; occasionally, but not so often, it is dried after it is ripe for the purpose of being kept for a longer time. The fruit when dried is a very choice delicacy, but any fermented drink made from plantains I found to be almost unknown among the Monbuttoo.

On the south of the Welle there is a very extensive cultivation of the oil-palm (*Elais guineensis*). It is a tree that, although common to the west coasts, has not hitherto been found in the Nile districts, and consequently, like the cola-nuts, which the wealthier of the Monbuttoo are accustomed to chew, it yields a significant evidence of the western associations of the people.

Every kind of cattle-breeding is quite unfamiliar to them; and if the common little dogs known as the "nessy" of the Niam-niam breed be excepted, and no account be taken of their poultry ("naahle"), the Monbuttoo may be said to be absolutely without domestic animals at all. In a half tame state they keep, as I have said, the potamochoerus, which is their only representative of the swine family. From the marauding excursions with which they harass their southern neighbours they bring back a prodigious number of goats, but they make no attempt to rear them for themselves. Their hunting expeditions supply them with meat enough for their requirements, their taste leading them to give the preference to the flesh of elephants, buffaloes, wild boars, and the larger kinds of antelopes. Although the denseness of the population precludes any such increase of game of this kind as is universal

in the more northern and less cultivated regions of Central Africa, yet the yield of their chase would be adequate for their own wants, because the abundance of their supply at certain seasons is very great, and they have the art of preserving it so that it remains fit for food for a very considerable time. With this fact capable of being substantiated, it is altogether a fallacy to pretend to represent that the Monbuttoo are driven to cannibalism through the lack of ordinary meat. To judge from Munza's accumulated store of ivory, which is the result of the combined exploits of all the men in his dominions capable of bearing arms, the provision of elephant-meat alone must be sufficient to keep his people amply supplied. Nor should the immense quantity of poultry be forgotten, as there is hardly a dwelling that is not conspicuous for having a considerable stock.

A bird very common in the Monbuttoo lands is the grey parrot (*Psittacus erythacus*), which is very eagerly sought by the natives, who not only adorn their heads with the bright red feathers from its tail, but have a great relish for its savoury flesh. Other sport in the way of birds is very inconsiderable, guinea-fowls, francolins, and bustards being all caught by means of snares. The herb *Tephrosia Vogelii*\* is cultivated in nearly all the villages for the purpose of poisoning fish, and the fish that is thus secured forms a very considerable addition to the supply of food.

Whilst the women attend to the tillage of the soil and the gathering of the harvest, the men, unless they are absent either for war or hunting, spend the entire day in idleness. In the early hours of the morning they may be found under the shade of the oil-palms, lounging at full length upon their carved benches and smoking tobacco. During the middle of the day they gossip with their friends in the cool halls, which serve for general concourse, where they may be seen gesticulating vigorously to give full force to their sentiments. The action of the Monbuttoo in speaking exhibits several singularities, as, for example, their manner of expressing astonishment by putting their hand before their open mouth, very much in the same way as a person does when he is gaping. It has been said that the North American Indians have the habit of showing their surprise in the same way.

Smiths' work, of course, is done by the men, but, just as in most other parts of Africa, the pottery is exclusively made by the

\* A kindred plant of this genus is used in the West Indies, where the practice is generally carried on by slaves.

women. Wood-carving and basket-weaving are performed indifferently by either sex. Musical instruments are not touched by the women.

The universal form of salutation consists in joining the right hands, and saying, "Gassiggy," at the same time cracking the joints of the middle fingers.

The two sexes conduct themselves towards each other with an excessive freedom. The women in this respect are very different to the modest and retiring women of the Niam-niam, and are beyond measure obtrusive and familiar. Towards their husbands they exhibit the highest degree of independence. The position in the household occupied by the men was illustrated by the reply which would be made if they were solicited to sell anything as a curiosity, "Oh, ask my wife: it is hers."

Polygamy is unlimited. The daily witness of the Nubians only too plainly testified that fidelity to the obligations of marriage was little known. Not a few of the women were openly obscene. Their general demeanour surprised me very much when I considered the comparative advance of their race in the arts of civilisation. Their immodesty far surpassed anything that I had observed in the very lowest of the negro tribes, and contrasted most unfavourably with the sobriety of the Bongo women, who are submissive to their husbands and yet not servile.

Carved benches are the ordinary seats of the men, but the women generally use stools that have but one foot. On the occasion of paying a visit or going to a public gathering the men make their slaves carry their benches for them, as it is their custom never to sit upon the ground, not even when it has been covered with mats.

The care that is given to the preparation of their food is very considerable, and betokens their higher grade of culture. The unripe produce of the plantain and the manioc, that in all districts is ready at their hand without the trouble of cultivation, make good the deficiency of corn. Their mode of treating manioc is precisely the same as that which is adopted in South America for the purpose of extracting the fine flour called tapioca. For spices they make use of the capsicum, the malaghetta pepper, and the fruit of two hitherto unspecified Solaneæ, and for which I regret that I cannot select the name of *S. anthropophagorum*, because it has been already assigned to the "cannibal salad" of the Fiji Islanders. The flavour of both these is very revolting, having a detestable twang,

something between a tomato and melongena. Mushrooms are also in common use for the preparation of their sauces.

All their food is prepared by the admixture of oil from the oil-palms. In its unpurified condition, when first expressed from the pods, this oil is of a bright red colour, and of a somewhat thick consistency; for a few days it has an agreeable taste, which, however, soon passes off and leaves a decided rankness. By subsequently submitting the kernels to fire, a coarse, inflammable oil is obtained, which is used for the purpose of lighting their huts. Other vegetable oils in considerable abundance are obtained from earth-nuts, from sesame, and from the fruit of a forest-tree, *Lophira alata*. From the fat thick bodies of the male white ants they boil out a greasy substance which is bright and transparent, and has a taste perfectly unobjectionable.

But of most universal employment amongst them is human fat, and this brings our observations to the climax of their culinary practices. The cannibalism of the Monbuttoo is the most pronounced of all the known nations of Africa. Surrounded as they are by a number of people who are blacker than themselves, and who, being inferior to them in culture, are consequently held in great contempt, they have just the opportunity which they want for carrying on expeditions of war or plunder, which result in the acquisition of a booty, which is especially coveted by them, consisting of human flesh. The carcasses of all who fall in battle are distributed upon the battle-field, and are prepared by drying for transport to the homes of the conquerors. They drive their prisoners before them without remorse, as butchers would drive sheep to the shambles, and these are only reserved to fall victims on a later day to their horrible and sickening greediness. During our residence at the court of Munza the general rumour was quite current that nearly every day some little child was sacrificed to supply his meal. It would hardly be expected that many opportunities should be afforded to strangers of witnessing the natives at their repast, and to myself there occurred only two instances when I came upon any of them whilst they were actually engaged in preparing human flesh for consumption. The first of these happened by my coming unexpectedly upon a number of young women who had a supply of boiling water upon the clay floor in front of the doorway of a hut, and were engaged in the task of scalding the hair off the lower half of a human body. The operation, as far as it was effected, had changed the black skin into a fawny grey, and the



disgusting sight could not fail to make me think of the soddening and scouring of our fatted swine. On another occasion I was in a hut and observed a human arm hanging over the fire, obviously with the design of being at once dried and smoked.

Incontrovertible tokens and indirect evidences of the prevalence of cannibalism were constantly turning up at every step we took. On one occasion Mohammed and myself were in Munza's company, and Mohammed designedly turned the conversation to the topic of human flesh, and put the direct question to the king how it happened that just at this precise time while we were in the country there was no consumption of human food. Munza expressly said that being aware that such a practice was held in aversion by us, he had taken care that it should only be carried on in secret.

As I have said, there was no opportunity for strangers to observe the habits of the Monbuttoo at their meals; the Bongo and Mittoo of our caravan were carefully excluded by them as being uncircumcised, and therefore reckoned as "savages;" whilst the religious scruples of the Nubians prevented them from partaking of any food in common with cannibals. Nevertheless the instances that I have mentioned are in themselves sufficient to show that the Monbuttoo are far more addicted to cannibalism than their hunting neighbours, the Niam-niam. They do not constitute the only example of anthropophagi who are in a far higher grade of culture than many savages who persistently repudiate the enjoyment of human flesh (for example, the Fiji Islanders and the Caraïbs). It is needless for me to recount the personal experiences of the Nubian mercenaries who have accompanied the Monbuttoo on their marauding expeditions, or to describe how these people obtain their human fat, or again to detail the processes of cutting the flesh into long strips and drying it over the fire in its preparation for consumption. The numerous skulls now in the Anatomical Museum in Berlin are simply the remains of their repasts which I purchased one after another for bits of copper, and go far to prove that the cannibalism of the Monbuttoo is unsurpassed by any nation in the world. But with it all, the Monbuttoo are a noble race of men; men who display a certain national pride, and are endowed with an intellect and judgment such as few natives of the African wilderness can boast; men to whom one may put a reasonable question, and who will return a reasonable answer. The Nubians can never say enough in praise of their faithfulness in friendly intercourse and of

the order and stability of their national life. According to the Nubians, too, the Monbuttoo were their superiors in the arts of war, and I often heard the resident soldiers contending with their companions and saying, "Well, perhaps you are not afraid of the Monbuttoo, but I confess that I am; and I can tell you they are something to be afraid of."

As matter of fact the Khartoom traders, some years before, had had a definite trial of arms with the Monbuttoo. Shortly after his accession to power, Munza had of his own accord and by a special embassy invited Aboo Sammat to extend his transactions beyond their present limits in Nganye's and Wando's territories; but in the year previous to that, the Nubian merchant Abderahman Aboo Guroon, having endeavoured to penetrate from Keefa's dominions into the Monbuttoo lands, was attacked on the north of the Welle by the Monbuttoo forces, who opposed his advances upon their territory. At that time Munza's father, Tikkiboh, had absolute rule in the country, and the achievements of his daughter Nalengbe, a sister of the present king, are still fresh in the memory of all who were present at the engagement; eye-witnesses gave me detailed accounts of the exploits of this veritable Amazon, whom I have mentioned before, and related how, in full armour, with shield and lance, and girded with the rokko apron of a man, she had with the utmost bravery led on the Monbuttoo troops, who then for the first time came in contact with firearms; and how her exertions were attended with a complete success, the adventurous Aboo Guroon being repulsed with considerable loss, and forced to relinquish altogether his design of entering the country. In the following year, 1867, Mohammed Aboo Sammat, invited as I have said by the king himself, crossed the Welle and entered the land, thus, as the first explorer, opening the ivory traffic under conditions of peace, which have ever since remained undisturbed.

The Monbuttoo potentates enjoy far higher prerogatives than the Niam-niam princes. Besides the monopoly of the ivory, they claim regular contributions from the products of the soil. In addition to his special body-guard, the sovereign is always surrounded by a large body of courtiers, whilst an immense number of civil officers and local overseers maintain the regal dignity in the various districts of the land.

Next in rank to the sub-chieftains, who are generally chosen from the numerous members of the blood-royal, are the principal officers of state. These are five in number: the keeper of the weapons, the

master of the ceremonies, the superintendent of the commissariat stores, the master of the household to the royal ladies, and the interpreter for intercourse with strangers and foreign rulers.

The royal ladies are divided, according to age and seniority, into several classes. The elder matrons occupy villages built for their accommodation at some distance from the residence; their number amounts to several hundred, for, besides his own wives of the first and second rank, Munza is bound to maintain the ladies inherited from his father, and even those belonging to a deceased brother. It is a long-established African custom that at a king's death his wives should fall to the lot of his successor, who never fails to annex to their number a large addition of his own. In the seventeenth century the wives of the King of Loango were estimated at 7000.

Whenever at night the king leaves his private apartments to visit his wives, the place re-echoes with the shouts of the courtiers, accompanied by the strains of horns and kettle-drums, and then, too, may be heard the Monbuttoo hymn, "Ee, ee, Munza, tchuppy, tchuppy, ee." Besides the courtiers, the royal household contains many officials appointed to some peculiar functions; there are the private musicians, trumpeters and buglers, whose productions testify to the time and labour spent upon their acquirement; there are eunuchs and jesters, ballad-singers and dancers, who combine to increase the splendour of the court, and to provide general amusement for the festal gatherings.

The king's private residence consists of a group of several large huts, each of which is set apart for one of his daily occupations. They are enclosed, like a Seriba, with a palisade, and are shaded by plantations of well-kept trees. The king's food is always prepared by one of his wives, who perform the office in turn, relieving one another at stated intervals. Munza invariably takes his meals in private; no one may see the contents of his dish, and everything that he leaves is carefully thrown into a pit set apart for that purpose. All that the king has handled is held as sacred, and may not be touched; and a guest, though of the highest rank, may not so much as light his pipe with an ember from the fire that burns before his throne. Any similar attempt would be considered as high treason and punished with immediate death.

As permission was granted me to inspect the internal arrangements of the royal palace, I was enabled to survey the whole series of huts. The king's wardrobe alone occupied several apartments. In one

room I saw nothing but hats and feathers of every variety, special value being laid upon the red parrots' feathers, which are arranged in great round tufts. One hut there was in which were suspended whole bundles of the tails of civets, genets, potamochoeri, and giraffes, together with skins and thousands of the ornaments with which the king was accustomed to adorn his person. I observed also long strings of the teeth of rare animals captured in the chase. One ornament alone, composed of more than a hundred lions' fangs, must have been a costly heirloom to be handed on from father to son. For the first time I noticed the skin of the *Galago Demidoffi*, an animal hitherto only observed in Western Africa.

A little conical hut that I was shown was set apart for the privacy of the royal retiring-room, the only one of the kind that I came across in Central Africa. The internal arrangements of this corresponded exactly with what is seen in Turkish dwelling-houses. The heathen negroes are generally more observant of decorum in this respect than any Mohammedan.

On another occasion I was conducted through the armoury. The store of weapons consisted principally of lances tied up in bundles of two or three hundred together, which in times of war are distributed amongst the fighting force; there are also piles of the knives and daggers which are borne by Monbuttoo warriors. In the same place were kept the ornamental weapons which are used for decorating the royal halls on festal occasions, consisting for the most part of immense spears, formed head and shaft alike of pure copper, and brightly polished.

The storehouses and corn-magazines were provided with well-made, water-tight roofs, and Munza spends a portion of every day in the several sections, personally superintending the distribution and arrangement of the stores.

From these details it may be understood that the Monbuttoo are subject to a monarchical government of an importance beyond the average of those of Central Africa; and in its institutions it appears to correspond with the descriptions of negro empires long since passed away. The half mythical empire of the powerful Mwata Yanvo, whose influence doubtless extended to the Monbuttoo lands, may probably, to a certain extent, have furnished the type for many of these institutions; but be that as it may, it is an indisputable fact, that of all the known nations of Central Africa, the Monbuttoo, without any influence from the Mohammedan or Christian world, have attained to no contemptible degree of external culture, and

their leading characteristics prove them to belong to a group of nations which inhabit the inmost heart of Africa, and which are being now embraced in the enlarging circle of geographical knowledge.

In turning to the national characteristics of this people, we may notice in the first place that their complexion is of a lighter tint than that of almost all the known nations of Central Africa, the colour of whose skins may be generally compared, by the test I have frequently adopted, to that of ground coffee. It is this peculiarity that forms a great distinction between the Monbuttoo and the Niam-niam, whose complexions are more aptly compared to cakes of chocolate or ripe olives. It cannot fail to strike the traveller as remarkable that in all African nations he meets with individuals with black, red, and yellow complexions, whilst the yellow tribes of Asia and the copper-coloured tribes of America each present a remarkable uniformity in the tone and shade of their skins.

The Monbuttoo have less fulness of muscle than the Niam-niam, without, however, any appearance of debility. The growth of the hair is much the same, and the beard is much more developed than that of the Niam-niam.\*

But there is one special characteristic that is quite peculiar to the Monbuttoo. To judge from the hundreds who paid visits of curiosity to my tent, and from the thousands whom I saw during my three weeks' sojourn with Munza, I should say that at least five per cent. of the population have light hair. This was always of the closely frizzled quality of the negro type, and invariably associated with the lightest skins that I had seen since leaving Lower Egypt. Its colour was by no means like that which is termed light hair amongst ourselves, but was of a mongrel tint mixed with grey, suggesting the comparison to hemp. All the individuals who had this light hair and complexion had a sickly expression about the eyes, and presented many signs of pronounced albinism; they recalled a description given by Isaac Vossius, in his book upon the origin of the Nile, of the white men he saw at the court of the King of Loango: he says that "they were sickly-looking and wan of countenance, with their eyes drawn as though they were squinting." In the previous chapter I have given a similar description of one of the

\* Long beards are said to be found amongst the Niam-niam to the south of the Welle, and amongst Miani's papers there is a notice in which he described a man with a beard half as long as his own, which was of a remarkable length.

king's sons, named Bunza. This combination of light hair and skin gives the Monbuttoo a position distinct from all the nations of the northern part of Africa, with the single exception of the various inhabitants of Morocco, amongst whom fair-haired individuals are far from uncommon.

It has been already observed that in the physiognomical form of the skull the Monbuttoo in many ways recall the type of the Semitic tribes ; and they differ from the ordinary run of negroes in the greater length and curve of the nose. All these characteristics betoken an affinity with the Fulbe, and as such the Monbuttoo may probably be included amongst the "Pyrrhi Æthiopes" of Ptolemy. This would, however, be but a vague supposition if it were not supported by the fact that the Fulbe are of eastern origin, although in later times a portion of them have made a retrograde movement from Senegal towards the east. It must be understood that I do not intend by these remarks to offer a bridge for carrying over Eichwaldt's theory of the affinity of the Fulbe with the Malays, nor do I intend by such a national migration to add a new link to what he declares to be accomplished in the case of Meroe. Barth considers these Fulbe to be the issue of a double cross, a cross between the Arabs and people of Barbary on the one hand and the people of Barbary and the negroes on the other. This hypothesis, I believe, would also hold good for the Monbuttoo ; but altogether it is a question too vague to be capable of being here discussed with any justice.

On account of the loss of the specimens of the Monbuttoo dialect, which I had been at great pains to collect by means of a double interpretation, I am unfortunately not in a position to give much information about the dialect ; this, much, however, I can confidently assert, that it is a branch of the great African language-stock north of the equator, the greater number of the words belonging to the Nubio-Lybian group.

With the Zandey dialect it has nothing in common, being entirely deficient of nasal sounds. Only a prolonged residence in each other's country would enable a Niam-niam and a Monbuttoo mutually to understand one another.

Still more than in the colour of their skin do the Monbuttoo differ from the neighbouring nations in dress and habits. This appears to be a land where costume is a settled matter of rule, for the uniformity of attire is as complete as it is rapidly becoming under the sway of fashion in all classes of our civilized communities.

Owing to their complete seclusion,\* until quite recently, from the Mohammedan, as well as the Christian world, weaving is an art unknown to the Monbuttoo, and their only material for clothing is obtained from their fig-tree (*Urostigma Kotschyana*), the "rokko" of the Niam-niam, the bark of which is found to be in a condition most serviceable for the purpose when the trunk of the tree is about as thick as a man's body; the stem is then peeled in rather a remarkable manner: two circular incisions, four or five feet apart, are made right round the trunk, and the bark is removed entire; strange to say, this does no harm to the tree, and in a very short time a peculiar growth or granulation takes place along the edge of the upper incision in the form of little fibres, which gradually descend along the bare cambium or sap-wood, until the tree is once more clothed with a fresh layer of bast. The only explanation that can be offered for this unusual growth is, that in peeling off the bark the entire layer of bast is not removed, but that some portion of it is left hanging to the wood and retains its vitality.† In the course of three years the fresh growth is complete, and the bark is in a condition to be again removed; apart from this property, the rearing of these rokko-trees would not compensate the natives for the trouble of planting them.

The rokko-bark has a certain resemblance to the lime-bast, which is so important an article of commerce in Russia; its fibres, however, have not the smoothness and paper-like thinness of the Russian product, but are tangled together almost like a woven mass. By a partial maceration and a good deal of threshing, the Monbuttoo contrive to give the bark the appearance of a thick close fabric, which, in its rough condition, is of a grey colour, but after being soaked in a decoction of wood acquires a reddish-brown hue, something like ordinary woollen stuff. Fastened at the waist with a girdle, one of these pieces of bark is sufficient to clothe the body, from the breast downwards to the knees, with a very effective substitute for drapery.

Representations of two Monbuttoo warriors in full array are given in the next page.

\* According to the statements of the natives, at the time of my visit to the Monbuttoo none of the contagious diseases of civilized countries had reached their land. I was, however, rather inclined to doubt their non-acquaintance with small-pox, but can positively assert that syphilis was unknown throughout the district.

† Livingstone observed a similar new growth of bark on the trunk of the Baobab (*Adansonia*), from which the Matabele obtain material for cord.

The women go almost entirely unclothed ; they wear nothing but a portion of a plantain-leaf or a piece of bark about the size of their



MONBUTTOO WARRIORS.

hand attached to the front of their girdle ; the rest of the body being figured in laboured patterns by means of a black juice obtained



from the fruit of the Blippo (*Randia malleifera*). Whilst the Diuka women, leaving perfect nudity as the prerogative of their husbands, are modestly clothed with skins—whilst the Mittoo and Bongo women wear their girdle of foliage, and the Niam-niam women their apron of hides, the women of the Monbuttoo—where the men are more scrupulously and fully clothed than any of the nations that I came across throughout my journey—go almost entirely naked.



MONBUTTOO WOMAN.

Whenever the women go out, they carry over their arm a strap which they lay across their laps on sitting down. These straps or scarves are about a foot wide, and something like a saddle-girth, and as they form their first attempt in the art of weaving, their texture is of the clumsiest order, possessing no other recommendation than their durability; they are appropriated to the further use of fastening infants to their mothers' backs.

The women can be distinguished from one another by the different tattooed figures running in bands across the breast and back along

the shoulders; their bodies, moreover, are painted with an almost inexhaustible variety of patterns. Stars and Maltese crosses, bees and flowers, are all enlisted as designs; at one time the entire body is covered with stripes like a zebra, and at another with irregular spots and dots like a tiger; I have seen these women streaked with veins like marble, and even covered with squares like a chess-board. At the great festivals every Monbuttoo lady endeavours to outshine her compeers, and accordingly applies all her powers of invention to the adornment of her person. The patterns last for about two days, when they are carefully rubbed off, and replaced by new designs.

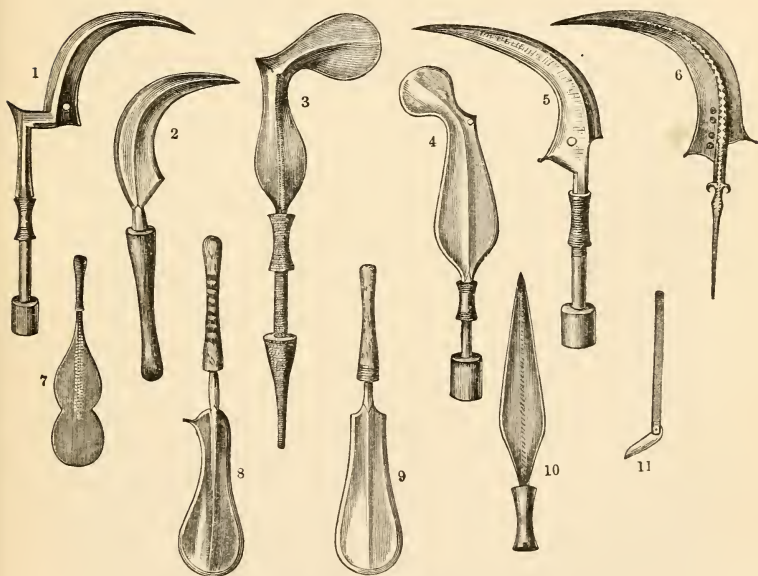
Instead of this paint the men use a cosmetic prepared from pulverised cam-wood, which is mixed with fat and then rubbed over the whole body. The Niam-niam also make use of this powder, but they only apply it partially in irregular spots and stripes, delighting especially in staining the breast and face to increase the ferocity of their appearance.

The *coiffure* of both sexes is alike; the hair of the top and back of the head is mounted up into a long cylindrical chignon, and being fastened on the inside by an arrangement made of reeds, slopes backwards in a slanting direction. Across the forehead, from temple to temple, the hair is twisted in thin tresses, which lie one above another, closely fitting the skull until they reach the crown of the head. Their own hair is rarely long enough to form this portion of the head-gear, but the deficiency is supplied from the heads of those who have fallen in war, or, since hair is an article of traffic in the country, it is procured from the market. On the top of their chignon, the men wear the cylindrical straw-hats so often referred to. These are without brims, square at the top and circular at the base, and are adorned either with the tufts of red parrots' feathers that I have described in connection with Munza's wardrobe,\* or with the long feathers of eagles and falcons. The hats, of course, follow the slanting directions of the chignon, and fall back diagonally to the head, and altogether the head-gear is remarkably similar to that worn by the Ishogo women in Western Africa. The Monbuttoo women wear no hat on their chignon, which is merely adorned with little hair-pins attached to combs made of the quills of porcupines.

These details may suffice to give a fair notion of the external appearance of the Monbuttoo, and if I add that their only mutilation of the body consists in boring the inner muscle of the ear for the

\* In the woodcut which represents Munza in full dress, the king has one of these clusters of feathers in his hat.

purpose of inserting a bar about the size of a cigar, I shall have described all the fashions in vogue, from which no individual is at liberty to make marked deviation. They neither break out their lower incisor teeth, like the black nations on the northern river plains, nor do they file them to points, like the Niam-niam; neither do they imitate the Bongo and Mittoo women in the hideous perforation of their lips; and I repeat that, if we except circumcision (which, according to the accounts of all the heathen negroes of equatorial Africa, is a custom they have received from their remote ancestors), this piercing of the ear is the one disfigurement of nature adopted by the Monbuttoo.



WEAPONS OF THE MONBUTTOO.

Figs. 1-9. Various scimitars. 10. Large dagger. 11. Hand-knife, for carving and peeling bark.

The weapons of the Monbuttoo warriors are very numerous. Besides shields and lances, they also carry bows and arrows, a combination somewhat rare amongst Africans; in addition to these, in their girdles they are accustomed to have scimitars with curved

blades like sickles, whilst some of them use daggers and spatular knives of all shapes and sizes. The projectiles which are in use among the Niam-niam are not included in the equipment of the Monbuttoo.

Since the Monbuttoo dwell upon the red ferruginous soil extending from the Gazelle over a large portion of Central Africa, it may be assumed as a matter of course that smiths' work must play an important part in their industrial pursuits, and indeed in this respect they excel all other natives of the districts through which I travelled, whilst in other branches of their manufacture they surpassed even the Mohammedans of Northern Africa.

The smelting-process is of the most primitive description, and is the same that has been described by travellers in all parts of Africa. The simplicity of the arrangement is caused by the ventilating apparatus; for as the construction of valves is unknown, a continual draught is produced by means of two clay vessels, of which the openings are covered by the Monbuttoo smiths with plantain-leaves, which have been allowed to simmer in hot water until they have become as flexible as silk: other nations cover the openings with soft skins. Although entirely without our pincers, hammers, and files, the Monbuttoo have a set of implements of their own, by means of which their iron-work is more carefully manipulated than that of any of their neighbours. Instead of the usual stone anvil, they use a miniature one of wrought iron, and on this each separate weapon is cut out with a chisel, and hammered until an approximate degree of sharpness is attained; the edge being brought to its finish by a piece of fine-ground sandstone or gneiss, which answers the purpose of a file. As a general rule, no special form is given to the iron used as a medium of exchange, unless indeed the great semicircular bars in the royal treasury be considered as currency, and which remind one of the rough copper rings that are brought from the mines of Darfoor.\* Neither plates of iron nor round spades (*melots*) are in vogue, but the smiths have to work from great lumps of iron as large as the fist. The dexterity of these artificers is wonderful, and the short space of time in which they will convert the raw material into spades and lances is, I should think, unrivalled. The Monbuttoo smiths often joined our Bongo workmen at their forges in our camp, and as I had frequent opportunity of observing and comparing the two, I do not hesitate

\* Iron rings of the heaviest calibre are current in Wandala, south of Bornoo.

in asserting the decided superiority of the workmanship of the Monbuttoo.

The masterpieces, however, of these Monbuttoo smiths are the ornamental chains which, in refinement of form and neatness of finish, might vie with our best steel chains. The process of tempering is quite unknown to them, the necessary hardness being attained by continual hammering.

Copper was already known, and the king was in possession of large quantities of the metal, before the Nubians set foot in the country; and as previously to that event the Monbuttoo (if we except the great raid which Barth reports to have been made upon them by the Foorians in 1834) had had no intercourse with the Mohammedan world, there is every reason to conclude that they must have received their supply either from the copper-mines of Angola and Loango, or from some other region of the north-western portion of South Africa.

Almost all the ornaments worn by the Monbuttoo are made of copper, so that it may be easily understood that the demand for the metal is not small. One of the most frequent uses to which it is applied is that of making flat wires many yards long, to wind round the handles of knives and scimitars, or round the shafts of lances and bows. Copper, as well as iron, is used for the clasps which are attached to the shields, partly for ornament and partly to prevent them from splitting. Copper necklaces are in continual wear, and copper fastenings are attached to the rings of buffalo-hide and to the thick thongs of the girdles. The little bars inserted through the ear are tipped with the same metal; in fact there is hardly an ornament that fails in an adjunct of copper in some form or other. All other metals being unknown, iron and copper are estimated by the Monbuttoo as silver and gold by ourselves. Lead and tin have been introduced as curiosities by the Nubians, but previous to their arrival had never been seen. Information, however, which was incidentally dropped by a Niam-niam, led me to suppose that fragments of platinum about the size of peas have been found in these lands: he told me that a white metal, as hard as iron and as heavy as the lead of which the Nubians made their bullets, had been discovered, but that its existence was always carefully concealed from the strangers. I see no reason to doubt the truth of this statement, since it originated from a people who in no other way could have become aware of the existence of such a

metal, which has been hitherto as unknown to the Nubians as silver and gold to the Monbuttoo.

It would require many illustrations to convey an adequate idea of the various forms of the heads of the arrows and lances: suffice it to say, that the symmetry of the various barbs, spikes, and prongs with which they are provided is always perfect. The prevailing forms of the spear-heads are hastate, whilst the arrows are

generally made flat or spatular, as inflicting a deeper and wider wound than the pointed tips.

All weapons of the Monbuttoo and the Niam-niam are provided with blood-gutters, a mark which serves to distinguish them at once from those of the Bongo and Mittoo. The shafts of the Monbuttoo arrows are made of reed-grass, and differ from all others of the Bongo territory by being winged with pieces of genet's skin or plantain leaves. The bows are rather over three feet in length, and in form and size correspond very nearly with those used by the Mittoo and Bongo; the bow-strings being made of a strip of the split Spanish reed, which possesses more elasticity than any cord. These bows are provided with a small hollow piece of wood for protecting the thumb from the re-

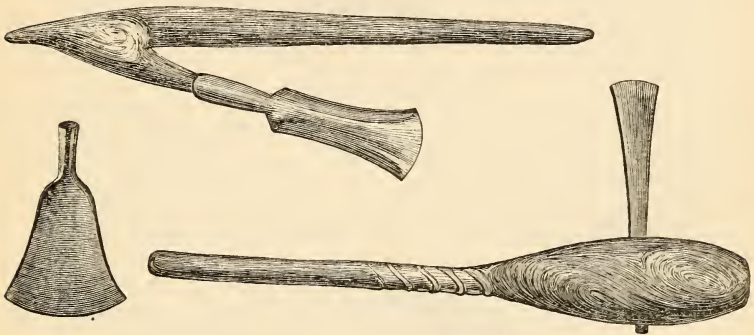


SPEAR-HEADS.

bound of the string. The arrow is always discharged from between the middle fingers.

The perfection of their instruments gives the Monbuttoo a great advantage in the art of wood-carving, and they are the only African nation, including even the modern Egyptians, who make use of a graving-tool with a single edge, an instrument which, by supporting the forefinger, enables the workman to give a superior finish to the

details of his productions. The wood used for carving is generally that of the stem of one of the Rubiaceæ (*Uncaria*), of which the soft close texture resembles that of poplar-wood. The felling of these giant trees, which vary from six to eight feet in diameter, and often shoot up to a height of forty feet without throwing forth a single branch, is performed by means of their small hatchets, with a most tedious amount of labour. The hatchets are like those which are used in other parts of Central Africa, and consist of a sharpened iron wedge inserted through the thick end of a knotted club; thus every blow tends to fix the blade firmer in its socket.



HATCHET, SPADE, AND ADZE, OF THE MONBUTTOO.

The first crude form is given to the larger blocks of wood by means of a tool something like a cooper's adze.\* When first hewn, the wood of the *Uncaria* is white, but it is afterwards blackened by exposure to fire, or still more frequently by being allowed to lie in the dark soil of the brooks.

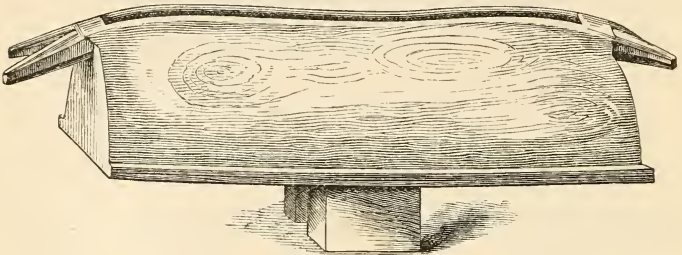
Platters, stools, drums, boats, and shields constitute the chief items of their handicraft. Upon the Lower Shary, the boats which are in common use are manufactured by fastening together wooden planks, but here, on the Welle, canoes are hewn out of a solid stem, and are in every way adapted for their purpose. I saw some of them upwards of thirty-eight feet long and five feet wide, quite large enough for the conveyance of horses and cattle.†

The large signal-drums of the Niam-niam are to be seen in every

\* One of these tools is represented in the accompanying illustration.

† A boat of this kind is seen in the view of the rapids of the Keebaly, in Chap. XII.

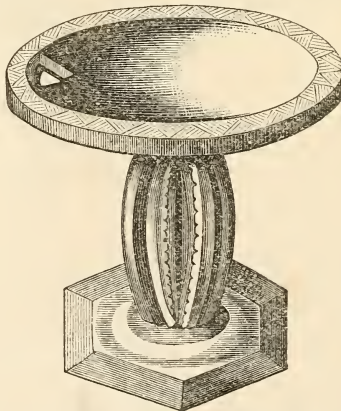
Monbuttoo village. They stand sometimes upon four, and sometimes upon two feet, and are like the instruments which are seen upon the West Coast. Another smaller kind is made in a semi-



WOODEN KETTLE-DRUM.

circular shape, very compressed, and fitted with a handle at the top; the opening for the sound is below, and the instrument may be compared to a flattened bell.

Benches and stools, such as are used exclusively by the women, are made in every diversity of shape. They are carved out of a



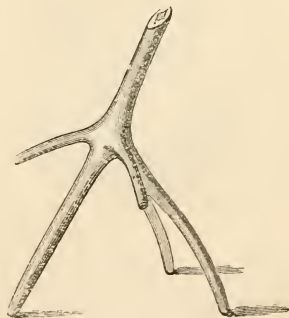
SINGLE SEAT USED BY THE WOMEN.

single block, for, to say the truth, no people of Central Africa seems to have acquired the art of joining one piece of wood to another, so that the craft of the cabinet-maker may be said to be unknown.



The seats of these stools are circular and somewhat hollowed out, surmounting a prettily carved stem, which rises from a circular or polygonal base. Close to the edge of the seat is a triangular aperture, which serves as a handle. They are usually made from twelve to sixteen inches high, and are hardly to be distinguished from certain contrivances for meal-times, which are here made so as to serve at once for table and plate. Wooden platters there are of every possible size: one kind of them has two open ring-shaped handles; another stands upon four feet, and both are patterns quite worthy of our own factories at home. Besides the single seats they are in the habit of making long benches also with four feet. The practice of making all their utensils to stand upon feet is all but universal among the Niam-niam and the Monbuttoo, even the little cylindrical boxes covered with bark for storing away their knick-knacks being finished off in this fashion. The ordinary seats of the men are made exclusively from the leaf-stalks of the *Raphia* palm: they always keep to precisely the same form, and in their manufacture appear to indicate a first attempt at the joiner's art. The benches of the Monbuttoo men are about five feet long and of corresponding width; they are made of such lightness that one of our bearers, without any apparent exertion, carried six of them at once; but they are nevertheless of very extraordinary firmness, and the way in which the separate parts are fixed together is really very ingenious. The Monbuttoo do not fasten their benches or any of their structures by means of nails or pegs, but they sew them, as it were, together by fine split Spanish reeds, which by their unyielding toughness answer as admirably as the material of our cane chairs.

Backs are not attached to the Monbuttoo seats; but as some support of the kind is clearly indispensable, they endeavour to supply its place by placing by the side of their benches a singular sort of crutch. This is obtained by taking a young tree and cutting a section of it, where what botanists call its "verticillate ramification" has developed

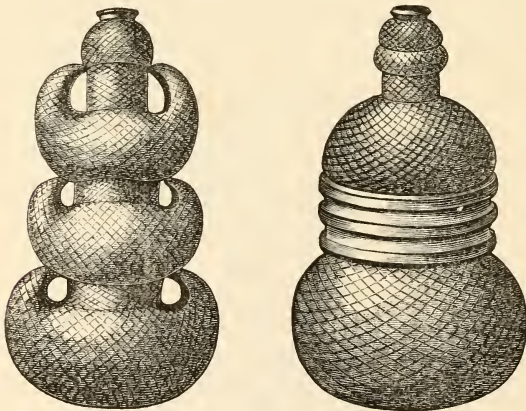


SEAT-REST.

itself into four additional separate limbs: the main stem and two of the boughs supply the three feet, the other two boughs

serving, with the continuation of the stem, to make the arms and back. No wood is so available for the purpose as that of the cotton-tree (*Eriodendron*).

The shields of the warriors are hewn out of the thickest stems by means of the axe, and consist of perfectly smooth rectangular boards, not more than half an inch thick, but which are long enough to cover two-thirds of the person. These inelegant instruments of defensive warfare, in which the recommendation of solidity is ill sacrificed for the sake of their lightness, require to be protected from splitting or starting, and to secure this a number of parallel seams of rotang are fixed across the width, and both the upper and lower edges are provided with a strong border of rotang twist, and a strong rib run across the middle gives them an additional firmness. They are generally decorated with tails of the guinea-hog (*Potamochoærus*), and are invariably stained quite black. If any fissures or cracks should be detected, they are at once drawn together by iron and copper braces.



WATER-BOTTLES.

Contrasted with the rest of Africa, and even with the Bongo, whose comparative skill was noticed on a previous page, the district shows a very considerable advance in the manufacture of pottery. Although they remain as unacquainted as other races with the use of the wheel, their productions, besides being of a superior quality, are of a more perfect symmetry than any which

are elsewhere observed. All the vessels and drinking-cups of the Africans in general have the character of urns, being made without handles and never otherwise than spherical in form; but those of the Monbuttoo exhibit a manifest improvement, and by having the surface decorated either with some raised symmetrical pattern (which is especially the case upon their oil-vessels) or with some ornamental figures, they afford a firm hold to the hand, and thus make good the lack of handles for lifting them.\*

For clay pipe-bowls, upon which others of the natives lavish so much care, the Monbuttoo have no use. They smoke only the Virginian tobacco, and for this purpose use pipes of a primitive, but really very serviceable description, made from the midrib of a plantain-leaf. This is bored all through with a stick, and near the extremity a small opening is made, into which is inserted a plantain-leaf, twisted up into a cornet and filled with tobacco. This is changed as often as the pipe is lighted. It is a contrivance that modifies the rankness of the tobacco almost as perfectly as if it had been inhaled through the water-reservoir of a narghileh. The upper classes occasionally smoke iron or copper pipes made on the same principle, but always prefer the inserted cornets to a solid bowl.

They are very ignorant of the art of leather-dressing, and are no more acquainted with the use of tan than any of the rest of the tribes that have their homes in the Bahr-el-Ghazal district.

Their baskets and nets are woven out of rotang, the baskets in which they bear burdens on their backs being very similar to those which are seen amongst the Thuringians. Their mode of dressing their hair necessarily prevents them from ever carrying a load upon their heads.

They are in the habit of twisting ornaments for themselves out of reeds and grass, which they wear like rings round their arms and legs, and which make a rustling sound as they walk. They bestow a great amount of care in weaving the fine webs which hold on their hats and chignons. The rattles filled with shells and pebbles that are used for beating time to the music of the drums and horns at the great festivals are also woven from reeds.

The Monbuttoo musical instruments require no particular description. They do not include the pretty little mandolins of the Niam-niam, nor any other stringed instruments, and their horns,

\* The two examples of water-bottles given in the engravings are copies of the originals. To the one in three compartments handles are attached, being the only instance of the kind that I ever saw.

trumpets, and drums may be said to be little short of universal throughout Africa. Wooden dulcimers (Marimba) are met with neither here nor in South Africa.

But the artistic versatility of the people reveals itself more than anywhere else in their architectural skill. It would hardly be credited that Africa would be capable of rearing any erection so spacious and well proportioned as the hall of Munza's palace. This was little short of 150 feet in length and 60 feet in breadth, and rose to the height of about 50 feet. Combined with these imposing dimensions were a lightness of character and solidity of structure that were quite remarkable. The ever-useful leaf-stalks of the wine-palm form the principal building-material, and its natural polish and bright brown colour give every building for which it is used an aspect of finished grace. The flat horizontal roofs of their huts, as distinguished from the conical roofs which we have hitherto observed as almost universal throughout the rest of Central Africa, mark out these Monbuttoo in a fresh respect as being allied to the natives of the west, viz., the Ishogo, the Ashango, the Bakalai, the Ashiva, the Camma, the Mpongwe, and the Fan—a relation that is further confirmed by the physical character of the land, the streams of which flow to the west instead of to the north. Some of the huts, however, have conical roofs, and these are generally used, either as kitchens, because they allow better escape for the smoke, or as granaries, because they throw off the rain more rapidly.

The dwellings of the ordinary population are by no means large, being seldom more than thirty feet long, and twenty feet wide; the roofs project considerably, and are slightly rounded with a bend corresponding to the natural curvature of the palm-leaves from which they are made, and which furnish the ribs of the roof. They are rendered water-tight by a lining of plantain-leaves, which is frequently covered again with grass, straw, or skin. The walls are built up to a height of five or six feet, and are lined like the roof and bound together by the split Spanish reed. This, again, is the mode of erecting the huts upon the West Coast. It offers an astonishing power of resistance to the fury of the elements, which, left to play upon rows of posts or to range through open halls, might be expected to work complete destruction; yet such is the stability with which the Monbuttoo huts are raised, that they never totter in a storm, and only show by a slight trembling in the walls that they are exposed to the violence of a hurricane.

A spacious doorway is the only aperture for light and air, the door itself being made in one piece; the interior is divided into two apartments, the more remote of which is reserved for the stores.

Plantations of trees are frequent, and still more frequent are patches of shrubs, which are intentionally suffered to grow, and which, as being serviceable, are permitted to survive the extirpation of the ancient forests. These are generally to be seen in the immediate vicinity of the unenclosed farms. In addition to them, many trees are allowed to stand for the sake of the shelter they afford; and some are kept because of their useful products, as for example, the *Tephrosia Vogelii*, which furnishes the powder for poisoning fish; or the *Gardenia malleifera*, which produces the pigment for the staining of the skin, and of which the white funnel-shaped blossoms are a striking ornament to the bushes; and some are retained merely for ornament and for increasing the pleasantness of the external aspect of their dwellings. As examples of this superfluous indulgence I may refer to the marvellous *Mussaenda*, with its glowing bracts, and to the variety of resplendent orchids. Here, too, I noticed what I must not omit to mention, the turf-like *Chlorophytum*, with its variegated leaves of mingled white and green, which is employed among the Niam-niam as a charm to detect a thief, much in the same way as the *Canavalia ensiformis*, known as the "overlook" or horse-bean, is employed in Jamaica and Haiti, where it is sown in the negro-plantations for that purpose.\*

The huts are arranged in sets following the lines of the brooks along the valleys, the space between each group being occupied by plantations of oil-palms. The dwellings are separated from the lowest parts of the depressions by the plantain-grounds, whilst above, on the higher and drier soil, extend the fields of sweet potatoes and colocasia.

No one could seriously expect a traveller, after a transient residence of five weeks, to pass anything like a decided judgment upon the religious ideas of a people like the Monbuttoo. A wide

\* The maize-fields, as requiring more culture than the native, with his dislike to hard work, cares to bestow on them, are generally supposed to be the most liable to the encroachment of thieves, and for this reason are usually placed in close proximity to the huts. Thieves adopt a peculiar device for concealing their foot-prints in the soft soil. They attach to their ankles a kind of crutch or stilt, which is called "ballaroo" by the Niam-niam.

scope for speculation is undoubtedly opened, but it would ill become a stranger to pretend to pronounce a conclusive verdict. I must be excused, therefore, from drawing any very definite inference from the fact that they adopt the rite of circumcision so far as to have it performed on boys when they come to an age of puberty, a period of life which is neither in accordance with the original prescription, nor with the doctrine of Mohammed. I may say, however, that I never allowed myself to be unconcerned with regard to the opinions of any of the people amongst whom I journeyed about a presiding Deity, but, by collecting all the proofs I could from their habitual speech, I endeavoured to learn what were their conceptions about the sovereignty of an invisible power, and its influence upon the destinies of men.

The Monbuttoo have undoubtedly very intelligent ideas of what the Nubians mean by their bowing of the knee, their prostrations, and their cry of "Allah!" The very designation which they use to express their conception of God as the concentration of the Supreme Being, opens a long vista into the kindred association of African people. In the district of the Mahas, the word now employed for the God of the Nubians is "Nor," and, upon the authority of my interpreters, I may state that "Noro" was the term by which, after the double interpretation, "Allah" was rendered to me. When the question was put as to where "Noro" resided, the Monbuttoo, who was familiar with the Niam-Niam dialect, pointed upwards to the sky; but when he was further pressed with the inquiry whether he could see him, he only answered with a smile. Whether the Monbuttoo are in the habit of consulting oracles, or whether they have any reliance upon auguries from fowls, or any fortune-telling apparatus corresponding to the "damma" of the Niam-niam, my residence among them was not long enough to permit me to ascertain.

## CHAPTER XI.

THE AKKA—Nubian stories—Ancient classical allusions—My incredulity about Pygmies—Visit from a Pygmy—Adimokoo's information—His war dance—Mummery's Pygmy corps—Nsewue—African dwarf races—Analogy of Akka and Bushmen—Height and complexion—Hair and beards—Shape of body—Elegance of hands—Formation of skull—Projecting lips—Animated gestures—Language—Nsewue's cruelty to animals—Hunting propensities of the Akka—Protection by Munza—History of Miani's Akka.

WHENEVER two or three Egyptians are found in company, the chances are very great that their conversation, if it could be overheard, would be found to relate to the market prices of the day, or to some fluctuations in the state of trade. With the romantic sons of the Nubian Nile-valley the case would be very different. Ample opportunity of making this comparison was continually afforded me during the long evenings which I passed in my transit over the waters of the Upper Nile; and even now I can recall with vivid interest the hours when, from my detached compartment on the stern of the boat, I could, without being observed, listen to the chatter by which the Nubians on the voyage beguiled their time. They seemed to talk with eagerness of all the wonders of the world. Some would expatiate upon the splendours of the City of the Caliphs, and others enlarge upon the accomplishment of the Suez Canal and the huge ships of the Franks; but the stories that ever commanded the most rapt attention were those which treated of war and of the chase; or, beyond all, such as described the wild beasts and still wilder natives of Central Africa.

It is not with stories in the sense of 'The Thousand and One Nights' that this people entertained each other; neither did they recite their prolix histories as though they were reading at the celebration of Ramadan in Cairo, amidst the halls where night after night they abandoned themselves to the enjoyment of their coffee. These things I had now long ago left far behind; however,

occasionally, as the expiring strain of Arabia, I might still hear the song of Abd-el-Kader the sheikh, or of Aboo Zeyd the hero. My whole style of living seemed now to partake of the character of an Odyssey; it appeared to be adapted for the embellishment of an Homeric episode, and such an episode in truth was already awaiting me.

Of the Nile itself, which had the appearance, day by day, of becoming wider as farther and farther we progressed towards the south, they affirmed that it issued from the ocean by which Africa was girt; they would declare that we were on the route which would lead us, like the cranes, to fight with the Pygmies; ever and again they would speak of Cyclopes, of Automoli, or of "Pygmies," but by whatever name they called them, they seemed never to weary of recurring to them as the theme of their talk. Some there were who averred that with their own eyes they had seen this people of immortal myth; and these—men as they were whose acquaintance might have been coveted by Herodotus and envied by Aristotle—were none other than my own servants.

It was a fascinating thing to hear them confidently relate that in the land to the south of the Niam-niam country there dwelt people who never grew to more than three feet in height, and who wore beards so long that they reached to their knees.\* It was affirmed of them that, armed with strong lances, they would creep underneath the belly of an elephant and dexterously kill the beast, managing their own movements so adroitly that they could not be reached by the creature's trunk. Their services in this way were asserted to contribute very largely to the resources of the ivory-traders. The name by which they are known is the "Shebber-digintoo," which implies the growth of the disproportioned beard.

I listened on. The more, however, that I pondered silently over the stories that they involuntarily disclosed—the more I studied the traditions to which they referred—so much the more I was perplexed to explain what must either be the creative faculty or the derived impressions of the Nubians. Whence came it that they could have gained any knowledge at all of what Homer had sung? How did it happen that they were familiar at all with the material which Ovid and Juvenal, and Nonnus and Statius worked into their verse, giving victory at one time to the cranes, and at another to the Pygmies themselves?

\* It may be remarked that the people of the Soudan when they depict a dwarf, ordinarily, like we should ourselves, represent him as a diminutive man with a long beard.



My own ideas of Pygmies were gathered originally only from books, but the time seemed now to have come when their existence should be demonstrated in actual life.

Legends of Pygmies had mingled themselves already with the earliest surviving literature of the Greeks, and the poet of the *Iliad*, it will be remembered, mentions them as a race that had long been known:—

“ To warmer seas the cranes embodied fly,  
With noise, and order, through the midway sky ;  
To pygmy nations wounds and death they bring,  
And all the war descends upon the wing.”

*Pope's 'Homer's Iliad,'* iii. 6–10.

But not the classic *poets* alone; sober historians and precise geographers have either adopted the poetic substance of the tradition or have endeavoured, by every kind of conjecture, to confirm its accuracy. Nothing, for instance, can be more definite than the statement of Herodotus about the Nasamonians after they had crossed the Libyan deserts: “They at length saw some trees growing on a plain, and having approached they began to gather the fruit that grew on the trees; and while they were gathering it some diminutive men, less than men of middle stature, came up and seized them and carried them away.”\* The testimony of Aristotle is yet more precise when he says plainly: “The cranes fly to the lakes above Egypt, from which flows the Nile; there dwell the Pygmies, and this is no fable, but the pure truth; there, just as we are told, do men and horses of diminutive size dwell in caves;”† a quotation this, which would seem to imply that the learned Stagyrte was in possession of some exact and positive information, otherwise he would not have ventured to insist so strongly upon the truth of his assertion. Very likely, however, we should be justified in surmising that Aristotle mentions cranes and Pygmies together only because he had the passage of the *Iliad* floating in his memory, and because he was aware of the fact that cranes do pass the winter in Africa.

But all that concerns us, with regard to the present topic, is that three or four centuries before the Christian era the Greeks were aware of the existence of a people inhabiting the districts about the sources of the Nile, who were remarkable for their stunted growth. The circumstance may warrant us, perhaps, in employing the desig-

\* Herodotus, ii. 32.

† Aristotle's ‘*Hist. Animal.*,’ lib. viii. cap. 2.

nation of "pygmy," not for men literally a span long, but in the sense of Aristotle, for the dwarf races of Equatorial Africa.

Throughout the time that I had resided in the Seribas of the Bongo territory, of course I had frequent opportunities of enlarging my information, and I was continually hearing such romantic stories that I became familiarised in a way with the belief that the men about me had really been eye-witnesses of the circumstances they related. Those who had been attached to the Niam-niam expeditions, whenever they described the variety of wonders and the splendour of the courts of the cannibal kings, never omitted to mention the dwarfs who filled the office of court buffoons; every one outvying another in the fantastic embellishment of the tales they told. The general impression that remained upon my mind was that these must be some extraordinary specimens of pathological phenomena that had been retained by the kings as natural curiosities. The instance did not escape my recollection that Speke had given the description and portrait of a dwarf, Kimenya, with whom he had become acquainted at the court of Kamrasi;\* but that there could be a whole series of tribes whose height was far below an average never really found a reception in my understanding, until at the court of Munza the positive evidence was submitted to my eyes.

Several days elapsed after my taking up my residence by the palace of the Monbuttoo king without my having a chance to get a view of the dwarfs, whose fame had so keenly excited my curiosity. My people, however, assured me that they had seen them. I remonstrated with them for not having secured me an opportunity of seeing for myself, and for not bringing them into contact with me. I obtained no other reply but that the dwarfs were too timid to come. After a few mornings my attention was arrested by a shouting in the camp, and I learned that Mohammed had surprised one of the Pygmies in attendance upon the king, and was conveying him, in spite of a strenuous resistance, straight to my tent. I looked up, and *there*, sure enough, was the strange little creature, perched upon Mohammed's right shoulder, nervously hugging his head, and casting glances of alarm in every direction. Mohammed soon deposited him in the seat of honour. A royal interpreter was stationed at his side. Thus, at last, was I able veritably to feast my eyes upon a living embodiment of the myths of some thousand years!

\* 'Speke's Travels,' p. 550.

Eagerly, and without loss of time, I proceeded to take his portrait. I pressed him with innumerable questions, but to ask for information was an easier matter than to get an answer. There was the greatest difficulty in inducing him to remain at rest, and I could only succeed by exhibiting a store of presents. Under the impression that the opportunity before me might not occur again, I bribed the interpreter to exercise his influence to pacify the little man, to set him at his ease, and to induce him to lay aside any fear of me that he might entertain. Altogether we succeeded so well that in a couple of hours the Pygmy had been measured, sketched, feasted, presented with a variety of gifts, and subjected to a minute catechism of searching questions.

His name was Adimokoo. He was the head of a small colony, which was located about half a league from the royal residence. With his own lips I heard him assert that the name of his nation was Akka, and I further learnt that they inhabit large districts to the south of the Monbuttoo, between lat. 2° and 1° N. A portion of them are subject to the Monbuttoo king, who, desirous of enhancing the splendour of his court by the addition of any available natural curiosities, had compelled several families of the Pygmies to settle in the vicinity.

My Niam-niam servants, sentence by sentence, interpreted to me everything that was said by Adimokoo to the Monbuttoo interpreter, who was acquainted with no dialects but those of his own land.

In reply to my question to Adimokoo as to where his country was situated, pointing towards the S.S.E., he said, "Two days' journey and you come to the village of Mummery; on the third day you will reach the River Nalobe; the fourth day you arrive at the first of the villages of the Akka."

"What do you call the rivers of your country?"

"They are the Nalobe, the Namerikoo, and the Eddoopa."

"Have you any river as large as the Welle?"

"No; ours are small rivers, and they all flow into the Welle."

"Are you all one people, or are you divided into separate tribes?"

To this inquiry Adimokoo replied by a sudden gesture, as if to indicate the vastness of their extent, and commenced enumerating the tribes one after another. "There are the Navapukah, the Navatipeh, the Vabingisso, the Avadzubeh, the Avagowumba, the Bandoa, the Mamomoo, and the Agabundah."

"How many kings?" I asked.

“Nine,” he said; but I could only make out the names of Galeema, Beddeh, Tindaga, and Mazembe.

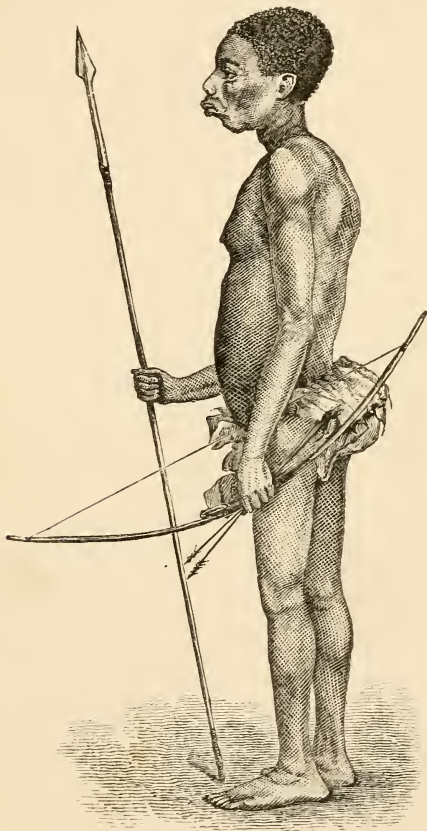
My next endeavour was to discover whether he was acquainted in any way with the dwarf races that have been mentioned by previous travellers, and whose homes I presumed would be somewhere in this part of Africa. I asked him whether he knew the Malagilagé. My question, however, only elicited a comical gesture of bewilderment and a vague inquiry, “What is that?” Nor did I succeed any better in securing any recognition of the tribes of the Kenkob or the Betsan. Equally unavailing, too, were all my efforts to obtain answers of any precision to the series of questions which I invented, taking my hints from Petermann and Hassenstein’s map of Central Africa, so that I was obliged to give up my geographical inquiries in despair and turn to other topics. But in reality there did not occur any subject whatever on which I obtained any information that seems to me to be worth recording. At length, after having submitted so long to my curious and persistent questionings, the patience of Adimokoo was thoroughly exhausted, and he made a frantic leap in his endeavour to escape from the tent. Surrounded, however, by a crowd of inquisitive Bongo and Nubians, he was unable to effect his purpose, and was compelled, against his will, to remain for a little longer. After a time a gentle persuasion was brought to bear, and he was induced to go through some of the characteristic evolutions of his war-dances. He was dressed, like the Monbuttoo, in a rokko-coat and plumed hat, and was armed with a miniature lance as well as with a bow and arrow. His height I found to be about 4 feet 10 inches, and this I reckon to be the average measurement of his race.

Although I had repeatedly been astonished at witnessing the war-dances of the Niam-niam, I confess that my amazement was greater than ever when I looked upon the exhibition which the Pygmy afforded. In spite of his large, bloated belly and short bandy legs—in spite of his age, which, by the way, was considerable—Adimokoo’s agility was perfectly marvellous. The little man’s leaps and attitudes were accompanied by such lively and grotesque varieties of expression that the spectators shook again and held their sides with laughter. The interpreter explained to the Niam-niam that the Akka jump about in the grass like grasshoppers, and that they are so nimble that they shoot their arrows into an elephant’s eye and drive their lances into its belly.

Adimokoo returned home loaded with presents. I made him

understand that I should be glad to see all his people, and promised that they should lose nothing by coming.

On the following day I had the pleasure of a visit from two of the



BOMBY THE AKKA.

younger men. I had the opportunity of sketching their likenesses, and as one of the portraits has been preserved it is inserted here.

After they had once got over their alarm, some or other of the Akka came to me almost every day. As exceptional cases, I

observed that some individuals were of a taller stature ; but upon investigation I always ascertained that this was the result of inter-marriage with the Monbuttoo amongst whom they resided. My sudden departure from Munza's abode interrupted me completely in my study of this interesting people, and I was compelled to leave before I had fully mastered the details of their peculiarities. I regret that I never chanced to see one of the Akka women, and still more that my visit to their dwellings was postponed from day to day until the opportunity was lost altogether.

I am not likely to forget a *rencontre* which I had with several hundred Akka warriors, and could very heartily wish that the circumstances had permitted me to give a pictorial representation of the scene. King Munza's brother Mummery, who was a kind of viceroy in the southern section of his dominions, and to whom the Akka were tributary, was just returning to the court from a successful campaign against the black Momvoo. Accompanied by a large band of soldiers, amongst whom was included a corps of Pygmies, he was conveying the bulk of the booty to his royal master. It happened on the day in question that I had been making a long excursion with my Niam-niam servants, and had heard nothing of Mummery's arrival. Towards sunset I was passing along the extensive village on my return to my quarters, when, just as I reached the wide open space in front of the royal halls, I found myself surrounded by what I conjectured must be a crowd of impudent boys, who received me with a sort of bravado fight. They pointed their arrows towards me, and behaved generally in a manner at which I could not help feeling somewhat irritated, as it betokened unwarrantable liberty and intentional disrespect. My misapprehension was soon corrected by the Niam-niam people about me. "They are Tikkitikki,"\* said they ; "you imagine that they are boys, but in truth they are men ; nay, men that can fight." At this moment a seasonable greeting from Mummery drew me off from any apprehension on my part, and from any further contemplation of the remarkable spectacle before me. In my own mind I resolved that I would minutely inspect the camp of the new-comers on the following morning ; but I had reckoned without my host : before dawn Mummery and his contingent of Pygmies had taken their departure, and thus,

"Like the baseless fabric of a vision,"

---

\* Tikkitikki is the Niam-niam designation of the Akka.

this people, so near and yet so unattainable, had vanished once more into the dim obscurity of the innermost continent.

Anxious, in my contact with this mythical race, to lose or pass over nothing which might be of interest, I very diligently made memoranda after every interview that I had with the Akka. I measured six full-grown individuals, none of whom much exceeded 4 feet 10 inches in height, but, unfortunately, all my notes and many of my drawings perished in the fire.

A brief account may now be given of the little Pygmy that I carried off and kept with me during the remainder of my wanderings till I was again in Nubia, who for a year and a half became my companion, thriving under my care and growing almost as affectionate as a son.

I have already explained in a previous chapter the circumstances under which the little man came into my keeping. I succeeded tolerably well in alleviating the pain of the lad's parting from all his old associates by providing him with all the good living and bestowing upon him all the attention that lay in my power. To reconcile him to his lot I broke through an old rule. I allowed Nsewue, as I called him, to be my constant companion at my meals—an exception that I never made in favour of any other native of Africa. Making it my first care that he should be healthy and contented, I submitted without a murmur to all the uncouth habits peculiar to his race. In Khartoom at last I dressed him up till he looked like a little pasha in his black coat and Turkish fez. The Nubians could not in the least enter into my infatuation, nor account for my partiality towards the strange-looking lad. When he walked along the thoroughfares at my side they pointed to him, and cried, with reference to his bright-brown complexion, "See, there goes the son of the Khavaga!" Apparently they overlooked the fact of the boy's age, and seemed not to be in any way familiarised with the tradition of the Pygmies. In the Seribas all along our route the little fellow excited a still greater astonishment.

Notwithstanding all my assiduity and attention, I am sorry to record that Nsewue died in Berber, from a prolonged attack of dysentery, originating not so much in any change of climate, or any alteration in his mode of living, as in his immoderate excess in eating, a propensity which no influence on my part was sufficient to control.

During the last ten months of his life, my *protégé* did not make any growth at all. I think I may therefore presume that his

height would never have exceeded 4 feet 7 inches, which was his measurement at the time of death. The accompanying portrait may be accepted as a faithful representation of one who was a fair type of his race.



NSEWUE THE AKKA.

Altogether very few examples of the Akka came under my notice ; but so ample was my opportunity of studying in detail the peculiarities of this individual specimen, that, in the course of any observations that follow, I shall feel justified in referring to Nsewue, when the rest of my experience furnishes no other illustration.

The Akka would appear to be a branch of that series of dwarf



racés which, exhibiting all the characteristics of an aboriginal stock, extend along the equator entirely across Africa. Whatever travellers have penetrated far into the interior of the continent have furnished abundant testimony as to the mere fact of the existence of tribes of singularly diminutive height; whilst their accounts are nearly all coincident in representing that these dwarf races differ from the surrounding nations in hardly anything excepting in their size. It would be entirely an error to describe them as dwarfs either in the sense of the ancient myths, or in the way of *lusus naturee*, such as are exhibited as curiosities amongst ourselves; most of the accounts, moreover, that have been given, concur in the statement that these undersized people are distinguished from their neighbours by a redder or brighter shade of complexion; but they differ very considerably in the reports they make about the growth of the hair. The only traveller, I believe, before myself that has come into contact with any section of this race is Du Chaillu, who, in the territory of the Ashango, discovered a wandering tribe of hunters called Obongo, and took the measurements of a number of them. He describes these Obongo as "not ill-shaped," and as having skins of a pale, yellow-brown, somewhat lighter than their neighbours; he speaks of their having short heads of hair, but a great growth of hair about their bodies. Their average height he affirms to be 4 feet 7 inches. In every particular but the abundance of hair about the person, this description is quite applicable to the Akka. According to Battel,\* there was a nation of dwarfs, called the Matimbos or Dongo, to the north-east of the land of Yobbi, which lies to the north of the Sette River, and consequently in the same district as that in which Du Chaillu discovered the Obongo. Portuguese authorities, moreover, quite at the beginning of the seventeenth century, contain a distinct reference to a dwarf nation called Bakka-bakka. Dapper furnishes corresponding information on the same subject; and all that he relates about the dwarfs coincides very accurately with what is known about the Akka, whose name had penetrated even at that date to the western equatorial coasts. It is to be understood that districts were known by the name of the people who chanced to be occupying them, and not by any permanent name of the soil itself. After Dapper, in his compilation, had told the history of the Yagas, who are said in olden time to have spread fear and destruction as far as the coasts of the Loango, a hundred miles away, so that it took three months for caravans to come and go, he proceeds to state

\* *Vide* Battel, 'Purchas his Pilg.,' II., p. 983. London, 1625.

that the greater part of the ivory was obtained still farther inland, and was brought from a people who were tributary to the great Makoko, and called Mimos or Bakke-bakke. "These little men," he writes,\* "are stated by the Yagas to have the power of making themselves invisible, and consequently can slay an elephant with little trouble." And this dexterity in killing elephants seems to be implied in another place,† where, in describing the court of Loango and the dwarfs who took up their positions before the throne, he says, "the negroes affirm that there is a wilderness inhabited by those dwarfs, and where there are many elephants; they are generally called Bakke-bakke, but sometimes Mimos." Farther on again ‡ he speaks of the empire of the great Makoko (described as lying beyond the kingdom of Congo, and some 200 miles or more inland, north of the river Zaire), and proceeds to specify that "in the wilderness of this country there are to be found the little people that have been mentioned before, who carry on the greater part of the ivory trade throughout the kingdom." Besides this it is expressly stated that the ivory was bartered for the salt of Loango. Now in none of the countries that I visited in Central Africa was either sea salt or common salt ever an article of commerce, but each separate nation produced its own supply from ashes: but whilst I was at the court of Munza I learnt from the Khartoomers who had settled there that, as matter of fact, king Munza did receive tribute from the Akka in the shape of "*real good salt*," which was brought from the far south. Taken in connection with Dapper's account, this statement would seem to justify the hypothesis that even at this day there may be commercial transactions between the very heart of Africa, where the Akka dwell, and the western coasts.

Still more demonstrative than any reports about Matimbos and Bakke-bakke, as proving the identity of my Akka with the abnormally-formed folks previously named, is the evidence that is furnished by the natives of the Upper Shary districts. Escayrac de Lauture§ was told of a Lake Koeidabo, which was said to be a two months' journey to the S.S.E. of Masena, the capital of Baghirmy, and to unite the source-affluents of the Shary just at the spot where, according to the Moubuttoo, the Welle widens into a boundless expanse of water. Somewhat to the west of this lake, he was informed, were the dwellings of the Mala-gilageh (literally, men with tails), who were of a small stature and reddish complexion, and

\* Dapper, Germ. ed., Amsterd., p. 571. † *Ib.*, p. 527. ‡ *Ib.*, p. 573.  
§ 'Bulletin de la Soc. de Géograph. de Paris,' tom. x., 1855.

covered with long hair. The fabulous tails must be supposed to be added by a kind of poetic licence, or as a concession to the belief in the marvellous stories that were rife throughout the Soudan. It may with much probability be assumed that the same districts in Central Africa must be the homes of the Kenkob and Betsan, of whom Kölle,\* residing in Sierra Leone, heard reports from those who professed to have actually seen them. In these reports the great lake was very often referred to. One of Kölle's informants called it "Leeba," and said that he had on one occasion personally accompanied an embassy that was commissioned to convey a present of salt to the king who ruled over the territories by the shores of the lake; and he distinctly affirmed not only that the Kenkob lived in close proximity to the same lake, but that they were a people only three or four feet in height, but who nevertheless possessed great strength and were excellent hunters. Another witness informed Kölle that he only knew of "a river Reeba" in that part of the country; but it is extremely likely that in reality he was referring to the same Lake Leeba which, by repeated geographical investigation, has been proved to be a part of the Shary: † he went on to describe that by this river Reeba there dwelt a diminutive race called Betsan, varying from three feet to five feet in height, and stated that they had very long hair and very long beards, adding that they supported themselves entirely by the produce of the chase.

Both these witnesses agreed in describing the hair of the dwarfs as long; and I always found that the Niam-niam laid particular stress upon their having long beards; but I must confess I never observed this characteristic in any of the Akka who came under my notice.

Nor is east Tropical Africa without its representatives of people of this stunted growth. Of these I may especially mention the Doko, who are reported to dwell to the south of Enarea and Kaffa on the Upper Juba. Krapf, who has with much diligence compared the various accounts of many slaves who have been carried away to Shoa from the district in question, fixes the habitation of the Doko as being below the latitude of 3° N. Their height is compared with that of boys ten years of age. Even those who have

\* 'Polyglotta Africana,' p. 12.

† In nearly all the negro dialects the letters *l* and *r* are used indifferently; and Africans, as a rule, very much confound the ideas of lake and river.

seen them and (like A. d'Abbadie) deny that they are *dwarfs*, yet admit that they are under the medium stature. On the coast itself, in Zanzibar and at Brava, where, occasioned by the Mohammedan Somali, there is a considerable intercourse with the districts said to be populated by the Doko, stories of these dwarfs are in every one's mouth, and they are termed the "Berikeemo," *i.e.* people two feet high.

This rapid summary of the dwarf races that are known in Africa would be incomplete without a passing reference to the Kimos of Madagascar, of whom, from the middle of the seventeenth century down to our own time the most contradictory reports have been in circulation. Any detailed accounts of these would of course be here entirely out of place. Madagascar, too, from its isolation, must ever be treated independently. The relation of its inhabitants to the inhabitants of Central Africa is very doubtful. It will now suffice to say generally that the evidence appears to lie open before us of there being a series of unestablished and imperfectly developed nations which, although they are now in their decline, extend from ocean to ocean across the entire equatorial zone of Africa.

Scarcely a doubt can exist but that all these people, like the Bushmen of South Africa, may be considered as the scattered remains of an aboriginal population now becoming extinct; and their isolated and sporadic existence bears out the hypothesis.\* For centuries after centuries Africa has been experiencing the effects of many immigrations: for thousands of years one nation has been driving out another, and as the result of repeated subjugations and interminglings of race with race, such manifold changes have been introduced into the conditions of existence that the succession of new phases, like the development in the world of plants, appears almost as it were to open a glimpse into the infinite.

Incidentally I have just referred to the Bushmen, those notorious natives of the South African forests, who owe their name to the likeness which the Dutch colonists conceived they bore to the ape, as the prototype of the human race. I may further remark that their resemblance to the equatorial Pygmies is in many points very striking. Gustav Fritsch, the author of a standard work upon the natives of South Africa, first drew my attention to the marked similarity between my portraits of the Akka and the general type

\* Some ethnographers consider the African dwarf tribes as the degenerate remnant of other negro-races, but their distinct existence and peculiar mode of life completely belies the assertion.

of the Bushmen, and so satisfied did I become in my own mind, that I feel quite justified (in my observations upon the Akka) in endeavouring to prove that all the tribes of Africa whose proper characteristic is an abnormally low stature belong to one and the self-same race.

According to Fritsch the average height of the genuine Bushmen is 1.44 metre, or about 4 feet 8½ inches; the height of the two Akka, whose portraits I have inserted, were 4 feet 1 inch and 4 feet 4 inches respectively; and, as I have said, I never saw any instance in which the height materially exceeded 4 feet 10 inches. The skin of the Akka is of a dull brown tint, something of the colour of partially roasted coffee. As far as I can remember, the colour would correspond nearly with Nos. 7 and 8 in the table of skin-tints in Plate 49 of Fritsch's work, and these are the numbers by which he indicates the complexion of the Bushmen. It is somewhat difficult to discriminate between the complexion of the Akka and that of their neighbours the Monbuttoo, since the latter exhibit a variety of shades of the same tint; but I should be inclined to say that the distinction lies in the somewhat duller hue of the Akka, such as might be understood by comparing No. 2 with No. 8 in the table to which I have referred.

The hair and beard are but slightly developed. All the Akka that I saw wore the ordinary costume and cylindrical straw hat of the Monbuttoo; but, in consequence of their hair being short as well as woolly, they are unable to form a chignon like their neighbours. The colour of their hair corresponds with their complexion; in texture it may best be compared with the waste tow from old cordage. The absence of the beard is characteristic also of the Bushmen. The Nubians indeed used to tell me of the dwarfs about the courts of the Niam-niam princes being noted for long hair, and they affirmed that some of them, in the fashion of the West Africans, were in the habit of stiffening out the long pointed tufts of hair on their chin with pitch; no doubt, too, their common designation for this people (Shebber digintoo) has reference to this characteristic; but I could never succeed in getting any accurate or more definite information about dwarfs of this species. The Akka resemble the majority of the Monbuttoo in having brown hair, other nations of a reddish tone of complexion not sharing this peculiarity.

Taking, as I have said, my little *protégé* Nsewue as a fair type of the Akka in general, I will proceed to enumerate the most prominent marks in their appearance.

The head of the Akka is large, and out of proportion to the weak, thin neck on which it is balanced. The shape of the shoulders is peculiar, differing entirely from that of other negroes in a way that may probably be accounted for by the unusual scope required for the action of the shoulder-blades; the arms are lanky; and altogether the upper portion of the body has a measurement disproportionately long. The superior region of the chest is flat and much contracted, but it widens out below to support the huge hanging belly, which gives them, however aged, the remarkable appearance of Arabian or Egyptian children. The look of the Akka from behind is very singular, their body seeming then to form a curve so regular and defined that it is almost like a letter S; this is probably to be accounted for by an exceptional suppleness in the lower joints of the spine, since after a full meal the centre of gravity is shifted, and the curve of the back accordingly becomes more or less concave. All the various personal traits of the Akka to which I have thus referred are illustrated very plainly in Fritsch's work by the figure (No. 69) which represents an old Bushman.

The joints of the legs are angular and projecting, except that the knees are plump and round. Unlike other Africans, who ordinarily walk with their feet straight, the Akka turn them somewhat inward. I hardly know how to describe their waddling; every step they take is accompanied by a lurch that seems to affect all their limbs alike; and Nsewue could never manage to carry a full dish for any distance without spilling at least a portion of its contents.

Of all their members their hands were undoubtedly the best formed. These might really be pronounced elegant, although I do not mean that they were in the least like the long narrow ladies' hands that are so lauded in romance, but which Carl Vogt has characterised as appropriate to the monkey type. Nothing about my poor little favourite ever excited my admiration to the same degree as his pretty little hands.

But all the peculiarities of the race culminate in the shape of the skull and in the physiognomical character of the head. As matter of fact, history has not shewn that any general degeneracy in a nation has ever been attended by a general decrease in a people's stature; but still it is quite possible that the peculiarities I have already mentioned might originate in some modification of the way of living. Any attempt, however, to attribute the formation of the skull to the effects either of circumstance, of food, or of climate must at once be rejected as inadmissible. The most noticeable

points in the structure of the heads of the Akka is their high degree of *prognathy*. The two portraits that are given exhibit facial angles of  $60^{\circ}$  and  $66^{\circ}$  respectively. Besides this, they are remarkable for the snout-like projection of the jaw with an unprotruding chin, and for the wide skull which is almost spherical, and which has a deep indentation at the base of the nose. These leading resemblances indubitably exist between the Akka and the Bushmen; and where the general similarity is so great, all minor discrepancies must sink into insignificance.

All the accounts of the South African Bushmen agree in representing that their eyes are small and their eyelids contracted. "Their eyes," says Lichtenstein, "are small, deeply set, and so compressed as to be scarcely visible." Fritsch lays special stress upon this peculiarity of the Bushmen, but at the same time draws attention to the similarity of expression between them and the Hottentots, who otherwise differ from them so widely. Now the Akka, on the other hand, have large eyes, wide open, so as to give them the bird-like appearance of Azteks. Amid the multitude of resemblances this may be said to be the only important difference between the Akka and the Bushmen, and probably even this may be accounted for as being the effect either of food or climate, in the same way as the weather-beaten countenance of the mariner may be attributed to the life of exposure that he has led.\*

Setting aside, however, this diversity with regard to the eyes, the heads of the Akka and the Bushmen will be found to present various points of similarity in other respects. The Akka are distinguished from all other nations of Central Africa by the huge size of the ear. Now, however small, in an æsthetic sense, the negroes' pretensions to any beauty may ordinarily be supposed to be, it must be conceded that they can vie with any race whatever in the elegance and symmetrical shape of their ears; but no share of this grace can be assigned either to the Bushmen or to the Akka.

The lips project in a way that corresponds completely with the projecting jaw. They are long and convex: they do not overlap, and are not so thick as those of the generality of negroes. What really suggests the resemblance to an ape is the sharply defined outline of the gaping mouth; for the pouting lips of most negroes convey no idea at all of relationship with inferior animals. These

\* It should also be mentioned that the skin of the Akka has not the withered wrinkled look which is observable in the Bushmen.

gaping lips, again, are possessed by the Akka in common with the Bushmen, whose profiles may be seen in the illustrations given by Fritsch; they are not found at all amongst the Monbuttoo.

The continual changes of expression which, as Lichtenstein observes, play upon the countenance and render the Bushmen like apes rather than human beings are exhibited to a very remarkable degree by the Akka. The twitching of the eyebrows (in this case still more animated by the brightness of the eyes), the rapid gestures with the hands and feet while talking, the incessant wagging and nodding of the head, all combine to give a very grotesque appearance to the little people, and serve to explain the fund of amusement derived from the visit of Adimokoo.

Of the language of the Akka I must confess my entire ignorance, having lost the few notes that I possessed. I remember that I was much struck by the inarticulateness of the pronunciation.\* During the year and a half that my *protégé* was domesticated with me, he was unable to learn sufficient Arabic to make himself understood; in this respect he was very different to the other natives about me, who made themselves masters of a copious vocabulary. He never advanced beyond stammering out a few Bongo phrases, which no one except myself and a few of my own people could comprehend.

Although I was informed that circumcision was practised by the Akka, I could never ascertain whether it was really an indigenous custom, or whether it was merely borrowed from the Monbuttoo, and so adopted by such of the Akka as had settled near the court of Munza.

In acuteness, dexterity, and it must be added in cunning, the Akka far surpass the Monbuttoo. They are *κατ' ἐξοχήν*, a nation of hunters. The cunning, however, which they display is but the outward expression of an inner impulse which seems to prompt them to find a delight in wickedness. Nsewue was always fond of torturing animals, and took a special pleasure in throwing arrows at the dogs by night. Such a people as this would naturally excel in the inventive faculty for laying traps and snares for game.

Like the Obongo and the Bushmen, as I myself experienced

\* On account of the apparent dissimilarity of the languages of the Akka and Bushmen, some ethnographers have endeavoured to confute my assumption of the common origin of the two nations. But the truth is that the Akka dialect is not really known. The specimens of the conversation of the two Akka who were brought to Europe, were found to consist of Monbuttoo words, mixed with the Arabic of the Soudan.



during my first *rencontre* with Adimokoo, the Akka are extremely shy with other men.

Their only domestic animals are poultry; and it struck me as a coincidence somewhat curious that one of the Pompeian mosaics which I saw in the National Museum at Naples represents the Pygmies in the midst of their little houses, which are depicted as full of common fowls.

It is notorious that the natives of South Africa in general have vowed death and destruction against the Bushmen, reckoning them as incorrigibly wild and in no way superior to apes of the most dangerous character. Now the dwarfs of Central Africa, although they fall little short of the Bushmen in natural maliciousness, are not regarded as mischievous fiends who must be exterminated like a brood of adders, but they are considered rather as a race of benevolent spirits or mandrakes who are in no way detrimental. They are of assistance to the Monbuttoo in securing them a more abundant produce from the chase, and so they enjoy the protection of their neighbours very much in the same way as (according to Du Chaillu) the Obongo enjoy the protection of the Ashango. These amicable relations, however, would not be possible but for the reason that the Monbuttoo possess no herds. If the Monbuttoo were a cattle-breeding people, it cannot be doubted that the Akka would consider all their animals as game, and could not deny themselves the delight of driving their spears into the flanks of every beast they could get near, and by these tactics would very soon convert their guardians into enemies.

Munza supplies all the Akka who have settled near him with the best of diet, and Nsewue was never weary of descanting in praise of the flasks of beer, the plantain-wine, the ears of corn, and all the other delicacies with which his people were feasted.

I will only add that a debt of gratitude is due from the students of ethnology to the Monbuttoo king, who has been instrumental in preserving this remnant of a declining race until the time has come for the very heart of Africa to be laid open.

In the same way as he had given me Nsewue, did Munza, two years later, present my ill-fated successor, the Italian explorer Giovanni Miani, with a couple of Akka boys, true types of their race. My pygmy died, and I reached home in safety: with Miani it was just the reverse; in November, 1872, he succumbed to the effects of the Niam-niam climate and to the fatigue of his journey, whilst his two Akka reached Rome in perfect health in June, 1874.

Having been bequeathed by the unfortunate traveller to the Italian Geographical Society, the young Africans were entrusted to the charge of Count Miniscalchi Erizzo,\* a man well known for his Oriental researches, with whom they found a kind home and received a careful training. Thus for nearly four years have these sons of Equatorial Africa been nurtured beneath the sunny skies of Italy.

In the autumn of 1876 I had the pleasure of an interview with these wonderful young strangers in the Miniscalchi Palace at Verona. They were in excellent health and spirits, and when I was introduced to them as one who had visited their distant home, greeted me without the least touch of awkwardness or embarrassment. Their attainments were quite surprising; each of them wrote his name in a firm, bold hand, and read fluently from a book with a perfectly good Italian accent; and the elder of the two, although he was almost entirely self-taught, and had received scarcely any regular instruction, played a little air upon the piano with great correctness. His tiny fingers could barely reach three quarters of an octave. Later in the day I saw the two youths walking happily on the broad pavements of the Corso Cavour in company with a young European friend, and I could not help contrasting their present life in the ancient palace of a Veronese nobleman with their early existence, when at any moment they might have been consigned to the flesh-pots of the Monbuttoo.

No one, after witnessing the healthy, vigorous condition of the two young Akka, could suppose them to be the scions of a degenerate race, but must rather be compelled to acknowledge them as well-developed types of a highly distinctive stock, and it is greatly to be hoped that, under the kind care and treatment which they are still receiving in the house of the Countess Miniscalchi, they will long be spared, and that many experts in the science of comparative anthropology may be enabled to make their acquaintance.

According to the measurements I took on the day of my visit (October 1st, 1876), I found that Tibo Francesco, the elder of the two Akka, was 4 feet 6 inches in height, and Cheirallah Luigi, the younger, about 4 feet 2 inches; thus neither of them had attained the 4 feet 10 inches which I had hitherto found to be the average height of their tribe. Francesco, whose upper lip began to show signs of a moustache, I reckoned at 16 years of age; Luigi, from 13½ to 14. Both of them exhibited the same remarkable breadth

\* He died in April, 1876.

of shoulder in comparison with their height, which I had noticed in all other Akka, and which I consider one of the distinctive marks of their race.

Some few of the anatomists who have examined Miani's Akka have pronounced them to be of dissimilar nationality; this judgment I believe to be erroneous, for although the physiognomy may differ, there is a marked resemblance in the shape of the skull. Francesco certainly has a more projecting jaw than Luigi, but this may be accounted for by the difference in age: their hair, noses, eyes and ears, are very much alike, and both of them have the deep indentation at the top of the nose and the nearly spherical skull which I noticed as peculiar to all the Akka with whom I came in contact during my residence near the court of Munza. Like my own Nsewue, both Francesco and Luigi had hands that were remarkably small and delicate.

In accordance with the general desire to know something of the female portion of this remarkable race, in 1876 Romolo Gessi, another Italian traveller, brought to Europe a slave-girl who had been offered to him as an Akka at one of the markets on the Bahrel-Gebel. She is now at Trieste, where she is said to be thriving admirably. According to Mateucci,\* however, the genuineness of her nationality is very doubtful.

\* 'Gli Akkah e le razze Africane.' Bologna, 1877.

## CHAPTER XII.

Return to the north—Tikitikki's reluctance to start—Passage of the Gadda—Sounding the Keebaly—The Kahpily—Antelope-hunt—Cata-racts of the Keebaly—Kubby's refusal of boats—Possibility of fording—Origin of the Keebaly—Division of highland and lowland—Return to Nembey — Bivouac on the frontier — Eating wax — Declaration of war—Parley with the enemy—My mistrust of the guides—Traacherous attack on Mohammed—A dangerous wound—Open war—Detruncated heads—Effect of arrows—Mohammed's defiance—Attack on the abattis—Pursuit of the enemy—A mysterious procession—Wando's bad omen—Consulting the oracle — The Farookh — Mohammed's favourable progress — Capture of Niam-niam women — Lamentations of the husbands—Cruelty to dogs—The calamus—Another capture—Upper course of the Mbrwole—Composure of the captive—Change of scenery—Arrival at the Nabambisso.

AFTER a sojourn of three weeks, the 12th of April was fixed for the raising of our camp and for the departure of our caravan from the residence of the Monbuttoo king.

For myself it was with a sad and heavy heart that I had to begin retracing my steps towards the north. How bitter was my disappointment may well be imagined. I could not be otherwise than aware that I was leaving behind my only chance of answering some of those important questions that might be propounded to me; and my regret was aggravated by the conviction that a journey comparatively short would now have brought me to the sources of the three great rivers of the west, the only streams that are absolutely closed to our geographical knowledge, viz., the Benwe, the Ogawai, and the Congo. Distant as I was hardly more than 450 miles from the limit that had been reached by Livingstone, I could discern, as I fondly imagined, from Munza's residence, a path clearly open towards the south-west which would conduct me to the Congo and to the states of the mighty Mwata Yanvo; it appeared to me to be a path that, once explored, would solve the remaining problems of the heart of Africa as decidedly as the sword of Alexander severed

the Gordian knot, and now, just when there was only one more district to be traversed, and that not larger than what we had already passed since leaving the Gazelle, to be obliged to abandon further progress and to leave the mysterious secrets still unravelled was a hardship to which it was impossible patiently to submit. But there was no alternative, and, however reluctantly, I had to yield.

I have already spoken of the various obstacles to any further advance; I must, however, again insist upon my conviction that any single traveller, provided he had not an undue proportion of flesh (for to be fat would be fatal), might march on unhindered down the Welle as far as Baghirmy, since the population was all well disposed enough as far as regards the white man. But any attempt to carry on an entire caravan in that direction would have met with the most strenuous opposition on the part of King Munza.

The first event of the morning of our start occasioned no small stir amongst the Nubians. Mohammed Aboo Sammat had established a Seriba in the place, for the garrisoning of which twenty-eight men had to be left behind, and several hours elapsed before the necessary conscription could be accomplished. Apart from myself, depressed as I was by my disappointment, every one was elated at the prospect of returning, so that no penalty could be considered much heavier than being compelled to tarry in this remote region for one or two years, and possibly longer, to be the associates of cannibals; each man accordingly upon whom the unlucky destiny chanced to fall received his orders to remain with the loudest murmurs of dissatisfaction, and the outcry and contention threatened to be interminable. At length, by cajoling, by bribing, by promises of ample pay, and, it must be added, by the representation of the lives of frolic they would lead with the Monbuttoo women, the malcontents were persuaded unwillingly to acquiesce in their fate.

It was noon before the column was actually in motion. The Nubians parted from their companions with the most touching embraces; the crowds of chattering Monbuttoo surrounded the encampment and watched with vivid interest the thousand gestures of farewell, whilst the negro bearers, silent and stolid as ever, set forward on their way.

During this parting scene my little Tikkitikki (as the Niam-niam called the Pygmy who had been presented to me a few days previously) was seized with an apparent fit of home-sickness; he set up such a dismal howling and sobbed so bitterly that I confess I

was for a while undecided whether I would really carry him away ; but I soon discovered that it was only the uninitiated who could be imposed upon by his behaviour. He was not bewailing the loss of his home, for he was utterly ignorant as to where that home had been ; neither was he deploring his separation from his kinsfolk, for they stood by, gesticulating wildly, and only mocked at his distress. The fact was, he was influenced solely by his dread of strangers. He was in mortal fear of being eaten up. It very rarely happens among the Monbuttoo that natives are surrendered to the Nubians for slaves : the occasion therefore of a present being made of a human creature would only too readily suggest the thought that some ulterior destination for cannibal purposes was in view. Altogether inadequate to appease Tikkitikki's fears as to his approaching fate was the gorgeous silk jacket in which I arrayed him, and it was with no little satisfaction that I found I could pacify him by offering him the choicest morsels that I could procure for him to eat. After spending a few days with me in my tent, and finding himself treated with all the dainties that the country could produce, he forgot his troubles, laid aside his apprehensions, and became as happy as a little prince.

For about five miles we followed the route by which we had arrived, proceeding in a north-easterly direction until we reached the mounds of gneiss that lay before the third stream. Making a little *détour* to the left I mounted the eminences, which were crowned with some fine fig-trees, whence I could watch our long caravan winding amongst the plantain-groves ; now and then my view of the *cortége* would be obstructed by some rising oil-palms, and finally the train would disappear in the obscurity of the gallery-forest. The streams were now much swollen, and their passage entailed not only a considerable loss of time but some trial of strength. The paths were so narrow that we were compelled to proceed in single file, not unfrequently being obliged to halt in places where the shadows of the forest were far too light to afford us any protection from the raging heat. Altogether, however, in spite of its inconveniences, the journey was through scenery so charming that it could not be otherwise than enjoyable.

After crossing the third brook we made a turn to the right, thus entering upon a way that was new to us. Having traversed an open steppe along the edge of a gallery extending to the north-east, we encamped at nightfall at a farmstead near the river Gadda. Half-an-hour's march in the morning brought us to the river-bank.

In its dimensions the Gadda resembles the Wow just above its junction with the Dyoor, but it does not exhibit the same periodical changes in the volume of its waters; its bed remains full throughout the year, and at this date (April 13th) I found that it was 155 feet wide and 3 feet deep, its velocity being 57 feet in a minute. The banks were bounded by light woods, and the soil not being subject to any further inundations had only a gentle slope; the flood-marks on the shore proved the difference between the highest and lowest conditions of the river to be 20 feet. The Gadda has its source far to the south-east, and, flowing across the dominions of the Monbuttoo king Degberra, joins the Keebaly: the united streams then receive the name of the Welle.

Without unnecessary loss of time we forded the sandy river-bed, and, continuing our march for about another half hour, arrived at the left bank of the Keebaly. The river here exhibited much the same character as the Welle at the spot where we had forded it upon our outward journey, but I presume it was somewhat narrower, as by trigonometrical measurement I found that its width was only 325 feet.

By the orders of the king, boats were in readiness to convey the caravan across, and the ferrymen did their work so well and quickly that the entire passage was accomplished in three hours. While the transit was being effected I took the opportunity of embarking in a canoe for the purpose of estimating the depth and velocity of the stream, an operation in which I was materially assisted by the greater experience of my servant Mohammed Ameen. In the same way as I noticed on the Welle, the current was much stronger on the northern or right shore; by throwing a gourd upon the flood and observing the number of feet it progressed in a minute, I estimated the ratio of the currents upon the opposite banks to be as 15:19. The depth was between 12 and 13 feet, and there were neither rocks nor sand-banks in this part of the river-bed.

As I stood in the long grass superintending the stowage of the baggage, I was considerably inconvenienced by the inquisitiveness of the natives, who persisted in thronging close around.

Northward again. We passed the farmsteads of the local overseer Parra, crossed the brook Mboolah, and pitched our camp at a hamlet but a few miles from the stream. The remainder of the day I spent in botanizing. I made my way into the thickets, and found some splendid representatives of such large-leaved plants as the Philodendra, Calladia, and Marantha, which gleamed with a

metallic sheen. The overseer was very liberal; he supplied us freely with beer, and the greater part of the night was spent in friendly intercourse with the natives, who found, as ever, my hair and my lucifers to be an unfailing source of interest. Myself the people designated as "a good man," and, satisfied that I had come from the skies, they interpreted my arrival as a token of peace and happiness.

Our road on the following day lay through a country that was generally open, and we had no stream to cross until we reached the brook Bumba, near the village of Bongwa. Here we regained our former route. The country was perfectly safe, and I was accordingly able to march with my own people in the rear of the caravan, and devote my attention to my botanical researches. The hamlets that we passed were pleasant resting-places, and as we halted under the welcome shade of the foliage, the natives rarely failed to hasten out and bring fresh plantains for our refreshment.

At Bongwa we made a halt for a whole day, for the purpose of giving the smiths an opportunity of working, as it was necessary for our copper bars to be transformed into some thousands of rings. For my own part I found ample employment in sketching, and in adding what I could to my store of curiosities. The victualling of the caravan, moreover, had become a matter of increased difficulty; it was now the season for planting out, and all the roots and tubers which the natives had spared from the preceding year had just been put into the ground, so that there was a general scarcity of provisions; a fact that was brought home to our own experience, when we found that the yams that were supplied to us had already commenced throwing out their fresh sprouts.

Retracing our former track we forded the six approximate streams that it may be remembered I noticed on our advance. On our arrival at Nembey's residence, we at once found shelter in the camp-huts that had been erected at our last visit, and which were still in a very fair state of preservation. I took a long ramble and made a careful inspection of the plantations of sugar-cane in the adjoining wilderness upon the river-banks; my first impression was that the canes were a rank spontaneous growth, but I was distinctly and repeatedly assured that they were nowhere, by any chance, found wild, and would not thrive without the aid of man.

Wando's territory was before us. It now became a matter of serious consideration how our progress across that hostile district



should be accomplished. Mohammed's first suggestion was that we should take a circuitous route far to the east, and then that he should himself return with his armed forces strengthened by a complement from his head Seriba on the Nabambisso, and thus proceed to rescue the store of ivory that had been entrusted to Wando's care. To this scheme no doubt there were various objections. The new route would be entirely unknown to the Nubians, and as, beyond a question, it would lead across wildernesses utterly void of population, the caravan would necessarily have to endure no small measure of privation. In any case trustworthy guides would be necessary in order that the caravan might arrive at its destination in any seasonable time. Notwithstanding all difficulties, Mohammed resolved to attempt to penetrate to the eastern Monbuttoo country, although for this purpose we should be obliged to recross the Keebaly. Nembey was tributary to Degberra, the king of the eastern Monbuttoo, and it had been necessary for Mohammed thus to proceed in the first place to his village; the fact being that the enmity between Munza and Degberra was so bitter that there was no possibility of passing *directly* from the territory of one to that of the other. We started accordingly, and the whole train having crossed the brook Kussumbo, we turned to the south-east along an open steppe, and proceeded for about half a league until we reached a deep hollow from which there issued one of the smaller tributaries of the Kussumbo. This hollow was formed by one of the landslips so common in this part of Africa, caused by the gradual washing away from below of the ferruginous swamp-ore, which was here at least 50 feet thick. The depth of the defile itself was about 80 feet; its sides were enveloped in dense bushes, and the masses of rock, which were quite homogeneous, were adorned with a covering of hitherto unknown fern of the genus *adiantum*, which, in spots like this, clothes the reeking stones with a complete down of feathery fronds.

Another half league across the steppe and I was surprised to find that we were on the banks of a copious river that about eight miles to the south-west joined the Keebaly. Astonished at the sight of the rushing waters I turned to my Monbuttoo guide, and, availing myself of the few words in his dialect with which I was familiar, I asked him "*Na eggu rukodassi?*" (What do you call that river?) From his reply I discovered that it was the Kahpily, not the Keebaly. The similar sound of the names of these two collateral streams warned me afresh how carefully the traveller should render

the names of rivers which he hears ; \* time passes on and the names of places are changed with their chiefs, but the names of their rivers are handed on by the Africans from generation to generation as long as their language and nationality remain unaltered ; † only where these change do the names of the rivers fall into oblivion. The Kahpily has a rapid current from north-east to south-west ; its depth here was only 4 feet, but its bed, 40 feet in width, and its steep rocky walls, 40 feet in height, demonstrated that this important stream must be subject to a considerable increase in its volume. In my own mind I was convinced that all these rivers, meeting within so limited an area, must have their sources in some mountain region at no great distance, little as the aspect of the surrounding country seemed to warrant the supposition. It was evident to my mind that the Kahpily must rise near the source-streams of the Dyoor, and from a mountain-chain extending to the south-east from Baginze, a district which would appear to be the nucleus of a whole series of source-streams that flow thence to the north and west.

While the caravan was being carefully conducted across the river by means of an immense stem of a tree that stretched over from bank to bank, I enjoyed a refreshing bath in the foaming waters. Proceeding next in the direction of E.S.E., we passed over a level steppe. As we approached the river that next intercepted us we found that we were on the recent track of a lion ; the vestiges in the red clay were all so well-defined that the natives, with their keen hunting instinct, pronounced without hesitation that they had been made by an aged male. The steppes extend for a long distance along the right bank of the Keebaly without being relieved by human habitations, and the district naturally abounds with game. Herds of leucotis antelopes animated the plain and tempted me to devote an hour to the chase. Drenched with perspiration, almost as if I were in the tumult of a battle, and

\* See 'Livingstone's Last Journal,' ii. pp. 63, 64.

† It may be objected that this theory does not hold good for many parts of Central Africa. Barth (vol. iii. p. 266) gives twelve instances to prove that all the tribes of the Central Soudan have no other distinctions for any of their streams beyond the general terms of "water" or river. But I must be permitted to urge that the Arabs of the Eastern Soudan have their Atbara, Sobat, &c. At any rate, the people amongst whom I travelled, especially the Niam-niam and the Monbuttoo, formed remarkable exceptions, for they invariably gave all localities the names of the adjacent rivers or brooks.

aimlessly following the impulse of the moment, I pushed my way through the tall savannah-grass. Hunting in Africa may be fairly described to be one continual whirl and scramble; the very abundance of game confuses the vision; one object of attraction rises rapidly after another, and baffles any attempt at deliberation. After considerable perseverance I succeeded in bringing down a buck antelope, much to the astonishment of the natives, who were watching my movements from the road, and persisted to the last in questioning the efficiency of my firearms. I hit a second antelope, but did not kill it. It was pursued by the natives for many miles, and only just before sunset did they succeed in surrounding it so that they could despatch it by means of their lances. In the middle of the night I was called up, and naturally supposed that something serious had transpired, but I soon discovered that the reason why my rest had been disturbed was merely that I might be shown the mark of my bullet in the animal's thigh. The men insisted upon my feeling the depth of the wound with my finger, and seemed unable to comprehend that they were showing me nothing that was new.

A little rivulet, called the Kambeley, wound down a hollow incline of which the sides were indented with many a vale of different level. The sides of the hollow were covered for a considerable height with a tangled jungle from which the great leaves of the trumpet-tree (*Cecropia*) rose like brilliant fans; and interwoven amongst its thickets there was a new species of palm, something akin to the rotang, of which every leaf terminated in a long spray, armed with prickles, like a pike-hook. From this palm the Monbuttoo cut canes as thick as their arms, which are reputed to be so difficult to break that they are not unfrequently used as a criterion in testing strength. Above the primeval wood the narrow valley was crowned with a number of small and graceful huts. Altogether the spot was so romantic and wild, and yet withal it had an air of so much snug and cosy comfort, that it seemed to entice one to choose it for his home.

At this point our caravan was joined by a party of people sent by Kubby, one of Degberra's sub-chieftains, from beyond the Keebaly, to open ivory transactions with Mohammed, a circumstance that boded us no good, and forbade us from being in any way sanguine of a hospitable reception from Kubby. This half-way meeting was only a blind; it was a pretext to prevent us from alleging that his subsequent refusal to allow us to cross the river was actuated by any

hostile motive. An African chief always likes to have a loophole as long as it is doubtful whether peace is preferable to war.

The ground, with its continual indentations, slanted gradually downwards as we approached the great river. Several ravines and clefts with their flowing source-springs had to be traversed before we reached the river-bank, and even then, with the roar of the cataract close beside us, we were obliged to trace and retrace our steps up and down the shore before we could find a suitable place for an encampment.

At this date (April 18th) the Keebaly filled a bed more than 1200 feet in width. The main current followed the left or southern shore, along which a great bank of gneiss lay exposed, now stretched out in wide flats, and now piled up in countless fragments like huge lumps of ice. The extreme height of this bank never exceeded fifty feet, while the northern bank, on which we had our station, was covered with the most splendid forest and rose to a height of at least a hundred feet. Higher up, the stream was parted into numerous channels, and amidst these was a profusion of woody islands, against which the foaming waters broke, throwing the sparkle of their spray into the darkness of the thicket.\* The channels appeared to be all quite navigable, although the sound of the rapids could be distinctly heard. "Kissingah" is the general name by which these rapids are distinguished; but the Monbuttoo are accustomed simply to refer to them as "the islands." We could observe the conical roofs of the fishing-huts peeping out from amidst the foliage, and noticed the canoes of the unfriendly natives darting rapidly across from one islet to another. Not one, however, of these fishing-boats came near us; nor was there the least indication of the coming of any of Kubby's messengers to assist us in our passage across the stream. We became aware only too soon of a resolution to obstruct our progress, the cause of which was readily to be explained. Poncet's (subsequently Ghattas's) company had a Seriba in Kubby's district, and the Nubians who had been left in charge had succeeded in inducing the chief to refuse us the assistance of his boats, for no other reason whatever than that they feared Mohammed's competition with themselves, and that they were eager to monopolize the entire ivory-trade of the district.

For the next day we waited on. No boats arrived. This waste of time suited the plans neither of Mohammed nor of myself. Our

\* The accompanying drawing, taken on the spot, will convey a correct idea of the scene.





provisions, moreover, were getting low. There was no prospect of revictualling. Accordingly our resolution was taken : without delay we would return to Nembey.

During the day of indecision, I exerted myself as best I could to explore the wildernesses of the Keebaly.

An infallible proof of the size and copiousness of the river was afforded by the number of hippopotamuses that were floundering about.

The waters of the Keebaly have the repute of affording a home to a very remarkable animal that has never been observed in any of the streams that rise from the Nile basin. The Nubians, who have a habit of calling anything with which they are not familiar by whatever name may come uppermost at the moment, have given this animal the designation of a "Kharoof-el-bahr," or river-sheep; they describe it in such a way that there can be little doubt that it is a manatus or lamantin (probably *M. Vogellii*), which is so frequently found in the rivers of Western Africa that flow into the Atlantic. My short and unsettled sojourn on the Keebaly prohibited me from securing, out of these tropical source-streams, a specimen of this strange representative of the Sirenia family.

I am perfectly certain that if Mohammed had pleased he could have forced his way across the river. The dexterous Nubians had but to swim over with their guns upon their heads, and they could readily have taken possession of the canoes which, too large and cumbersome to be transported by land, were concealed in the thickets upon the opposite shore. I merely mention this to illustrate my opinion that, with a company of Nubians, the great African rivers in themselves offer no insuperable obstacles to a resolute traveller.

As already affirmed, the Keebaly is to be considered as the main-stream of the river that, in its lower course, is known as the Welle. Before quitting it we may do well to give our brief attention to the geographical questions that are associated with this discovery.

In the accounts collected from his agents, and published by Poncet, the river is called the Boora or Baboora; \* but as I never heard this name, I can only surmise that Poncet's informants had somehow misunderstood or misinterpreted the regular name Keebaly or Keebary. In the same way I never heard anything of a king mentioned under the name of Kagooma, or of a tribe called the Onguroo. The Nubians seem never to recollect the native names

\* In many Central African dialects, such as the Baghirmy and Bongo, the monosyllable "ba" means "river."

of rivers, and invariably pronounce all names whatever most incorrectly; the information derived from that quarter is of little value to the geographer, and it is very much to be regretted that the most travelled and experienced leaders of the Khartoom expeditions should have failed so much in acquiring definite details; had it been otherwise, their knowledge would have been of great assistance in laying down more complete and accurate maps of the country.

The probability that the Keebaly and the Welle are identical with the upper course of the Shary appears to become at once almost a positive certainty when we ask the counter-question, "If this is not the Shary, whence does the Shary come?" All that we know and all that we do not know about the north and north-western districts conspire to satisfy us that in that direction there is neither a sufficient reservoir, nor an adequate space, for the development of a network of streams large enough to form a river which is half a mile broad at its mouth, and which fills a lake as large as the whole of Belgium. The waters of the Welle, however, do not rise till April, while the Shary occasionally rises in March. In order to explain this earlier rising of the lower river, we seem to be compelled to adopt the supposition that there must be some *second* main-stream which issues from a latitude more southerly than the Keebaly. Quite insignificant are the two affluents, the Nalobey and the Nomayo, which the river receives on the left from the south of Munza's territory.

There can be little doubt about the real origin of the Keebaly. Although, as delineated on my map, the river has a position as though it issued directly from the north-west angle of the Mwootan Lake (Albert Nyanza), nothing was more remote from my intention than to jump to such a precipitate conclusion; there was nothing either in the nature of the river and its tributaries, or in the information received from the various natives, which could, in any way, justify such a hypothesis. On the contrary, I am quite convinced of the correctness of Baker's statement. I entirely concur with his view that Lake Mwootan is the great basin of the Nile, and that the Bahr-el-Gebel is its only outlet. That Lake Mwootan, simply on account of its abundance of water, must necessarily have *several* outlets, and that the Ayi (the river which Baker calls the Yè) is one of those outlets, is only a geographical chimera which, in the Old World at least, has no analogy, and which would only be admitted to the theories of *dilettanti*. The missing link in the river-course between Lake Mwootan and the mouth of the Asua has since been explored by Gessi in his voyage in March, 1876. He navigated an



arm of the Bahr-el-Gebel that took a N.N.E. direction as far as Duffele, but neither he\* nor his companion Piaggia was able to make any satisfactory investigation of another branch, that after issuing from the lake turned N.N.W., and was by the accounts of the natives also an arm of the Bahr-el-Gebel. The streams in this part of Africa so often lose themselves in wide grass-plains, or are broken up by such countless floating islands, that what at first is a strong open current becomes apparently choked up or diverted before entering the main stream, and a traveller may often be tempted to regard it as a mere bifurcation. The true nature of such streams can only be discovered by a land journey along both banks. According to Baker's measurement, Lake Mwootan (Albert Nyanza) is 2720 feet above the level of the sea. But by comparing the rapids of the Keebaly with the height of Munza's residence (2707 feet), which has been verified by the most rigid scientific appliances, I have ascertained that they are almost on the same level as the lake. The river and the lake being thus at the same altitude constitutes decisive evidence that the Keebaly does not issue from the lake, from which it is distant about 180 miles.

All the rivers that were embraced within the compass of my journey appeared to me to have their source in the spur of the Galla-Abyssinian highlands, through which the Bahr-el-Gebel passes in the Madi country. Those which belong to the Nile system would seem to spring from the mountains of Koshi on the north of Lake Mwootan, whilst those which are tributary to the Shary have their source in what Baker designates the Blue Mountains, which he observed to the north-west of the lake. Including the Mfumbiro group on the north of Lake Tanganyika—that group which under Speke's name of "the Mountains of the Moon," has obtained a certain geographical notoriety—this mountain system apparently forms a section of that conspicuous terrace-chain which (with the only exceptions of the Niger source-territory and the lofty isolated coast ranges by the equator) divides the continent of Africa, not according to the prevailing idea into a northern and southern, but into an eastward and westward half of highland and lowland. The highland embraces a large number of inland lakes, some of which allow their waters to escape most diffusely, whilst others appear to have no outlet at all. Many of these lakes are found close to the western ridge of the high ground. Besides the Keebaly, the Lualaba amongst other rivers may be named as forcing its way through the mountains of

\* 'L'Esploratore,' 1877, p. 105.

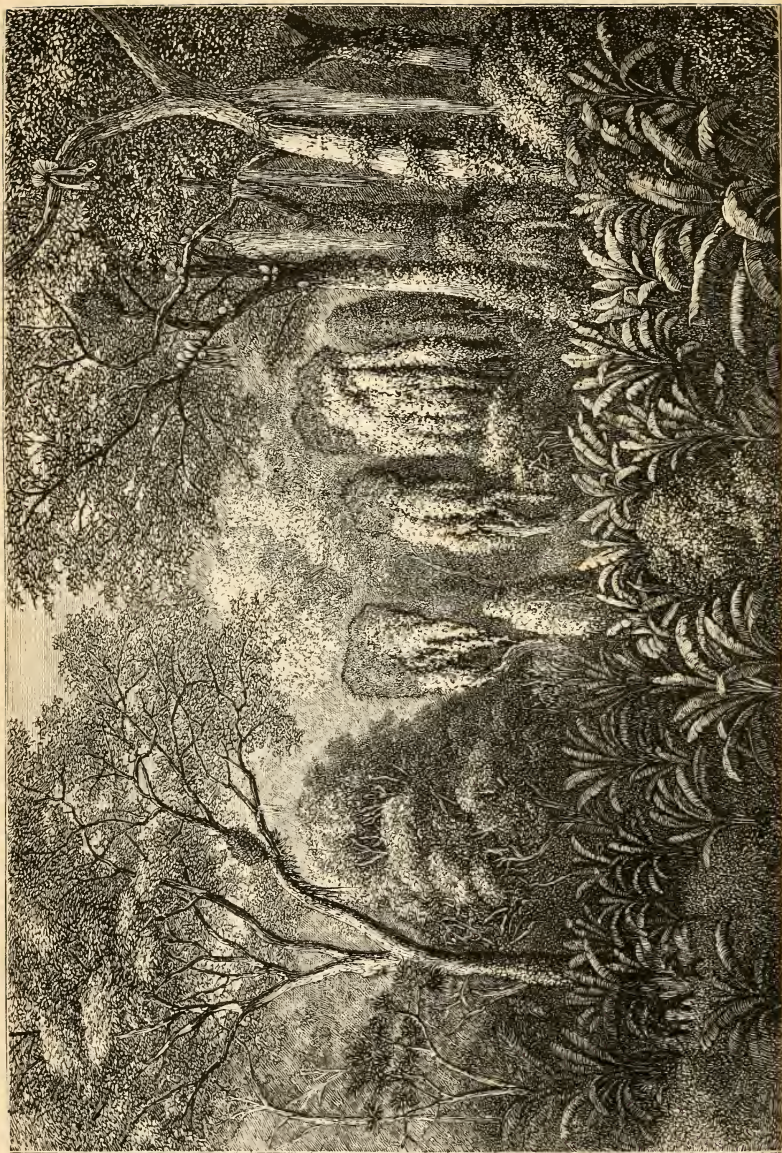
Rua, and apparently flowing in a westerly direction towards the lowland. If we imagine a prolonged line to cut the entire continent from Massowa to Mossamedes, it would coincide almost precisely with the terrace-chain of which I have spoken; it would answer very much to a corresponding line of division between the highlands and lowlands of South America which, like an Africa turned right over, has its coast-chain on the western side.

We made our way back to Nembey by the same route that we had come. Before regaining the place we very narrowly escaped coming into collision with the inhabitants of some hamlets through which we passed. The entire caravan for some days past had been placed upon reduced rations, and when some of the bearers caught sight of the manioc-roots that had been planted close to the dwellings, the temptation of pulling them up was too great to be resisted. The women were highly indignant, assailed the offenders lustily, and shrieked at them with the loudest imprecations. The caravan came to a standstill. As those in the rear never knew what was happening in front, Mohammed, attended by his body-guard, hurried up to inquire into the cause of the disturbance. Having ascertained the circumstances, he came to the resolution that it would be his best policy to make an example of the thieves. Accordingly he gave his instructions, and the delinquents received a sound thrashing with the kurbatch, while the injured women looked on with mingled satisfaction and derision.

On arriving at Nembey we found our grass camp-huts in flames, the inhabitants having set fire to them as a token of their sense of having had enough of our company. They had evidently no wish for us to tarry among them any longer. Without halting, therefore, we continued our march, recrossed the Kussumbo, and, towards dark, reached the last of the villages before the frontier wilderness, where I and my people found comfortable accommodation in a large shed belonging to the local chief. We were here informed that Wando was bent upon our destruction, the entire population of the frontier being already in arms, and the women and children having been removed to a place of safety.

Mohammed by this time had been driven, however unwillingly, to the conclusion that he had neither competent guides nor adequate provisions to enable him to carry out his original project of avoiding the enemy's territory by taking a circuitous route to the east. There was no alternative for us than to continue our old road over the wilderness that bounded the frontier. Meanwhile, repeated showers





of rain had fallen, and had contributed very much to the difficulty of crossing the swamps by making them unusually humid. So much time was occupied in conveying the caravan across the brook that bounded the Monbuttoo district that I had leisure to make a sketch of the gallery-forest, which, however, very inadequately represents the splendour of its luxuriance.\*

The sun was still high when we made our first camp in the wilderness. We were upon the third of the gallery-brooks. Since our former visit new blossoms had unfolded themselves, and seemed to give a fresh aspect to the scene. In every quarter of the thickets, gleaming like torches, there rose the imposing clusters of the Combretum, with its large bright-red bractæ; and, as if to rival them in splendour, every branch of the Spathodea put forth a *thyrsus* of large orange-coloured balls.

In the midst of my enjoyment, as I was admiring the beauties around me, I was startled by a cry, like a shout of triumph, that came from a party of our negroes who were scouring the woods in the hope of securing something good to eat. I hurried in the direction of the sound, and found the men all clustered round the stem of a tree, to which they were busily applying firebrands. Having discovered a quantity of honey in a hollow tree, they adopted the most effectual measures to secure their treasure, and very soon the honey, the wax, and the very bodies of the bees themselves were indiscriminately devoured. If any one could persuade the inhabitants of Central Africa to desist from their habit of consuming this wax, he would do no small service towards accelerating the civilization of the continent. At present, with the exception of ivory, no article of traffic from these districts repays its transport: but the inexhaustible supply of wax from them might be made the object of a productive trade. Hitherto Abyssinia and Benguela have been the only countries that have supplied any considerable quantities of this valuable product; yet the demand for real beeswax in the lands alone that are subject to

\* The annexed woodcut is too minute to represent the details, but it may give some idea of the plantain-groves in the obscurity of these forests. The cumbrous stems are thickly overgrown with wild pepper, and the spreading branches are loaded with long beard moss (*Usnea*), and with that remarkable lichen to which I have given the name of elephant's ear: high among the boughs are the huge dwellings of the tree-termites. Some stems, already decayed, serve as supports for immense garlands of *Mucuna*, and, overhung by impenetrable foliage, form roomy bowers where dull obscurity reigns supreme. Such is the home of the chimpanzee.

the orthodox Greek Church, where it is the only material allowed for church lights, is almost unbounded.

The ruins of the grass-huts beside the broad meadow-water brought back to our recollection the melancholy night of rain which we had to endure upon our outward journey. The spot was, if possible, more miserable and dejected now. Neither leaves nor grass could be obtained in sufficient quantity for our need. Trees had to be felled to make a path across the swamp, and even then, go carefully as we would, the mud was much above our knees. If the enemy had been sagacious enough to attack us under those adverse circumstances, we should have fallen an easy prey.

In another two days we should pass the enemy's border. The very expectation seemed to awaken our impatience, and we started off at early dawn. Towards noon we came to the official declaration of war, consisting, as I have previously described, of the maize, the feather, and the arrow, hung across our path, as the emblems of defiance. There was something of the anxiety of suspense as we found ourselves at the partition brook which marked off Wando's territory. Aware of the danger of venturing rashly into the pathless thickets, our cautious leader ordered a general halt. Small detachments were first despatched to reconnoitre and to clear the way. As soon as they had satisfied themselves that all was safe, the signal was given by the trumpets, and the column of bearers was set in motion. The crowd of women was not permitted to march as usual in single file, but for the sake of compactness was gathered in a mass and strode on, trampling down whatever vegetation came in its way.

Safely through the wood, we reached an open steppe. We were in sight of the enemy's position, and once again a halt was called. The occasional gleaming of a spear in the grass, or the waving of a plume upon a Niam-niam's hat, made us aware that we were not far from the presence of the foe. They seemed to be in a wide semi-circle, that embraced the front of our halting-ground. There was, however, something in their demeanour that appeared to indicate a desire on their part for a parley. The interpreters therefore were sent forward, the trumpeter Inglerly at their head; Mohammed himself followed, and a conference ensued. The natives all this time took careful cognizance of the range of the Khartoomers' guns, and did not seem disposed to approach nearer than was requisite to understand what was said.

As the parley proceeded, and we saw the parties draw nearer to

each other, we began to expect a favourable termination of the interview. It turned out that the men with whom Mohammed was treating were representatives of the districts adjoining the A-Banga, the Nabanda Yuroo. They declared that though they were subject to Wando they had really no share in his hostile intentions; they were anxious to guard themselves against the mischief that might befall them from their proximity to the scene of war, and consequently were only pleading "for their hearths and homes." Mohammed was inclined to listen to their plea, although he was reckoning without his host. Meanwhile some of the actual belligerents arrived, and professed that they could give us a safe-conduct across the country, declaring that they were well aware where Wando had deposited Mohammed's ivory, and upon these pretexts they urged Mohammed to accept them as guides.

I could not resist making my way up to Mohammed as he stood surrounded by his guard, and giving his instructions to the interpreters, in order that I might point out to him the advantage of his position. I wanted him to understand how much better it would be to secure all these men as hostages than to trust to their promises and proposals; but he made light of my apprehensions, affirming that savages were all cowards and afraid of war, and that he had no doubt everything would come right at last.

Without further delay the A-Banga were then permitted to escort us to their villages on the other side of the brook, where, in spite of the suspicious absence of all the women and children, we received an abundant supply of provisions, and I was presented with a good store of the flesh of some eland-antelopes, which the natives had killed on the day before. In reality, these people amply deserved a thorough chastisement at our hands for the massacre of our women slaves during our outward journey, but Mohammed, under the hope of obtaining a safe transit and recovering his ivory, thought it more diplomatic to overlook the offence.

Before sunrise next morning all were in readiness to proceed. To myself the day proved to be one of the few unlucky days that marred the general good fortune that attended my enterprise. A slight mishap befell me in crossing the first brook, which was but the precursor of a more serious trouble to come. In crossing a swamp I fell into a deep quagmire, from which I scrambled out with everything upon me except my hat covered with the blackest and filthiest of mire. With all my might I shouted to my servants to bring me clean dry clothes. My outcry raised an alarm that spread

to the rear. There arose an impression that I had been wounded, and in a short time half the caravan had crowded round. Order having been restored, we proceeded on our way, deviating, however, a little from our previous route, and passing numerous villages and cultivated spots. Owing to irregularities in the soil our caravan became somewhat broken, and it was deemed advisable to make a halt near the huts of the next local overseer, for the double purpose of gathering the stragglers and of allowing an interval for the morning meal.

Starting afresh, Mohammed led the way. He was himself unarmed, but he was attended by his young armour-bearers, and followed by a detachment of his black body-guard. Next in order and close behind were the men whose mediation and offers of guidance had yesterday been accepted. Somehow or other I could not get rid of my presentiment that these fellows were not to be trusted, and accordingly, contrary to my custom, I took good care to keep my trusty rifle in my hand. It struck me as very remarkable that in the villages which we passed the men, women, and children were all assembled in crowds, and calmly watched our progress, just as though there was no rumour or thought of war.

After about half a league I was at the head of a column of bearers, but I had fallen some hundred paces behind Mohammed. All at once several shots fired in rapid succession made me aware that something unusual had happened in front. Looking to the right I saw some natives rushing away at full speed across the steppes; a hasty fire was opened upon the fugitives, and their savage yells of pain betrayed that some of them were wounded, although they contrived to make good their escape. Another moment and I caught sight of Mohammed being carried back towards us with a broad streak of blood across his white sash, and close beside were the two little armour-bearers writhing with their faces to the ground, their backs pierced by the native lances. It was a ghastly sight. Dashing up to Mohammed I ripped up his clothes, and discovered at a glance that my poor friend had received a deep spear-cut in his thigh. I did not lose an instant in adopting what measures I could. As fate would have it, I had a box of insect-needles in my pocket. Water, of which we were always careful to have a supply, was close at hand. Mohammed's own muslin scarf was just the thing for a bandage. Having been carefully washed, and then bound together with half-a-dozen of the strongest of the needles, and finally enveloped in the scarf and tied



with yarn, the gaping wound was completely dressed, and began to heal almost as soon as it was closed.

The sad event had occurred in this way. One of the pretended guides forced his way between Mohammed and his young shield-bearers, and brandishing his lance cried out, "The people of Yuroo are for peace; *we* are for war." Mohammed instinctively made a sidelong movement to escape the falling blow, and thus probably saved his life. Meanwhile the other natives attacked the boys and stabbed them between the shoulders. Although Mohammed had escaped the direct blow that was intended, the huge lance, with its head a foot and a half in length, had sunk deep into his flesh. With the fortitude of desperation he dragged the murderous weapon from the wound, hurled it after the fugitive assassin, and then fell senseless to the earth. The injury caused by the barbs of the spear (which were an inch long) was miserably aggravated by the impetuous fury with which the weapon was extracted. The wound was broad and deep enough to admit my whole hand, and had only just escaped the kidney, which was visible through the open flesh.

In their first surprise at the sudden attack, Mohammed's personal retinue had fired almost at random after the fugitive traitors; but as their guns were only loaded with deer-shot, they for the most part hit the enemy without killing them. Immediately there ensued a general chase, and during the time that I was engaged in binding up Mohammed's wound, I could hear the reports of firearms along the whole line of our procession.

And now again a halt was ordered, the columns of bearers were collected, their loads were deposited in piles upon the ground, and the signal was given for a general plunder. Joyfully enough was the order hailed; it was especially welcome to the hungry Bongo after their scanty fare on the previous days.

As a proof that the natives were in league together, I noticed that directly after the treacherous attack upon Mohammed, all spectators disappeared from the road; and although the Nubians, considering themselves perfectly justified in taking what slaves they could, went in pursuit of women and children, I did not see that their exertions were attended with any success. They secured a number of unfortunate boys, but they let them loose again, persecuting them with gun-shot and lances as they took to flight. The air rung with their shrieks, and it was only the long grass, I cannot doubt, that prevented my seeing not a few of these undeserving victims sink and die upon the earth.

Within an hour not only were the granaries of the villages around effectually ransacked and abundance of corn piled up around our quarters, but the villages themselves were involved in flames. With an expedition quite astonishing, the conical roofs were removed from the nearest huts and employed in the construction of an improvised camp for ourselves, which was subsequently surrounded by a substantial abattis. The woodwork from the adjacent dwellings furnished the material for this defence, which we presumed might be necessary in case of attack.

Meantime our fighting force was adequate to keep the natives, who had assembled to do battle with us as intruders, at a safe distance from our camp, where our own negroes were busily storing whatever they had captured. While this was going on some of the fighting-men came in, and approaching their chieftain, who, wrapped in wet bandages, was reclining on a couch beneath a tree, laid at his feet their first trophies of war, consisting of several heads of the A-Banga. It was in the first excitement of battle that these heads had been taken off the bodies of the fallen, and in revenge for the slaughterous attack upon Mohammed; but throughout the whole period of hostility, although some twenty natives were killed, this was the first and last instance that came under my notice of the barbarous custom. All the negroes attached to our caravan had a superstitious horror of the practice of decapitating the dead, and the Nubians would have deemed themselves defiled by touching the corpse of a heathen.

The scene of these adventures was within gunshot of a bank thicket, through the deep hollow of which flowed a copious brook that a little farther north joined the Assika. On the opposite bank, which was considerably higher than the side on which we were encamped, there were several groups of hamlets scattered about the open plain, and between these, numbers of armed men could be distinguished hurrying about, the precise object of whose activity we were at a loss to determine. Amongst the Nubians who were with us were some of the stoutest and most resolute men in the whole of Abco Sammat's corps, and these had come to the resolution that they would force their way through the natives who might be hidden in the jungle, cross the brook, and carry an attack over to the opposite bank. All the ivory that had been purchased on the outward route and deposited in the land seemed to be in peril of being lost, and it was the conviction of the Nubians that their only chance now of recovering their property was by capturing some of the

native women, who would have to be redeemed. Things seemed to promise favourably for the undertaking. The soil was suitable, the network of brooks and trenches interspersed with grass plots opened certain facilities for encompassing an adversary, and if the Nubians had acted with greater determination they could hardly have failed to secure the desired hostages; but the passage across the woods on the river-banks was their first difficulty. They had to contend at a great disadvantage, for they could only squander their bullets uselessly or at random among the trees; while the natives from their lurking-places could do good and sure execution with their spears and arrows.

I accompanied our party of assailants for some distance, and had a better opportunity than had ever presented itself before of observing the effect of the native arrows. The arrows that had wooden heads I observed to have a range of at least 300 paces, and to fall with scarcely a sound; such as had iron tips on the contrary came whizzing through the air, but would not carry half the distance; these appeared only to be used when the natives felt tolerably sure of their aim.

The A-Banga have a war-dress and equipments that would seem to be entirely derived from the Monbutto: they dance and jump about behind the bushes as if they were taking part in a pantomime, generally trying to keep a crouching posture, and only rising to discharge their arrows. The storm of arrows which they hurled against us as we advanced fell like strays from a waggon-load of straw, and yet our enemy could not be detected anywhere, except that at intervals a form would be seen to rush across as it changed its place of ambush. Just at the beginning of the fray one of our side was struck by a wooden arrow in rather a remarkable way; the point, which was some inches long and as hard as iron, having caught the inner corner of his eye, remained sticking close to the side of the lachrymal cavity; the fellow roared out lustily, but he was found to have sustained no serious hurt. It was said that a casualty of this kind was by no means unusual, because the natives always aimed at the eye as the most vulnerable quarter; but as the arrows are very light, and have to describe a curve before they can reach their mark, I should presume their destination is altogether a matter of chance.

On the border of the wood, close to the pathway as it emerged, some of the more courageous of the natives made a stand and received our people with gestures of defiance, brandishing their weapons, and

tossing their plumed heads. From the thickets beyond, the warcries of those who were less venturesome could be distinctly heard, and from the distance, beyond again, resounded the clang of the kettledrums. One of the savages sprang forward towards us, and holding up his shield denounced us with a volley of maddened imprecations. A bullet quickly pierced alike his shield and his breast, and he sank mute and senseless to the earth. A second ventured forward, but only to succumb to the same fate. Then the savages thought it was time to retreat, and accordingly wheeling round they disappeared into the obscurity of the wood, where the rustle of the foliage gave witness to a general flight. Now was the opportunity to cross, of which the Nubians took advantage, but though they reached the farmsteads without opposition they could only fire into the air without an aim, as though they were greeting the new moon after the fast of Ramadan.

For myself curiosity alone had led me on. I had no warlike ardour, I had no feeling of vengeance against the natives, and consequently I took no personal share in this mild skirmish, but those who were present delighted afterwards in telling wonderful stories of the daring prowess I had displayed in penetrating the enemy's ranks. Such reports often follow a traveller's reputation for years, and whoever repeats them is pretty sure to append some marvel of his own fancy. "*When Fame paints a serpent, she attaches feet to its body.*"

The savages had no idea of the velocity of a bullet; they invariably ducked their heads as often as they could hear a ball whistling in the air; and it was a very ludicrous spectacle when hundreds of black heads that had been peeping from behind the trees would simultaneously disappear.

By sundown the whole region about us was clear of the enemy, and as darkness came on the bearers returned within the shelter of our abattis, laden richly with spoils that they had secured in the adjacent villages. Sentries and watch-fires were established, and the night was passed in a stillness that was rarely broken by a stray and distant shot. With the exception of a few Bongo-bearers who, yielding to their marauding propensities, had pushed too far into the hamlets, we had suffered no loss. Two of the Nubians, however, had received severe lance-wounds, and had to be carried back to the camp on litters.

It was currently reported among the natives that Mohammed was mortally wounded. Encouraged by the accession of fresh contingents





during the night, they once again made the woods re-echo with their savage war-cries, amidst which could be heard the vilest and most abusive Arabic invectives that they seemed to have learnt for the mere purpose of vituperating their enemies. Mbahly's death, however, was the burden of their chorus. "Mbahly! Mbahly! Give us Mbahly. We want meat." Mohammed would not submit to these taunts. In spite of his weakness he insisted upon showing himself. With his wound firmly bandaged, he was conveyed beyond the camp to a white-ant hill, from whence he could be seen far around. For nearly a quarter of an hour he stood upon this elevation swinging his scimitar, and shouting with the full strength of his voice, "Here I am, Mbahly is not dead yet." He then challenged them to come with a hundred lances if they dare, and retorted upon them in jeering scorn their cry of, "Pushyo! pushyo!" (meat, meat), always using the Niam-niam dialect, in which he was tolerably fluent.\*

Mohammed was at once to be recognised by his Monbuttoo straw hat, with its bright-red feathers. Although all his compatriots would have considered it a degradation to adopt a savage costume, he always delighted, in these expeditions, to dress himself like a native chieftain. In order to give the natives a still further demonstration of his safety, in the course of the afternoon he made his nephew array himself in his own state attire, his flowing rokko-coat, and his stately plumes, and sent him to conduct a sally towards the north. This party, however, returned without coming to any engagement.

I spent the whole day in my own tent preparing the ammunition which I supposed would be requisite for my people if the state of warfare should last. Deer-shot, with some of a heavier description, I considered would be of the greatest service in the hands of unskilful marksmen. I had another occupation, which made me feel like a very Nemesis. I manipulated the heads of the A-Banga men which I had so recently appropriated. Probably with their own eyes these heads had watched the stewing of other human heads, but now they had to simmer in my caldron. Although I was quite aware that the Nubians reckoned the bones of all heathens and unbelievers as entitled to no more respect than the bones of brute beasts, yet for decency's sake I preferred performing the operation

\* In the woodcut that depicts this scene, the background gives a representation of the splendid forest scenery that marked the spot.

in the seclusion of my tent. Notwithstanding that my dogs had not had any animal food for several days, they could not be induced to eat a morsel of the boiled human flesh.

Just as it was growing dark we were startled, if not alarmed, by the appearance of a great troop of natives. The attack was not made, as hitherto, from the dense dark woods at our feet, but proceeded from our old path upon the south. Only the foremost ranks were visible, the rear being hidden by the high grass and bushes; but the wild cries, like the howling of a coming storm, testified to the overwhelming numbers of the aggressors. Half of our armed force issued from the camp in a compact line, and fired a volley straight upon the nearest of the assailants, five of whom were seen to fall dead upon the ground. The altered tone of the war-cry proved that many more were wounded, and as all the guns were loaded with a good handful of heavy shot this was sure to be the case; but this time the conflict came to such close quarters that two more of our men were severely wounded by the native lances. As soon as the attack was thus diverted, and the front ranks of the enemy began to retreat, the negroes of our caravan, who had been placed in reserve immediately behind the soldiers, started off at full speed in pursuit of the fugitives, and their lances made far greater havoc than all the bullets of the Nubians. Before leaving Munza's residence our bearers had all been provided with new weapons, and thus our little negro-band was able to hold its own against greatly preponderating numbers of the enemy.

The weight and diversity of the weapons of the A-Banga, added to the inconvenience of their costume, necessarily prevented them from making a rapid flight; they were consequently obliged to keep throwing off one impediment after another until the ground was strewn with shields, lances, clothes, and sometimes with their false chignons, ornaments and all. When the negroes returned to camp, bringing in their spoil and swinging the chignons on the points of their lances, they were greeted alike with the glad shout of triumph and the loud ring of laughter.

It was near midnight when the pursuers came back. They had prosecuted their chase to the frontier wilderness; they had found the villages all deserted by their inhabitants, and had obtained such stores of plunder that enough was accumulated to keep our whole caravan for a month.

This had been the most energetic attack that the enemy had yet



attempted ; it was made exclusively by the A-Banga, no Niam-niam having as yet appeared upon the scene. The arrival of Wando, with all his force, was expected the next day.

Early, therefore, on the following morning, half of our little armament was sent forward to the north, not merely to anticipate any movement on Wando's part, but, if possible, to accomplish the object of obtaining some women as hostages, who might be exchanged for the still undiscovered ivory. Mohammed was annoyed at the previous failures to secure any women, knowing by experience that hardly any ransom is accounted too large by the Niam-niam for the recovery of their wives.

About two hours after the departure of our soldiers a singular sight arrested our attention. Marching along in single file upon the top of the opposite slope, which was separated from our camp by the woody depression and the brook, we saw a lengthened train of armed natives, who by their large quadrangular shields gleaming in the sun could be at once recognised as A-Banga. The procession seemed unending ; it occupied fully three hours in passing, and at the lowest computation must have consisted of 10,000 or 12,000 men. It was at first the general impression that the chieftain had arrived with the main body of his troops. It was conjectured that he intended to make a circuit to the west, and, having crossed the brook, to attack us at nightfall from the same quarter as our assailants of the previous day. But our fears were not realised, and we remained utterly unable to reconcile the manœuvres we had witnessed with the absence of Wando, which was still a mystery to us, as he might have been joined by all his allies in the course of a single day. Everything, however, was made clear to us when our soldiers returned at night from their plundering expeditions. They told us that on arriving in the morning at the hamlets, they had found the fighting force of the A-Banga all drawn up, evidently waiting in anxious suspense for the assistance of Wando, but that on their approach this large body of men immediately vacated their post. Thus the long train that had caused us so much bewilderment was simply the 10,000 natives retreating at the advance of a detachment of forty or fifty of our soldiers.

Upon the gradual slope on which our camp-enclosure was situated, the white ant-hills, that often rise to an altitude of ten feet, were the only eminences whence any extended view could be obtained across the long grass of the steppe. These were nearly always occupied by the natives, who mounted them for the purpose of getting

a better vantage-ground for shouting their menaces and invective insults, but occasionally they answered another end: they served to allow the outposts of the contending parties to hold communication with each other. Amongst Mohammed's trained soldiers he had no less than forty Niam-niam, who were greatly devoted to him. These would appear to have held some correspondence with the enemy, and from them we learnt that the A-Banga were much irritated at the conduct of Wando, who, after urging them to attack us, had left them in the lurch. They complained that all they had got from their acquiescence in his wish was that the "Turks" had killed their fellow-comrades and laid waste their land. Wando himself, they said, had had an unpropitious augury at the beginning of the fray, and, intimidated at the prospect, had abandoned his scheme; he had withdrawn to the recesses of the forest, and, in spite of the remonstrances of the A-Banga, he now refused to render them any aid.

The little wooden bench, the "boroo," which I have already described, was also consulted in our own camp. My two Niam-niam, who were no great heroes, although they had an almost unlimited confidence in Wando's power, had a still more unbounded reliance upon the answers of their wooden oracle. The test had been very unfavourable for one of them, but I was told that it had promised a safe escape for myself, a circumstance that once again confirmed my people in their opinion of my unchangeable good luck. The A-Banga did indeed make an exception in my favour when they shouted their defiance from the ant-hills; the Turks, they vowed, should perish, but the white man might go scot-free, because it was the first time of his coming to their land. The quietness and retirement of my daily occupation, my interested delight in studying the peculiarities of those I saw, and perhaps, too, my reputation of being a harmless "leaf-eater," all seem to have conspired to gain me a general goodwill.

Little Tikkitikki was perfectly unmoved by all the proceedings; he showed no sign of fear; he skipped about and played with the war-trophies; but chiefly he stuffed himself with sesame-pap, of which there was a lavish abundance at his disposal.

On the fourth morning the enemy had entirely vanished; the inhabitants, too, had all utterly gone. Throughout the period of warfare, the Nubians had not come out particularly strong, either in courage or in endurance. The main burden of the contest had fallen upon the "Farookh." As a matter of fact, however, the Nubian

regulars and the black Farookh are equally indispensable to every commander of an expedition. The native soldiers may be the better shots, and they have the advantage of knowing the country more thoroughly and of being accustomed to the climate; moreover, on rainy days (when the Nubians would sit shivering in their huts) they will wrap their guns in their girdles and with the greatest alacrity go perfectly naked over wood and steppe to repel an advancing foe; but, at the same time, there is always the risk of their decamping at a moment's provocation,—a dilemma into which a commander would not be led by the Nubians, who would be afraid of deserting at such a distance from Khartoom. The Nubians, however, are much more often ailing; they are never perfectly tractable, having an unconquerable aversion to all restraint; they never showed themselves as remarkably valiant in our conflicts with the savages, and were in continual apprehension of being devoured. It was not so much death in itself of which they were afraid, as of being deprived of the rites of burial, which are prescribed in the Koran as indispensable for obtaining the palm of Paradise. The lack of a grave is abhorrent to the notions of every Mussulman, but the idea of being destined for the unclean stomach of a cannibal was intolerable.

Mohammed, encouraged by the favourable progress of his wound, now expressed his desire to quit our present quarters. I endeavoured to dissuade him from his purpose, and represented to him that, although the wound had closed without any suppuration, any exertion would have a tendency to open it afresh; but he persisted in his purpose, and determined upon being carried in a litter across the hostile territory. In consequence of the journey the complete healing was thrown back for a fortnight; but altogether I congratulated myself that my amateur surgery, which had hitherto been practised mainly on horses and mules, had proved so satisfactory.

By sunrise on the fifth morning after arriving at this inhospitable spot, our caravan was again in motion. The camp was burnt, and great heaps of corn, sesame, kindly, earth-nuts, and other provisions, were scattered about, and as a matter of necessity left behind upon the ground, much to the chagrin of the bearers, who had once again to face the deprivations of the wilderness.

It was not without some confusion that we crossed the Assika. The way before us seemed clear of enemies, and our crowd moved fearlessly on amongst the thickets. The white-ant hills on the

outskirts of the forest continued to afford admirable stations for reconnoitring, and for enabling the advanced party to announce that all was safe.

Quitting again our previous line of march, we continued our journey towards the north, and crossed three more brooks, each of them conducting us to a fresh grass plain. Once, just as we approached the edge of a gallery, we were assailed by a shower of arrows, but the volley of bullets that we sent in reply very quickly deterred the invisible foe from any further attack. No doubt the enemy were close enough upon us to make certain of their mark, as the number of iron-headed arrows was unusually large; yet they did not succeed in inflicting a single serious wound. It happened fortunately that the bearers, who were more especially exposed to the arrows, were thrown into no disorder; they had had the careful protection of the Farookh, who had made a fresh path for themselves through the wood, on either side of the beaten track.

After passing the last of the three brooks which I have just mentioned, we came to a cultivated district, and as it was near midday we made a short halt beside the hamlets. The Bongo had now free scope for their destructive propensities; they proceeded to cut down the standing maize to their hearts' content; they not only plundered all within their reach, but laid waste the land in every direction. All the world over, war is ever war.

In ransacking the huts the plundering parties had had the luck to discover some of the missing ivory. A number of valuable tusks were recognised as being those which had been purchased from Wando, by means of some incisions that Mohammed had made upon them; the magazines in which they were concealed being revealed by the cackling of a lot of hens down amongst some unthreshed eleusine. When the hens were found a quantity of eggs was found with them, and I was in consequence treated to a very choice breakfast. Eggs are very rare throughout the district, the Niam-niam hens being as niggardly with them as the Dinka cows are with their milk.

Turning to the E.S.E. we kept now to the right of the depression of the brook, passing numerous groups of huts upon our way. Isolated dome-palms (*Hyphæne thebaica*), rare in the Niam-niam lands, reared themselves at intervals like land-marks on the route. Farther on we crossed the Diamvonoo, which flowed through a ravine precipitous and obscure, and subsequently, leaving the old road to the west, we had to ford a succession of gallery-brooks.

We had already made our way through four of these, when on approaching to the fifth we caught sight of a number of natives who, surprised at our appearance, slunk away from their huts, and tried, like beasts of prey, to find a safe lurking-place in the adjacent thickets. The capture was effected here of two Niam-niam women. They were bringing water from the brook, and being espied by the advanced guard were soon secured and conducted to the caravan, where, after the failure of the previous days, their arrival was hailed with a shout of glee. The women themselves were perfectly composed, and apparently quite indifferent, making themselves at once thoroughly at home with such of their countrywomen as they found already in our train.

It was later than usual before we halted for the night, and our men were more than ordinarily fatigued. In consequence of this our camp was pitched with haste and carelessness. The weather turned out cold and very rainy; the ground became so soft and sodden that it would afford no hold for the tent-pegs; and so all prospect of rest had to be abandoned. Every moment the pole that upheld the frail shelter above me threatened to give way. I held tightly on, and shouted through the commotion of the storm for my servants to make haste, and they only came in time to save me from a thorough drenching. This scene had to be repeated more than once.

It was touching, through the moaning of the wind, to catch the lamentations of the Niam-niam men bewailing the loss of their captured wives; cannibals though they were, they were evidently capable of true conjugal affection. The Nubians remained quite unaffected by any of their cries, and never for a moment swerved from their purpose of recovering the ivory before they surrendered the women.

Anxious next day to continue our course to the east we had to cross so many streams that they seemed to make a labyrinth of waters. The windings of the interlacing brooks and the network of entangled streams apparently corresponded almost precisely with what Livingstone describes as the hydrographical character of the country on the west of Lake Tanganyika, and which he has compared to frosted window-panes in winter. This great explorer noticed a similar source-territory through which flowed the Lualaba,\* at that time quite an enigmatical stream. Its course, indeed, was

\* In one of his letters, Livingstone describes the Lualaba as "a lacustrine river."

towards the north, but Livingstone was manifestly in error when he took it for a true source of the Nile; a supposition that might have some semblance of foundation, originating in the inexplicable volume of the water of Lake Mwootan (Albert Nyanza), but which was negatived completely as soon as more ample investigation had been made as to the comparative level, direction, and connection of other rivers, especially of the Welle.

We now found ourselves in a locality with which our own Niam-niam were by no means acquainted, and there was no facility for getting any proper guides; just, therefore, as might be expected, we missed our way, and proceeded (without knowing whither we should come) for a couple of leagues along a splendid gallery, where numbers of silver-white colobus-apes were merrily taking their pleasure.

I had my suspicions that we were going wrong, and by referring to the journal in which I had entered the details of our former route, I ascertained that we were now taking the same direction as we had followed then. Further inquiry soon convinced us that we were proceeding straight towards the spot where we had last met Wando, and that in fact we were not more than three miles distant from his residence. We were quite aware that he was not just then at his Mbanga, but still there was no doubt that if we would ensure reaching Mohammed's Seriba unmolested, it would be politic to make a wider circuit round the hostile district, and accordingly, without delay, we retraced our steps for a considerable distance.

On the confines of the gallery, the land had just been cleared for a crop of sweet potatoes, and a number of women was occupied in the work. They had a lot of dogs scampering about, and the sight of these caused quite an excitement amongst our Mittoo-bearers, who darted at them with their spears, and slaughtered them in the most remorseless fashion. Pitiable and heartrending in the extreme it was to see the poor brutes writhing upon the lances. I must confess to have felt more sympathy for the dogs in this country than for all the men.

We had now turned due east along a road that led us across the Dyagbe, the brook that ran past Wando's residence; and, after marching for three hours over a desert steppe, we finally encamped upon the left bank of a large gallery-wood, where the vegetation was so luxuriant, that, forgetting all my fatigue, I botanized until night stopped my further researches. Game was abundant, and we had a savoury supper of roast-antelope.

Next morning was wet and gloomy. In forcing our way through the dripping thickets, in order to reach the river, we got thoroughly drenched to the skin. We had also to endure incessant torture from the barbs of the calamus (the generic name of the rotang), which like so many little pike-hooks insinuated themselves through our clothes to our flesh: attached to the twigs and universally diffused among the bushes, they were a perpetual annoyance to the traveller. After we had accomplished this irritating passage, we proceeded northwards, crossed two more brooks of a similar character, and arrived at a cultivated and populous district on the banks of the Mbrwole.

The Farookh, who had been sent on for a league in advance, had effectually scoured the district, and had been rewarded by the capture of a young lady of rank: she had been taken by surprise, and in the wonted manner of the country endeavoured to save herself by taking refuge in the forest, but she was tracked like a deer, and captured after a short chase. She was attired in a magnificent apron of skins, and was elaborately as well as fantastically adorned with strings of teeth; and to judge from the numerous trophies of the chase with which she was decorated, she might be suspected of having a mighty Nimrod amongst her circle of admirers. Full-grown men are never seized on these occasions, and that for two reasons; in the first place because considering capture as identical with death, they defend themselves with the fury of desperation; and secondly, because they are of no value as slaves. In these expeditions, it is an understood thing that the sheyba, or yoke, is never employed to fetter strong men; it would be far too much trouble to look after them and to drive them along when all one's energies are required for the protection of the baggage.

The Mbrwole, which, ten miles lower down, after receiving a number of rivulets from the south, becomes a considerable stream, had here the appearance of being nothing more than an ordinary gallery-brook; and if I had not heard the name from the Niam-niam, who are always accurate in the nomenclature of their waters, I should have never imagined that it was the main-stream. The Bahr-el-Wando, as it is called by the Khartoomers, flowed due west; and though doubtless it was fed by various minor brooks, it was here little more than a ditch of a few feet in breadth; yet the entire depression, clothed with its woody heights, was scarcely less than 1500 paces broad.

The abject terror which the Niam-niam men displayed, lest they should be devoured, formed a very remarkable contrast to the quiet composure of the young woman who had just been captured, and who, without any sign of fear, entered into conversation and was ready to furnish us with whatever geographical information she could. Her calm demeanour led me to the conclusion that the Niam-niam forego eating their female prisoners of war, for the advantage of reserving them as slaves.

Under the guidance of our captive, we crossed the Mbrwole, and, taking possession of the huts on the opposite bank, we found ourselves towards midday well installed in a comfortable camp.

The proximity of our position to the thickets made a nocturnal attack more than probable. I resolved, therefore, to pitch my own tent in the middle of the huts and to keep a lamp burning throughout the night. The tent consequently became (as it was in a measure transparent) a great lantern in the darkness and formed a target for the aim of the missiles from the woods, a number of arrows being found on the following morning sticking in the top; these I have preserved as memorials of our bivouac on the Mbrwole. All night long the natives were skirmishing with our outposts, thus necessitating a continual fire in reply; but although I slept alone in my tent, the experience of the last few days had so accustomed me to the perpetual shots that my night's rest was perfectly undisturbed. I was well aware that before the enemy could get to my position in the centre of the camp, they must alarm the groups of bearers who were crouching round their fires, and must afterwards penetrate the quarters of the soldiers and of my own servants.

To get into the right road we had again to cross the Mbrwole. Another two leagues to the west along the left bank, and the river was recrossed once more. Over cultivated tracts of rising ground we proceeded to the north and came to some extensive flats of gneiss, the first we observed in the course of our return. This gneiss, being on the hither side of the river, and to the east of the furrowed soil which we noticed on our outward way between the Mbrwole and the Lindukoo, acquired an increased significance as apparently belonging to the line of elevation that traverses the watershed of the Nile.

Leaving this interesting locality, we made a palpable descent, and had next to pass over the meadow-waters that, flowing in a northerly direction, formed affluents of the Lindukoo. No regular



path conducted to the farther side; pell-mell the caravan plunged into the long grass and clumps of *Phrynica* that made a half-floating surface to the swampy depths. Experience makes a traveller wary in getting across these marshy spots; he learns by practice how to avoid a ducking; he gets the knack of kicking down a clump of weeds without lifting his feet, and can tell to a nicety whether it will bear his weight; by caution such as this he surmounts the difficulty of "the lacustrine streams." After passing the last of these, we made our next encampment near some Niam-niam hamlets, which, in this direction, were the last before we should arrive at Aboo Sammat's territory. Our arrival here was unexpected, yet before the bulk of the caravan had come up the inhabitants had all made off, so that we found the place entirely deserted. Although the late outbreak of hostilities had put the whole district upon the alert, there were various things to prevent the foe from reckoning with any certainty upon our movements; unevenness of soil, extent of wilderness, prospect of supplies, all influenced our plans, which might be changed at any hour; and thus it happened that, in spite of all the spies that might be set to watch us, the adversary was never safe from being taken by surprise.

Ten leagues still remained between our present quarters and Aboo Sammat's hospitable *Seriba*, which it was our wish to reach by the shortest route.

An early hour of the following day found us at the Lindukoo, that branch of the Yubbo which I have already described as the last tributary of the Nile system, and which is distinguishable from the other rivers of the district by the eastward flow of its waters. It was here considerably enlarged by receiving the meadow-waters from the watershed. Bounded by banks some 20 feet in height, it meandered along a deep bed that was 30 feet in breadth, through low-lying steppes, which at no great distance were replaced by woods.

The bank-forests that give the flora of the southern Niam-niam lands its singular resemblance to the West African type of vegetation here came to an end. In arriving at the gneiss-hills, we had entered upon the limits of the dense bush-forest which covers Mohammed's entire territory, an area of nearly 500 square miles. Whilst, in the region of the gallery-forests, all the trees and bushes are confined to the river-banks, the intermediate spaces being occupied by uniform grass-plains, *here*, on the contrary, in the region of continuous woods, all watercourses of every kind, whether they are

rivers or mere brooks are (just as in Bongoland) bounded by low open plains, which extend, without being wooded at all, to the very shores. The hydrographical system is better developed, and imparts a well-defined aspect to the scenery, the strips of open grassy steppe along the margins of the watercourses winding like streams of verdure through the dense masses of the foliage.

I swam across the narrow though copious river, while the bearers conveyed the baggage over along the trunks of trees that were thrown from side to side. Turning to the north-east we passed over two more meadow-waters and reached the Yubbo, which was now 50 feet wide, and too deep to wade; as no trees could be found of a length sufficient to serve as bridges, some grass rafts had to be extemporised.

We were now once more in our former route. Another half league brought us to the Uzze, of which, at this season, the stream was so extremely sluggish that by my usual test of a gourd-flask tied to a string I could detect no apparent current at all. The river we found was 5 feet deep and 25 feet wide.

Early on the 1st of May we were joined by some Niam-niam who were under Mohammed's jurisdiction, and who, having been stationed as outposts on the borders of the hostile territory, had been attracted into the frontier forest by the shots of the previous evening.

The last stage of our march before reaching the Seriba was soon accomplished. The road led through a charming park-like wood, through which, by subterranean channels, the meadow-waters of the Yabo and Yabongo rolled off their verdure-hidden streams. In this latitude ( $4^{\circ} 5' N.$ ) the rain had had very little effect upon the lesser rivulets of the district, and the only signs of the advancing season were to be found in the increased variety of newly-sprouting plants and flowers.

At this season a lovely adornment is given to the meadows by the great red blossoms of the *Clappertonia*. To a travelling botanist in Central Africa it is very pleasant to be so frequently reminded of the name of a great predecessor.

We had a general rendezvous two leagues west of the Seriba, on the spot where we had made our first bivouac when we were starting to the south. It was here that Mohammed was desirous of erecting a new Seriba, as the buildings of the old one were becoming somewhat ruined, and this appeared a better site for defending himself against aggressors. Besides Wando on the south, he had another enemy on the west, viz. Wando's brother Mbeeh, who, as

an independent chieftain, ruled the district on the lower Yubbo, before its union with the Sway ; and the combined attacks of these two placed his possessions at times in considerable jeopardy. To escape this difficulty Mohammed now resolved to undertake a campaign against Mbeeoh first, and, as soon as this was accomplished, to proceed with his measures of reprisal against Wando.

Until the enterprise against Mbeeoh was over, I was left to take up my abode with the invalided soldiers, and my own little retinue upon the banks of the Nabambisso.

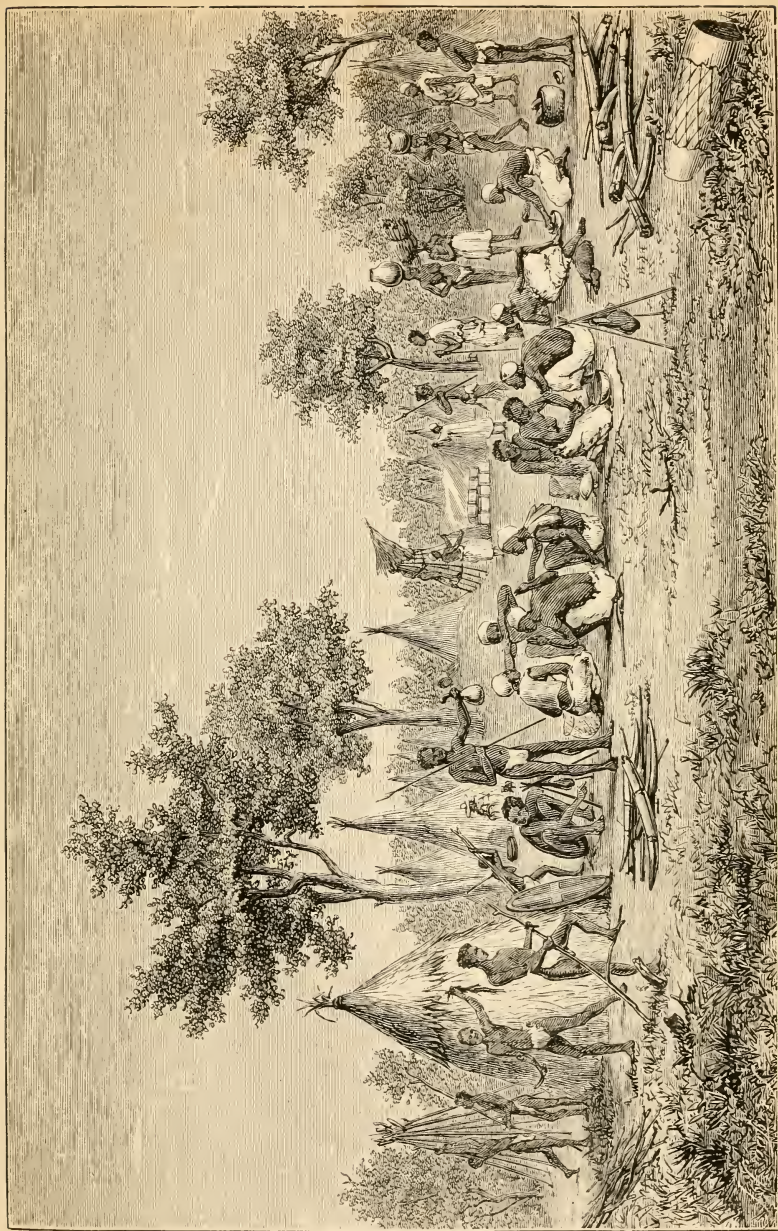
## CHAPTER XIII.

Solitude and hunger—Productive ant-hill—Diversion in the woods—Excursion to the east—A papyrus-swamp—Disgusting food of the Niam-niam—Merdyan's Seriba—Losing the way—Kind reception in Tuhamy's Seriba—Scenery of Mondoo—Mount Baginze—Source of the Dyoor—Mountain vegetation—Cyanite gneiss—Mohammed's campaign—Three Bongo missing—History of three skulls—Indifference of Nubians to cannibalism—Building a grass-hut—Crossing the Sway—Evil tidings—Successful chase—Bendo—Badry's recital—With Nganye—Suspension-bridge over the Tondy—Division of the caravan—Détour to the east—Elands—Bamboo-jungles—The Seriba Mbomo—Abundance of corn—The Babuckur—Crossing the Lehssy—Wild buffaloes—Return to Sabby—Home news—Hunger on the march—Passage of the Tondy.

AFTER the fatigue and excitement of our previous journey we were glad to recruit ourselves by a comfortable camp-life in the dense bush-forest on the Nabambisso. Spacious grass-huts had been erected for our accommodation until the new Seriba should be completed, and these, nestling amongst the massive foliage of the abundant vegetation, gave the spot an aspect that was almost home-like. A refreshing rain had moderated the temperature; and the air, mild and laden with the fragrant odours of the wood, gave animation both to mind and body.

Three years previously all the land had been under cultivation; but nature had soon effaced well-nigh every trace of human labour, and the roots of the trees and shrubs that had only been partially destroyed by the tillage had sprouted forth with redoubled vigour and still more gigantic development of leaf; thus attesting the un-failing power of vitality in the wilderness and the impotency of man against the persistency of nature.

In this charming locality I passed the early days of May, a month which in these latitudes may truly be called a month of rapture, when the commencement of the rains has renewed the life and growth of all around. From morning to night I strolled leisurely





about amongst the bushes, but without neglecting a chance of enriching my stores of botanical treasure by every novelty that presented itself.

Meanwhile, Mohammed was occupied in the formation of his new Seriba. Hundreds of natives were employed in conveying the trunks of trees from the neighbouring forest, and these were erected side by side and close together in a deep trench; the trench was afterwards filled in with earth, and the palisaded Seriba, a hundred feet square, was all complete. So quickly was the work accomplished that on the fifth day after our arrival the invalided soldiers, by whom it was to be occupied, were removed into their new quarters. The other soldiers in the interval had vacated the old Seriba. Everything being ready, Mohammed, accompanied by his entire marching force, started off on his campaign against Mbeeh and Wando; during his absence it had been arranged that I should make this quiet, lonely spot my temporary home.

Confined thus to a narrow area, I had now to look forward to a period of inactivity, in addition to which I had the prospect, by no means pleasant, of submitting to a scale of diet that was straitly limited. Our provisions were all but exhausted. Under the most favourable circumstances, Mohammed could not be expected back in less than twenty days, and the slender supply left for the maintenance of the few men who remained behind as my body-guard would have to be carefully doled out in daily rations to last out the time. All our cattle had long since been slaughtered; goats were nowhere to be had; nor could any hunting-booty reasonably be expected. For myself the only animal food on which I could rely consisted of some tiny fowls of the diminutive Niam-niam breed.

The season was very unfavourable for hunting, but even if it had been otherwise I should have felt it undesirable, under the circumstances, to have wandered far from my quarters: the ruined condition of our palisade left us especially exposed to an attack, and with our small supply of firearms it was advisable to be constantly on the spot. It is to this day a mystery to me how the Bongo bearers who remained with us supported life during this period of privation; but somehow or other they had a wonderful knack of discovering all kinds of edibles in the forest, and stirred up by their example I eagerly grasped at anything the wilderness afforded to supply the deficiency of my meagre *cuisine*.

In the middle of the open space of the old Seriba there happened to be a huge white-ant hill of long standing, and this rendered some

timely assistance in our need; every night after there had been heavy rain, myriads of white ants appeared on the red clods and might be gathered by the bushel; they belonged to the fat-bodied, winged class, and were what are known as "sexual males." Immediately upon issuing from their dark retreat, and after a short swarming, they assemble in masses at the foot of their hill and proceed to divest themselves of their wings, leaving their heavy bodies helpless on the ground. This removal of their wings does not seem a matter of difficulty; the instinct of the insects seems to prompt them to throw the wings quite forward till they can be so mutilated by the front feet that they completely drop off. Any insects that remained upon the wing were soon brought to the ground by bundles of lighted straw being placed under them, so that it might literally be said to rain white ants. Baskets full were then readily collected for our table. Partly fried and partly boiled they helped to compensate for our lack of any kind of grease. If the day only chanced to be rainy, the night was sure to be provided with a feast; there was not one of us who had not cause to be thankful for the strange abundance of the ant-hill.

Many a time I wished myself back again in the days when we were fighting the A-Banga; for though they were days of peril, they were days of plenty, and the old Spanish proverb would ever and again force itself upon my recollection, "No misfortune comes amiss to a full stomach." At night my dream was akin to Baker's dream of pale ale and beef-steak. Nothing could elevate the vision of the mind for long; tied down to material things, it was impotent to soar; and food and drink became the single and prevailing theme which we were capable of handling by day or dreaming of by night.

Reduced to this low and depressed condition were the feelings which I experienced during the later portion of those lonely weeks that I spent in the great shed, now half-ruined, that had formed the assembly hall of the old Seriba.

As the discomforts of our situation increased and became more and more trying, I was thrown upon my own resources to seek enjoyment of a more ideal nature, and in the neighbouring woods I found the best of compensation for all my bodily privations. Whenever I was beginning to feel more than ordinarily disconsolate I would hurry off to the thickets, and there amongst the splendid and luxuriant vegetation I was sure to find an engagement which would, at least for a time, draw away my thoughts even from the appeal of hunger. In hardly any portion of the world ought an enthusiastic



botanist to suffer *ennui* ; wherever there exists a germ of life, there is also a stimulant to his spirit ; but hardly a scene can be imagined calculated to enlist his whole interests more and to divert him better than the exuberance of bountiful nature such as was revealed upon the Nabambisso.

The stipulated time of solitude was drawing rapidly to a close, but still nothing was heard from Mohammed. Our necessities became more and more urgent : to remain where we were became more and more impracticable ; and to escape from the disasters that were threatening us I proposed to set off on an excursion to the nearest settlement of any Khartoomers. Forty miles to the west of our present quarters was a Seriba belonging to Tuhamy, and a lofty mountain situated in its vicinity offered special attractions for a visit ; the journey would be safe, as the route led across Mohammed's own territory, and on our way we should pass another Seriba upon the eastern frontiers of his district. Ten bearers would suffice to carry my baggage for this little trip, and I need hardly say how glad they were to accompany me under the prospect of ending, or at least gaining a respite from, their season of privation.

We started off on our march upon the 21st, and after crossing the Boddoh brook and two smaller rivulets we arrived at the Hoo. This little stream meandered through a wood remarkable for its diversity of trees, amongst which I was surprised to see the *Sparmannia* of Southern Africa. The banks themselves were enclosed by dense bushes of a new species of *Stipularia*, of which the numerous blossoms, half-hidden in their purple sheaths, gave a singular appearance to the plant. It belongs to the characteristic stream-vegetation of the spot.

Beyond the Hoo we came to a ravine of a hundred feet in depth with a charming hedge of zawa-trees ; and then crossing two more brooks, copiously supplied with water and both running to the north, we terminated our twelve miles' march and found a hospitable reception in the huts of Ghitta, an overseer of some of the Niam-niam subject to my friend Mohammed. After our recent privations we seemed quite overpowered by the liberality of the entertainment offered us by Ghitta ; he procured corn for the bearers, he brought out several flasks of eleusine-beer, and more than satisfied all reasonable claims upon his hospitality.

The soil of this region was once more broken by deep clefts, and was alternately a series of gentle undulations and of deep-cut ravines. Beyond Ghitta's village the road turned towards the south-

east and crossed a brook ; further on it passed through a district enlivened by numerous farmsteads where some sorghum-fields testified to the influence of their neighbours on the east upon the industry of the inhabitants. The district was named Madikamm, being called so after the second brook to the east of Ghitta's hamlets. The majority of men capable of bearing arms had accompanied Mohammed on his campaign ; consequently the huts had hardly any other occupants but women and children, who retreated shyly as we advanced, and shut themselves up in their pretty dwellings.

The votive pillars adorned with many a variety of skulls demonstrated that at certain seasons the hunting-booty must be very large.

Leaving the villages of Madikamm in our rear, we found ourselves on the edge of a great swamp a thousand feet wide, which moved its insidious course northwards in the direction of the adjacent territory of the Babuckur. It was covered in its entire width by a huge, half-floating mass of papyrus, which, called "Bodumoh" by the Niam-niam, gives its name to the marshy waters. This was the first specimen of the papyrus that I had seen in the depth of the interior at so great a distance from the two main affluents of the Upper Nile, and it gave a new character to the locality ; it is, however, a characteristic of the swampy region on the upper course of the Sway, where the reduced and meagre remnant of Babuckur, sorely pressed on every side, drag out their miserable lives ; their frontiers were only a league to the north of the spot where we crossed.

After leaving the Bodumoh, our road took an E.S.E. direction, which it retained as far as Tuhamy's Seriba. At the first hamlets we reached, the inhabitants viewed us with considerable distrust, as the soldiers from the nearest Khartoom settlements, and those who intended to pass through Mohammed's territory, had most arbitrarily levied some heavy taxes upon them.

Beyond the huts were open steppes covered with towering grass which shadowed many shrubs that were entirely new to me, and excited my liveliest interest. Not a few of them were in full bloom, and I walked along carrying a bouquet that it was no exaggeration to call magnificent. The natives might seem fully justified in reviving amongst themselves my name of "Mbarik-pah."

I may mention that careful as was the method which I have described of our wading over the marshy swamps it was not uniformly attended with success. More than once in attempting to cross without assistance at the head of my little troop I had come to grief ;

and now once again, at the very next swamp we came to, it was my fate to have an involuntary bath. The dilemma caused us some delay. I was proceeding leisurely along, but coming to a deep hole completely concealed by the long swamp-grass I suddenly fell in, and was fished out again by my people thoroughly drenched and plastered over with an envelope of mud. It took an hour while I changed my clothes and had the filth cleansed from the articles I was carrying.

Although the temperature was really as high as that of a July day in our northern clime, the sky nevertheless was overcast and the weather windy, so that it was with chattering teeth and an inward chill that I continued my march along the steppe. All prospect of the surrounding country was obstructed by the towering grass. There was no distant vision to fill the eye, and there was little to relieve the monotony but the radiant blossoms, red and blue, of the flowering shrubs.

After a while our course was interrupted by a brook fifteen feet in width, called the Kishy. This was too deep to ford; the method therefore was adopted of bending down the boughs of the largest shrubs upon the banks, thus forming a fragile bridge, over which, by dint of caution, we contrived to make our tottering way without the misadventure, only too probable, of losing our balance. The Kishy speeds swiftly along over the level steppe in the Babuckur country, and, after receiving the Bodumoh, contributes materially to the volume of the Sway, which in that region has already assumed the dimensions of a considerable river.

The country beyond the Kishy retained the same character as that along which we had been passing. By the side of a little spring called Nambia, that went rippling between the bare gneiss flats, we made a halt for the purpose of following up some guinea-fowl, of which the notes could be heard at no great distance; the whole district teemed with these birds, and I could now again anticipate a daily meal such as I had not had for months.

Whilst we were making our halt, I was surprised by a visit from Merdyan, the local chief; he had heard of my arrival, and, accompanied by several natives, he had now come to give me welcome. Merdyan was one of Mohammed's black body-guard, and had been entrusted with the supervision of the eastern frontier of his territory; with three guns at his disposal, he had been appointed to the command of a little Seriba surrounded with fine fields of maize, which were bounded by a ravine watered by a copious brook. To

reach this settlement we had to retrace our steps for a full league along a road that gradually descended through a cultivated country. A fine prospect lay open before us ; upon the south-eastern horizon rose the imposing mass of Mount Baginze, and a little to the north a pointed hill called Damvo. On this day's march we accomplished a distance of about eight leagues ; towards the close of it we came to one of the groves of *Encephalartus*, which are scattered about the district, and known amongst the Niam-niam as Mvoehpiah.

We enjoyed very comfortable accommodation in Merdyan's Seriba ; the huts were clean and well-built, and I had an opportunity of renewing my observations on the domestic arrangements of the Niam-niam. A delicacy to which I had long been unaccustomed was provided for me in some fresh ears of maize, and corn was not wanting for all my people. There were two things, however, which could not be obtained. We had neither salt nor any kind of oil or grease. Riharn, my cook, having lost his proficiency, seemed to be now losing his memory ; he had quite forgotten to bring the salt that would be required on our way, and what little grease could be procured had far too much the suspicion of being mixed with human fat to make it in any way a desirable adjunct to my dishes. Whatever food the natives offered to my people, even to my negroes, only filled them with horror and disgust. Amongst many others who came to the Seriba to satisfy their curiosity about me, there was one fat old man who had his wallet full of victuals hanging to his side, without which no Niam-niam ever quits his home. My little Bongo, Allagabo, spying out two tempting little brown paws, like those of a roast sucking-pig, projecting from the bag, was inquisitive enough to peep in to make a closer investigation of the contents. He got a sharp cuffing for his pains, but he was not likely to have been much tempted, as the delicacy in question turned out to be a roast-dog ! At another time, my Niam-niam interpreter, Gyabir, who was here in the full enjoyment of his native food, offered Allagabo a dish of lugma (corn-pap), in which were some fragments of flesh that looked like the limbs of a little bird ; but Allagabo's disgust can be better imagined than described when he discovered he was eating the legs of a frog !

I spent one day with Merdyan for the purpose of inspecting the neighbourhood, and in the course of my rambles I bagged enough guinea-fowl to supply my whole retinue. For the first time, too, I killed a black rhinoceros-bird (*Tetmoceras abyssinicus*). I had previously seen these birds in the Seribas in Bongoland, where they

are so far tamed that they strut about fearlessly amongst the other denizens of the poultry-yard.

The route from Merdyan's Seriba to Tuhamy's was through an uninhabited district, and was crossed by so many streams that it was quite a matter of difficulty to determine it. Merdyan undertook to provide me with guides, if I desired it; but as any intercourse between the two Seribas was exceedingly rare, and as I heard a long and loud discussion, before we started, as to which was the right direction, I could not place much reliance upon my conductors. The country through which we had to pass was perfectly flat; the trees, too, were frequently so high and the paths so narrow that we were unable to get a glimpse of either of the two mountains which we had previously observed from the high ground on the west. Neither of these mountains could be much more than seven leagues distant. The ignorance of our guides caused us considerable embarrassment. We were in continual dread of encroaching upon the adjacent territory of the hostile Babuckur, where we should be entirely at the mercy of the cannibal tribe.

On leaving the Seriba we followed the eastward course of a little brook named the Nakemaka. We kept beside it until it reached the spot where it joined the larger stream called the Mahbodey, which we crossed by our previous method of bending down the pendent branches of the overhanging bushes, and then hopping like birds from branch to branch. All these affluents of the Upper Sway inclined to the north; all of them, moreover, had a marked descent. The next of them was known as the Meiwah, and about a league beyond we came to the actual main-stream of the Sway, which was here thirty feet in width, and really wider than the united measurements of the two streams above; such of them as we did not cross by our improvised bridges we had to pass by swimming.

After a while we came to a large forest of butter-trees, the first and last that I saw in the country of the Niam-niam. The underwood was so dense, and its foliage so fully developed, that we could not see more than ten paces in any direction; our guides completely lost their way, and, without a clue to our proper path, we wandered on. To add to our perplexity the sky became overcast with the tokens of an approaching storm, and we thus lost whatever aid we might have got from the direction of the shadows. With a vista contracted as ours the compass was of little service, and in a country like this it was very unadvisable to leave the beaten paths or to penetrate into any untried thickets. We were glad enough when we at last

caught sight of two deserted huts in the middle of the wilderness. The floods of rain were beginning to descend, and we were thankful for any shelter. The storm that had burst upon us continued with such unremitting violence that we were compelled to resign ourselves to the necessity of passing the night in this wild spot. The interior of the huts swarmed with creeping things of the most revolting character, in comparison with which the most obnoxious vermin that are ever found in houses within the range of civilization would appear mild and insignificant domestic nuisances. By heaping up a pile of fresh leaves and grass, I contrived a sort of covering that protected me from actual contact with the crawling things, but the lullaby that buzzed and hummed around me was none of the pleasantest. There were swarms of white ants that were incessantly gnawing and scratching at my leafy coverlet; there were snakes and lizards rustling in the cobwebbed thatch above: there were mice scampering and squeaking on the ground below. However, for this condition of things there was no help: the best must be made of it; so I shut my ears to the commotion, and resigned myself successfully to the blissful unconsciousness of slumber.

When I awoke at dawn the rain was still falling, the heavy drops pattering down like lead upon the leathery leaves of the butter-trees. Hungry and shivering, I sat upon my grass-couch and peered out through the narrow doorway into the obscurity of the thickets, where I could see the broad backs of my negroes as they grubbed away with all their might, defiant of the storm, in the hope of getting something from among the roots to appease their craving. Hunger at last compelled us to brave the weather, and to take our chance at proceeding. At starting we directed our movements towards some mounds of gneiss, that at a little distance we could see picturesquely rising above the trees. Our intention at first was to ascend these elevations, that we might make a better survey of the land around us; but we were spared the necessity of climbing them, as on reaching their base we fell into a well-defined path which we did not hesitate to follow. It led us to the brook Shöby, and shortly afterwards to some human habitations.

Our arrival made no little stir among the natives, who had received no intelligence of the presence of a white man in that part of the country, and at first they were inclined to suspect that we must have come with hostile intentions. My Niam-niam, however, soon reassured them, and induced them to provide us with guides for our route. They led us out in an easterly direction, passing

through a country that was fairly cultivated, and along which the numbers of guinea-fowl were so large that they kept me fully employed during the march. We had now only one more brook to pass, which was called the Mossulongoo, and this we accomplished in such good time that it was still daylight when we reached the Seriba of Tuhamy. Amongst the inmates of the Seriba my servants recognised several of their former acquaintances at Khartoom, and very enthusiastic were the greetings that were mutually exchanged. The controller of the Seriba received me with the most cordial hospitality, and cleared out his best hut for my accommodation. The hut was enclosed with a high palisade, which gave it an additional protection. The controller's superior and principal in Khartoom was a personage no less important than the chief writer of the *Hokkumdarieh*; and this influential authority had in the previous year given instructions to his subordinate that he was to show me every possible attention if I should chance to pay him a visit.

The Seriba was a halting-place for Tuhamy's ivory-expeditions from the Rohl to the Monbuttoo country. Situated as it was on the extreme eastern limit of the Niam-niam territory, it formed an outpost towards the Babuckur land, which Tuhamy's companies were accustomed to consider as their corn magazines, and on which they relied for their supplies to carry them onwards to the south. But the Babuckur were already wearied by the depredations to which they were thus continually exposed: their impatience made them desperate and exasperated; and a very few days after my departure they made an attack upon the Seriba, burnt it to the ground, and compelled the inhabitants to evacuate the place. Many Nubians as well as many Niam-niam lost their lives in the engagement, and the few that escaped had to make their way to the nearest Seriba, which was that established in Mondoo, at the distance of a long day's journey, situated amongst the Zilei mountains, of which the spurs and projecting terraces were visible on the eastern horizon. Subsequently to this, all Tuhamy's settlements passed by a special contract into the hands of Ghattas's son.

The brook upon which the Seriba was situated was called the Annighei. The chieftain in command of the Niam-niam in the district had formerly been independent, but had been deprived of his authority by Tuhamy's companies. His name was Indimma, and he was one of the numerous sons of Renje, but not to be confounded with the powerful chief of the same name, who was a son

of Keefa. He came now to offer me his welcome, and communicated to me many interesting details about the surrounding country.

I made a little excursion to an elevation of gneiss a few miles to the east of the Seriba, so as to gain a point from which I might survey the surrounding mountains and make some observations to verify the position of the various peaks. The detached ranges for the most part were situated from ten to fifteen leagues from the site I had chosen for my survey, and I should imagine their height to vary from 4000 to 5000 feet above the level of the sea. All those who were capable of giving me any information at all upon the subject agreed in representing that the entire district was distinguished as Mundo or Mondoo, and that the principal chain of hills was called Mbia Zileï; also that at the foot of the mountains was the village of Bedelly, the native local overseer, close to which was another Seriba belonging to Tuhamy. Between me and the mountains flowed the river Issoo, a stream which I was assured was at this season fifty feet broad, and so deep that whoever attempted to ford it would be immersed up to the neck. The entire region was rich in corn, especially in sorghum. Several hundred bearers laden with it arrived during my stay at the Seriba, and I took the opportunity of laying in a stock for myself; it is difficult to obtain sorghum in the Niam-niam countries, and it was long since I had had grain of such a superior quality.

All the Niam-niam of whom I was able to make inquiries assured me that the natives of Mundo are a distinct people, differing from themselves both in habits and in dialect; their precise ethnographical position I could never determine, but I should presume that they approximate most nearly to their Mittoo neighbours on the north, and more especially to the Loobah and Abakah.

This Mundo or Mondoo is not to be confounded with the Mundo to the south of the Bongo, which Petherick reports that he visited in February 1858; it is the name of the western enclave of the scattered Babuckur. But the Mundo of which I am speaking is marked upon the map by Peney, who in 1861 penetrated westwards from Gondokoro as far as the Ayi or Yei; Petherick too has inserted the district upon his map,\* under the name of the Makarakka mountains, and has assigned it to exactly the same locality as I have myself done. In spite of Petherick's protestation, many geographers have made the two Mundos identical, and have

\* 'Journal of the Royal Geographical Society,' vol. xxxv.



thus fallen into the not unnatural conjecture that the Yei is the upper course of the Dyoor, a conjecture of which my journey has fully demonstrated the fallacy.

The Issoo,\* as the upper course of the Tondy is here called, forms the western boundary of this mountainous district; along the south and far to the east (probably as far as the source-regions of the Yei) there stretches an offshoot of the Niam-niam territory. This section of the Niam-niam is called Idderoh, and is subject to an independent chieftain, a brother of Indimma's, named Ringio, who had formerly been an interpreter in Petherick's station in Neangara. The river that waters his district is called the Nzoro. On all maps, this territory of the Idderoh figures as Makarakka; but, as I have observed, this is merely a collective name given to the Niam-niam by their neighbours on the east.

We had a day's rest in the hospitable Seriba, and were well entertained with meat and vegetables. The neighbourhood was interesting, and yielded several novelties for my collection. One very brilliant ornament of the woods at this season, which I had never seen in greater abundance, was the Abyssinian Protea, a shrub about four or five feet high, with great rosy heads like our garden peony. Another plant, one of the Araliaceæ, the *Cussonia*, which is usually only a low shrub, here attained quite the dimensions of a tree, and its fan-shaped foliage crowned a stem little less than thirty feet in height. In the damp grass near the brooks flourished a number of ground-orchids with remarkably fine blossoms.

A yet richer booty, however, was in store for me. A few miles to the south of the Seriba, jutting up like an island from the surrounding plain, and visible from afar, rose the massy heights of Mount Baginze. There I did not doubt I should realize the fruition of many expectations.

We started upon the 27th, under the escort of a small body of native soldiers, from the Seriba.

We marched for about two leagues in a west and south-west direction, and once again crossed the little brooks that the Sway receives on its right-hand bank; at length we reached the pointed gneiss mound called Damvo, which rises about 200 feet above the level of the plain. I mounted the eminence, so as to employ its summit as the second station for my observations of the mountain

\* According to Miani, however, the river in that district was called the Ibba, the same name by which the Tondy is known on the northern frontier of the Niam-niam.

chains. The rugged rocks were clothed with *Sansevieria*, and to the very top charming shrubs made good their way from between their clefts. The view was magnificent. It was the first mountainous landscape that I had seen during my journey that exhibited the true characteristics of African orography. All round were elevations, more or less conspicuous, rising like bastions isolated on the plain; whilst high over all reared the crest of Mount Baginze. The western side of the mountain was precipitous, and might almost be described as perpendicular; towards the north, on the other hand, it sloped downwards in gradual ridges: in form it reminded me of many of the isolated mountains of Southern Nubia, and more especially of those in the province of Taka.

Mount Baginze is only four miles to the S.S.E. of Damvo, but this short distance had to be accomplished by a circuitous and troublesome route leading across deep fissures and masses of loose rock, and often through grass of enormous height; half-way we came to a rapid brook hastening along through a deep cleft, which we were able to leap across. This was *the source of the Dyoor*. It was the first actual source of any of the more important affluents of the White Nile to which any European traveller had ever penetrated. My Niam-niam escort, who were natives of the district, positively asserted that this brooklet was the Sway, and thus plainly demonstrated that, however insignificant this little vein of running water might appear, they were accustomed to consider it as the highest section of the waters that contributed to the formation of the Dyoor. The Sway, they said, was the largest and longest river of their land; Baginze was their loftiest mountain; and this was the most important stream that issued from its clefts.

Before actually setting foot upon Baginze we had still to make an ascent through a fine forest, but in due time we reached the mountain and made our encampment close beneath the perpendicular wall of the western flank. The halting-place was upon the edge of a deep ravine, where a bright thread of water rippled merrily along over rocks covered with moss and graceful ferns. It was too late in the day to attempt to ascend farther than to the summit of a sloping spur projecting towards the north-west from the southern side of the mountain, and which was about half the height of the mountain itself.

The first few steps that I took were quite enough to convince me of the entire accordance of the flora with that of the Abyssinian highlands. Masses of brilliant aloes, with their scarlet and yellow

blossoms, grew luxuriantly upon the slopes of gneiss ; the intervals between them were overspread with a mossy carpet of *Selaginella rupestris*, whilst clusters of blue lobelia reared themselves like violets, only of a brighter hue, from the surface of the soil. Here and there, in singular contrast to the tender foliage of the shady hollows, lending moreover a new and striking character to the vegetation, I found, cropping up from amidst the rocks, the thick fleshy leaves of that remarkable orchid, the *Eulophia* ; and on the still higher declivities I met with yet another true representative of the Abyssinian flora in a new species of *Hymenodictyon*, a dwarf tree of the class of the *Rubiaceæ*, which in some form or other appear to embrace at least a tenth of all the plants of Africa in these regions.

Wherever one of the bright bubbling streams was seen, like a shining thread upon the grey monotony of the rocks, there I was pretty sure to find the Ensete, or wild African plantain. This is a plant which is never seen below an altitude of 3000 feet above the sea. It was now to be observed in every stage of its growth, sometimes being small like the head of a cabbage, and sometimes running out to a length of twenty feet with its fruit attached to a short thick stem in the form of an onion. Not unfrequently the Ensete of the mountains bore a striking resemblance to young specimens of the *Musa sapientium*, though it exceeded it in the number of the leaves it bore, there being occasionally as many as forty on a single plant. Although I never observed any side-sprouts from the wild Ensete, it by no means follows that they are never to be seen : a single authenticated instance of the kind would demonstrate almost beyond a doubt what is already in so many respects probable, namely, that the Ensete is the original stock of the cultivated African plantain.

We had quickly improvised some huts from the long grass at the foot of the mountain, and they afforded us secure and sufficiently comfortable shelter from the downpour of rain that lasted throughout the night. On the following morning I was disappointed to find that the sky was still burdened with storm-clouds, whilst a fine, drizzling mist obscured the greater part of the view that we had proved to be so lovely.

My sojourn in the neighbourhood was limited to a single day, since the *Seriba* was suffering from the general dearth of provisions, and could ill afford to entertain us : there was consequently no help for it, and if the ascent of the mountain were made at all it must be made in defiance of the heavy rain. I was quite aware that the

adverse weather would make the task altogether uncongenial to my guides, and I was not very much surprised to find that they had made off during the night. I had thus to start off on my own responsibility. My Nubian servants remained behind to warm their shivering limbs over the camp-fires, so that, followed only by my two Niam-niam, carrying the portfolios for my plants, I set out upon my enterprise.

I turned towards the northern declivity, which slanted in almost an unbroken line from the summit to the base. At first my view was necessarily circumscribed, and it was only after a good deal of clambering and by a very circuitous route along rugged places overhung with bushes, and across fissures full of water, that I succeeded in finding the correct path. The highest point of the ridge I found to be at the south of the summit, and thence I had a magnificent prospect, being able to see for fifty or sixty miles in an east and north-east direction.

The upper course of the Tondy was plainly visible, and beyond it were caught the terraced ridges of the country to the east. The northern and eastern spurs of Baginze were especially picturesque; the elevated level of the ground at the base was not apparent from above, so that they stood out like isolated eminences from a uniform plain: three more spurs a few miles to the south-east also appeared completely detached: they were in a straight line one behind another, the names of the two most northerly being Bonduppa and Nagongoh.

The barometrical observations made at the base, which would have determined the exact altitude of Baginze above the level of the sea, have unfortunately been lost; I believe, however, that I am not far wrong in estimating the entire height to be about 3900 feet.

The bulk of the rock of which the mountain was composed consisted of a gneiss that was so abundant in mica that in many places it had the appearance of being actual mica-schist; a speciality in its formation being the immense number of cyanite crystals that pervaded it in all directions. Wherever the springs issued at the foot of the mountain there were wide boulder-flats of broken stones, and here the sheets of mica and the prisms of cyanite, an inch or two in length, lay cleanly washed and strewn one upon another in such thick confusion that I had to wade through them as through a pile of rubbish.

Massive in its grandeur, isolated, and worn by time, Mount

Bazine thus stood before me as a witness of a former era in the world's history and as a remnant of the lofty mountain-chain which must have once formed the southern boundary of the Nile district.

It had taken me four hours to make the ascent of the mountain, but being now aware of the correct path, a single hour was all I spent in getting back to our encampment. In spite of the unpropitious weather I felt that I could have enjoyed myself for some days in exploring this enticing neighbourhood: the mountain air was even fresher and more invigorating than what I had been breathing in the Niam-niam country—and this is saying not a little; for, in spite of their meagre diet, the Nubian soldiers who came thither sickly and weakened by their idle Seriba-life always returned from their Niam-niam campaigns fat and healthy, and with renewed strength and vigour. My attendants unfortunately did not sympathise with my ideal enjoyments, but made such loud and bitter complaints at the increasing inclemency of the weather that I should not have dared to prolong my stay, even if I could.

On the third morning, then, after our arrival we began to return. Although continually in doubt as to our path, we were fortunate in hitting upon the route that was shortest, and, crossing the Shöby at a spot where it was contracted by gneiss walls and made a bend to the north, we reached the rocks in the forest of butter-trees at which so recently we had passed such a wretched night. Before it was dark we once more entered Merdyan's Seriba. The long march of nine hours, made doubly arduous by the many watercourses that had intercepted it, had been one of the most fatiguing that I had experienced. I took a day's rest, and amused myself by shooting guinea-fowl, the sport being so successful that I supplied my people with as many of the birds as they could eat in two days. We performed the rest of our journey through incessant rain, and on the evening of the 1st of June found ourselves reinstated in the old Seriba on the Nabambisso.

Here I received satisfactory intelligence from Mohammed. The condition of things had decidedly improved. Still the store of corn was small; but the gourds had ripened during our absence, fresh maize had been brought to the Seriba, and, best of all, the guinea-fowl had effected a lodgment in the neighbourhood, so that we had a constant supply of animal food ready at hand.

A circumstance soon occurred that naturally excited some consternation. The bearers who had been left with me in the old Seriba were in the habit of scouring the neighbouring fields and

forests every day in search of victuals for themselves. One evening three of the party who had gone out did not return, and their companions had no hesitation in avowing their belief that they had been captured, and that they would most certainly be killed and eaten by the inhabitants of the adjacent district. Early on the following morning all the Bongo and most of the Nubians who were with me started off in a body to explore the neighbourhood. According to the statements of the Bongo, the crime had been committed in the district under the control of Maddah, to the north of the Seriba. In that direction the party bent their steps. Their supposition was apparently correct, for after following the tracks into a wood they found that they terminated in a ghastly pool of blood. Maddah was forthwith seized and hurried to the Seriba, where he was charged with being answerable for the disappearance of the men. He declared that the blood was that of an animal which had been slaughtered on the previous day; but this explanation was deemed unsatisfactory, and he was consequently placed in confinement to await Mohammed's judgment.

But when Mohammed returned he professed to be occupied by more pressing and important business. The truth was, he was anxious, if he could, to keep on good terms with the Niam-niam, knowing that their services were indispensable to him for the usual raid against the Babuckur that had to be undertaken for the purpose of getting a supply of corn to avert the prospect of his caravan being starved. Had the disaster befallen any of the Nubians or Mussulmans, there can be no doubt that Mohammed would not have suffered considerations of policy to deter him from making an example of the delinquents.

Before many days had elapsed the main body of Mohammed's corps returned from their campaign. Only a portion of the missing ivory had been recovered, for Wando, under a superstitious dread of the intimations of his augury, had persistently remained concealed in the most inaccessible places, and consequently the hostilities had been mainly directed against his brother Mbceoh. Contrary to the general practice of the Niam-niam princes, Mbceoh had been personally engaged in the conflict and had exhibited remarkable bravery. On one occasion it had been with the greatest difficulty that Mohammed had held his own against the hordes of his opponent, and in a raging storm had been obliged to erect a kind of rampart, made of straw, to afford a shelter from which anything like a steady fire might be opened upon the assailants.

The chances were dead against Mohammed's side, but it is notorious that the natives hardly ever follow up any advantages offered to them either by a downpour of rain or by the obscurity of night; and very frequently they lost the most promising of opportunities for crushing their Nubian oppressors.

The raid upon the Babuckur was an expedition that Mohammed did not accompany in person. He entrusted it entirely to Surroor, who took the charge of as many of the subordinate Niam-niam as could be gathered. Just as might be expected, the most savage brutalities were practised on either side. Besides securing the store of corn, which was the main object of the incursion, the Nubians were on the look-out for a capture of female slaves, which they claimed as their special perquisite. The Niam-niam on their part followed the example and did some private kidnapping on their own account; the females that they entrapped they disposed of in the following way: the youngest were destined for their houses, the middle-aged for their agriculture, and the eldest for their caldrons!

The skulls in the Anatomical Museum of Berlin that are numbered 36, 37, and 38 might be supposed capable of unfolding a deplorable tale of these depredations. Some natives brought them to me fresh boiled, only a few days after the raid had been perpetrated; they had heard from the Monbuttoo that I was accustomed to give rings of copper in exchange for skulls, and as I was not able to bring the poor fellows to life again I saw no reason why I should not purchase their remains in the interests of science. Often I reproached the Nubians of my retinue with allowing such abuses to go on before their eyes, and under the sanction of the flag bearing the insignia of the Holy Prophet; but just as often I received the answer that the Faithful were incompetent to change anything, but must submit to the will of God; it was impressed upon me that the Niam-niam were heathen, and that if the heathen liked to eat each other up, it was no concern of theirs; they had no right to be lawgivers or teachers to cannibals.

I had repeated opportunities of observing that the ivory-expeditions of the Khartoomers, although actuated by a certain spirit of enterprise, did not at all contribute to any propagation of Islamism. Negro nations once converted to Mohammedanism are no longer considered as slaves, but are esteemed as brothers. For this reason it was inexplicable to me how Islamism had spread so far in other parts of Central Africa.

Some days after the raid on the Babuckur I was witness of a scene that can never be erased from my memory. During one of my rambles I found myself in one of the native farmsteads; before the door of the first hut I came to, an old woman was sitting surrounded by a group of boys and girls, all busily employed in cutting up gourds and preparing them for eating; at the door of the opposite hut a man was sitting composedly playing upon his mandolin. Midway between the two huts a mat was outspread; upon this mat, exposed to the full glare of the noon-day sun, feebly gasping, lay a new-born infant: I doubt whether it was more than a day old. In answer to my inquiries I learnt that the child was the offspring of one of the slaves who had been captured in the late raid, and who had now been driven off to a distant quarter, compelled to leave her infant behind, because its nurture would interfere with her properly fulfilling her domestic duties. The ill-fated little creature, doomed to so transient an existence, was destined to form a dainty dish; and the savage group was calmly engaged in ordinary occupations until the poor little thing should have breathed its last and be ready to be consigned to the seething caldron! I confess that for a moment I was furious. I felt ready to shoot the old hag who sat by without displaying a particle of pity or concern. I was prompted to do something rash to give vent to my sensation of abhorrence; but I was stayed by the protestations of the Nubians ringing in my ears that they were powerless in the matter, and that they had not come to be lawgivers to the Niam-niam. I felt that I was as helpless as they were, and that it would be folly for me to forget how dependent I was upon them. What influence, I was constrained to ask, could my interference have exercised, what could any exhibition of my disgust and indignation avail to check the bias of an entire nation? Missionaries, in their enthusiasm, might find a fruitful field for their labours, but they must be very self-denying and very courageous.

The departure of the caravan for the north was delayed for several days in expectation of the return of the corps that had been sent to the west with Ghattas's company, but as no tidings of it were forthcoming we determined, without further procrastination, to proceed upon our way.

Shut out from all prospect of this year making any farther progress to the south, and debarred from the hope of accomplishing any fresh explorations, I own that I began to long for the flesh-pots of Egypt; I confess that the stores that were on their way



from Khartoom to await me in my old quarters at the Seriba in Bongoland had a wondrous fascination to my eager imagination. I was also now looking forward to making several excursions during the return journey, from which I was sanguine that I might not only make fresh botanical discoveries, but also enlarge my general knowledge of the country.

Our first night-camp was made on the northern frontier of Aboo Sammat's territory, on the banks of a brook near the hamlets of Kulenjo. Until we reached the Hoo we observed no alteration in the condition of the brooks; but the galleries which I was now traversing for the last time seemed in bidding me farewell to have donned their most festal covering, being resplendent with the luxuriant blooms of the *Spathodeæ*, one of the most imposing representatives of the African flora. The waters of the Hoo had risen to no inconsiderable degree, and they had so much increased in breadth that they filled the whole of the level bed, which was 35 feet in width. The current flowed at the rate of 150 feet a minute, the water being nowhere more than  $3\frac{1}{2}$  feet deep. Our second night-camp was pitched half-way between the Hoo and the Sway, at a spot where the bush-forest was densest and most luxuriant.

The advancing season brought several changes in our mode of living. I had become so far initiated into African habits, that I now very much preferred a grass-hut to a tent. I was moreover getting somewhat out of patience with the ever-recurring necessity of holding up the tent-pole with all my strength during the storms of night, whilst I roused half the camp with my shouts for assistance. At the height of the rainy season, the weather, by a beneficent arrangement of Nature, fortunately follows certain rules from which it deviates very exceptionally; the first few hours of the morning always decided the programme for the day; when once the sky had cleared, we knew that we might resume our march in perfect confidence, and I had the satisfaction of feeling that my papers and herbarium were in no danger of being spoilt by damp, and my companions had the same security for the preservation of their powder and provisions. Towards five in the afternoon, when the sun began to sink, and the distant thunder gave warning of the renewing of the storm, we made a halt, and directed our best efforts to prepare our nightly lodging in the wilderness. The baggage was first piled together and protected by the waterproofs, and as soon as this was effected, a number of knives and hatchets were produced and distributed among the "builders." Off they were sent with all

despatch. "Now, you fellows, quick to your work. Four of you," I should order my servants, "must be brisk, and get together the grass. *You* two must hack me down the branches, long and strong, and be sharp about it. No shirking now. And *you* have to get the bast. Quick, away! and quick back!" And with this hurrying and driving the work was soon done. Ten minutes, or a little more, brought the men back with the requisite materials. The framework was first erected, the forked boughs being driven into the ground and firmly fastened at the top with ligatures of bast; meanwhile the grass was being bandaged into a huge hollow sheaf, and this, when all was ready, was raised above the structure and fitted like a cap. Thus, in about half an hour, with alacrity, one of these grass-huts could be reared, small indeed, and snug as a nest, but nevertheless perfectly waterproof; and thus a sufficient shelter against the nightly rains. The storm might rage and the thunder roll without, but here the weary traveller, in safe and reliable retreat, might enjoy his well-earned repose without misgiving.

By the glimmer of a little oil-lamp of my own contrivance, in which I burnt some questionable-looking grease, of which the smell could not fail to rouse up one's worse suspicions against the natives, I would sit and beguile the hours of the evening by writing down the experiences of the day. The negroes had no such protection: they would crouch round the camp-fire, which would make their faces glow again with its fitful light, while the rain would pelt pitilessly down upon their backs.

Such was the arrangement of our camp night after night throughout our return journey.

The rain on the following morning did not cease so soon as usual, and our departure was somewhat delayed.

Meanwhile a large portion of our caravan had gone on in advance to make the necessary preparations for crossing the Sway. I did not reach the banks myself until nearly noon, and by that time the people were busily employed in conveying the baggage across. The aspect of the Sway was entirely different to what it had been on the 18th of February. The water had risen to the very top of the banks, and was twenty feet deep, with a velocity of two hundred feet a minute. Although the stream was only thirty-five feet wide, the passage over it, in consequence of the entire absence of tree-stems and the small number of bushes on the banks, offered unusual difficulties. The men who had had experience in these Niam-niam expeditions had a method of effecting a transit over the river that I

think was peculiar to themselves: they set all the bearers to work to gather as many different kinds of bark as they could, and to extract all the bast out of it, and then to twist it into long stout ropes, a handicraft in which the negroes are very skilful, as in Bongoland there is an unfailing demand for cordage for hunting-snares and fishing-nets. Having fabricated their ropes, the next thing was to get them stretched across the river. This was effected by practised swimmers, who attached one end firmly into the ground by means of pegs, and swam over with the other. The arrangement of the ropes was such that they were suspended in double rows, one precisely underneath the other, the upper rope being above the stream, the lower being some feet below its surface. Ten expert swimmers then took their stand upon the lower rope, and allowed the stream to force their weight against the upper rope, which supported their chests, but permitted them to have their arms perfectly free for action. Thus supported, in a half-standing, half-floating position, they contrived to keep their hands at liberty, and to pass the packages from one to another.

I confess that it was with a beating heart that I stood and watched my precious baggage thus handed along over the perilous flood; but the lank, lean arms of the Nubians were competent to their work, and everything was conveyed across in safety. This business of crossing occupied several hours of real exertion. The difficulties of the transit may be conceived, when it is remembered that three-fourths of the negroes are entirely ignorant of the art of swimming, and that there were elephants' tusks being transported which weighed no less than 180 lbs., and consequently required two men to lift them.

We passed the night near Marra's villages, and though it was only a league from the river, it was quite dark before we entered our quarters. The residents had all vacated the district, leaving their fields of half-ripe maize to the mercy of the new-comers; although plunder was ostensibly forbidden, it was surreptitiously carried on by our bearers to a very gross extent under cover of the darkness.

The whole of the next day we halted to recruit our strength. I found my amusement in scouring the neighbourhood in search of game. Huts were dotted about here and there, but the country generally was covered with such a wonderful grass vegetation, that any deviation from the beaten paths would have involved the wanderer in great perplexity, and only too probably he would have rambled about for hours before he could recover his way.

As the caravan was on the point of starting on the succeeding

morning, and I had just set out at the head of the procession, we were brought to a standstill by the arrival of some messengers bearing a letter to Mohammed from the commander of his corps that had been sent towards the west. To judge from the date of the letter, the Niam-niam who brought it must have travelled at least forty miles, and perhaps considerably more, in a day.

The letter contained evil tidings. Ghattas's agent and Badry, Aboo Sammat's captain, wrote in the utmost despair. Three chieftains had combined to attack them as they were crossing a gallery on Malingde's territory; three of their number had been slain, and out of their ninety-five soldiers, thirty-two had been so severely wounded as to be *hors de combat*. They had now been closely besieged for six days, and were with extreme difficulty defending themselves behind their abattis; provisions were fast failing; and even water could only be obtained at the risk of losing their lives. Ahmed, the other captain, had fallen at the first outset of the engagement, and his body had not been recovered for interment, but had fallen into the hands of the cannibals. The only means of rescuing the wounded soldiers would be to carry them away in litters, and this could only be effected at the cost of abandoning seventy loads of ivory that had been buried in a swamp. The letter concluded with an urgent appeal for speedy succour, and Mohammed determined to send it without delay; two-thirds of his armed men should be despatched to the relief of the sufferers.

The selection of this relieving-force had to be made at once, and it may be imagined that it was no easy matter for Mohammed to overcome the repugnance of those who had no relative or personal friend in jeopardy. It was naturally a bitter disappointment to those men who were thus marked off for this unexpected service to have to renounce the pleasant prospect of their expedition being so near its termination, and to be compelled to expose themselves anew to the dubious fortune of war. However, in spite of remonstrances and murmurings, the conscription was completed in a very summary fashion, and it was still early when the remnant of our party, with its undue proportion of bearers, continued its northward march.

It was a bright and lovely forenoon; the steppe was adorned with its summer verdure; what had before been bare red rock, was now covered with tender grass, which reminded one of our own fields of sprouting corn. Africa seemed like a universal playground, exciting our people to sport and merriment.

The lovely park-like country, with its numerous scattered bushes,

offered unusual facilities for the chase, and small herds of antelopes, a long un wonted sight, appeared and as rapidly disappeared in the surrounding landscape. Once, however, five hartebeests, at a little distance from our road, made a stand, and eyed the caravan as intently as if they were rooted to the spot. I took deliberate aim at the breast of one of them, and although the whole five wheeled round and galloped off into the thickets, I felt sure that my shot had taken effect. Notwithstanding the want of sporting dogs, and in spite of the confusion caused by the multiplicity of tracks, we managed, by following the spots of blood, to make out the proper traces of the wounded hartebeest. As I was approaching one of the smaller thickets, I observed a couple of kites making their circling flight just above the trees; this was a manifest token that the wounded animal was not far off.

After a considerable search we came upon the creature lying lifeless in the grass.

It may be readily understood from these details, that without dogs, and over so bewildering a country, the capture of game, even after it has been shot, is very often a matter of no trifling difficulty. Moreover, time and distance have to be taken into consideration. Our caravan was often half a league in length, and it was important not to leave any gaps in the procession, as nothing would be easier than for the rear division to mistake the narrow path they had to follow. However fleet the huntsman may be, the antelope is fleetest still, and the impatience and excitement exhibited by the sportsman, hurried because he is travelling, have a tendency to increase the alarm of the animal of which he is in chase, and which is already terrified by the un wonted sight of man. On the level steppe, where the grass grows to a height of five or six feet, the pursuer can only get momentary glances of the creature's horns, and all along in his chase he is conscious of making hardly any more advance than if he were buffeting with the waves of the sea.

The animal I had killed was soon cut up, and I made a meal off its roasted liver. Leaving some of my people in charge of the carcass, I set out, intending to return at once to the caravan to despatch some bearers to bring in the spoil to the encampment; but I missed my road, and, notwithstanding the help of my compass, I lost an hour or more in wandering over the rugged paths of an extended elephant haunt. Coming to a depression that was partially under water I saw several leucotis antelopes turn off in front of me, and as the water obstructed my farther

progress I made a venture and fired my last shot at a solitary buck that was standing at a distance of not much less than five hundred paces. The animal instantaneously disappeared, and the noise of the report caused several others, in a state of affright, to scamper across the swamp. My Niam-niam were soon at the place where the antelope seemed to have fallen into the earth; to my surprise they soon began to make signs of triumph, and I could hardly believe my eyes when I saw them dragging the victim along the ground. It was quite dead and the bullet was in its neck.

Wonderful good fortune had thus, at very slight cost to myself, thrown into my hands an ample supply of meat, which after their recent deprivations gave unbounded satisfaction to my people.

Carrying with us the piece of meat that was designed for our supper, we entered the camp just as darkness was coming on. I found the people quartered on the slope of a ridge of hills near the frontier of Bendo's district, a league and a half to the south of the residence of the behnky himself.

Towards the south-east I had a view of the hills of Babunga, about ten miles off on the frontier of the Babuckur territory.

All the huts in Bendo's mbanga had been lately rebuilt in a style that displayed considerable taste, the tops of the straw-roofs being so much decorated that they looked like various specimens of ornamental basket-work. We were able to procure a good stock of maize, which made a welcome change from the uniformly bad bread which we had been eating previously for so long. Bendo himself was quite a character; his singularities amused me; he was a kind of fine gentleman, extremely particular about his *toilette*, and would never allow himself to be seen unless he had been carefully painted and adorned with his high-plumed hat.

I did some botanizing on the hill of Gumango and found it full of interest. We next crossed the Rye, and proceeded to the adjacent villages of Gumba. Our camp was scarcely pitched there when a message was received from Mohammed instructing us to wait for him. On returning to his Seriba he had found that all the soldiers for whose fate he had been concerned, and whom he was hurrying off to rescue, had already arrived there safe and sound, having succeeded in breaking through the enemy and in carrying off their wounded. He was now returning to us with his full force. Pending his arrival we remained in Gumba's villages for the two succeeding days.

He came back at the appointed time, and the recovery of the

parted friends caused great joy and excitement in the caravan; innumerable were the questions asked, and no accumulation of answers seemed to allay the curiosity.

My own attention was very much engaged by the accounts given by Badry, the captain who had been appointed to the command of the corps in the place of Ahmed; I knew that his word was to be relied on, and his information was of great value to me as throwing light upon the geography of the country about the lower portions of rivers, some of which I had crossed only in their upper course and sometimes quite close to their fountain-heads.

I heard many details of the conflict between Mohammed's party and the Niam-niam, the leading incidents of which I will now proceed briefly to relate.

It was while they were crossing one of the brooks overhung with the dense forests which now for so long I have designated as galleries, that the fatal attack took place; the consternation of the defenceless bearers, and consequently the confusion of the whole party, would seem to have been very terrible. The first discharge of Niam-niam lances had strewn the ground with dead and wounded, the column of the unfortunate bearers furnishing the larger proportion of the victims. Previous to the attack not a native had been seen. Nothing could be more crafty than their ambush. Some of them had taken up their position behind the larger trees; some had concealed themselves in the middle of the bushes; whilst others, in order to get an aim from above, had ensconced themselves high up, contriving to lie full length upon the overhanging boughs where the network of creepers concealed them from the keenest vision. Badry's recital brought vividly to my mind the battles with the Indians in the primeval forests of America, where similar stratagems have been continually resorted to.

The soldiers kept up their fire with energetic vigour; they are accustomed to carry a number of cartridges arranged like a girdle right round their waist, and having their ammunition thus conveniently at hand they kept up their discharges unintermittingly until they had collected their wounded; but the bodies of those who had been actually killed all fell into the hands of the assailants and were carried off without delay, all attempts at recovering them being utterly unavailing, because the irregularity of the ground prevented any organised plan of attack.

The bearers, meanwhile, had flung away the heavy loads, and in wild flight had retreated to an adjacent hill that rose above the

steppe; here they were in a short time joined by the Nubians, who sought the eminence as commanding a view whence they might survey their position and concert measures for their future protection. Most of the deserted ivory, of course, had become the prey of the foe, but some of the Nubians had taken the precaution of burying the burdens in a swamp within the gallery, under the hope that they might recover it in the following year. Thus deprived of their proper occupation, the bearers were at liberty to carry the wounded, and a treaty was concluded with the enemy so that the party ventured to quit their quarters. The natives, however, were utterly treacherous; they were bent upon the annihilation of the intruders, and so, reinforced from the neighbouring district, they made a fresh and savage attack. In consequence of this the Nubians were compelled to come to a stand in the open plain, and lost no time in collecting whatever faggots they could get to make an abattis.

Behind this abattis they had to hold out for three entire days. The excited Niam-niam persevered in harassing them with unwearied assaults; and as three independent chieftains had summoned their entire forces for the attack, the combined action was unusually formidable; not until the store of lances and arrows was all used up were the furious sallies brought to an end and the Nubians permitted to go upon their way. The enemy, it was said, displayed such unabated energy that when all their ordinary lances had been spent they procured a supply of pointed sticks, which they proceeded to hurl with all their might against the Nubian band; it was, moreover, asserted that the quantity of shields and lances was so large that the besieged used no other fuel for their camp-fires during the entire period of their detention. Besides the weapons that were burnt, the negroes attached to the caravan brought away a considerable number of lance-heads, which they had tied up in bundles of nearly a hundred and designed for trophies to decorate their own huts.

I now return to the narrative of our own proceedings.

Our old friend the "minnesinger" paid us another visit in our camp, and entertained us once again with the droll elaboration of his poetic faculty; as the theme on this occasion upon which to exercise his epic muse, he chose the heroic deeds of Mohammed, which he chanted out with characteristic energy.

As our train proceeded along the hilly region between Gumba and Nganye, it was easy to make the observation that there was no appreciable difference in its magnitude compared with what it had been when we traversed the same district more than four months







previously. A considerable number of the wounded were still carried on litters, and formed a new feature in the procession. One poor fellow had had the entire sole of his foot literally peeled off by a lance. Ali, the leader of Ghattas's company, had also two severe wounds, one on the neck, the other on the thigh; but although both of them were still open, the sturdy negro made light of his trouble, marched on merrily enough, chattering to his companions every now and then according to the current phraseology of the Nubians, enforcing his assertions by the ejaculation, "Wollahi! wollahi!" ("by Allah! by Allah!"). These people are far greater heroes in enduring pain than would be expected from their pusillanimity in battle.

With Nganye the Nubians spent a day of riot and revelry in honour of the African Gambrinus. The chieftain had already prepared for their entertainment, and had sent to Mohammed's hut an enormous vase of beer, the vessel being a fine specimen of native pottery, a masterpiece in its way, and so heavy when it was full that it required two men to lift it. I spent a day in a hunting excursion. I started towards the west, and succeeded in killing two small antelopes and in bagging a large number of guinea-fowl that, in a liberal mood, I distributed amongst my companions; the chieftain himself, when he visited me on the following day, enjoyed a meal off the tender flesh of the birds, which during the rainy season is particularly rich and savoury.

Before leaving his Seriba, Mohammed had sent a message to Nganye to warn him of the advance of the caravan, so that he might have sufficient time for the preparation of the bridge by which it could cross the Tondy. This work was executed without delay, and a suspension-bridge of a very curious and original construction had been thrown across the rushing waters.

The march from Nganye's residence to the river led through the marvellous grass-thickets which I have already described. The grass was now shooting up afresh in all its wild luxuriance. The season for the great elephant-hunts was at an end, and Mohammed was well satisfied with the quantity of ivory his friend had secured. He told me that Nganye, although he ruled over a district that was smaller in extent (though it contained nearly as many hunting-grounds as that of Munza), had furnished him with a much larger supply of ivory than the powerful Monbuttoo king.

It was near the river, in some huts newly-built in Peneo's district, that we passed our last night in the Niam-niam country. A wide tract of wilderness had been lately rooted up in order to

acquire fresh arable land against the time when the soil already in cultivation should be exhausted. In these places it is wonderful to see how the masses of shrubs that have been oppressed by the exuberant growth of the trees, sprout out with renewed vigour: free, as it were, from a long restraint, and reanimated by an open sky, these step-children of the sylvan flora seem to overwhelm the wanderer with their beauteous bounty.

On the 24th of June we reached the Tondy and its hanging bridge. To convey the baggage across this tottering erection was the work of nearly an entire day. The place of our present transit was four miles to the east of the spot at which we had crossed on our outward journey; it had been chosen higher up the river for several reasons, not only because the stream was narrower and the banks were higher, but principally because the trees were of a larger, more substantial growth, better adapted for the purpose of being converted into piers for the suspended ropes which formed the bridge. The river was here sixty feet wide, but near the banks it was so full of fallen trees and bushes, of which the boughs projected as though growing in the water, that the width of the stream was practically diminished one-half. The velocity of the current was about 115 feet a minute, the depth nowhere being less than 10 feet.

The materials of the suspension-bridge consisted exclusively of branches of the wild vine intertwined with thick elastic ropes of unusual strength. The French traveller d'Abbadie noticed a similar stratagem for crossing rivers on his tour to Enarea, and bridges improvised very much in the same manner are constructed from creeping plants in South America. In order to get the ropes raised to a sufficient height, a regular scaffolding of fallen stems has to be erected on either side of the river, by means of which the festoons of cords are raised to a proper altitude. The clambering from cross-piece to cross-piece upon this unstable structure, poised in mid-air, seemed to require little less than the agility of an orang-outang; while the very consciousness of the insecurity of the support was enough to make the passenger lose his composure, even though he were free from giddiness and already an adept in the gymnastic art.

The day was far advanced when, after crossing the Tondy, we turned towards the left, and quitted the thickets in order that we might find an open grass-plot sufficiently extensive to accommodate our caravan. The separate detachments were all gathered together, and then divided into two parties, as before returning to Sabby Mohammed had resolved to make an excursion eastwards as far as the borders of his

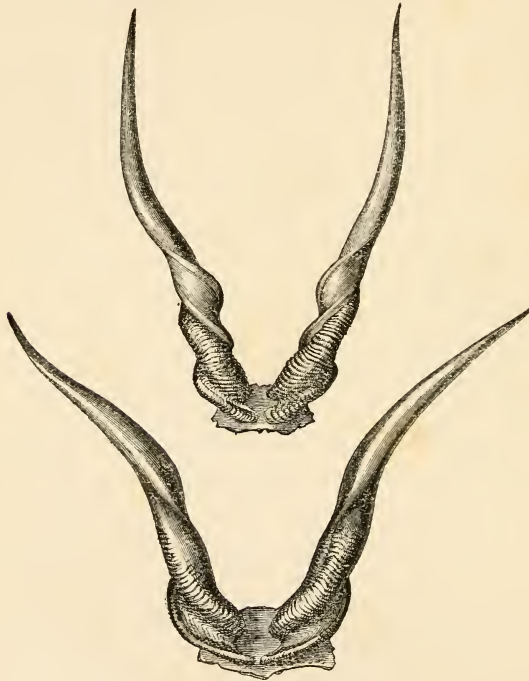
Mittoo territory, so that he might fetch away what ivory he had in store there. The greater part of the bearers and soldiers were sent on direct to Sabby, and I arranged for my own bearers, under the conduct of my servant Osman Aboo Bekr, to accompany them, whilst for myself I reserved just as much baggage as was necessary, and joined the party that was proceeding to the east. It chanced that Ghattas's corps was taking the same route, and as it led through districts which were well supplied with corn, we all marched in company.

After subduing the Mittoo who were resident close to Nganye's territory, Mohammed Aboo Sammat, in the previous February, had founded a Seriba on the Upper Lehssy, at no great distance from the villages of Uringama, one of Nganye's behnkys. On account of its singular fertility the district was a very favourite station for the various Rohl-companies on their way to and from the Niam-niam lands, and the sagacious Kenoosian, well aware of the advantages afforded by their frequent visits, and knowing, moreover, how numerous elephants were in the surrounding regions, had lost no time in making a settlement in the locality. The name of the local overseer of the Mittoo people was Mbomo. As the owners of the land were mutually satisfied with each other and on the best of terms, the soldiers of the Seriba lived on the most amicable footing with the neighbouring Niam-niam. The Seriba Mbomo was about twenty-one miles to the E.S.E. of the spot where we crossed the Tondy, the road by which we travelled lying almost in a straight line in that direction.

Soon after starting, just as we re-entered the obscurity of the forest, the men in the van of the procession made signs that there was something stirring among the bushes. We came to a halt, and hurrying to the front as stealthily as I could, I made out the forms of some light-coloured animals that were lurking in the shadows of the underwood. They turned out to be five splendid elands. They appeared not to have noticed our approach, and grazed on, as peacefully as oxen, under a large tree just in front of us. Simultaneously one of the blacks and myself fired at the foremost buck that chanced to be standing full broadside in our face. The startled animals made a bound, and put their running powers to the test, their short weak legs carrying their ponderous bodies at full gallop across our path. All at once a crashing noise and a heavy fall; the wounded victim was ours: a good supper was provided for our caravan.

In external appearance this African elk exhibits varieties as great

as the hartebeest and other common species of antelopes, and on this account it seems to claim some detailed notice. In zoological gardens it is very rare to find two individual examples exactly alike, and the greatest diversity is observable in the shape of the horns; as instances of this, I may refer to the representation here introduced of two pairs of horns which I have selected from my



HORNS OF CENTRAL AFRICAN ELAND.

collection, and which may be taken as examples of the two most extreme forms that came under my notice. They are about a yard in length, the pair that is more divergent making only one spiral turn, while the other makes a turn and a half; both are more than three feet long. All the elands that I saw had extremely short sleek hair of a bright yellow tan colour verging on the flanks to a light bay; the mane was black and erect, being about three inches long.

In every district through which I travelled I observed their skin to be always marked in well-defined stripes, which are not, as some travellers have supposed, to be taken as indications of the youth of the animal: I have seen full-grown specimens that were marked on each side of the body with no less than fifteen parallel stripes, about as wide as one's finger, of a pure white running from the black line of the back transversely down to the middle of the belly, which is often marked with a large black spot. The flesh of the eland ranks amongst the better kinds of antelope-meat, and it is quite as palatable as that of the hartebeest.

We encamped about a league from our suspension-bridge, in the midst of a splendid wilderness, where, in spite of the torrents of rain, I passed a night of entire comfort in my warm nest of grass. A little way to the north of our encampment there was a small gneiss hill called Manga. Before halting for the night we had crossed two brooks, which with a supply of water alike copious and rapid hastened on to join the river at no great distance away; the first of these, the Mokungudduly, rippled along over smooth blocks of gneiss, and was bordered by flower-bespangled meadows that, stretching onwards in a forest glade, were watered besides by countless springs.

The march of eight leagues that lay before us would pass through an unbroken forest, and required us to make an early start upon the following morning; accordingly when we set out we found the whole wood veiled in mist and the ground still reeking with the heavy dew. The forest flora continually tempted me to deviate to either side of the pathway. My interest was especially attracted by the splendid *Encephalartus*, which seemed abundant throughout the district. Amongst other new types of plants which met my notice was the *Tithymalus*, one of the cabbage-like euphorbiae, the first that I had seen throughout the entire region. A large variety of conspicuous shrubs, many of them covered with fine blossoms, gave the forest almost the aspect of an artificial park.

No less than eight running streams had to be crossed during this march: the first three joined the Tondy, the rest being tributary to the Lehssy. The third brook was called the Baziah, the fifth the Ulidyatibba; succeeding this, and enclosed by walls of gneiss, came the Lehssindah.

About a league to the right of our path, and to the south of the place where we forded the Lehssindah, rose several gneiss hills, of which the two highest peaks were called Ndimoh and Bondoh.

Our route had hitherto been quite level, and apparently at a considerable height above the valley of the Tondy; but it now began to descend for a couple of leagues to the Morokoh. This wide and rapid stream flowed through a tray-like valley surrounded by open grass-plains that sloped downwards on either side to the meanderings of the water. In front of us, to the east, the whole country had a gentle but regular elevation, for looking over the right bank of the Lehssy we could make out the locality in which the union would have to be sought of the chain of the Zilei mountains in Mondoo with those that extend between the Tondy and the Roah.

The scenery of the steep declivity towards the south-west which we now reached assumed a character very different to the park-like landscape through which we had been passing. For many miles the eye rested upon treeless steppes broken by bamboo-jungles that seemed almost impenetrable, standing in detached groups, their dark olive-green contrasting admirably with the bright hue of the grass, and giving a novelty to the general aspect. Immediately beyond the Morokoh our path began to rise, and led us into the semi-obscurity of one of these jungles.

A short time before reaching it, we had left on our right a series of hamlets inhabited by the Niam-niam belonging to Dippodo's district: a league further on lay the villages of Uringama, on the extreme eastern frontier of Nganye's territory, the Lehssy forming the boundary between the Niam-niam and the Mittoo; and a few more leagues still in the same direction would have brought us to the north eastern limits of the Babuckur.

We reached the Lehssy shortly before sunset. The Seriba was built close upon the opposite bank, but it was so enclosed by the tall bamboos that towered high above the palisade that it was completely hidden from our view. The actual source of the Lehssy was at no great distance; the river here was about fifteen feet wide, and four feet deep, and flowed in a N.N.W. direction: the water was as clear as crystal, a peculiarity that appertains to all streams that are enclosed by bamboos, which delight in a soil that is intersected by springs. The stems of the bamboos rose to the height of forty feet; slender and graceful they bent themselves into an arch which stretched far across the stream; and as hardly anywhere could a more inviting spot be found for a siesta, so hardly anywhere could water be met with more tempting for a bath than that which flowed limpidly over its gravel bed.

On my arrival at the Seriba, I soon became convinced that I was



in a land where corn was abundant; the very liberality of the messes of sorghum-kissere that were served up to my people was an ample proof that there was no scarcity here. In times gone by I had myself had an utter disdain for this food of the Soudan, but now, after so long a deprivation, I relished it heartily. It was no doubt heavy and indigestible enough; still I could make a good meal of it; only on rare occasions during the Niam-niam journey had I tasted any sorghum at all, and when I had, it had been doled out in infinitesimal quantities, but with the fresh enjoyment of this luxury now, and with the returning opportunity of getting some real roast-mutton, our previous privations were soon forgotten.

The Seriba Mbomo was ten leagues to the south of Kuddoo, on the Roah. Mohammed, with a thoughtful consideration of my tastes, had taken means to enable me to fill up some missing links in the chain of our route. During his march in February he had made one of his men who could write take down all the information he could get from the Mittoo guides; and from the same authority I obtained verbal confirmation of the reports which I had previously gathered, so that I was able to map out the entire district with what I believe is tolerable accuracy.

In the sketch of the route there were enumerated as many as twelve brooks that had to be crossed in the interval between Kuddoo and Mbomo, all supplied more or less copiously with water, even in the dry winter season. Reckoning from north to south, the series came in the following order: the Tee, the Burri, the Malikoo, the Marikohli, the Mangawa, and the Wary; then came the watershed between the Lehssy and the Roah, marked by the Ghery hills, which I afterwards visited; then followed six more brooks, the Kooluma, the Magbogba, the Makaï, the Patioh, the Manyinyee, and the Malooka. Although all these streams have their origin quite close to the left bank of the Roah, yet they take a very devious course before they actually join it; the last five, indeed, do not directly meet the river, but join another stream to the west of the route called the Dongodduloo, which unites itself with the Tee or Tay; the brook that flows past Ngoly's village, and which is known to the west of Sabby as the Koddoh, being an affluent of the Roah.

On the watershed, bamboo-jungles extend over an area of many square miles. The species which is thus found in such immense masses is the same which is so prolific in the lower terraces of the Abyssinian highlands.

The well-tilled soil of Mbomo's district reminded me very much of the country about Kuraggera; the land appeared well populated and covered with extensive fields of maize and sorghum. The extent to which maize was cultivated was quite surprising; whole acres were planted with it, and I obtained a large supply of fresh ears. I had these all dried and ground, and thus provided myself with a considerable quantity of flour, enough to meet the requirements of several weeks to come. The maize is here liable to the same drawback as it is elsewhere. It is very easily spoiled. This happens from two causes; it has a tendency to turn mouldy, and it is very subject to the gnawings of worms; the meal also ferments sooner than any other species of grain. The means adopted by the natives to keep it during the winter is simply to tie the ears in great sheaves and to hang them up on some detached trees, where they can have plenty of air, and yet be out of the reach of the noxious vermin.

One of the best productions of the country is the bean (*Phaseolus lunatus*), the same that is so much cultivated by the Mittoo; it is one of the most palatable species with which I am acquainted; its pods, which are short, broad, and crescent-shaped, never contain more than two large beans.

Although the settlement had been so recently established, Mohammed was very pleased with the store of ivory that had been secured.

For three whole days I rambled about on the banks of the Lehssy, meeting with excellent sport.

On my previous wanderings I had skirted about three-fourths of the frontier of the Babuckur territory. As this territory lay but a short distance to the south-west of Mbomo, being bounded by the Tondy, I was able to obtain from the soldiers of the Seriba some particulars of the country of which I had seen the natives largely represented among the slaves of the various settlements at which I had sojourned.

The Babuckur must either have migrated to their present quarters from the south, or they must be the remnant of a nation that has been constrained to make its way to the north and to the east by the advance of the Niam-niam. It is said that their dialect is found amongst some of the tribes to the south of the Monbuttoo; this is not at all unlikely, as, like those tribes, they have an established system of agriculture and give great attention to the breeding of goats. Limited to an area of not more than 350 square

miles, the eastern portion of this people is very much exposed to the raids of the Khartoom traders and to the depredations of the Niam-niam chieftains, who for years have considered their land as a sort of outlying storehouse, from which they could at pleasure replenish their stock of corn and cattle. By reason of the perpetual persecutions to which they have been subject, their population has gradually become more and more compressed, and their crowded condition itself probably accounts for the vigorous intensity with which they now ward off any acts of hostility; they are equally warlike and resolute; they will fight till they have shed their last drop of blood; and as cannibalism is commonly reported to be practised among them, their assailants are generally content to carry off whatever plunder is to be secured, as hastily as possible, without waiting to pursue or trying to subjugate them. Their eastern neighbours, the Loobah, though themselves harassed by the oppressors from the north, are continually at war with the Babuckur.

The other portion of the Babuckur has withdrawn to the frontiers of the Bongo and Niam-niam that lie between the Sway and the Tondy, about sixty miles to the north-west of the portion to which I have been referring; the complete identity of the race, thus severed only in situation, is verified not only by the one term "Babuckur" being applied indiscriminately to the two sections, but still more by the complete similarity of the dialects, as I afterwards proved by comparing the vocabularies that I compiled. The Bongo call the western division of the Babuckur "Mundo."\*

The Babuckur are a typical negro race. Their complexion is very dark. As slaves they are very useful, being of a docile and enduring temperament, handy in the house, and expert at almost any ordinary work. They are short in stature, and have a vacant, not to say a repulsive, expression. The women, when they have once passed their youth are, as a rule, the very incarnation of ugliness, for besides having extremely irregular features, they mutilate their faces in a most frightful way. All married women pierce the rims of their ears and both their lips, and insert bits of grass-stalk about an inch long in the holes, some of them having as many as twenty of these grass-slips about their mouth and ears. The sides of the nostrils are treated in the same way as amongst the women of the Bongo, as I noticed in its proper place.

As Mohammed was anxious to inspect his Mittoo Seribas again

\* This is the Mundo of Petherick.

before returning to his chief settlement, I did not wait for him, but, accompanied by a small retinue, I started off on the 29th of June, taking the nearest route to Sabby. For the first four miles we followed the same path by which we had come to Mboino, and although the rain fell incessantly, the bamboo-forest was so unbroken that it afforded us an effectual shelter, and we reached the descent to the Morokoh with dry skins. After crossing the brook we



BABUCKUR SLAVE.

turned off in a north-westerly direction, at an acute angle to our previous path.

An immense tract of forest, utterly barren and uninhabited, was now before us. The nearest cultivated spot would be the villages of the Bongo, near Ngoly, which could not be less than forty miles away, and certainly could not be reached within three days. After crossing four little meadow-waters, and fording the Lehssindah where it flowed between its gneiss banks, we encamped for the

night about a league further on, near another of these meadow-waters, which are very numerous, and which, spreading themselves out in open glades, sometimes 500 paces wide, break the monotony of the wooded scene.

The whole region was enlivened by herds of hartebeests, and choosing my position at the head of the procession, I was ever on the *qui vive* to pursue them. My exertions in this way made the distance that I actually travelled three times as much as it need have been; but I had no other reward for my pains than the amusement I derived from the grotesque movements of the agile creatures.

After I had comfortably settled myself for the night in my grass nest, a circumstance occurred of a kind which more than once had happened to us before. I was roused by a dull heavy sound that seemed to shake the ground like an approaching earthquake. Our camp was tolerably extensive, for, besides my own retinue, a considerable number of Mohammed's bearers, conveying a large quantity of his ivory, had been sent in our party; but large as our numbers were, the whole camp was thrown into commotion, and shouts and gun-shots were heard from every quarter. The explanation of the uproar was that an enormous herd of buffaloes in their nightly wanderings had come scampering down upon our position, and exposed us to the manifest risk of being trampled to death.

Early on the second morning we reached the banks of the Lehssy. The deep river-bed was now quite full, the stream being forty feet wide and flowing in a westerly direction at the rate of sixty feet a minute. The bearers performed the passage by the ordinary manœuvre of bridging over the water. For my own part I thought to adopt a scheme which would give some variety to the monotony of these proceedings, and became the victim of a little episode of by no means an agreeable nature. There would be a difficulty, I felt, in wearing my boots to cross the tangled branches of which the extemporised bridges are formed; they would permit no sure hold to the feet, and to walk over bare-footed would not have been a prudent experiment, as I might become footsore and prevented from marching; I therefore abandoned all idea of clambering over, but undressed myself and proceeded to swim across the flood. When I was just within a few strokes of the opposite shore, all at once I experienced a painful shock that throbbed through every limb; I had come into contact with one of the prickly mimosa-bushes, which I have already described as frequently hedging in the various streams.

The river-bed being now full to its entire capacity, the water had completely risen above the dangerous shrubs, so that they had quite escaped my notice. I knew the nature of these thorny barriers by experience, and when I mention that I never found the stoutest boots able to withstand the penetrating power of the spikes, it may be imagined to a degree what agony I now suffered. It was like stranding on a reef of thorns. The utmost refinement of cruelty could hardly devise an instrument of torture much more effectual than these mimosæ. However, swim I must. With a desperate effort I got myself free from the entanglement of the shrubs, and bleeding from a hundred lacerations, I contrived to reach the land. I felt as if my whole body had been scarified. But there was no time to lose; so, in spite of the nervous shock, the angry wounds, and the smarting skin, I set out at once in continuation of our march.

We travelled five leagues that day and crossed six separate meadow-waters and glades of the same character as those already mentioned.

After proceeding for a considerable distance over bare red rocks, we were overtaken by a sudden storm of rain, and had to take hasty measures for protecting the baggage. But the interruption did not prevent me from doing a little interesting botanizing during the interval of delay. I found two of the prettiest plants that the land produces here, showing themselves in great abundance: a little orchid (*Habenaria crocea*) with saffron-coloured blossoms, and a sky-blue Monbretia, not unlike a squill. In many places the barren rocks were overspread with patches of these plants, and they looked as though a carpet had been laid out upon them, the colours blending into patterns that would not disgrace the flower-beds of our modern gardening.

Early in the morning of the third day we entered the splendid forest of Humboldtia, through which, only ten miles to the west, we had passed at the commencement of our Niam-niam campaign. After the forest came an open steppe, with a distant view of the hills in front, which we should again have to cross, though more to the east than before. The passage of the Mah being accomplished, the ascent began, and led through a wood, where the foliage was so dense that it was quite impossible to see many steps ahead. In an instant a herd of twenty buffaloes, snorting and bellowing, with tails erect, came galloping past in mad career. Dizzy with confusion I discharged my double-barrelled rifle amongst the brutes;

another moment and I could see nothing more than the massive foliage: the buffaloes had vanished, and I heard no more of them than the distant thunder of their heavy tramp.

The hills before us were called Mashirr; they were a continuation of the steep declivity of Mbala-Ngeea in the west, to which I have already alluded, extending onwards towards the south-east and forming a portion of the ridge that had been on our right during the whole of our march. On the summit, as far as the eye can reach, there is an extensive plateau, broken by detached groves and handsome trees, and sloping down towards the north, to the depression of the Tee. For the first time, after long missing them, we found some tamarinds, under the ample shade of which we made a short noonday halt, and then started off through some deep defiles that led to arid plains. Before reaching the Tee we counted four little brooks that flowed in an easterly direction to join it; the first of these, to the north of the hills, was the upper course of the Nungolongboh, and was full of water in a deep bed enclosed by an avenue of trees. A ridge of hills ran parallel to our path upon the left, and after we had crossed the second brook we observed a mass of red rock rising to about 300 feet upon our right. Many small herds of hartebeests came in sight. I lamed one of the animals with a rifle-shot, and was grieved to see how cruelly it was afterwards butchered by the Bongo, the poor brute being so unmercifully mangled by their lances that I had no little difficulty in getting a piece of solid flesh large enough to carry off and roast.

So much time was lost in our chase of the antelope that the evening came on whilst we had still some leagues to travel, and we soon found ourselves marching on in complete darkness. I was amongst the stragglers of our party, and we lost our way several times before we were finally collected by the clanging roll of the kettle-drums on the southern outposts of the Bongo. It was quite midnight when, weary with our exertions and drenched by passing through so many swamps, we arrived, after a circuitous route, at the village of Ngoly.

At this place we remained a day to recruit our strength. In the environs of the village I found the *Encephalartus* (here in its most northerly position), the seeds, as large as hazel-nuts, strewing the ground in all directions.

At this season, too, the fruit of the wild date-palm was ripe, and I collected a large quantity of it, with which I made an unsuccessful attempt to concoct some African palm-wine. The fruit possesses

the same pleasant aroma as the common date, but it is only a third of the size, and is very unpalatable, being harsh, dry, and woody.

On the 3rd of July we marched, without a single halt, for nine consecutive hours, until we found ourselves once again in Sabby. The last few leagues were accomplished in a drizzling rain. Large herds of antelopes frequented the district; but it was vexatious to find myself continually foiled in chasing them by the over-eagerness of my own dogs, which I was quite unable to restrain.

Our entry into Sabby made a wonderful impression upon Tikkitikki. He caught sight of a number of cattle quietly grazing before the gate of the Seriba, and, jumping to the conclusion that they must be a herd of wild antelopes that had accidentally strayed there, could not comprehend why no one endeavoured to avail himself of so splendid a chance to secure a prize. Subsequently, when he witnessed the process of milking, his delight knew no bounds; he laughed aloud, and declared that so comical a sight he had never seen before.

This journey had been one of the most pleasant and the most successful that had ever been undertaken in so remote a part of the continent. Its pleasantness was owing to my state of health and to the fine air of the Niam-niam countries; its success was due to the favourable circumstances under which I had travelled. In Europe the general idea of such a journey is that it must be a sort of martyrdom, made up of indescribable fatigue, exertion, and deprivation; but, without hesitation, I may affirm that, to a traveller who can only maintain his strength and activity, it is far otherwise; though he may find his enterprise laborious, he will not find it wearisome; it will be what a German would describe as *mühsam* rather than *mühselig*. Fatigue and hardships are estimated comparatively, not so much to themselves, as to the ordinary comfort of domestic life. In fact, our days' marches were often so short that I became quite impatient. Our Niam-niam campaign from Sabby occupied 150 days, and in that time, apart from a few unimportant deviations, we had only travelled 560 miles in all; according to the calculations registered in my journal at the time the whole distance accomplished was about 248 leagues.

After the forced marches, however, that we had recently been making, I was heartily glad of the five days' rest which I was now enabled to enjoy in Sabby. A large packet of letters was awaiting my arrival, and to read through a correspondence which had been accumulating for a year and a half was an agreeable engagement for



the period of unwonted repose. It was now for the first time that I heard of Sir Samuel Baker's adventurous expedition, and now that I got my earliest intimation of the Egyptian Government having undertaken to establish a footing in the Gazelle district. Kurshook Ali, a born Osmanli and one of the chief ivory merchants of Khartoom, who possessed a Seriba there, had been invested by the Governor-General with the title of Sandjak, and been placed at the head of two companies of Government troops, one company being regular Turks (Bashibazouks), the other composed of negroes (Nizzam). The arrival of these troops had excited a great amount of consternation through all the Seribas, for, apart from the fact that it too probably seemed to jeopardise the very foundation of the rights of the holders to the territory, it certainly presaged the levying of those taxes and imposts which the presence of Government soldiers always entails.\*

After I had re-arranged and re-packed my collection, and seen that it was properly enveloped in waterproof cases, I provided myself with a fresh relay of bearers, and, on the 8th of July, proceeded again towards the north, eager to get the provisions which, having been forwarded from Khartoom, were now delayed beside the sluggish waters of the Gazelle. Mohammed, however, had not yet appeared, but was still making his requisitions of corn in his territories amongst the Mittoo. In consequence of his not returning with the anticipated contributions there was an increased dearth in Sabby, and my poor bearers were becoming absolutely destitute. Their sufferings during their arduous five days' toil were little short of incredible. The Seribas of Sherefee, which were passed upon the way, were as "hard up" for sustenance as Sabby itself; and besides this, the Bongo that were settled thereabouts were all in avowed hostility to my own Bongo, so that no spirit of hospitality was to be expected along our route.

Throughout this portion of our trying journey, the bearers, incredible as it may appear, subsisted solely upon the wild roots which they could grub up; they had positively nothing else to support them, and only digestions such as theirs could have endured

\* It was in fact the commencement of a new, and by no means auspicious era for the land and its inhabitants. A year later all the Seribas were declared to be Government property, and the trade in the Upper Nile districts was entirely monopolized. Military, instead of mercantile governors were appointed, and the bands of soldiers were incorporated into the army of the Soudan.

the strain. The pressure under which we laboured of accomplishing the journey without loss of time was so urgent that there was not leisure to avail ourselves of any temptation to the chase, and, however much we might feast our eyes, we were under the stern necessity of keeping back our feet from pursuing the elands and waterbucks which had ventured from the wilderness and were grazing peacefully in almost close proximity to our line of march.

It was on the 10th that we reached Shereefee's chief Seriba, but we did not enter it. I had openly declared myself to belong to Mohammed's party, and indeed could not do otherwise than foresee the bitterness of those contentions which so soon afterwards broke out and led to such serious issues.

Most fortunately we were free from rain all the day. The groups of sycamores, which on our former visit had furnished such a commodious encampment under the shelter of their splendid foliage, invited us once again to take up our quarters beneath them; but we had hardly settled ourselves under their shade before we were surprised by the sudden outbreak of a storm, which continued with much violence. The woody landscape around was pleasant enough, and I was compensated in a way by the beauty of the scenery for the lack of provisions; but I looked forward with eager hope for a period of refreshment when there would be an end to chilly baths and clothes perpetually wet.

The passage over the Doggoroo was not made without considerable trouble, as we had to fell some trees and lay down a lot of brushwood so as to construct one of our improvised bridges. The last night-camp between the Doggoroo and the Tondy was deplorably wretched; our provisions were positively exhausted; all we could do was to send some messengers to the nearest Seriba to insure that we should have a supply of some kind in readiness for us on the following morning. It was also necessary to have extra bearers, as comparatively few of the Bongo of Sabby had any knowledge of the art of swimming.

After arriving at the height, from whence, for some miles round, we could survey the expanse of the submerged lowlands, we had still several hours before we could decipher in the distance the forms of the swimmers bringing the burdens of which we were in such urgent need. My bearers could not control their impatience; greedily they pounced upon the first bags of corn that were brought to land, and without waiting for the grain to be cooked, they thrust it by handfuls into their mouths. Their strong teeth easily

crunched it up, the hard dry corn being as readily devoured by them as if they had been accustomed to it all their lives. Horses, or ruminants of any kind, could not more readily have disposed of a feed of oats.

I had thoroughly to undress myself in order to pass over the flooded depression, and even upon the banks of the stream I stood knee-deep in water. The passage over the river was tedious, mainly in consequence of the sharp edges of the marsh-grass and the numerous pit-holes in the bottom making any rapid progress very dangerous. No less than two hours had I to dawdle away my time in this cheerless position before the caravan could be brought entirely over. A small raft, constructed of bundles of grass tied together, was used for the purpose of ferrying the baggage across; and, thanks to the excessive care that was used, not a single article failed to be transported in safety.

At this date (July 12, 1870) the Tondy was flowing with a velocity of eighty feet a minute; the depth of the channel, now over-full, proved to be no less than twenty-four feet, and the entire width of the stream, as it reached from the reedy border on one side to that on the other, extended to something more than 120 feet. The river had now risen more than four feet beyond the ordinary limits of its inundation, and our train had repeatedly to make wide deviations from its proper route in order to keep where the bottom was tolerably level and free from dangerous holes. The day was well-nigh spent in contending with rain and flood, and it was quite dusk before we hailed the welcome sight of the hospitable huts of Koolongo.

## CHAPTER XIV.

Flourishing condition of Ghattas's establishments—Arrival of stores—Trip to Kurkur—Hyena dogs—Dislike of the Nubians to pure water—Present of a young elephant—Cattle-plagues—Meteorology—Trip to the Dyoor—Bad news of Mohammed—Preparations for a Niam-niam campaign—A disastrous day—Loss of my property—Burnt Seriba by night—A wintry scene—Rebuilding the Seriba—Cause of the fire—Bad news of the Niam-niam expedition—Start to the Dyoor—Counting steps—Kind reception by Khalil—My new wardrobe—Low temperature—Maintenance of Egyptian troops—The army and the slave-trade—Suggestions for means of transport—Defeat of Khartoomers by Ndoruma—Hippopotamus-hunt—Birds on the Dyoor—Hippopotamus-lard—Khalil—Character of the Nubians—Strife in the Egyptian camp—Commencement of a new tour—Crocodiles in the Ghetty—Memorials of Miss Tinné—Dirt and disorder—The Baggara—The Pongo—Frontiers of the Bongo and Golo—Idrees Wod Defter's Seriba—Corn-magazines of the Golo—The Kooroo—The goats' brook—Arrival at Seebehr's Seriba.

THUS it was that after an absence of eight months I found myself happily back again at my old quarters. The place itself was little altered, except that the Seriba seemed to be in a more flourishing condition than in the previous year. The Bongo deserters, who had caused the failure of the Niam-niam expedition, had in consequence of a campaign against the Dinka tribes, on whose territory they had taken up their quarters, not only themselves returned to their former abode, but had induced three times as many Bongo as there were before to come and settle upon Ghattas's property. These people, who were now present in such superfluous numbers, had ten years ago all taken themselves off at the first appearance of strangers settling in their land. I saw that numerous tracts of woodlands had been cleared and brought under cultivation, and that various clusters of houses and farmsteads had grown up around. Altogether I should say that there could not have been many less than 600 fresh huts, which would represent at least 2500 souls. Since my departure, too, Ghattas senior had bidden his last farewell

to earthly property, and his Seribas on the Upper Nile had all become the inheritance of his eldest son.\*

After being away so long I felt that it was almost like coming home, and realized something of the sensation of treading again the soil of my fatherland when I gazed afresh upon this country, so rich in its woodland charms, so abundant in its smiling sunny cultivation, so contrasted in its character to the gloomy and inhospitable forests of the Niam-niam, which I had just quitted. I could not be otherwise than conscious that I had taken a step which brought me nearer Europe. The large establishment with its diversified population of full many a hue, the mere sight of clothes and linen that had known what it is to be washed, the unaccustomed diversity of victuals of which we could partake, all seemed so different to the contracted resources and meagre fare to which of late I had been subject, that I could hardly resist the impression that I must be living in a city, and could almost fancy myself already back at Khartoom. But before that could happen there were many obstacles to be overcome, and I must submit for various reasons to stay where I was. The journey to the Meshera, at this season of the year, presented nothing but countless marshes, the very birthplace of the miasma which in its turn begets fever. Fresh deprivations for months to come would be the penalty of attempting at once to proceed up the river, and I had, moreover, reason to mistrust the capability of my constitution to withstand disease if I put it to too stern a test. I resolved, therefore, to tarry as patiently as I could, and to console myself with the pleasure of anticipation. In addition to this I had several important tasks which had never been satisfactorily finished, although I felt that the main object of my mission had been generally accomplished.

The temptation to a second Niam-niam tour was too strong to be resisted. I felt that it was my business to strike while the iron was hot, because future travellers only too probably would find that opportunities so good as my own were closed against them, and such undoubtedly has proved to be the case.

Exactly a month after our arrival a party was despatched to the Meshera for the purpose of fetching the supplies which were on their way to me. Not only my own effects, but Ghattas's too, were all lying crammed up in the meagre and not over-safe accommodation of the hold of the boats.

\* The Egyptian Government, however, left him but a very short time in possession of his heritage.

One occupation which continuously engaged my attention consisted in my supervision of the arrangement of my miscellaneous collection, which had increased very largely. It was necessary that everything should be put into a condition ready for its long transport.

Another demand upon my time arose from my having my correspondence for the ensuing year to complete and my journal to transcribe. My industry at this period had its full reward. The documents that I then copied and the outline maps that I dotted down were all preserved, and were the only compensation I had to make good the subsequent melancholy loss of all my other papers.

It will easily be understood how delighted I was, on the 23rd of August, to receive my new consignment of supplies. Although a good many articles had either been damaged by damp or devoured by insects, yet a sufficient proportion of them remained so uninjured that I was perfectly satisfied, and could venture with the utmost confidence to make my preparation for another journey. I was able to distribute a good number of presents of garments, pistols, and guns amongst the controllers of the various Seribas, whose acquaintance I had made, while the replenishing of my store of beads and stuffs gave me an opportunity of making certain acknowledgements of the good offices of my attendants. But the services which Mohammed Aboo Sammat had rendered me were far larger than all, and for these I had no return in my power to make.

Furnished thus afresh with a number of conveniences and luxuries which the interior did not supply, I found myself enjoying an amount of comfort that reminded me of Europe, and in the improvement of the quality of my daily food I almost forgot the hardships I had suffered.

I was desirous of devoting the remainder of 1870 to the further and more complete investigation of the Dyoor and Bongo lands. With this intention I betook myself next to the Seriba of Doomookoo, and spent the first half of September in an interesting excursion to Kurkur, a district which, if ever the history of this land should be properly written, will have a claim to one of its most prominent chapters.

Kurkur, just at present a Seriba of Aboo Guroon's, twenty-eight miles to the W.S.W. of the chief Seriba of Ghattas, is a name already known, having been mentioned by Petherick, who, as the first explorer of the district, in 1856, had established a mart some-

where in the neighbourhood, making it the extreme point to which he advanced in his search for the ivory of the productive region.

Upon my route I crossed and re-crossed a number of small affluents which, coming westwards from Bongoland, joined the Dyoor. I gave, however, a particular attention to the course of the Molmul, which hitherto had been regarded merely as an arm of the Dyoor, but which I ascertained beyond a question to be an entirely independent stream. I crossed it close to Doomookoo, and again on my return at another place eight miles further to the north. It bears among the Bongo the name of Maï.

Between Doomookoo and Kurkur the scenery was pretty and undulated, wooded eminences alternating with extensive tracts of cultivated plain. The rises in the ground are made by low ridges of hills that run in a north-west direction on either side of the Nyedokoo, an affluent of the Dyoor that is always full of water. I looked in upon two little Seribas belonging to Agahd, called Kehre and Neshirr, and just before reaching Kurkur I called at Nguddoo, one of Kurshook Ali's settlements. The various territories of the different traders are quite confusing, as they lie scattered about in the more extensive territories.

The Seriba of Kurkur was situated in a flat bushy region, rich in every variety of game. I was told that the former Seriba, visited by Petherick, stood eight miles to the south-west, on the Legbe, an important affluent of the Dyoor. Twelve miles further to the south, and parallel to the Legbe, is the Lako, which is another tributary of the Dyoor.

I remained at Kurkur for three days. Whilst I was there the natives killed a couple of giraffes. The controller had in his possession several of these animals alive, which had been caught in the neighbourhood, and for which he hoped to find a sale at Khartoom.

The spotted hyena dogs (*Canis pictus*) are very common in this region. I saw one specimen in the Seriba that was perfectly tame, requiring no other restraint than a cord, and yielding to its master with all the docility of an ordinary dog. This fact appears to corroborate the assertion of Livingstone (which, however, he makes with some reserve, not having personally witnessed the circumstance), that the natives of the Kalahari Desert are accustomed to break in this animal and train it for the chase.

Twelve miles to the north of Kurkur was another subsidiary Seriba, belonging to Aboo Guroon, and called Dangah, after a Bongo

chief who lived there at the time when Petherick was in the country; another surviving chief named Dyow, also mentioned by Petherick, had his abode five miles further to the west; he came to pay me a visit, and retaining the recollection of the condition of the country under an earlier aspect now passed away, he made the usual lamentations over the destitution of the land and its present deficiency of game.

The Nyedokoo, enclosed by dense jungles of bamboo, passes close to Dangah, and in the rainy season is about thirty feet wide and ten feet deep. The inmates of the Seriba were supplied by its bright and sparkling waters, and I rejoiced at having an opportunity to send my stock of linen to be properly washed. Of the forty Seribas that I visited I saw scarcely more than three that were situated in immediate proximity to running water, the supply from the wells being generally impure, besides being obtained in quantities too limited to be of much service for washing clothes.

The Khartoomers seem to have a very wonderful faculty for picking out the worst possible places for the formation of their settlements. Although they are excellent swimmers, they are so much accustomed to the dust and dirt of their own home and to the turbid floods of their beloved Nile, that even here, where streams are so abundant, they have a morbid prejudice against all pure water whatsoever. They forget that the waters of the Nile are wholesome in spite of being turbid, and make no distinction between them and the waters of the noisome swamps of Central Africa; while they heap imprecations upon the insalubrity of the climate, which, they say, gives them pestilence, guinea-worm, fever, skin-disease, syphilis, and small-pox, they take no pains to avoid the very spots which are the primary cause of all their suffering.

After leaving Dangah I turned back towards the east, and, having called at Agahd's subsidiary Seriba Dubor on the way, I soon re-entered my own headquarters. The circuit I had thus completed was about sixty-five miles.

On the 15th of September Mohammed Aboo Sammat passed through the Seriba on his way to the river, with his store of ivory. It was a good opportunity for me to send intelligence of myself to Europe; and, under his care, my letters were despatched by the speediest route, so that in the course of five months they were in the hands of my friends. A fortnight sufficed for the indefatigable Mohammed to reach the Meshera, start off his boats on their way to Khartoom, and return to our Seriba.



Mohammed upon his return made me a present of a somewhat uncommon description. On his way through the forest of Alwady he had fallen in with a troop of elephants, two of which had been killed by his people, one of them being a female that was accompanied by her still sucking calf. The little elephant had been secured and attached to the caravan, and on arriving at the Seriba was introduced to my quarters as a gift to myself. I was in possession of a-milch cow, and took the greatest pains to cherish my new *protégé* by supplying it with large quantities of milk; but all my attention was in vain, the young animal had been so weakened by improper or insufficient diet, and so exhausted by the forced marches, that no subsequent care could save it, and in a few days it expired.

The proceeds of this year's cattle-raids upon the Dinka had been exceedingly large; and as Ghattas's company had been prevented from carrying out a Niam-niam campaign, they had been able to concentrate all their forces for plunder. The captured cattle, under the charge of a number of Dinka herdsmen, had been installed in a large yard set apart for the purpose close to the Seriba. There was consequently no lack of meat, and, at a very reduced price, I was allowed to purchase whatever cattle I required to be slaughtered for myself and for my people.

My milch-cow was an almost invaluable possession. In spite of its yield of milk being somewhat meagre, it supplied me for eight months with a morning draught, and in the subsequent season of necessity its contribution to my daily diet was still more precious. Half the cattle sickened with all sorts of internal disorders, and the greater proportion of the animals that were slaughtered would not have endured the climate much longer. I am sure, however, that notwithstanding the fact that these breeds have been entirely unaccustomed to salt, its admixture with their food would infuse new life and vigour into them; nothing but this, I feel convinced, kept up my own supply of milk and prevented my cow from becoming emaciated.

During the rainy season of 1870 the Dinka cattle were decimated by various plagues, and the district of the Lao was especially ravaged, old Shol losing some thousand of her stock. The most common of these cattle-plagues was called Atyeng by the Dinka, showing itself by open wounds like lance-cuts in the hoofs; sometimes the wounds would make their appearance on the tongue, rendering the animal incapable of grazing, so that it could get no

nourishment, and sank through exhaustion. Another malady called *Abwott*, to which only the cows are subject, consists of a swelling which affects the uterus, and carries them off in a night. A third, known as the *Odwangdwang*, appears just as contagious, though not so generally fatal as the two former; the animals refuse their food for forty-eight hours, but under favourable circumstances, on the third day commence grazing again.

The *Khareef* of 1870 terminated on the 21st of September, no rain falling after that date. A heavy fall of hail occurred on the 25th of August, when the hailstones were as large as cherries; this was the only time that I remember seeing hail within the tropics, although in May 1864, when I was on the Egyptian coast of the Red Sea, just to the north of the tropic of Cancer, I witnessed one of the severest hailstorms that could be imagined.

This year's rainy season was remarkable for the violence of the separate storms, but also for the small number of decidedly wet days; of these I counted ten in July, twelve in August, and ten in September, the number altogether corresponding very nearly to what I had recorded in the previous year. Nevertheless, the rainfall was so great that the sorghum in all the low-lying fields rotted in the ground; the condition of the crops, however, was equally bad in all places where the soil, although rocky, was sloping and threw off the water too rapidly, for between the intervals of rain the heat of the sun was so overpowering that the corn was parched up through lack of moisture.

By reference to a few notes that I saved I find that the 4th of October, in a meteorological point of view, was an important day, as being the date on which the wind first veered round to the north-east. I cannot speak positively as to the date when the south wind had first set in, as I was absent amongst the *Niam-niam* and *Monbutto* at the time; but my impression is that it was not far from the same time as in the year before, viz., the 16th of March; thus the entire period during which the south-west winds had been prevalent was seven months. But although the north-east wind had thus commenced on the 4th of October, there was no perceptible fall in the temperature until the 20th of November; after that the thermometer at sunrise stood at about 70° Fahr.

As the flora at this season presented little with which I was not already familiar, my time was spent very much under the same routine as in the previous autumn; I continued my occupations of measuring the natives, studying their dialects, collecting insects,

preparing skulls, and joining the people in chase of small birds. But, all along, I did not lose sight of my projected journey, and applied all the experience I had gained so that I might equip myself for renewing my wanderings with the best advantage. My health was by no means impaired, but, on the contrary, I had gained fresh vigour in the pure air of the southern highlands, where I had undergone more fatigue than I could have previously trusted myself to encounter; I came to the resolution, therefore, that I need not fear to accompany Ghattas's next expedition, and visit the central portions of the Niam-niam countries that were still unknown to me. The journey was specially attractive to me as promising to enable me to complete my exploration of the hydrographical system of the Gazelle, taking me as it would to the middle sections of those rivers, which, indeed, I had already crossed, but only in their upper and their lower courses.

Being desirous of making some exchanges and effecting some purchases to complete my supplies, I set out on a tour to Kurshook Ali's head Seriba, with which I was already well acquainted. This excursion occupied from the 24th of October until the 4th of November. The owner, as already mentioned, had been sent out by the Egyptian Government at the head of a body of troops; but before reaching the interior he had succumbed to the pestilential climate of the Dinka, and had been succeeded in command by a Turkish Aga, who had accompanied him as lieutenant, and who, having broken up his camp in the Dinka country, had turned farther to the west.

Credit had been opened for me in all the establishments of the Khartoomers, and not only were the magazines of Kurshook Ali's Seriba amply supplied with stores, but Khalil, the controller, received me hospitably and rendered me all possible service, so that I accomplished my business most satisfactorily.

The little trip gave me another opportunity of twice crossing the Dyoor, and thus, by taking fresh measurements, of adding to the information I had already gained about this important river. At ten o'clock in the morning, when the atmosphere was at a temperature just under 80° Fahr., the temperature of the water was just over 90°.

The passage was effected in a ferry-boat of the most wretched description; it was composed of nothing more than a couple of hollow stems bound together by ropes and caulked with common clay, the miserable craft demanding perpetual vigilance to keep it

afloat at all. It is a striking proof of the unconquerable indolence of the Nubians that during their fifteen years' residence in the land, although they are beyond a question acquainted with the art of ship-building, they have never attempted to construct an ordinary boat for the daily passage of such an important river as this.

Whilst here I received sad news of my friend Mohammed. On his way back from the Meshera to Sabby he had hoped by taking a short cut through the wilderness to avoid all conflict with the marauding parties of his enemy Shereefee; but, in spite of all his precautions, his antagonist had gained information of his movements, and, setting an ambush in the forest, made a murderous attack upon him. The assault was far more sanguinary in its results than that of the previous year. As usual the Khartoomers refused to fire upon their compatriots, and Mohammed was thus entirely dependent for his protection upon his black spearmen, of whom several were killed. Mohammed's cousin, who had brought the stores from Khartoom, fell a victim to a gun-shot quite at the beginning of the fray, and Mohammed himself received so many sabre cuts about his face and head that, deluged in blood, he was left on the ground for dead. Shereefee's Bongo pursued Mohammed's Bongo in all directions, and Mohammed's stores all became the spoil of Shereefee, who did not as before scatter the beads and valuables about the ground, but had everything conveyed to his own Seriba. The booty amounted in all to at least two hundred packages. The shameless marauder made an avowed boast of his achievements, ostentatiously displayed his ill-gotten wealth to all around him, and even strutted about arrayed in Mohammed's new clothes.

In the course of the night Mohammed was picked up, apparently lifeless, by his faithful blacks and carried to Sabby, where he received every attention, but it was some weeks before he was sufficiently recovered to write an account of his misfortunes, which he despatched to the friendly Seribas, sending it by witnesses who could explain the true condition of affairs.

These events naturally excited the utmost indignation in the Seribas, all the controllers of which were friendly and well-disposed towards Mohammed. The slave-traders, on the contrary, who had settled in the country, and all their adherents, took the part of Shereefee. That a Mussulman, on a peaceful journey, should be the subject of a premeditated attack by one of his own faith, was a circumstance without a precedent even in this land of violence and club-law; but, what most provoked my own anger and disgust was

the cool indifference with which the commander of the Egyptian troops (the lieutenant who had succeeded Kurshook Ali) viewed the whole affair. When Mohammed appeared in camp and demanded that retributive justice should be exacted for the ill-treatment and loss that he had sustained, the commander endeavoured to throw doubts upon all his statements, and did not hesitate, in spite of the testimony of all the witnesses, to shield Shereefee, by whom, no doubt, he had been previously bribed. Who shall say what order or justice is to be expected in this land of license, when even the Government official, sent out as the first representative of the State to protect and administer its laws, could proceed to such a degree of avaricious partiality? And yet the people in Khartoom have the audacity to descant upon "the suppression of the slave-trade"!

Aboo Guroon, with whom I spent several pleasant days, was busy from morning to night in his preparations for the forthcoming Niam-niam campaign, and it afforded me much amusement to watch him as he sorted out and packed his varied store of ammunition. Several companies had combined for the expedition, and he invited me to remain and start with him, as Ghattas's party, to which I was attached, would not follow for some weeks later.

In this common enterprise Aboo Guroon had a special interest of his own, having but a short time since lost one of his Seribas in the Niam-niam land. The garrison had been massacred, and all the arms and ammunition had fallen into the hands of the sons of Ezo, who having got possession of the weapons turned them to such good account that they inspired the Nubians with great respect for their military skill.

Although I should have much preferred to travel in company with Aboo Guroon rather than with Ghattas's agent, there was one insuperable impediment: my baggage was not ready, and it would require some little time to select the articles that would be of most practical use to me as well as what would involve me in the smallest outlay for bearers. I was obliged, therefore, to forego Aboo Guroon's offer. If I had joined him I should have escaped the calamity of fire from which I soon afterwards suffered so severe a loss, but perhaps only to share a worse fate, for Aboo Guroon was one of the first victims of an engagement with the Niam-niam, a very few days after he set out.

Just at this time all the controllers of the different Seribas were actively engaged in preparing for their combined and extensive ivory-expedition. With their aggregated forces they hoped to subdue the

refractory chieftains in the north, who had been guilty of much treachery towards the Nubians: their primary proceedings were to be taken against Ndoruma, the daring son of Ezo.

It had been the rapid diminution of the ivory in these districts that had caused the Khartoomers of late to direct their expeditions to the territories of the powerful kings of the south, leaving the smaller chieftains with a comparatively insignificant interest in the traffic. These chieftains, therefore, did all in their power to obstruct the progress of the Nubians, and endeavoured by foul means, instead of by fair, to obtain a share of the copper which they coveted. They commenced a system of hostility in order to get possession of the store of metal which, as long as they had ivory to dispose of, had come to them in the peaceful way of commerce. To the dismay of the Khartoomers, the natives soon showed that they were quite capable of putting whatever firearms they captured to a formidable use, and I shall very soon have to relate how completely all the Niam-niam expeditions came to grief in consequence of the vigorous opposition of the natives.

Meanwhile I was fully occupied by my preparation for the long journey before me. My anticipations were not to be realized. Just at the time when I was rejoicing that my health had braved all the perils of the climate and my good fortune seemed to be at its height, I was doomed to drink of that bitter cup of disappointment from which none of my predecessors in Central Africa have been exempt.

The description which has already been given of the large establishment owned by the firm of Ghattas, where, with all my provisions, I was now awaiting the start of the caravan, must have made the place in a large degree familiar to the reader. For the clearer apprehension of the event I have now to relate it may be advisable to repeat the following particulars. The colony consisted of about six hundred huts and sheds, which were built almost entirely of straw and bamboo. In the intervals between the huts were erected the large sun-screens known as "rokooba," which were made of the same materials; and, to separate allotment from allotment, there were long lines of fences, which were likewise composed of straw, and these were arranged so close to each other that they scarcely admitted the narrowest of passages, perhaps but a few feet across, to run between them. Everything that human ingenuity could contrive seemed to have been done to insure that, with the cessation of the rainy season there should commence a period of the extremest

peril, and, for myself, I can avow that fear of fire became my bug-bear by day and my terror by night. In spite of my remonstrances I saw the crowding together of the huts continually become more and more dense, and the enclosure packed full to the utmost limits of its capacity. It became a manifest impossibility in the case of the occurrence of fire, on however small a scale, to prevent it spreading into such a conflagration that the safety of the whole establishment must be imperilled. The material of the structures, dried in the tropical heat, would accelerate and insure the devastation that must necessarily ensue.

The catastrophe, which I had dreaded with such ominous apprehension, befell us at midday on the 1st of December.

This most disastrous day of my life had opened with its accustomed routine. I had been engaged all the morning with my correspondence and in arranging the notes of the various occurrences that had transpired since the despatch of my previous budget. I had partaken of my frugal midday meal, and was just on the point of resuming my writing, when all at once I heard the excited Bongo shrieking "poddu, poddu" (fire, fire!) Long, how long none can tell, will the memory of this burst of alarm haunt my ear. It makes me shudder even now. Eager to know the truth, and to ascertain how far the ill-omened apparition of misfortune had already spread, I rushed to the doorway of my hut, and beheld the devouring element doing its work at a distance of only three huts from my own; the flame was rising fiercely from the top of a hut; there was no room for hope; just at that time of day the north-east wind always blew with its greatest violence, and it was only too plain that the direction of the gale was bringing the fire straight towards my residence. The space of a few minutes was all that remained for me to rescue what I could.

Without an instant's delay, my people flocked to the scene of the alarm. Without stopping to discuss what was most prudent or to consider what was most valuable, they laid hold upon anything that came to hand. The negro-boys took particular care of all the stuffs and of their own clothes, as being in their estimation of the greatest consequence, and by their means all my bedding and two of my leathern portmanteaus were carried safely out of the Seriba. I myself flung my manuscript into a great chest which had already been provided against any accident of the sort, but my care was of no avail. My servants succeeded in hastily conveying five of my largest boxes and two cases to the open space of the Seriba where

the direction of the wind made us presume they would be out of danger ; but we only too soon learnt our mistake ; the wind chopped and veered about, the hot blasts fanned the flames in every direction till there was hardly a place to stand, and it was hopeless to reckon upon any more salvage. A prompt retreat became absolutely necessary ; great masses of burning straw began to fall in every quarter, and the high straw-fences left but narrow avenues by which we could escape. The flames sometimes seemed to rise to a height of a hundred feet above the combustible structures of dry grass, then all at once they would descend, but only to lick with destructive fury some adjacent spot, while a perpetual shower of hot sparks glared again in the roaring air. The crowds, as they rushed away before the advancing flames, were like a swarm of flies buzzing around a lighted torch. I cast a look towards the remnant of my property which we had thought we had rescued, and to my horror I perceived that the chests were enveloped in smoke, and immediately afterwards were encircled by the flames. It was a moment of despair. How my heart sank at the sight none can imagine, for those chests contained all my manuscripts, journals, and records, in comparison with which the loss of all the effects in my hut appeared utterly insignificant, though they were the burdens of a hundred bearers. Regardless of the shower of sparks, which singed my very hair, I made a frantic rush forwards, the dogs, with their feet all scorched, howling at my side, and stopped breathless under a tree, where I found a shelter alike from the raging of the ardent flame and from the noonday glare. In the confusion of the flight I had been unable to get my hat, and was thus fully exposed to the midday heat.

Below us from amidst the crackling waves of fire came the crashing noise of the roofs as they collapsed, and ever and again there broke forth the louder report caused by the explosion of our ammunition, and many a loaded gun that had been left behind discharged itself and exposed the fugitives to a new and random danger. The Nubians behaved themselves with a strange composure, not to say indifference ; the majority had little or nothing to lose, yet many an account-book must have perished in the flames, so that not a few of them hoped to turn the disaster to a profitable account. The priests, however, were not quite so unmoved ; they stood before their doors and howled out the shrieking formulæ of their incantations, by which they pretended to control the course of the raging fire. It was very remarkable that the spot



where a Faki had been buried, and which was marked with a white banner to distinguish it as a place for prayer, was spared from the general conflagration, although it was within a few yards of where my burnt chests had been laid. The departed Faki was now as good as a canonised saint, and had proved himself a genuine sheikh.

The entire Seriba by this time was wrapped in flames, which seemed still to spread in every quarter. The wind, as it rose, carried away with it whole bundles of smouldering straw, which it soon fanned into fire amidst the huts that were scattered on the exterior of the palisade.

Very dry at this season, the steppe had hitherto been preserved, because the harvest was not yet complete, and it was not very long before this too was caught by the raging fire; even the old trees around did not escape, so that it seemed as if the whole district were being submerged in a sea of flame. Half an hour completed the great work of devastation. After that period it was possible to make a dash between the charred posts of the huts, but only for a few moments, so intense was the heat of the ground and so overpowering the glowing atmosphere that pervaded the scene of destruction. A crowd of people kept on bringing vessels of water to try and extinguish the flames before they had totally destroyed the clay "googahs" which held the sole supply of corn.

After a while I succeeded in getting to my garden, which, bereft of the greater part of its recently-constructed hedge of bamboo, presented a truly melancholy aspect. As the sun sank we began to make a search for anything that might have been spared amidst the still glowing embers of the huts. I had saved little beyond my life. I had lost all my clothes, my guns, and the best part of my instruments. I was without tea and without quinine. As I stood gazing upon the piles of ashes I could not help reckoning up the accumulation of my labours which had there, beneath them all, been buried in this hapless destiny. All my preparations for the projected expedition to the Niam-niam; all the produce of my recent journey; all the entomological collection that I had made with such constant interest; all the examples of native industry which I had procured by so much care; all my registers of meteorological events which had been kept day by day and without interruption ever since my first departure from Suakin, and in which I had inscribed some 7000 barometrical observations; all my journals, with their detailed narrative of the transactions of 825 days; all my elaborate measurements of the bodies of the natives, which I

had been at so much pains and expense to induce them to permit ; all my vocabularies, which it had been so tedious a business to compile ; everything, in the course of a single hour, everything was gone, the plunder of the flames. It had been for the sake of better protection, as I thought, that I had resolved not to part with my journals, and had kept my collection of insects in my own possession ; I had been afraid of any misadventure befalling them ; but now they might just as well have been at the bottom of the Nile.

There I sat amongst my tobacco-shrubs upon my stock of bedding that had been rescued from the flames ; but I fear that I could not boast of overmuch of the spirit of resignation. The remnant of my property was soon reckoned up ; it consisted of a couple of chests, my three barometers, an azimuth compass, and the iron-work which survived from the different productions of the Niam-niam and Monbuttoo.

Evening drew on : just as usual, the cow with her calf came and provided me with two glasses of milk ; I had a yam or two, a picking from the inside of a half-burnt tuber, a morsel from a similarly half-burnt lump of pickled meat, and I had come to the end of my slender stock of provisions. My dogs kept up a continual howling ; their sufferings from their burnt feet must have been excessive, and they whined in concert with the general desolation. The servants, however, were as calm and undisturbed as usual. Neither the Nubians nor the negroes seemed to be much concerned ; and why should they ? They had just nothing to lose.

I looked around and counted up my party. It consisted of seven bipeds and seven quadrupeds ; the same number of each, and each of about the same sensibility.

When the darkness of night had really set in, the region of the Seriba had all the aspect of an active colliery. The venerable fig-tree in front of the main entrance was still flaring away, and the palisade was yet burning, apparently shutting in the scene of ruin with a garland of light. It was a ghastly illumination. To the Nubians the spectacle was not altogether a novelty. The sight of a negro village in flames was to them familiar enough ; but now the tables were turned, and they had to learn for themselves what it is to be hungry and destitute of every prospect of supply. Such were the conditions under which we had that night to seek our rest.

Hardly anything could be more impressive than the scene that revealed itself on the following morning. Not merely the places

where the fire had raged, but the regions around were strewn with a thick layer of ashes; the steppes and sorghum-fields were whitened with them. It would have been easy to imagine that the rich green of the tropics had for a time retreated, and allowed itself to be replaced by a gloomy and wintry vegetation transported from the arctic zone. Almost as white as snow were the layers of ashes that had settled on the sorghum-fields, only broken by the heaps of half-burnt clods that rose like hillocks of turf upon a moor. The smoke still lingered on the ground, and veiled the general scene; the trees seemed to stretch out their dry bare arms to heaven, and helped to complete the resemblance to the winterly aspect of the frozen world.

It was a pitiful sight to watch the brown and swarthy figures of the negroes, wrapped in their brown and swarthy rags, run hither and thither amongst the still smouldering ruins; and the wretchedness of the view was not a little aggravated by the bloated carcasses of half-roasted donkeys and sheep that lay scattered about in various parts. Troops of women were bustling about and carrying water-vessels of every sort, eager in their endeavours to put out the lurking fire that was threatening the corn-magazines that hitherto had escaped. These clay-built reservoirs of corn were the only memorials that seemed to survive the devastation. Blackened indeed by the smoke, the "googahs" were still erect. Varying in height from five feet to seven, they were hardly ever wanting in the homes either of the Dyoor or Dinka: and now as they stood surmounting the otherwise universal *débris*, their very numbers made them conspicuous, and, forming a fantastic feature in the scene, gave their testimony as to what had been the close proximity of hut to hut.

Hurrying up from the surrounding country, the natives flocked to search for beads amidst the ruins, although every bead must necessarily have been spoilt. Others of them, with a better purpose, set to work to construct sheds of straw for the shelter of the houseless.

The next day was opened with a general effort to restore the buildings of the Seriba. Hundreds of Bongo, Dyoor, and Dinka brought the necessary wood, straw, and bamboos, and proceeded to construct their new huts with much dexterity: on an average, six men would completely finish a hut twenty feet in diameter in a couple of days.

No common sense had been learnt through the late calamity, for not only was the Seriba erected on the selfsame spot, but in the

self-same manner as before. The fear of being assassinated by the Dinka was assigned as the reason for refusing to follow the example of Khalil, the controller of Kurshook Ali's Seriba, who, in rebuilding his establishment, had insisted upon placing the Vokeel's residence and the magazines alone within the palisade, leaving the soldiers' huts in detached groups outside. In vain, day after day, did I repeat my warning of the danger they were inviting of the repetition of a similar misfortune; but all my exhortations to care and prudence were utterly wasted; the people were obstinate, and I could not help passing many a sleepless night in continual dread of a second catastrophe that I was aware I was powerless to avert.

The cause of the fire, when subsequently discovered, did not give me the least surprise. One of Ghattas's soldiers had been quarrelling with his slave, having accused her of unfaithfulness; and in order to frighten her, and extort a confession of her guilt, he had discharged a gun into the interior of his hut. I afterwards remembered hearing the report; as gunshots, however, were far from uncommon, I paid no particular attention to the circumstance: but the smouldering paper-cartridge had lodged in the straw-roof, and ten minutes later the hut was in flames. Although the origin of the fire was thus easily explained, the Mohammedan fatalists never swerved from their belief that the misfortune was unavoidable, and was ordained by the decree of destiny.

All my reproaches failed to reach the real offender, who immediately after the fire quitted the scene of the disaster he had brought about. But, in my opinion, Idrees, the controller, was himself primarily responsible for all the trouble. He allowed a senseless firing to be carried on inside the Seriba, not only at every new moon, but on a hundred other occasions, and I was in a perpetual state of vexation and anger whenever I saw the lighted wads flying about amongst the dry straw-roofs: then, again, he allowed each person to increase the number of his huts, rokoobas, and hedges, just as he liked, until the appearance of the Seriba was that of an inexplicable maze. In his capacity of Vokeel it was undoubtedly his place to allot a proper space to each individual; but so far from seeing that this was done, he himself did his utmost to increase the complication of buildings, and had erected a huge rokooba for his horse just in front of my hut; it was this very rokooba that had been the means of communicating the flames to the chests containing my manuscripts, as they stood on a portion of what, previously to its erection, had been a wide open space.

By the 11th of December some newly-built huts were at my disposal, a place of security on that day proving doubly welcome, as a heavy storm of rain came on about four o'clock in the morning, lasting for quite half an hour. This exceptional storm rose from the south-east, veered round to the south, and finally passed away towards the south-west. The entire day remained cold and dull, with slight showers falling at intervals. For the first time the temperature fell to 65° Fahr., having previously varied between 75° and 80°. The coldest season of the year now set in, and lasted for a couple of months; during this time the thermometer in the early morning was comparatively low, and the barometer varied much more than in the height of the rainy season.

Bad news flies apace, and following close upon the destruction of the *Scriba* came the intelligence of the total defeat of that first detachment of the Niam-niam expedition that had been despatched to the south; besides a number of native bearers, 150 Mohammedans were reported to have lost their lives.

The immediate effect of these disastrous tidings was to make me know that all hope of extending my wanderings in that direction must finally be abandoned. Bitter as had been the misfortune that had befallen me, it would not of itself have deterred me from my project of a second Niam-niam journey, but, now that Aboo Guroon was killed, there was no one who could provide me afresh with such articles as I had lost. I possessed neither boots nor shoes, guns nor ammunition, paper nor instruments, and even my watches, which were so essential to me, were gone; what use then to think any further of a journey to unknown countries under such circumstances as these? Convinced of the vanity of any attempt to proceed, I was therefore obliged, with a heavy heart, to turn my thoughts towards Europe; no succours could reach me for more than a year, and even then my great distance from Egypt made their safe arrival more than doubtful.

Still more than six months remained before the trading-boats would start on their return journey down the Nile; I felt bound to employ this time to the best of my powers, and I was not long left to make up my mind as to what I would do. Amongst the few of my effects that were snatched from the flames I discovered ink, together with materials for writing and drawing: and the sight of some sketches that had accidentally been rescued with my bedding first roused me from my feelings of total despair, and told me that I must once again begin to collect and investigate, and preserve my

observations by means of pen and pencil. Necessarily depressed in spirits, I once again turned to as many of my former pursuits as I could, although I felt the increasing pressure of poverty and hardship, and was as dependent as a beggar upon the hospitality of the Nubians, many of whom viewed my presence in the country with suspicion and distrust. My present discomfort was still further aggravated by its contrast with the comparative ease and abundance which the arrival of my European stores had latterly afforded me.

I came to the resolution of quitting the scene of my disaster, and, accompanied by my servants, determined to withdraw to Kurshook Ali's\* Seriba beyond the Dyoor, where I knew that Khalil, the kind-hearted controller, would render me what relief he could under my present urgent necessities, although the amenities of life to which the Nubians had any pretension were very few. Accordingly on the 16th of December, followed by a small herd of cows, I turned my back upon the Seriba that had arisen from the ashes of its predecessor, and started by a new and more southerly route for my intended quarters.

For nearly three years my watches had gone with remarkable accuracy ; their loss was quite irreparable, for the Nubians have no other means of computing time than upon the great dial of the firmament,† and they tell the hour of the day by simply observing the position of the sun in the heavens. The only resource left to me for estimating the distance that I travelled was to count my steps, and in my despondency over my losses I found a kind of melancholy satisfaction in the performance of this monotonous task, which probably had never fallen before to the lot of any other African traveller. My patience, however, was, as it were, an anchor of safety that I threw out after my calamity : I seemed to myself like a ship which, though seaworthy in itself, has thrown overboard its cargo as the only hope of getting into port. An enthusiast I set out, enraptured with Nature in her wildest aspect, and an enthusiast should I have remained, had not the fire clipped my wings ; but now, helpless on the inhospitable soil of Africa, I could not but be conscious how powerless I was to contend with the many obstacles, both physical and material, that beset my path ; but in the place of

\* The Turkish name is properly pronounced Kutshook Aly, but I give the words as I believe they are more generally written.

† The negro races of Central Africa also, without any notion of hours as a division of time, are able to indicate the time of day by the same method, which for the equinoctial regions may be considered quite practical.

enthusiasm, patience, which overcomes all misfortune, came to my aid, did me good service, and kept me from sinking.

I must confess that the first few days' journey threatened to exhaust what spirit still remained to me, but by degrees my equanimity was restored, and persevering in my design I soon became accustomed to a practice to which I owe some of the most reliable results of the survey of my route. As a consequence of this method of counting my steps I succeeded in attaining very considerable accuracy in the relative distances noted on the map, although very probably I may have been unable to avoid an error of from 5 to 8 per cent. in the absolute distances themselves; of course my steps were not so perfectly uniform in length as the divisions of a measuring rod; but, after all, the footsteps of a man are a much more accurate standard of measurement than those of a beast; the camel, for instance, as is well known, when it is urged to greater speed does not increase the number of its steps, but only increases their length; whilst the paces of a man, at whatever rate he may walk, do not vary much from an average length. Anyone may easily put this matter to the test for himself by measuring the distance between his footprints on the moist side of a river, and he will find that no increase nor diminution in his rate of progress will make a very material difference in their successive distances. My own paces varied, according to the nature of the roads, from two feet to two feet four inches in length, and my method of computation is readily described. I first counted hundreds, telling off each separate hundred on my fingers; when I had reached five hundred I made a stroke in my note-book, and on reaching another five hundred I made a reverse stroke upon the one already made, thus forming a cross, so that every registry of a cross betokened a thousand paces; all beyond five hundred were carried on towards the next stroke, and between the various strokes and crosses I inserted abbreviated symbols, as notes about the condition and direction of the road; thus I was prevented from either over or under estimating the number of my steps, and at the close of each day's march was able at my leisure to sum up all the entries and duly record the result in my diary. In the six months that elapsed before my embarkation at the Meshera I had in this way taken account of a million and a quarter of my footsteps.

The route which I had taken towards the Dyoor led through Dubor and Dangah. On the 16th of December the Molnull was still full of water, but had no longer any perceptible current; the

brook passed along a considerable, though gradual depression, the rising ground about Dubor being visible for a long distance to the west. All the pools and ponds by the wayside were now completely dry; a couple of swamps was all that remained of the affluent to which the copious brook near Okale, with its surrounding groves of wine-palms, owes its existence. The Nyedokoo was reduced to half its former dimensions, and was now but fifteen feet wide and three deep, although the current was still strong.

Before its union with the Dyoor, the Nyedokoo receives a considerable increase in its waters from the left, and on our way north-west from Dangah we had to cross two small brooks, both flowing into the Dyoor; the larger of these was called the Kullukungoo. We made a short halt in a little Seriba belonging to Agahd's company, and then began to descend the eastern side of the valley of the Dyoor, which might be described as a steep wall of rock eighty feet in height. We marched for a distance of four miles through a lovely wood on the right bank of the river, and were greatly diverted by the extraordinary numbers of hippotamuses that frequented this part of the stream.

I had the kindest of receptions from my old friend Khalil, who did all that lay in his power to make my visit enjoyable, and showed great sympathy with me in my misfortunes. His magazines were plentifully stored with stuffs and ammunition, and, as I had unlimited credit with him, he was able to supply me with some of the articles that were more immediately necessary. In the Seriba I found some people who understood something of the art of tailoring, and with their help I set to work, to the best of my ability, to make good the defects of my wardrobe. By taking to pieces the few garments that remained to me and using the fragments for patterns, I managed to procure some new clothes, all of which I cut out myself. In none of the Seribas was there a single piece of linen or of any durable material, and I could obtain nothing stronger than their thin calico. But a still more serious inconvenience was the want of any proper protection for my feet, and I could not at all get accustomed to wearing the light slippers of the Turks. The loss, too, of my hat was irreparable, but I contrived a sort of substitute by pasting together some thick cartridge-paper and sewing some white stuff over the whole; this hat possessed considerable durability, and in lightness was all that I could desire. In spite of the poverty of my wardrobe I was rejoiced to find that in cleanliness at least it was a match for that of the Khartoomers, who attach great im-



portance to their washing-garments being of a spotless whiteness. The superiors amongst them, such as the Vokeels and the agents of the trading firms, even in these remote districts, not unfrequently appear in Oriental costume as gorgeous as though they were parading the streets of Khartoom; they all possess cloth clothes made in the Egyptian Mamelook fashion, and these are donned on special occasions, as, for instance, whenever they pay formal visits to their neighbours. For my own part I could never consent to array myself in an Oriental costume, knowing that the most meagre garb of European cut commands far higher respect throughout the domains of the Egyptian Viceroy than the most brilliant and elaborate uniforms of the East. The adoption of the European style of dress in Egypt itself has been remarkably rapid, and between the years 1863 and 1871 I noticed a very conspicuous alteration in this respect.

The 25th of December was the coldest day that I experienced during my residence in the interior. Half an hour before sunrise the thermometer registered 60° Fahrenheit, whilst on the two preceding mornings at the same hour it had stood at about 62° Fahrenheit; but it never afterwards fell so low again, and notwithstanding the coldness of the mornings the temperature at midday rose regularly above 85° Fahrenheit, and on the 28th the thermometer out of doors and exposed to a north wind registered 96° Fahrenheit in the shade, whilst inside the huts it rose no higher than 88° Fahrenheit. The uniformity of the temperature throughout the year is a remarkable peculiarity of these far inland districts, which in winter-time are neither subject to the great heat in the middle of the day nor to the cold by night, which are experienced in the steppes and deserts of Nubia. The temperature of 60° Fahrenheit was the lowest that was registered during a residence of two years and a half, and was quite exceptional, only lasting for a couple of hours just before sunrise. As a comparison between this and the relatively cool climate of Tropical America I may mention that observations in Guatemala gave the average temperature for a period of twelve years as the same as this one exceptional minimum registered throughout my two and a half years' residence in Central Africa.

The camp of the Egyptian Government troops had been removed to the west, and was now a good seven days' march beyond the Dyoor. For the maintenance of the troops, contributions were levied on all the Seribas: the Government, it is true, paid two Maria Theresa dollars for each ardeb (1½ cwt.) of corn; but as the

bearers from the more remote places were obliged either to consume more than half of their own loads upon their journey, or else to obtain extra provisions from the Seribas through which they passed, this payment was necessarily very inadequate. Some of the controllers managed to raise their portion of the compulsory tribute by sending herds of cattle to those Seribas that were nearest to the camp, and there getting them exchanged for the required corn; but as some of the settlements were as much as twenty days' journey from the encampment, it was perfectly impossible to provide means of transport to such a distance, and besides this difficulty, there was a constant occurrence of scarcity of corn in all the Seribas; the unreasonable Turkish commander, however, took not the smallest heed of these inconveniences, but, by insisting upon the full satisfaction of his demands, went far towards hurrying the settlements into bankruptcy and ruin.

Instead of introducing order and regularity into the country, the first measures of the Government official tended only to engender odium and discontent, and completely crippled all the more promising tendencies of the mercantile intercourse of the Seribas. For the suppression of the slave-trade they did absolutely nothing. Along the Nile, it is true, where the route was open and everything obliged to be above-board, the Governor-General had commenced proceedings for the suppression of the slave-trade by a series of bombastic and pompous proclamations; but here, in the deep interior, there was every facility for the carrying on of the avowedly prohibited traffic.

Nowhere in the world can more inveterate slave-dealers be found than the commanders of the small detachments of Egyptian troops; as they move about from Seriba to Seriba, they may be seen followed by a train of their swarthy property, which grows longer and longer after every halt.\*

In the course of my narrative I have repeatedly shown that the inadequacy of the means of transport throws great difficulties in the way of the maintenance of a large and concentrated body of men. Fifty pounds is the standard weight of a bearer's burden on the longer journeys, and it does not require much calculation to make it evident that in comparatively a few days this burden will be materially encroached upon by the bearer himself; he must necessarily exhaust it by his own requirements. Thus, for marches

\* Eye-witnesses tell me that in 1877 the same abuses went on in the Upper Nile districts.

of many days' duration, man becomes the most unsuitable of all instruments for transporting provisions. It was, therefore, not unnaturally a matter of constant consideration with me as to whether this difficulty might be obviated in any way, and whether longer expeditions might be undertaken into the interior without that continual risk of the failure of their means of subsistence, which was now so perpetually threatening them as often as they had to make their way either across uninhabited wildernesses or through hostile territory.

The introduction into these lands of carts drawn by oxen, such as are in use in South Africa, could only be done with very great caution, as it would involve much outlay both of time and money; in the first place, the transport of the heavy waggons themselves into the country would be far from easy, and then drivers who could train the beasts to their work would have to be obtained from remote districts; and even if these preliminary obstacles were overcome, it remains somewhat doubtful whether the breed of Dinka cattle could produce animals of sufficient strength and powers of endurance for such a purpose. In addition to all this I have already shown, in my account of my Niam-niam journey, that it would be impossible to penetrate with bullock-waggons of any sort beyond latitude  $5^{\circ}$  N.

It has been proved by experience that all donkeys, mules, horses, and camels succumb sooner or later to the effects of the climate; thus oxen would remain the only animals available as beasts of burden; but as those of the Dinka would be as incapable of carrying loads as of drawing waggons, it would be necessary to import suitable cattle from the Baggara Arabs, thus following the example of the slave-traders from Kordofan and Darfoor, who thence obtain all the animals that they use for riding.

Any sort of hand-truck in these countries must necessarily be limited to a single wheel, for, as I have often said, the paths are everywhere quite narrow, being in fact no wider than ordinary wheel-ruts; in most cases they barely allow any one whilst he is walking to put one foot before the other, as the tall grass closely hems in the avenue on either hand.

After giving much attention to the subject, I am convinced that the most suitable form for any hand-trucks would be something like that used by the Chinese, running upon a single large wheel, which the framework that contains the goods spans like a bridge; a construction which, it is well known, permits loads of considerable weight to be

moved by one man. In Central Africa, however, these trucks would have to be made chiefly of steel and iron, and ought to be constructed so that they should be propelled by a couple of men, one pushing behind and one pulling in front, by means of two poles run longitudinally through the barrows. They would then, I think, be applicable to every variety of soil, and would be equally adapted for the swamps and for the flooded depressions of the rivers, for the rocky ground of the mountainous regions, for the densest forest and for what to broader waggons would present hardly inferior difficulties—the open steppes. I should estimate that, at a very moderate computation, trucks of this build could bear upwards of five hundredweight; and thus the traveller would find the number of men he wanted reduced to one-fifth, and still be in a position to convey everything that was really necessary.

I spent the remainder of the year in Kurshook Ali's Seriba. Whilst I was there, some Nubian soldiers arrived, who, having been eye-witnesses of the late engagement with the Niam-niam, brought us more circumstantial evidence of the defeat that the united forces of the several trading companies had suffered. The caravan had been composed from the three companies of Aboo Guroon, Hassaballa, and Kurshook Ali, and included a larger number of bearers than it was customary to take into the Niam-niam lands; thus the entire party numbered close upon 2250, of which not less than 300 were provided with firearms. The assault had been made at a spot about a day's journey to the north of the residence of Ndoruma, the son of Ezo, just as the caravan with all the baggage was entering the obscure gallery of a bank-forest, and after the two leaders, Aboo Guroon and Ahmed Awat, on their mules at the head of the procession, had already emerged from the farther end. To the consternation of the Nubians, the attack was rendered doubly formidable by the skilful use of the firearms which the Niam-niam employed against them from behind the massive tree-stems. Cut off from their people, the two leaders were killed at the outset of the conflict, the one by a lance and the other by a bullet.

During the whole course of the battle, Aboo Guroon's people alone displayed any shadow of bravery. A detachment forced their way through the gallery, and rescued the body of their leader from the hands of the enemy, so that this old servant of Petherick, one of the earliest and most experienced of the traders with the Niam-niam, was consigned to an honourable grave, whilst the dead bodies of all his fellow-sufferers fell into the hands of the Niam-niam. Ndoruma,

who led on the attack in person, had some months previously captured large quantities of guns and ammunition, and as he was in possession of several fugitive slaves from the Seribas who had been familiarised with the use of firearms, he had lost little time in compelling them to impart their knowledge to their fellow-countrymen. The Nubians have the most pusillanimous dread of bullets, and any savage nation that enjoys the reputation of having guns in its possession may be tolerably sure of being spared any visits from them. It may therefore be imagined with what success the Niam-niam pursued their victory, and with what disgrace the intruders retreated in hasty flight. All the baggage, including a hundred loads of powder and ammunition, fell into the hands of Ndoruma.

From what I could gather from some Niam-niam with whom I had communication, Ndoruma's enmity towards the Khartoomers was not entirely founded upon the exhaustion of the ivory-produce of his country. The Nubians, too shortsighted to fore-see the consequences of their folly, are accustomed, whenever they can do so without injury to themselves, to commence an unjustifiable system of depredations upon any land from which they have no longer anything to gain by an amicable trade. In this way they have acted with impunity towards the Bongo, Mittoo, and others; but with the Niam-niam, a people whose strength consists in their constitutional unity, they have exposed themselves to a severe retribution. In their repeated razzias against the surrounding nations they have been addicted to the practice of carrying off the women and girls, and this has roused the Niam-niam, who ever exhibit unbounded affection for their wives, to the last degree of exasperation. It is this diabolical traffic in human beings that acts as the leading incentive to these indiscriminating Nubians, and has caused so much detriment, by the decimation of the Bongo, to their possessions. In one part, as amongst the Bongo, it has resulted in bringing about an insufficiency of labour, and in another, as amongst the Niam-niam, it has thrown a barricade of hostility across their further progress.

Of the three companies that had met with this serious repulse, Kurshook Ali's company had suffered the smallest loss; its column of bearers, who were bringing up the rear of the procession, had retreated in time; but of the soldiers of the company, who had naturally hastened to the assistance of their fellow-countrymen, ten were killed and four more were carried away severely wounded. According to the protocol that Khalil received, all of these had

been pierced by bullets. Apart from the grievous loss of life and property that this occurrence entailed, it foreboded nothing but discouragement for the future of the ivory-trade; the controllers of the Seribas felt absolutely powerless before the overwhelming fact that the Niam-niam had used firearms, and, under the circumstances, they were entirely at a loss to know how to induce their disheartened troops to re-enter the formidable country. The soldiers openly declared that they had been hired to fight against savages on the Upper Nile, and by savages they meant people who used lances and arrows; but to do battle with people who were armed with genuine bullets was going beyond their contract, and this they positively refused to do.

All the bearers who had escaped from the conflict with their lives, hurried back in crowds to their settlements, and circulated in the environs of the Seribas the most horrible accounts of the heart-rending massacre they had witnessed. As the demands of the expedition had nearly emptied several of the Seribas of their fighting force, those settlements that were on the Dinka frontiers were consequently for the time considerably exposed to the danger of attack from their neighbours. Accordingly, in the course of a few days, it happened that we were solicited by the inhabitants of a neighbouring Seriba of the deceased Aboo Guroon to send them an armed succour, as the Dinka around them were assuming a most threatening attitude. Khalil complied with their request by sending a small detachment of soldiers to co-operate with the remnant of armed men who had been left in charge of the garrison.

All these events combined to give my life in the Seriba much more excitement than before, and my intercourse with strangers was far from unfrequent. Many of the Gellahbas, mounted upon their donkeys or Baggara oxen, passed through the place to do business in the purchase of living ebony, and their rivals, the Turkish soldiers, ever and anon paid us a visit whilst on their way to make their requisitions of corn at the adjacent Seribas.

On the 25th I made an excursion to the banks of the Dyoor, for the purpose of hunting hippopotamuses, as well as of verifying the condition of the river by taking measurements in two fresh places. Six miles to the S.S.E. of the Seriba, I reached the left bank of the river at a place where it was overgrown with tall reeds, and on our return we crossed again four miles farther down. Between these two positions was a deep basin, in which a number of hippopotamuses throughout the year found sufficient water in which to perform

their evolutions. A couple of miles lower down were the two crossing-places of earlier date. Between the most northerly and the most southerly of the four spots I have mentioned, the general direction of the Dyoor is due north, varied by gentle windings to the N.N.E. and N.N.W.

I sat for hours upon the rocky slopes of the right bank of the river watching the hippopotamuses as they plunged about in the water, and occasionally firing at them as opportunities occurred for an aim; but a light rifle was all that I had saved from the fire, and the small shot that it carried did not have much effect upon the unwieldy beasts. The range of my rifle was rarely more than 150 feet, and of the hundred shots that I discharged very few did any serious damage, and only two animals appeared to be mortally wounded. Early on the following morning the natives of the surrounding districts found the body of one of the creatures that I had killed by a bullet behind the ear lying amongst the reeds in the river-bed, and they spent several hours in cutting up the ponderous carcass.

To the same degree as its waters were enlivened by fish and hippopotamuses, were the banks of the Dyoor animated by birds and many varieties of animals. The forests were denizenized by several species of the monkey family, that during the winter months found there an abundant harvest of ripened fruit. The grotesque form of the red-billed rhinoceros-bird rocked to and fro on the half-bare branches, and one of the most splendid of African birds, the sky-blue *Elminia*, was especially frequent. The bare sand-flats in the half dry river-bed were the favourite resorts of the water-birds. The quaint-looking umbers (*Scopus umbretta*), which are generally seen sitting solitary by the shady swamps in the woods, were here marshalled along the banks in flocks of twelve or fifteen; these birds, with their ponderous crested heads pensively drooping in the noontide heat, seemed in their "sombre weeds" rather to belong to the dreary wastes of the chilly north than to the smiling grass-plains of the Upper Nile. Then there were the great herons (*Mycteria senegalensis*) gravely strutting about, or skimming the dark blue surface of the water on their silvery pinions. The Khartoomers call this bird Aboo Mieh, or father of hundreds, in commemoration of the munificence of a traveller who is said to have given a hundred piastres (five dollars) for the first specimens of this noble bird. In other places the sacred ibises had congregated into groups, and with their bills turned towards the water, stood or

squatted motionless under the vertical beams of the midday sun. The return of the dry and cool winter months regularly brings these birds, like their compatriots the Khartoomers, into the more southerly negro-countries. Ever and again the sharp cry of the osprey from some invisible quarter would rouse the traveller from his reveries, as though by its yelling laughter it were mocking at his meditations. Storks, which are so prominent a feature in the Central Soudan, and are so highly revered in Adamawa, did not appear in these regions, and throughout my journey to the Niam-niam I never saw them.

We were hard at work on the following day in turning the huge carcass of the hippopotamus to account for our domestic use. My people boiled down great flasks of the fat which they took from the layers between the ribs, but what the entire produce of grease would have been I was unable to determine, as hundreds of natives had already cut off and appropriated pieces of the flesh. When boiled, hippopotamus-fat is very similar to pork-lard, though in the warm climate of Central Africa it never attains a consistency firmer than that of oil. Of all animal fats it appears to be the purest, and at any rate never becomes rancid, and will keep for many years without requiring any special process of clarifying; it has, however, a slight flavour of train-oil, to which it is difficult for a European to become accustomed. It is stated in some books that hippopotamus-bacon is quite a delicacy, but I can by no means concur in the opinion; I always found it unfit for eating, and when cut into narrow strips and roasted, it was as hard and tough as so much rope; the same may be said of the tongue, which I often had smoked and salted. The meat is remarkably fibrous, and is one continuous tissue of sinews.

My old friend Khalil commanded greater respect from his subordinates, and maintained more order and discipline in his Seriba, than any other controller belonging to a Khartoom mercantile firm with whom I ever became acquainted. With him, the settler who had been longest in the country, I spent many a pleasant hour, and from his confidential gossip I gained many a hint that enabled me to form an accurate judgment upon the state of affairs. He complained very much about the undisciplined troops of his countrymen that were sent to him from Khartoom; he emphatically denounced the slave-trade, and although he could not enter much into the humanity of the attempts for its suppression, yet he was fully alive to the disadvantages that it exercised upon the internal administration of the



Seribas. He was extremely anxious that the natives under his jurisdiction should suffer no diminution in their numbers, and would often dispute with the itinerant slave-dealers their right to carry off property that they had obtained from his territory; he even endeavoured to exercise control over his subordinates in the subsidiary Seribas, although they generally contrived to elude his watchfulness. Whenever it happened that any orphan Dyoor or Bongo children had been sold to the Gellahbas, he would use all sorts of remonstrances, and would spare no argument to induce the traders to surrender their booty.

"This boy," he would say, "you can't have him: in the course of three or four years he will be old enough to be a bearer, and will be able to carry his 70 lbs. of ivory to the Meshera; and this girl, you musn't take her: she will soon be of an age to be married and have children. Where do you suppose I am to get my bearers in future, if you run off with all the boys? and where do you expect that I shall find wives for my Bongo and Dyoor, if you carry all the girls out of the country?"

However reserved might be my behaviour towards the Nubians, yet my long period of daily intercourse with them gave me a tolerably deep insight into their character. It may perhaps appear incomprehensible how, with any equanimity, I could have endured for two years and a half the exclusive society of what was, for the most part, a mere rough rabble; but it must be remembered that the social position that I was able to maintain amongst them was very different to what it would have been amongst a party of rude and unpolished Europeans, and their religious fanaticism, as well as the entire difference of their habits, raised a strong barrier of defence against any sort of intimacy. Amongst the thousands of Nubian colonists with whom I was thrown in contact, I never met with a single individual who offered me any insult either in word or deed; I never had occasion to enter into anything like domestic relations with them, and never did otherwise than eat and sleep perfectly alone and in the seclusion of my own hut. But in spite of all my reserve I was a constant witness of the scenes in their daily life, and I believe that very few of their habits escaped my notice; it may not, therefore, be altogether uninteresting to insert here some results of my observations upon the character of my old travelling-companions.

Throughout this account of my wanderings I have, for the sake of simplicity, always used the term "Nubians" to denote the present

inhabitants of the Nile Valley, in contradistinction to the Egyptians and true Arabs (Syro-Arabians) on the one hand, and to the Ethiopian Bedouins and true Negroes on the other. I do not for a moment deny that the present Nubians (meaning by this term only the people who dwell on the banks of the river) must have sprung from various races. Independently of the three dialects of the Nubian language, which are those of Dongola, of Kenoos, and of Mahass (in which it is supposed that the still undeciphered ancient Ethiopian inscriptions are written), and independently of Arabic being the actual mother-language of the natives, who have, in fact, immigrated from Asia, and some of whom, as for instance the Sheigieh, have hitherto remained ignorant of the Nubian language altogether; they are yet all so united by one common bond alike of general habits and physical character, that they no longer exhibit any perceptible distinctions. It must also be remembered that these Nubian natives of the Nile district have for centuries not only intermarried, but have also mixed so indiscriminately with slaves of every origin, that they have lost all traces of being other than a single race. Accordingly the use of the term "Nubian," under the restriction named, may be justified in more than one respect, and may be fairly employed in geographical, ethnographical, or historical relations.

Whoever has become acquainted with the passive natives of Berber or Dongola\* in Egypt only, or more especially in Alexandria, where they are trusted with the charge of house and home, and whoever has witnessed the patience with which they endure the antipathy of the residents, will be at a loss how to reconcile his own impression with the unfavourable one given by a traveller so faithful as Burckhardt, † who knew them before they were subjected to Egyptian domination, and has left on record his version of their national character.

As far as my own experience went, with regard to morality, I decidedly preferred the people of Berber to the Egyptians, and I believed that the change for the better that had taken place since Burckhardt's visit to Berber and Shendy in 1822, had been owing to the more rigid government of the Turks on the one hand, and to the increasing physical luxury of the people of Berber on the other; for in their own homes I never found them to be otherwise than quiet and harmless.

My impressions, however, were at that time very imperfect; but

\* The Egyptians call them simply "Barābra."

† 'Travels in Nubia,' by the late John Lewis Burckhardt. London, 1822.

when I saw the people on the territory of the Bahr-el-Ghazal, that pasture-land for their hungry spirits, where they are beyond the jurisdiction of the Government and are no longer in dread of bastinadoes, extortions, taxation, or summonses to the divans of the satraps, and where there are no Egyptians to mock them with the insulting cry of "Barabra,"—then I discovered the true side of their nature, and all their leading traits came fully to light. Their character, a curious mixture of exemplary virtues and most repulsive vices, was not like a mechanical medley of antagonistic qualities, but was a composition in which each single quality seemed to partake of mingled good and evil, though unfortunately the evil decidedly preponderated.

The camp of the Government troops was situated close to the chief settlement of the most powerful of all the Khartoom Seriba owners, Seebehr Rahama, who himself resided there. His territory included the western portion of the district occupied by the Khartoomers, and was immediately adjacent to the most southerly outposts of the Sultan of Darfoor. A few days before I started on this little journey to the west, a circumstance had occurred that had thrown all the inhabitants of this Seriba into a great commotion, and which did not augur altogether well for my projected tour. A conflict had broken out between the black Government troops and Seebehr's Nubian soldiers, and twenty Nubians as well as many of the negroes had lost their lives in the fray. The Turkish Bashibazouks, instead of remaining neutral, had joined in the affair and taken part against the blacks. The reason of this coalition between the Egyptian Turks and the Nubian settlers was, that the Turkish commander had given orders that their common enemy, Hellali, should be seized and imprisoned. This Hellali, it will be remembered, was the man who had been appointed to the special command of the black troops of the Government, and who had represented himself as the owner of the copper-mines in the south of Darfoor, stating that they had to pay him 4000 dollars annually. He was really the cause of the present quarrel, and the events that led to his imprisonment will not take long to describe.

Hellali had drawn upon himself the odium of all the Khartoomers, because, by alleging himself to be the owner of the land in the south of Darfoor, he threw doubt upon their legal right to the soil on which they had founded their Seribas; he was consequently summoned to Khartoom to give an account of his conduct. All the representations by which he had induced the Viceroy to undertake the

expedition to the Gazelle had turned out to be nothing but the fraudulent devices of a swindler; Hellali had never possessed land in this district at all, and much less had received any grant of territory from the Sultan of Darfoor. For months it had been rumoured that he intended to retire with his black troops to that part of the country, and in spite of his appeal to the seal and signature of his Highness, by virtue of which he claimed possession of the lands, the suspicion against him increased to such an extent that the Turkish commander appeared to be justified in proceeding to violent measures against the alleged favourite of the Viceroy.

The immediate cause of the disagreement may now be related. Hellali had ordered his soldiers to make requisitions of corn upon the natives under Seebehr's jurisdiction, who had hitherto been accustomed to furnish contributions to none but their own master. The strange troops were proceeding by violence to appropriate the contents of the granaries, when the Nubian soldiers, with Seebehr himself at their head, sallied out from the Seriba, and attempted to drive off the intruders. Hellali's people immediately opened fire upon the Nubians, and the very first shot wounded Seebehr in the ankle. This was the signal for a general battle, and many lives were lost on either side. For the first few days the Egyptian camp, so near the Seriba as it was, was in imminent danger, and could with difficulty hold its own against the ever-increasing numbers of antagonists, for of course all the neighbours hastened to the assistance of Seebehr, whose fighting force already amounted to more than a thousand. In this dilemma the Turkish commander was obliged to resort to the diplomatic measure to which I have referred, so as to avert the serious consequences that threatened himself and his troops.

The third New Year's Day that I passed on African soil now dawned, and it was precisely on the 1st of January, 1871, that I found myself starting off upon my long-projected tour to the west. I left my little Tikkitikki to the temporary guardianship of Khalil, and set out accompanied by two of my servants, the negro lads, and the few bearers that were necessary to carry the little remnant of my property.

My scheme was first of all to pay a visit to Bizelly's Seriba, thirty-two miles to the north-west, the same that had been Miss Tinné's headquarters seven years previously.

We crossed the Wow at the same wooded spot as we had done in April 1869. This river, the Nyenahm of the Dyoor, the Herey of the Bongo, during the rainy season has a depth of fourteen to

sixteen feet without ever overflowing its banks: even at this date the bed of the noble forest-stream was still quite covered with water, the depth of which near the banks was three or four feet, decreasing in the middle of the current to less than two feet. The varying depth, however, did not affect the velocity, which was uniform throughout and about ninety-eight feet a minute. The width of the Wow I found by careful measurement to be 132 feet.

Beyond the river we passed through cultivated lands, leaving Agahd's chief Seriba on our left; we then crossed a low range of hills stretching towards the north-east, and brought our day's march to an end in the hamlet of a Dyoor chief named Dimmoh, where we encamped for the night.

Our night-camp afforded me an opportunity of renewing my familiarity with the idyllic village life of the Dyoor. The sorghum harvest had long been gathered in, and the dokhn had been safely stored in the great urn-like bins that were so essential a fixture in every hut; a second crop was now in course of being housed, consisting of the kindy (*Hyptis*) that springs up between the stubble, many of the women being engaged in the task, which is very tedious, of cleansing the poppy-like seeds. About the fields were lying many of those strange cylinder-shaped melons, which appear to be peculiar to the Dyoor, with their rind like that of the bottle-gourd and as hard as wood. There were also large numbers of the fleshy variegated calices of the Sabdariffa dried all ready for storing, a condition in which they retain their pungency, and serve the purpose of giving the soups of the natives an acid flavour almost as sharp as vinegar.

After going awhile uphill over some rocky ground we came to a declivity of nearly a hundred feet; at the bottom of this we had to cross a wide swampy depression covered with the *Terminalia* forests that so often characterise such localities. The holes and hollows, although they were now completely dry, gave ample testimony as to what must be the number of the pools that would obstruct the path during the height of the rainy season. In a short time we reached the hamlets of a Dyoor chief named Woll, that were scattered about an open plain covered with cultivated fields; this was the frontier of Bizelly's territory. A tree something like an acacia, the *Entada sudanica*, remarkable for its pods, a foot long and thin as paper, and breaking into numbers of pieces when ripe, was the chief feature in the bush-forests of the environs, although it is a tree which is generally rare in the country.

Over rocky soil and through tracts of dense bushwood we marched on, until in front of us we saw a kind of valley-plateau, bare of trees, apparently shut in on the farther side by an eminence extending towards the north-east, which is the general direction of the territory of the Dyoor in this district. Here we entered a little Seriba of Bizelly's, known by the name of Kurnuk,\* where we were well entertained during the midday hours.

In the afternoon we set off again, and mounted the wooded height covered with great tracts of the Göll tree (*Prosopis*), which is noticeable for producing a fruit very like the St. John's bread. Then again descending, we came to the dried-up bed of a water-course that was closely overhung with bushes. Beyond this were various cultivated plots, dotted here and there with huts; and we next entered a splendid forest of lofty Humboldtia, which by its extent and denseness reminded me of our own European woods. Our path was shaded by these noble trees until we reached the Ghetty, or "Little Wow," six miles above the spot where Dr. Steudner lies buried on its bank.

This tributary of the Dyoor was about as large as the Molmull near Abou Guroon's Seriba; its bed was between fifty and sixty feet wide; its banks were ten feet high. At present it was little more than a narrow ditch, with no perceptible motion in its waters, but I was told that lower down it widened out into pools that were always full of water. But insignificant as the Ghetty looked, it was large enough to be the resort of crocodiles so daring and voracious that they were the terror of the neighbourhood, the rapacity of the creatures very probably arising from a prevalent scarcity of fish. A few weeks previously, when the stream was full to the top of its banks, a Dyoor boy as he was swimming across had been snapped at by one of these ravenous Saurians and had never been seen again. It is surprising in the dry season, into what tiny pools and puddles the crocodile will make its way, and where, buried in the miry clay, it will find a sufficiently commodious home.

The Ghetty is bordered by bushes nearly identical with these which are found on the banks of all the streamlets of this land; the *Morelia senegalensis*, the *Zizygium*, and the *Trichilia retusa* may be noted as amongst the most common.

\* "Kurnuk" is the term used by the Nubians and Foorians for a shed; the corresponding expression in the Soudan Arabic being "Daher-el-Tor," literally, the back of an ox; thus "kurnuk" means generally any roof with a horizontal ridge.

I was told that Bizelly's head Seriba, known amongst the Bongo as Doggaya Onduppo, was situated upon the right bank, about eight leagues to the north-west of the spot where we crossed the stream, which here forms the boundary between the Wow tribe of the Dyoor and the district populated by the Bongo. We continued to advance for another league and a half, going up a densely-wooded acclivity until at length, fairly tired out with our exertions, we entered, quite late in the evening, Bizelly's subsidiary Seriba, called by the Bongo Doggaya-morr.

Here, for the first time, I found myself on what, to my mind, my scientific predecessors had made nothing less than a classic soil. Here it was that Theodor von Heuglin had resided from the 17th of April, 1863, to the 4th of January, 1864; here, or at least in an adjacent village of the Wow tribe, had Dr. Steudner\* expired; and close in the vicinity had Miss Tinné passed through a period of wretchedness which all her wealth was powerless to prevent. Never could I leave the Seriba without being conscious that every shrub and every plant was a memorial of those who had been before me, for all were representatives of that hitherto unknown flora of which Heuglin had collected the first botanical data, and which Dr. Kotschy has depicted in his noble work 'Plantæ Tinnianæ,' partly from the drawings of Miss Tinné herself.

Within the Seriba, too, I was constantly reminded of the miserable condition to which this expedition, so comprehensive in its original design, had been reduced. The region bore every token of having an unhealthy climate. The stagnant meadow-waters and foul streams all around had all the appearance of being veritable and prolific breeding-places for fever and malaria. A great ruined tenement, now a mere lodgment for sheep and goats, marked the spot where the remains of Miss Tinné's mother, who fell a victim to the pernicious climate, were temporarily deposited until the opportunity came for them to be removed to her distant home. A dejected fate indeed, and a miserable resting-place for one who had been reared amidst the comforts and luxuries of the highest refinement.

Before leaving Bizelly's Seriba we received intelligence of the

\* Dr. Steudner died on the 10th of April, 1863, from an attack of fever, a few days after he had commenced, in company with Heuglin, his first journey into the interior; his object had been to reconnoitre the country to the west of the Meshera, and to find a suitable place for the accommodation of Miss Tinné's party during the rainy season.

murder of our old friend Shol, the wealthy Dinka princess, into the details of whose personal charms and associations I have, in an earlier page, entered with some minuteness. The natives, it seems, had accused her of inviting the "Turks" into the country; and as many of the tribes in the neighbourhood had been exposed to attacks from Kursbook Ali's troops, they determined to avenge themselves on Shol, as being a long-standing ally of the Khar-toomers. Knowing that she slept alone in her hut, a troop of men belonging to the Wady (a tribe settled to the east of the Meshera) set out by night, and under pretext of having business with Kurdyook, her husband, knocked at her door. She had no sooner appeared in answer to their summons than they attacked her with deadly blows; and setting fire to all the huts drove off nearly all the cattle that was to be found in the place.

A lovely march of about six miles to the north-west, through an almost unbroken and in many places very dense bush-forest, brought us to Ali Amoor's † chief Seriba, distinguished by the natives by the name of Longo. The Parkia-trees were just beginning to bloom. The wonderful spectacle that these presented was quite unique; their great trusses of bright red blossoms, large as the fist and smooth as velvet, made a display that was truly gorgeous, as they depended from the long stalks which broke forth from the feathery foliage of the spreading crowns.

In spite of the constant traffic between the different Seribas there seemed to be no lack of game; traces of hartebeests were everywhere visible, whilst the little madoqua antelopes bounded like apparitions from bush to bush. Guinea-fowls were just as prolific as in the wildest deserts of the Niam-niam. Heuglin, no inexperienced sportsman, had certainly here chosen a remunerative ground for his zoological researches.

Our path was crossed by three watercourses, which were now for the most part dry. By their confluence these three streams formed an important tributary of the Dyoor, called the Okuloh, their separate names before their junction, reckoning from the southernmost, being respectively the Dangyah, the Matshoo, and the Minnikinyee or "fish-water;" their uniformly north-eastern direction attested the material fall in the level of the ground at the boundary between the rocky soil and the alluvial plains of the Dyoor.

\* The real name of the firm is Ali-Aboo-Amoor, and it has acquired an undesirable notoriety for its fraudulent dealings with Miss Tinné's expedition.



Longo ranked as a first-class establishment. It contained a larger number of huts than even Ghattas's Seriba, which it surpassed also in dirt and disorder. Every hedge was crooked, every hut stood awry, and the farmsteads were as ruined as though they had for years been abandoned to the ravages of rats and white ants. Disgusting heaps of ashes and scraps of food, piles of rotten straw, hundreds of old baskets and gourd-shells stood as high as one's head all along the narrow alleys that parted hut from hut; whilst outside the Seriba, just at its very entrances, there were masses of mouldy rubbish, overgrown with the most noxious of fungus, that rose as high as the houses; at every step there was sure to be an accumulation of some abominable filthiness or other, such as nowhere else, I should think, even in the Mohammedan world, could be found in immediate proximity to human habitations; altogether the place presented such a dismal scene of dirt, decay, and disorder that it was enough to induce a fit of nightmare upon every one with the smallest sense of either neatness or decorum. Truly it was a wonderful specimen of domestic economy which this horde of undisciplined Nubians had thus elaborated.

The level country for a mile or more round the Seriba was occupied by the arable lands belonging to the settlement. Longo was one of the oldest establishments in the country, and the adjacent soil was no less productive than that around the Seriba of Ghattas. The Bongo villages were all situated at some distance to the west.

All the year round a considerable number of slave-traders resided in the place, and were always attended by those wild sons of the steppes, the Baggara of the Rizegat, who, with their lean, fly-bitten cattle, had to camp out as well as they could in the environs of the Seriba. They had never before set eyes upon a Christian, and full of eager wonder they flocked together to survey me, keeping, however, at a distance of several yards from personal contact, probably dreading the malign influence of the "evil eye" of a Frank. Their curiosity was still further roused when they saw me drawing pictures of their cattle, and when I offered them my various sketches for their own inspection they appeared to lose much of the alarm which they had exhibited, and so effectually did I succeed in gaining their confidence that some of them were induced to sit for their own portraits. All those that I drew had fine light brown complexions, slim muscular frames, and perfectly regular features; the expression of the face might fairly be pronounced open and honest, and exhibited

the strong resolution that might be expected of a warlike nation whose occupations, when not in the battle-field, were in hunting and cattle-breeding. Their profiles all formed quite a right angle; their noses failed to be aquiline, but were rounded and well-formed; the faces of the younger men were good-tempered looking, having a somewhat effeminate expression, which was still further increased by the high round forehead. All of them seemed to wear their hair in long slender braids running in rows along the top of the head and drooping over the neck behind.

On the 6th of January I resumed my progress. Taking a south-westerly direction I accomplished a good day's march of eighteen miles and reached Damoory, Amoory's subsidiary Seriba on the river Pongo. A rocky soil covered with bush had predominated for the greater portion of the distance, the route having been perfectly level and unbroken by the smallest depression. We had crossed the beds of five brooks which were nearly dry. Taking them in order they were, the Okilleah, a mere line of stagnant puddles; the Kulloo,\* a larger brook overhung with sizygium-bushes, and containing water as high as one's knees; the Horroah, a dry hollow bed; the Daboddoo, with a few pools; and the Ghendoo, with holes from which the water had either dried up or drained away. All these, when supplied with water, were tributary to the Pongo, and flowed towards the north-west.

Midday between the Kulloo and the Horroah, we had come upon a gigantic fig-tree (*Ficus lutea*), one of those memorials of the past that are so often seen in Bongoland, marking, as they do, the site of an earlier native village. The name of the place was Ngukkoo. The enormous tree had a short stem enveloped in a perfect network of aerial roots, struck downwards from the branches, whilst at the summit it spread out into a crown of foliage that under the vertical midday sun formed a shadow on the ground of which the circumference, as I proved by actual measurement, was not less than 230 feet.

During the latter portion of the march we had seen a considerable number of candelabra Euphorbiæ and Calotropis. The appearance of the Calotropis (called in Arabic "el Usher") was indicative of a more northerly type of vegetation, as the plant is characteristic of the steppes of Nubia, Arabia, and the frontiers of India: this was the first time I had seen it in the territory of the Seribas; it had

\* "Kulloo" is in this neighbourhood the generic name for brooks of this character.

evidently been introduced into this part of the country by traders from the north, and the solid stems of the plants, which elsewhere are little more than shrubs, bore ample witness to the long-established traffic on this commercial highway.

Damoory was situated close to the right-hand bank of the Pongo, as the Bongo call this affluent of the Bahr-el-Arab. On earlier maps the river was marked as the Kozanga, but this I found to be merely the designation of a small mountainous ridge that extended for several leagues along the left bank of the river to the south-west of the Seriba. On the 17th of July, 1863, Theodor von Heuglin\* had visited the spot for the purpose of selecting a dry and rocky eminence in the woods where a camp might be erected for the headquarters of Miss Tinné's expedition. If this scheme had been carried into practice the melancholy sacrifice of life that resulted from the unwholesome atmosphere of Bizelly's Seriba might happily have been spared; but the difficulties of properly organising so large a party of travellers were insuperable, and the project of removal to that healthier resort fell to the ground.

In its upper course through the district inhabited by the Sehre, the Pongo, as already noted, bears the name of the Djee; it flows towards the north-east, and after leaving the Bongo territory beyond Damoory passes through that of the Dembo, a tribe of Shillook origin related to the Dyoor: on this account the Khartoomers call it the Bahr-el-Dembo.

The Dembo are under the jurisdiction of Ali Amoory, whose territories extend far beyond the river to the north-west, and join the country of the Baggara-el-Homr, his most remote Seribas being on the Gebbel Marra, in the locality of a negro tribe called the Bambirry, probably also a branch of the great Shillook family; but it should be stated that, according to some accounts, these Bambirry are true Zandey Niam-niam who have immigrated from the south and settled in their present quarters.

The scenery about Damoory was extremely like that around Awoory in the Mittoo country; in fact it altogether reminded me of what I had seen on my trip to the Rohl, especially as the Pongo exhibits not a few points of resemblance to that river. Damoory is built on rising rocky ground, thickly covered with wood, and close to the eastern or right-hand bank of the river. The slopes that enclosed the river-bed were about fifteen feet in depth, and between

\* This was the most westerly point that Heuglin reached in Central Africa.

them and the actual stream there was, on either side, a strip of soil subject to inundation during the rainy season and now broken up with numerous pools and backwaters. At this date (January 7, 1871) the water was moving sluggishly along between clay banks, some 10 feet down and 70 feet apart; but it did not cover a breadth of more than fifty feet and was nowhere more than four feet in depth. Its velocity was the same as that of the Wow; but whilst both the Wow and the Dyoor rolled along, even at this season, in considerable volume, the Pongo was comparatively empty, and, as I saw, it must have offered a very striking contrast to its appearance during the Khareef, when no doubt it could make good its pretensions to be a river of the second class. On the other side of the Pongo there was a low tract of steppe, at least 3000 paces wide, which, of course, represented the territory subject to inundation on the left bank. I subsequently found that the entire length of the river, from its source to Damoory, could not at the most exceed 200 miles, and I thus became able more completely to realize the very remarkable periodic changes which occur in the condition of the stream.

In various parts of the depression the vegetation of the open steppe is replaced by close masses of *Stephegyne*: these form marshy clumps, and from their general habit very strongly resemble our alder-beds of the north.

Close to the Seriba a deep chasm, called Gumango, opens out into the valley of the river; it is one of the landslips, so common in this region, caused by springs washing away the ferruginous swamp-ore from below, and an inexperienced traveller might easily be led to mistake it for the bed of a periodical watercourse of considerable magnitude. It is thickly overgrown with brambles and creepers. The shrub *Tinnea* plays a prominent part in the underwoods all around Damoory.

Just above the Seriba the course of the river was due east for a distance of four miles, and in pursuing our westward journey we marched along the left bank in the direction contrary to the stream until we arrived at the spot where it made its bend away from the south. Here we crossed. The sandy bed was not more than 100 feet wide, a grassy depression beyond was about 400 paces across. On the borders of this we came upon some ruined huts projecting above the grass, evidently the remains of a forsaken Seriba of Bizelly's, which had likewise been called Damoory, after the name of the Bongo community that had had their homes in the district.

The Bongo had now withdrawn beyond the right bank of the river, and thus the Pongo had been left as the boundary between the populated country and the actual wilderness.\* With very slight deviations the remainder of our journey to Seebehr's great Seriba was in a direction due west. The ground rose considerably, and on our left was a tall eminence of gneiss, called *Ida*, a northern spur of the *Kozanga* ridge and (with regard to our present position) about 500 feet high. A deep brook, the *Ooruporr*, rising somewhere on the slopes of this *Mount Ida*, here crossed our path, the line of its banks being distinctly marked out by some specimens of the wild date-palm. A little farther on we came to a dry, deep chasm, that formed the bed of a periodic stream known as the *Andimoh*, which likewise descended from the hill of *Ida*; its banks were marked by crags of gneiss and studded with bamboos.

We passed onwards over masses of gneiss almost spherical in form, overgrown with moss-like clusters of selaginella, and reached the bed of the brook *Karra*, lying in its deep hollow. To this little stream the Nubians gave the name of *Khor-el-Ganna*, on account of the jungles of bamboo that enclose its rocky banks, which descend in successive steps so as to produce a series of cascades. The Bongo reckon the *Karra* as the boundary between their country and the country of the *Golo*; it is also considered to be the line which separates the domain of the landowner *Ali Amoory* from that of *Idrees Wod Defter*, whose *Seriba* is about thirty-five miles from *Damoory* and, as nearly as possible, half-way along our route thence to Seebehr's chief settlement.

Beyond the *Karra* the path led over very undulated country; and we had twice to cross a brook called *Ya*, which, formed mainly of a series of deep basins, worked its devious way along a contracted defile. Having at length mounted a steepish eminence of red rock we appeared to bring our long ascent to an end, and commencing a gradual descent we proceeded till we reached the brook *Attidoh*, beside which we encamped for the night.

Large herds of buffaloes thronged the chief pools of the swampy bed, and before it became quite dark I managed to creep within range of a group of cows with their calves. The only result of my exertions was that one calf fell dead upon the spot where it was struck, all my other shots apparently taking no effect. Half the night was spent in roasting, broiling, and drying the flesh of the young buffalo, and all my party were in great good humour.

\* In the dialect of the Soudan these distinctions are respectively rendered by the terms "*Dar*" (cultivated land) and "*Akah*" (wilderness).

The forests for long distances were composed exclusively of lofty *Humboldtia*, and increased in magnitude and denseness as we advanced farther amongst them; they were so fine that they might well bear comparison with any of the best wooded districts of the Niam-niam. We crossed a half-dry khor (or stream-channel) called the Ngoory, and shortly afterwards a marshy brook, with a considerable supply of water, called the Akumunah; both of these joined the Mongono, of which the bed at the place where we crossed it was so dry that it appeared only like a tract of sand, seventy feet wide; but by turning up the loose sand to the depth of six inches, a copious stream of clear water was discovered to be running on its subterranean way over a gravelly bottom. In the rainy season the Mongono assumes quite a river-like appearance, for I discovered traces of important backwaters that had been left by its inundation, and the banks that bounded its sandy bed were not much less than eight feet high.

The frequent appearance of the Abyssinian *Protea* convinced me that the elevation of the ground was greater than what we had left behind us: as matter of fact we were at an average height of 2100 feet above the level of the sea.

The Yow-Yow, a narrow sort of trench, made up of a series of deep pools, next intersected our path. On the other side of this I mounted a crag of gneiss, whence I obtained an extensive view towards the west, and observed an elevated line of woods stretched out with the precision of a wall from S.S.W. to N.N.E. The elevation was beyond the Atena, a brook that we reached after first crossing two other minor streams. The bed of the Atena was formed of sand and gravel; although it was dry, with the exception of some occasional water-pools that had not failed, it was fifty feet in width. The steepness of the banks demonstrated that in the rainy season they enclosed what would be allowed to be a considerable river. Two more brooks with deep beds had still to be crossed, and then we entered upon the cultivated land adjacent to Idrees Wod Defter's Seriba. Two miles more, along a continuous ascent, brought us to the Seriba itself.

Idrees Wod Defter was a partner in Agahd's firm. His Seriba had been built about three years previously, and was composed of large farmsteads, shut in almost with the seclusion of monasteries by tall hedges of straw-work; they were occupied by the various great slave-traders who had settled in the country. Four huts and a large rokooba had recently been erected for the accommodation of the numerous travellers who passed through, chiefly second-class

traders, who, like itinerant Jews, wandered about from place to place, hawking their goods. Idrees himself resided in his Niamniam Seribas, which, I was told, were near Mofio's residence, seven or eight days' journey distant. Besides this chief settlement there were two subsidiary Seribas, one about four leagues to the south-east, on the western declivity of the Kozanga hills, and another at the same distance to the south-west, the controller of which was named Abd-el-Seed. The farmsteads of the chief Seriba stood in their separate enclosures, and were not surrounded by the ordinary



GOLO WOMAN.

pali-sade. Close by, on the south, a little spring trickling forth from a cleft in the ground suddenly expanded into a clear rippling brook that ran merrily to the west.

The natives that served the necessary demands of the Seriba belonged to the tribe of the Golo. In manners and in general appearance they very much resemble their eastern neighbours the Bongo, although the dialects of the two tribes have very little in common. More than any other negro tongue with which I gained

much familiarity, the Golo dialect seems to abound in sounds resembling the German vowels *ö* and *ü*, and, like some of the South African dialects, it contains some peculiar nasal tones, which may be described as sharp and snapping, and which are quite unknown to the neighbouring nations.

Just as I was on the point of leaving the Seriba of Idrees Wod Defter, my old friend Mohammed Aboo Sammat arrived. He came in the train of a large party of Bongo who were conveying corn to the place, and as, like myself, he was on his way to the Egyptian camp, we joined company and started without further delay to the west.

Half a league beyond the Seriba we left the cultivated land and re-entered the forest wilderness near the village of the Golo chief Kaza. Far and wide the fields were sown with sweet potatoes,



CORN-MAGAZINE OF THE GOLO.

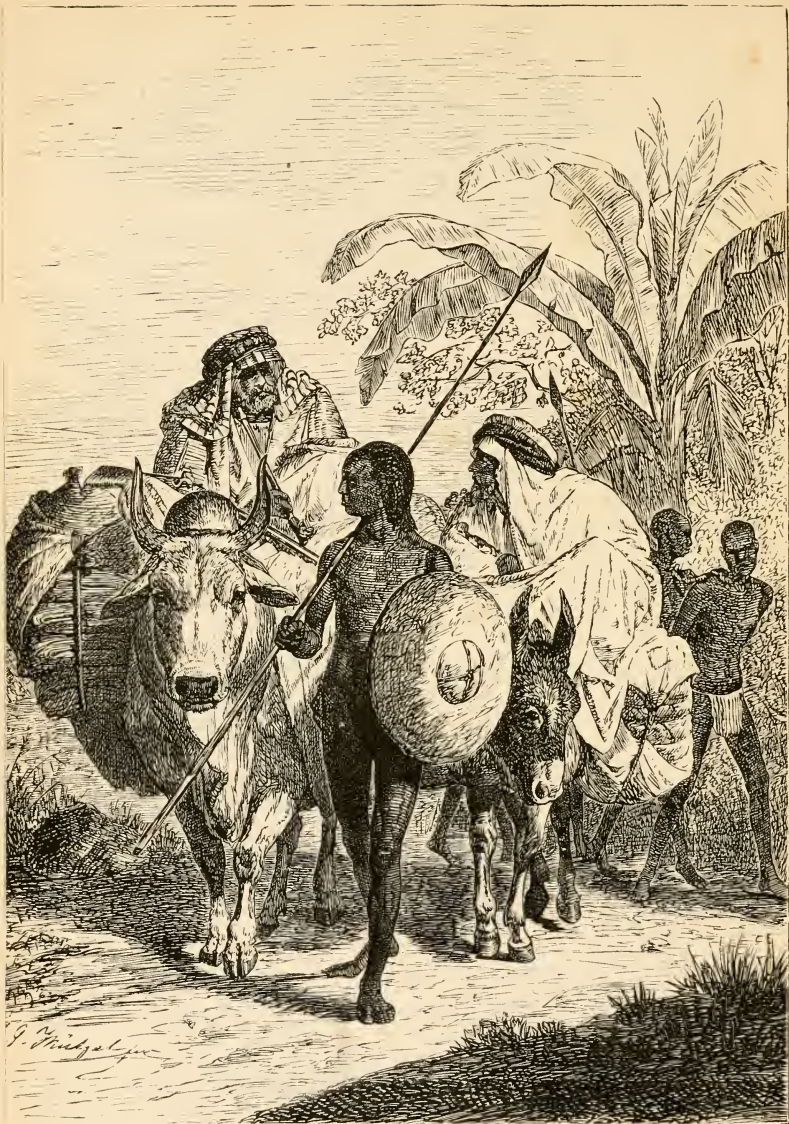
and dokhn corn was extensively cultivated. In the village of Kaza we noticed several of the peculiar corn-magazines upon the construction of which the Golo spend so much care. They are at once bold and graceful in design. The actual receptacle for the corn is made of clay and is in the form of a goblet; it is covered with a conical roof of straw, which serves as a movable lid; to protect it from the ravages of rats it is mounted on a short substantial pedestal, that is supported at the base by stakes arranged as a series of flying buttresses. Altogether the structure is very symmetrical; and the clay is worked into

tasteful graduated mouldings that add considerably to the general finish of the whole. The dwelling huts of the Golo also display peculiarities in their style of building, and bear evident marks of being erected with unusual care and labour.

The Seriba we had just quitted was situated on the watershed between the Kooroo and the Pongo. We crossed the last stream in







*J. Windy & Co.*

the Pongo system just beyond Kaza's hamlets; it was called the Abbuloh, and was now thirty-five feet wide and two feet deep. Farther on, the path gradually rose through a shady wood until we reached an eminence strewn with blocks of gneiss; then descending, still through woods, we came to a copious brook of about the same dimension as the Abbuloh. This was the Bombatta, which flowed in a north-western direction and joined the Kooroo. The next brook, the Abeela, moved in the same direction, and was composed of a connected series of deep basins. Two more rivulets of the same character followed, the second of which, named the Ngoddoo, flowed past a flat bare elevation of gneiss and joined the Kooroo only a short distance to the west. Amongst the autumn flora of this region the *Hydrolia* was very conspicuous, its brilliant sky-blue blossoms blending with the grass so as to form a charming carpet over the depressions of the brooks.

An hour after crossing the Ngoddoo we arrived at the bank of the Bahr-el-Kooroo, as this important affluent of the Bahr-el-Arab is called by the Mohammedan settlers; the name is probably borrowed from the Baggara Arabs, as amongst the Golo (whose territory it divides from that of the Kredy on the west) it is sometimes called the Mony, and sometimes the Worry; by the Sehre it is called the Wee. At the place of our transit it was flowing towards the N.N.W., and the current was rather rapid. The entire breadth of the bed was between ninety and a hundred feet, but of this only sixty feet was covered with water, the depth of which nowhere exceeded two feet. At one spot the river flowed over blocks and layers of gneiss that were overgrown with mossy *Tristichæ*. The banks stood fifteen feet high, and although there were woods on either side that grew right down to the water, many indications remained of their being subject to a periodical inundation: a canoe left high up on the dry ground was an evidence how full of water the river must be during the rainy season.

We kept continually meeting small companies of slave-traders, mounted on oxen or on donkeys, and having their living merchandise in their train.

The long tracts of one species of forest-tree reminded me very much of the masses of the alder-like *Vatica* on the Tondy. Beyond the west bank of the river the path led up the steep side of a valley, and the level of the soil rapidly increased. Then we came to a series of ruts like deep ditches, some quite dry and some still filled with running water. We counted six of these before reaching

the Beesh, or Khor-el-Rennem, which is an affluent of the Beery and the largest of the three tributaries of the Bahr-el-Arab which I had the opportunity of seeing.

The Khor-el-Rennem, or goats' brook, received its name from the circumstance that once, during the period of the annual rains, a whole herd of goats had made an attempt to cross the stream and had all been drowned in the rushing flood. It was shut in by trees and bushes of many kinds, and these cast a gloomy shade over the chasm which was worn by the waters; it was now only a foot deep and fifteen feet wide.

Here, again, the land on the western shore rose suddenly like a wall, a peculiarity in the topography of the country that testified to the continual increase of its level above the sea.

Two easy leagues forward, generally over cultivated country and past several hamlets belonging to the Kredy tribe, the Nduggo, and I reached what I designed should be my resting-place for a while at Seebehr's Seriba, which was also the Egyptian camp. The distance of seventy miles from the Pongo had been accomplished in four days. By this time I had become quite accustomed to the habit of counting my steps. I had become my own "perambulator," and could not help thinking, as I marched along, of Xenophon and his *parasangs* in the expedition of the Greeks. One day of our ordinary marching would accomplish about four or five *parasangs*.

## CHAPTER XV.

Increasing level of country—Seebehr's Seriba—Dehm Nduggo—Helplessness of the Turks—A loathsome scene—Seebehr's court—Ibrahim Effendi—Establishment of Dehms—Ivory-trade and slave-trade—Population of Dar Ferteet—The Kredy—Overland route to Kordofan—Raw copper—Rough mining—Underwood of Cycadææ—Kredy huts and mills—The Beery—Inhospitability at Mangoor—Numerous brooks—Dehm Gudyoo—Scorbutic attack—A dream and its fulfilment—Remnants of mountain-ridges—Upper course of the Pongo—Information about the far west—The Bahr-Aboo-Dinga—Barth's investigations—Primogeniture of the Bahr-el-Arab—First break in the weather—Elephant-hunters from Darfoor—The Sehre—Abundance of game—A magic tuber—Deficiency of water—A comfortless night—Cheerfulness of the Sehre—Lower level of land—A miniature mountain-chain—Norway rats—A giant fig-tree—An evil eye—Return to Khalil's quarters.

SEEBEHR'S Seriba was 2145 feet above the level of the sea, 435 feet higher than Bizelly's Seriba on the Ghetty, and 691 feet higher than Ghattas's chief settlement. There was but little observable change in the character of the vegetation, yet the hydrographical condition of the country very plainly attested a complete alteration in the nature of the soil. Although our present latitude was 8° N., the general aspect that came under the observation of a traveller was almost identical with what he would see between latitude 6° and latitude 5° in passing southwards from Bongoland to the Niam-niam.

Immediately after crossing the Pongo we quitted the soft absorbent soil, and entered upon a region so prolific in springs that all the year round, every rivulet, brook, and trench, and even the smallest fissure in the earth, is full of water, and that of the brightest and purest quality. Between the Pongo and Seebehr's Seriba we had crossed no less than twenty brooks and two rivers of considerable magnitude. Just as had been the case in the Niam-niam lands, water trickled from every crevice and found an outlet on every slope, whilst in the low-lying country of the Dyoor and Bongo, on

the edge of the red swamp-ore, where chasms and watercourses are quite as abundant, no springs ever break forth during the winter months, and the half-dry beds are supplied by no other water than what has been left from the previous Khareef.

This circumstance seems in a certain degree to illustrate the conformation of the south-western side of the Bahr-el-Ghazal basin ; for the general direction of all the streams that contribute to its volume would be at right angles to the lines of the terraces that rise one above the other at various levels above the sea.

The Seriba was enclosed by a palisade 200 feet square ; hundreds of farmsteads and groups of huts were scattered round, extending far away along the eastern slope of a deep depression which was traversed in the direction of the north-west by a brook that was fed by numerous springs. The whole place, in all its leading features, had the aspect of a town in the Soudan, and vividly reminded me of Matamma, the great market town in Gallabat, where all the inland trade with Abyssinia is transacted. To establishments of this magnitude the natives give the name of "Dehm,"\* which is, in fact, an equivalent for "a town." The heights to the east of the place were more important than those immediately bordering on the depression, and in the N.N.E. very high ground was visible in the distance. Towards the west the country sloped downwards for a couple of leagues to the river Beery, which, it has been mentioned, is an important tributary of the Bahr-el-Arab.

The Egyptian troops were encamped at the southern extremity of the settlement, and were under the command of the Vokeel-el-urda, Ahmed Aga, who had been the lieutenant of the late Sandjak. The black swindler, Hellali, was still kept in confinement, his company of soldiers being treated as prisoners of war and placed under the surveillance of the other troops in a section of the camp allotted to the purpose. Great scarcity of provisions prevailed, for, in addition to the troops, the population had been augmented by the arrival of many hundreds of slave-dealers from Kordofan. Immediately on receiving information of the schemes that were being plotted against his copper-mines by the Egyptian Government, Hussein, the Sultan of Darfoor, had prohibited all intercourse between his own frontiers and the Seribas of the Khartoomers ; consequently the traders from Abou Harras, in Kordofan, found themselves obliged

\* The Khartoomers have given the word Dehm an Arabic plural, "Dwehm ;" and by this term they distinguish the great slave-marts of the west.

to take a longer and more dangerous route across the steppes of the predatory Baggara; but, in spite of every difficulty, the presence of the Government troops offered such an attraction that the number of the traders was just doubled. They were enticed by the hope of carrying on a lucrative business with the avaricious Turkish soldiers, whose influential position gave them opportunities that were specially advantageous for making high profits; but besides this, the attempt, however abortive, of the Government authorities in Khartoom to suppress the slave-trade along the Nile had had the effect of driving up the traffic in the upper countries to such a premium that the dealers were spurred on to fresh energy. Since the last rainy season upwards of 2000 small slave-dealers had arrived at the Seriba, and others were still expected.\* All these people, like the troops, lived upon Seebahr's corn-stores, and thus provisions became so scarce that they could hardly be purchased for their own weight in copper, which, with the exception of slaves, was the sole medium of exchange.

It might not unnaturally have been expected that the Egyptian troops would have taken up their position in the richest and most prolific of the corn-lands; but, instead of this, they had quartered themselves on the extreme limit of the Seribas in the Bahr-el-Ghazal district. Their avowed reason was that they might be better able to overlook the approaches to the copper-mines of Darfoor, but their real motive was in order that they might be nearer the fountain-head of the slave-trade and in direct communication with the northern territories, from which the main supply of living merchandise was obtained. I have already drawn attention to the impossibility of raising the contributions of corn required by the Egyptian commander, and I now became a personal witness of the unreasonableness of his demands; he appeared to have no other object than to exhaust the land already impoverished by the slave-trade, and in true Turkish fashion he set to work to involve all that remained in utter ruin.

In point of fact, however, it must be owned that it was a matter of considerable difficulty (after the bloody conflict that had resulted from Hellali's compulsory levies) for Ahmed Aga to raise the necessary supplies for the coming Khareef; but he made his requisitions in the most unfair way; his partiality was extreme, for while he exempted some Seribas from any contribution at all, he imposed upon others a demand for a double supply. My friend Mohammed was one of the

\* The entire number that year rose to 2700.

oppressed. He had been called upon to furnish fifty ardebs of corn, a quantity corresponding to the burdens of 150 to 170 bearers, and not only was his Seriba at Sabby at a distance of seventeen days' journey from this spot, but his corn-magazines were still another four days' journey farther on, so that the mere maintenance of the bearers for three weeks would take thirty ardebs more. Mohammed, in truth, had not sufficient corn of his own to meet the demand of the Divan, and, in order to make up what was deficient, would be reduced to the necessity of purchasing at famine prices from other Seribas which already were well-nigh exhausted.

I took upon myself to intercede with the Aga, but to no purpose; he was utterly inflexible, and, not content with insisting upon his original demand, inflicted a heavy fine for the delay in the payment of the tribute, by exacting a contribution of 100 ardebs instead of fifty. But what irritated me more than anything else was the bare-faced iniquity with which he backed up Shereefee in his refusal to make any compensation to Mohammed for the outrage, no better than a highway robbery, which he had perpetrated upon him, whilst at the same time he pretended to upbraid Mohammed for what he called his implacability. The solution of the matter was very easy. Shereefee had bribed Ahmed Aga with a lavish present of slaves, and that was a gift as acceptable as cash, just because they were a recognised medium of currency.

Notwithstanding the crowd of human beings thus aggregated, the bill of health, as far as it was influenced by the climate, was perfectly satisfactory. There were, of course, occasional cases of hereditary or insidious disease; but even amongst the slaves, closely packed as they were, the mortality was inconsiderable, and the human bones that lay scattered about were comparatively fewer than what I had grown accustomed to notice in other places. The effeminate Turkish soldiers, however, grumbled excessively at their position; they besieged me with petitions that I would not only represent their misery to the Governor-General in the strongest terms, but that I would do my utmost to convince the authorities that neither profit nor glory could be gained from an enterprise which was exposing their lives to so much peril. "Do this," they said, "and you will be doing us one of the greatest favours that it is in the power of mortal man to confer, and the blessing of Allah be with you!"

Certain it is that these Turks, fit for nothing better than to lounge about on a divan, were the most unsuitable beings imaginable ever



to have been sent on an expedition into the wilds of Central Africa. A year of their ordeal had scarcely passed, and already their complaints were piteous enough to melt a heart of stone; they seemed helpless as babes, and I verily believe that had it not been for the Nubians they would have been cheated and trampled on and reduced to the direst necessities in this land of solitude and starvation. They were all indifferent walkers; they could not endure the food of the country; they sorely missed their "schnaps;" they were aggrieved at the loss of their wheat-flour and their rice, and did not understand going without their habitual luxuries. It was indeed a kind of set-off against all this that they could be as indolent as they pleased. There was nothing to do, and nothing they did; they did not plant out a single plot of maize, they did not lay out a kitchen-garden of the simplest kind; but, loitering about from morning till night, they kept up their unfailing growls of discontent, dealing out their invectives against the "wretched" land and its "wretched" people. No wonder they complained of *ennui*. Divest a Turk of his fine clothes, his formal etiquette, his measured speech, and his little bit of honour which may be described as "l'extérieur de la vertu et l'élégance du vice," and little remains to elevate him above a Nubian of the worst class; nevertheless the mutual antipathy that existed between the Turks and the Nubians was very marked, and verified the proverb that "Arabs' blood and Turks' blood will never boil together."

The remarkably large contingent of Gellahbas that chanced to be within the place gave the dirty crowds of men, such as are more or less to be invariably found in every Seriba, a more motley aspect than usual, and altogether the Dehm offered a deplorable contrast to the freshness of the wilderness that we had so long and so recently been traversing. The hawkers of living human flesh and blood, unwashed and ragged, squatted in the open places, keeping their eye upon their plunder, eager as vultures in the desert around the carcass of a camel. Their harsh voices as they shouted out their blasphemous prayers; the drunken indolence and torpor of the loafing Turks; the idle, vicious crowds of men infested with loathsome scabs and syphilitic sores; the reeking filthy exhalations that rose from every quarter—all combined to make the place supremely disgusting. Turn where I would, it was ever the same: there was the recurrence of sights, sounds, and smells so revolting that they could not do otherwise than fill the senses with the most sickening abhorrence.

Such were my impressions as I made my entry into the Dehm Nduggo, as the settlement is called from the Khredy tribe with which the neighbourhood is populated. My first consideration was whether I would become the guest of the Turks or of the Nubians; I had to choose whether I would sue for hospitality at the hands of Seebehr or of the Turkish Aga. After due deliberation, I made up my mind to apply to Seebehr, for, as the Turks had taken the smaller share in the affair with Hellali, I concluded that they constituted the less powerful element, and, in truth, they were themselves dependent upon Seebehr's liberality. But what perhaps influenced me still more was that my firman from the Government had been lost in the fire, and that consequently I was lacking in credentials to make any formal and authoritative demands; and I did not wish to be at the mercy of the commander. As it was, Ahmed Aga did not even fulfil the stipulations that had been made in my favour by the Government in Khartoom, and all that I could get out of him was a supply of good writing-paper to enable me to go on with my sketching.

Amongst the effects of Kurshook Ali, on which I had set my hopes, I could discover nothing that would be of the least service to me: his successor had long since, in true Ottoman fashion, disposed of everything that could be turned to account, a proceeding that subsequently involved him in a lawsuit with the son of the deceased Sandjak.

Meanwhile I was most kindly received by Seebehr, and as long as I remained in the Seriba I had not the faintest cause of complaint. He was himself in a debilitated state of health; the wound that he had received in the late fray had proved very dangerous, the bullet having completely penetrated the ankle-bone. The only means employed for healing the wound was repeated syringing with pure olive-oil, a remedy which, though slow, had been efficacious; for when I saw him, after some weeks had elapsed since the casualty, the injury was all but cured.

Seebehr\* had surrounded himself with a court that was little less than princely in its details. A group of large well-built square huts, enclosed by tall hedges, composed the private residence; within these were various state apartments, before which armed sentries kept guard by day and night. Special rooms, provided with carpeted divans, were reserved as ante-chambers, and into these all visitors were conducted by richly-dressed slaves, who served them

\* Seebehr's name at full length was Seebehr-Rahama-Gyimme-Abee.

with coffee, sherbet, and tchibouks. The regal aspect of these halls of state was increased by the introduction of some lions, secured, as may be supposed, by sufficiently strong and massive chains. Behind a large curtain in the innermost hut was placed the invalid couch of Seebehr. Attendants were close at hand to attend to his wants, and a company of Fakis sat on the divan outside the curtain and murmured their never-ending prayers. In spite of his weakness and his suffering, he was ever receiving a stream of visitors, who had something to say to "the Sheikh," as he was commonly called. I often paid him a visit, and, to my surprise at first, was accommodated with a chair by the side of his bed. He repeatedly bewailed the helplessness of his condition, saying how vexed he was at being unable personally to provide for my requirements, adding that if he had been well, he should have had the greatest pleasure in escorting me over his lands. It was a great relief to my mind that he did not apply to me for surgical advice. I was glad to encourage him by my approbation of the remedy he was using, which, if it possessed no particular virtue, had at least the recommendation of being perfectly harmless.

A draft that I made on my account at Khartoom was duly honoured, and I obtained a hundredweight of copper from Seebehr's stores; this I employed without delay as cash, and purchased soap, coffee, and a variety of small articles from the hawking hangers-on of the slave-traders, as well as a large supply of cartridge-paper for the preservation of my botanical specimens.

The greatest service, however, that Seebehr afforded me was in providing me with boots and shoes of European make; no acquisition was to be appreciated more highly than this; and in finding myself once more well-shod I felt myself renovated to start again upon my wanderings with redoubled vigour. None but those who have been in my condition can comprehend the pleasure with which I hailed the sight of the most trivial and ordinary articles. Once again I was in possession of a comb, some pipe-bowls, and lucifers. As I was not in the least inclined to forego my smoking while on the march, I had been obliged, in order to get a light for my tobacco, to make one of my people carry a blazing firebrand throughout the recent journey.

No sooner was I installed in the huts allotted to me than I received a succession of visitors; some of them crossed my threshold from mere idle curiosity, whilst others came either with some vague hope of profit or from some innate love of intrigue. I was honoured by a call

from the great Zelim, Ali Aboo Amoory's chief controller, who came to express his hope that I had been satisfied with my reception in his Seriba, which I had visited during his absence. Then I made the acquaintance of some of the more important slave-traders, who had long been settled in the place and who came burning with curiosity to know the real object of my journey. But the most remarkable of all my visitors was a certain Ibrahim Effendi, who held the office of head clerk and accountant in the Egyptian camp. His life had been one unbroken series of criminal proceedings, and he had been guilty of frauds and swindling transactions to an extent that was absolutely incredible. Originally a subordinate in one of the departments of the Egyptian Ministry, he had, during Said Pasha's Government, forged the Viceregal seal and attached it to a document professing to appoint him to the command of a regiment that was to be formed in Upper Egypt, and prescribing that the local government there should defray all the expenses of levying and equipping the troops. This document he had the audacity to present first with his own hands to the governor of the province, and then he proceeded to present himself in the Upper Egyptian town as the colonel of the new regiment. Only those who are acquainted with the disorder and despotism that prevailed in every branch of the Administration during the lifetime of that Viceroy could believe that such a deception would be practicable; but I am in a position positively to assert that the fraudulent artifice did really for a while succeed. Two months afterwards, the troops having meanwhile been embodied, the Viceroy happened to make an excursion up the Nile, and seeing a great many soldiers on its banks, inquired the number of their regiment and why they were there. His astonishment was unbounded when he was told of a regiment of whose existence he had never previously heard. Ibrahim was summoned at once. Throwing himself at the Viceroy's feet, the culprit colonel confessed his guilt and begged for mercy. The good-natured Said, who never suffered himself to lose his temper, far less to go into a rage, merely sentenced him to a few years' banishment and imprisonment in Khartoom. As soon as Effendi had completed his term of punishment and regained his liberty, he started afresh as clerk to some of the Soudan authorities; but his habits of fraud and embezzlement were as strong as ever, and he was caught in the act of decamping with the cash-box, and was this time banished to Fashoda on the White Nile, as being the safest place for dangerous characters of his stamp. After he had been here for several years, our friend managed

to excite the compassion of Kurshook Ali, who was passing through the place, and he was induced to give him his present post of head clerk to his division of the Government troops. This appointment brought Effendi to the district of the Gazelle.

Well versed as he was in the ways of the world, Effendi, by his wit and versatility, seemed to have the power of winning every heart. His position here in the Egyptian camp offered only too wide a scope for his love of intrigue. He had played an important part in the affair with Hellali, having doubtless been at the bottom of the stroke of policy that had reconciled Seebehr to the Turkish soldiers by bringing the hated Hellali to chains and to the yoke of the sheba. Probably he was again bidding for the command of some troops, and I am bound to confess that he seemed in a fair way of being able before long to gratify his old predilection for military organisation.

The uninhabited wilderness stretching to the west of the Pongo, a district long known to the inhabitants of Darfoor and Kordofan under the name of Dar Ferteet,\* represents one of the oldest domains of the slave-trade, and at the present day, as far as regards its aboriginal population, presents to the eye of a traveller the aspect of what may be described as "a sold-out land." Only within the last fifteen years have the Khartoom trading-companies penetrated into the district watered by the Gazelle, but long before that numbers of slave-dealers had already formed settlements in Dar Ferteet, then, as now, streaming into the country from Darfoor and Kordofan accompanied by hundreds of armed men, and coming, year after year, in the winter months so as to accomplish their business and get back to their homes before the rainy season again set in. Some of them, however, did not return, but remained permanently in the land, and, under the sanction of the more influential chieftains, founded large establishments (Dehms) to serve as marts or depots for their black merchandise. As soon as the ivory-traders, with their enormous armed bands, made their appearance in the country, the Gellahbas received them with open arms; and the Nubians, in order to provide for the storing of their ivory and ammunition, forthwith combined their Seribas with the

\* Ferteet is the term by which the Foorians and Baggara distinguish the Kredy tribes as a nation from the Niam-niam. In a wider sense the term is applied to all the heathen nations to the south of Darfoor. In the Soudan the guinea-worm is also called Ferteet, probably because the heathen negroes are especially liable to its attacks.

Dehms already established, so that in the course of time these places assumed the appearance of the market-towns of the Soudan. The Gellahbas by remaining in their old quarters reaped a twofold advantage: in the first place, the large contingents of armed men that were now introduced into the country relieved them from the necessity of maintaining troops of their own; and, secondly, they were exonerated from the heavy imposts that they had been compelled to pay to the native Kredy chieftains, as these were very speedily reduced by the Nubians to the subordinate position of mere sheikhs or local overseers of the natives. In the course of my tour through Dar Fertet I became acquainted with five of these towns, which represented so many centres of the slave-trade in this part of the country.

But although the various Khartoom companies who had thus taken up their quarters in the Dehms sent out expeditions every year to the remotest of the Kredy tribes in the west, and even penetrated beyond them to the Niam-niam in the south-west, it did not take them very long to discover that the annual produce of ivory was altogether inadequate to defray the expenses of equipping and maintaining their armed force. Finding, however, that the region offered every facility for the sale of slaves, they began gradually to introduce this unrighteous traffic into their commercial dealings, until at length it became, if not absolutely the prime, certainly one of the leading objects of their expeditions; thus the people whom the professional Gellahbas had at first hailed as friends grew up, ere long, to be their most formidable rivals. For example, Seebehr Rahama himself, who had to maintain a fighting force of a thousand men on his territories, had, as the result of his ivory-expedition in the previous year, gained no more than 300 loads or 120 cwt., a quantity which realised but little over 2300*l.* at Khartoom; but at the same time he sent probably as many as 1800 slaves direct to Kordofan, there to be disposed of on his own account.

Ethnographically considered, Dar Fertet presented a wondrous medley. Perhaps nowhere else, in an area so limited, could there be found such a conglomeration of the representatives of different races as upon the cultivated tracts in the environs of the Dehms: they were evidently the miserable remnants of an unceasing work of destruction. As we have already observed, the neighbours of the Bongo upon the west were the Golo and the Sebre, who combine together and have their homes in common. Beyond them, still farther to the west, are the Kredy. These Kredy do not seem to

be limited to any particular district, but, like blades of any one particular species of grass, crop up every now and then, in detached groups, amongst the other species. The tribes which predominate, or at any rate those which I had the most frequent opportunities of observing, were the Nduggo, who were settled around Seebehr's Dehm; the Bia, who were settled all about Dehm Gudyoo; and the Yongbongo, who occupied the region between the two.

Of all the people of the Bahr-el-Ghazal district with whom I made acquaintance, the Kredy, I think, were the ugliest; and whether it was in consequence of their longer period of subjection, or that they were depressed by their straitened circumstances, I cannot say, but certainly they were, to my mind, very inferior in intelligence to the Golo, the Sehre, and the Bongo. In form the Kredy are thick and unwieldy, and entirely wanting in that symmetry of limb which we admire in the slim figures of those who inhabit the swampy depressions of the Gazelle; but, although their limbs are strong and compact, they must not be supposed to be like the muscular and well-developed limbs of Europeans. They are like the true Niam-niam in being below an average height, and resemble them more particularly in the broad brachycephalic form of their skulls; there is, however, a very marked difference between the two races in the growth of the hair and in the shape of the eyes. Their lips are thicker and more protruding and their mouths wider than those of any other negroes that I saw throughout the whole of my travels. Their upper incisor teeth were either filed to a point or cut away, so as to leave intervening gaps between tooth and tooth; in the lower jaw there is no mutilation, and the teeth being left intact may perhaps account for their language being more articulate than any other in this part of Africa, although, at the same time, it bears but the slightest resemblance to any of them. Their complexion is coppery-red, the same hue that is to be noticed among the fairer individuals of the Bongo; but, like the majority of the Niam-niam, they are generally coated with such encrusted layers of dirt that they appear several shades darker than they really are: as a rule I should say that they are decidedly fairer than either the Bongo or the Niam-niam.

The Kredy are bounded on the north by the Baggara-el-Homr; on the north-west, three and a half days' journey from Dehm Nduggo, reside the tribe of the Manga, who are said to be quite distinct from the Kredy; on the west, five or six days' journey from Dehm Gudyoo, on the Upper Bahr-el-Arab, are the abodes of

the Benda, whose land has long been known to the Foorians under the name of Dar Benda, and used to be the limit of their venturesome slave-raids; still farther to the west are the settlements of the Aboo Dinga, who are said to have no affinity either with Kredy or Niam-niam. The most important of the western Kredy tribes are the Adya, Bia, and Mareh, and towards the south-west their territory is approximate to the frontier wilderness of Mofio, the Niam-niam king. Finally, in the south, there is a mingled population of Golo and Sehre, the Sehre decidedly very much predominating in numbers.

Before I had learnt the true state of things with respect to the caravan-roads that started from Dehm Nduggo, I had indulged the hope of making my homeward journey by the overland route through Kordofan: but when the difficulties and drawbacks came to be reckoned up, I was compelled, however reluctantly, to relinquish a project so perilous as marching across the steppes of the Baggara, and to reconcile myself to retracing my course by the more secure and habitual highway of the Nile. I could willingly have borne the exposure to fatigue, and it might be to hunger: I could have risked the peril of being attacked, and could have stood my chance of procuring the necessary provisions and means of transport; but the extreme uncertainty as to the length of time which the slave-dealers' caravans would take upon their northward return was of itself sufficient to deter me from my scheme.

Taking seven leagues as an average day's march, the journey from Dehm Nduggo to Aboo Harras on the southern frontier of Kordofan is estimated to take thirty days. This statement was confirmed by various independent testimonies, and I found moreover that it corresponded with the distance of the two places as indicated by my map, a distance which, according to the position that I assigned to Dehm Nduggo, would be a trifle under 380 miles. The route first of all leads in a N.N.E. direction to Seebehr's most northerly Seriba, Serraggo, a distance which it takes three days to accomplish. Another day's march and the traveller reaches Dalgowna, a depot much frequented by the slave-dealers and situated on the isolated mountain of the same name as itself, from which there is said to be an extensive view across the northern steppes. The Beery flows quite close to this Gebel Dalgowna, on its way to join the Bahr-el-Arab farther to the north-east. Three days' journey more and the Bahr-el-Arab is attained, just at a spot where it marks off the frontiers of the Baggara-el-Homr. On



account of the so-called Bedouins (known as "Arabs" in the common parlance of the Soudan) residing upon its banks, the river has received, from the traders of Kordofan and Darfoor, the designations both of the Bahr-el-Arab and the Bahr-el-Homr: that these two appellations belong to different rivers is quite a fallacy, and the mistake, which has found its way into many maps, very probably originated in travellers sometimes calling the river by one name and sometimes by the other. There is really but the *one* river. After another three days' march Shekka is reached, the great rendezvous in the territory of the Baggara-Rizegat. It may thus be seen that the journey from Dehm Nduggo to Shekka may be accomplished in ten or twelve days, according to the length of the day's march.

According to the statements that I gathered and have now recorded, Shekka, I should suppose, corresponds with a position described by Escayrac de Lauture in his valuable accounts of these regions, and which he distinguishes by the name of Sook-Deleyba (*i.e.*, the market near the Deleb-palms). Shekka, in fact, appears to be an important market-place and rendezvous for the itinerant slave-dealers, as well as for the Baggara Bedouins, many of whom have permanent homes there; it is the site also of the residence of Munzel, the Sheikh of the Rizegat. But it is most notorious of all as being the principal resort of all the great Kordofan slave-traders: being beyond the jurisdiction of Egypt and its arbitrary officials, who are in the habit of extorting a specific sum per head for hush-money on every slave that is conveyed into the country, it is a spot that enables them to transact their nefarious business free from the burdensome imposts, and to transmit their living merchandise in whatever direction may suit them, all over the provinces of the Soudan.

The journey from Shekka to Aboo Harras, I was given to understand, would require eighteen days, and even with very long days' marches could not be accomplished in less than fifteen days. All my informants agreed most positively in asserting that there were no streams of any magnitude to be crossed, and that even in the height of the rainy season there were no brooks nor swamps to offer any serious obstacle to travellers. There was, however, no time of the year, not even in the middle of winter, when the Bahr-el-Arab could be crossed by any other means than swimming, or by rafts constructed of grass.

The caravan-roads from Dehm Nduggo to Darfoor were closed at the time of my visit. They nearly all started in a N.N.W. direction.

Almost immediately after leaving the Seriba, the traveller would have to cross the Beery, and proceed for three or four leagues until he arrived at the subsidiary Seriba Deleyb; another day's march to the north-west would bring him to one of the minor Seribas, of which the controller's name was Soliman; and two days more would find him at a Seriba on the Gebel Mangyat, as the natives call that district. The notorious copper-mines Hofrat-el-Nahahs are said to be situated six days' journey to the south of this region of the Manga, and to lie on the southern frontier of Darfoor. The copper is brought into the market either in the shape of clumsily-formed rings, full of angles, varying in weight from five pounds to fifty, or in long oval cakes of very imperfect casting. The price that I had to pay for the hundred rottoli (about 80 lbs.) that I obtained from Seebehr was 1500 piastres, or 75 Maria Theresa dollars, which would be represented by about £15 of English money.

Seebehr had a Seriba on the frontiers of Darfoor that was in constant intercourse with this important place, and through his interest I obtained a sample of the ore of these far-famed mines. It weighed about five pounds. One half of it I handed to the Khedive of Egypt at an audience with which he honoured me; the other half I deposited in the Mineralogical Museum at Berlin. The specimen consisted of copper-pyrite and quartz, with an earthy touch of malachite, commonly called green carbonite of copper, but containing a very small quantity of the real metal.

No systematic mining seems to be carried on in the "Hofrat-el-Nahahs," and the man who brought me the sample carefully concealed in his clothes, informed me that the ore was found lying like loose rubble in the dry bed of a khor. It may be presumed that by boring galleries, or even by hewing out quarries, a large supply of the metal might be obtained without any vast expenditure of time or money, for even in the present condition of things, while the solid rock still remains intact, the yield of copper for years past has been very considerable. The Foorian copper even now takes a prominent part in the commerce of the entire Soudan; it is conveyed across Wadai to Kano in Hausa, and, according to Barth, it holds its own in the market even against that imported from Tripoli.

It was on the 22nd of January that I prepared to resume my wanderings. In the evening I took my leave of Sheikh Seebehr, and attended by six bearers, with which he had provided me, I departed from the Seriba.

My first destination was the settlement of one of the companies

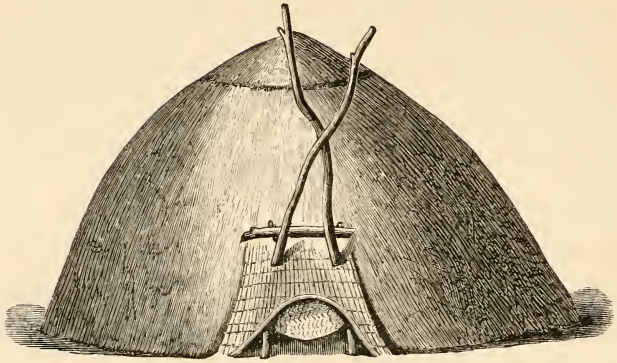
associated with Kurshook Ali, which was situated on the Beery, about twenty miles from Dehm Nduggo. The route for the most part was in a south-westerly direction, over elevated ground that was channelled by no less than ten running streams and khor-beds, and along country that was splendidly adorned with goodly forests. The defiles extended from the south-east to the north-west, and stretched away towards the valley of the Beery, which ran parallel to our course at a few miles' distance to the right.

The first irregularity in the soil which crossed our way consisted of a deep river-course, which was now quite dry and shaded by thick foliage; the second was made by the stream of the Uyeely, which, flowing out from a narrow streak of thicket that corresponded very much in its vegetation with the galleries of the Niam-niam, with deliberate current passed onwards to the west. Midway between the Uyeely and the next stream, called the Uyissobba (the native word for "a buffalo"), which consisted of a series of pools that ranged themselves in a continuous series along an open swamp-steppe, there stood a grove of tall trees. I was much surprised to find the frequent occurrence of the same species of *Cycadea* which I had observed in the Niam-niam lands, but which here, through the absence of any underwood, made a majestic upward growth, and expanded their noble fans at the summit of a stately stem.

The Kredy-Nduggo call the *Encephalartus* "kotto," and my attendants acquainted me with the fact that they could manufacture a sort of beer out of the central portion of the stem, which was marrowy and full of meal. Some of the specimens that I saw had great cylindrical stems two feet high, a very decided contrast to those that I had previously seen, which were all quite low upon the ground. The male flowering heads were often as many as eight or ten upon a single stem. In the shadowy light admitted by the tall *Humboldtiae* that towered above, their stiff crowns had all the appearance of being alien to the scene and a decoration imported from some foreign soil.

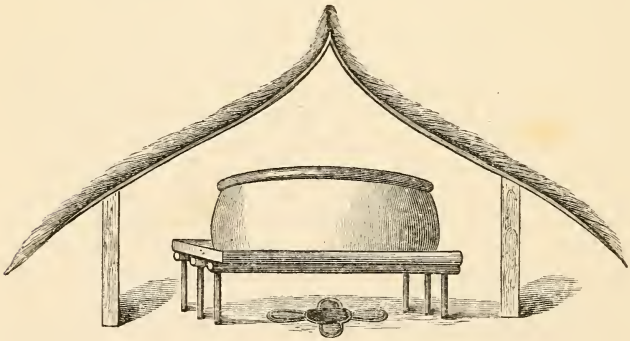
After crossing a rippling brook we came to a village belonging to the Kredy chief, Ganyong, on Seebehr's territory. The fishing-nets, forty feet long and eight feet broad, with their great meshes and floating rims made of the stalks of the borassus, bore ample testimony, as they hung outside the huts, to the productiveness of the Beery.

The style of building amongst the Kredy appeared to me extremely slovenly and inartistic. Most of the huts were entirely wanting in substructure, and consisted merely of a conical roof of grass raised



KREDY HUT.

upon a framework of hoops. They recalled to my mind the huts of the Kaffirs. Ganyong had some corn-magazines of a very remarkable construction. They were made very much upon the principle of the "gollotoh" of the Bongo, having a kind of basket supported on posts and covered with a large conical lid ; but underneath the main



KREDY CORN-MAGAZINE.

receptacle and between the posts there was a space left large enough for four female slaves to do all the necessary work for converting the corn into meal. A deep trench was cut, and, being firmly cemented over with clay, formed a common reservoir into which the corn fell after it had passed from the murhagas or grindstones. The stones

were arranged so as to form a cross. The women who were employed sang merrily as they worked, and in the course of a day the quantity of corn they ground was very considerable.

At the next hollow, which appeared to have been a marsh that was now dry, was a kind of defile rather thickly sprinkled over with huts, where we found the native women busily engaged in gathering the *Lophira*-nuts that they call "koko," and use for making oil. The succeeding brook was named the *Uyuttoo*, and was lined on either side by avenues of trees; it was not much more than a trench, but it was full of water. Farther on, right in the heart of the wood, we made a passage over a *chor*, and having for a while mistaken our way, we made a halt at a rivulet that was but eight feet wide, but abundantly supplied with running water. It was already quite dusk, and we were obliged to abandon all hope of getting as far as the *Seriba* that day. I sent my bearers, therefore, to make the best investigation they could of the surrounding country, and to find out some settlement where we could encamp for the night, as it appeared to be quite impossible for us to bivouac with any degree of comfort in the midst of the still vigorous growth of grass.

Just in time a village belonging to *Kurshook Ali* was discovered, and, after making a circuitous route to the south-east, we fixed up on a convenient resting-place for the night. Next morning we proceeded down to the river over very irregular ground, up hill and down hill, and repeatedly broken by deep fissures. The dimensions of the *Beery* in this district were anything but important: it flowed towards the west, making a good many bends and curves, and after a while turning short off to the north. At this date it extended over about two-thirds of the width of its channel, the depth of the stream varying from one to two feet, and the water flowing at the rate of about one hundred feet a minute. The banks were about eight feet high, and were crowned on either hand by trees that, rising some fifty feet, threw out their boughs and overhung the stream to a considerable distance with a leafy canopy. I found a place in the most shadowed portion of the wood where the river had formed a deep basin, and I took a bath, which I found something more than refreshing, and, with the temperature at 68° Fahr., I was obliged to take a good run to get warm again.

A mile to the south of the river there was an extensive tract of land covered by farmsteads, merely separated from each other by hedges, and inhabited principally by some *Gellahbas* who had settled there and by some of the black soldiers. Just beyond these, in a

deep depression, the rivulet of the Rende made its way towards the north-west. Facing the settlement and towards the south, the valley sank very low, whilst towards the west and south-west, the country rose considerably in prominent wall-like ridges.

The controller of the place was named Mangoor, but he was unwell and out of temper, and consequently had no hospitality to show me, and allowed me and my people to start next day with empty stomachs and without any contribution of supplies. Nor was much to be got out of the native local overseer, Gassigombo, who had the supervision of such of the Kredy tribe of the Jongbongo who had settled there; the country was so impoverished that he had neither goats nor poultry to part with.

On the following morning I found myself thoroughly unwell, and so weak that I hardly knew how I should hold out during the next stage of our progress. I had now double cause to regret the loss of all my stock of tea, for although I tried to compensate for the want of it by taking an extra quantity of coffee, it did me but little good, and was comparatively useless in bracing up my nervous system. I made it, however, as strong as I could, and took it with me to sustain my flagging energies and keep up my elasticity as I went along.

The Dehm Gudyoo, to which I was directing my steps, was about twenty-two miles distant, and was one of the chief establishments of the slave-traders who had settled in the country. There were no less than ten brooks to be crossed, of some of which the channels were partially dried up; every one of them without exception flowed from west to east towards the Beery, which lay from this point onwards upon our left hand, apparently following a southerly direction. The altitude above the sea, which hitherto upon the route from Dehm Nduggo had been tolerably uniform, began to increase considerably. The region was less thickly covered with trees, but light brushwood took their place, whilst the monotony of the steppes was broken by dwindling watercourses. These seemed to flow from north to south, and were described to me under the following names: the first was the Rende, and had a tolerably strong current; the next was the Buloo, flowing along in a deep rift between walls of red rock; then came the Zembey, a mere meadow-brook; to this succeeded the Kungbai, flowing in its channel along the open steppe; next in order was the Ramadda, a swamp-khor, that had but little current, on the banks of which a number of little springs were constantly yielding their fresh supply.

After this, the way began to ascend, blocks of hornblende and schist occurring every now and then to vary the uniformity of the general configuration of the soil. As we again descended we came to another series of brooks. The first was named the Biduleh, and ran rapidly along, its banks being clearly indicated by rows of *Raphia*-palms; the next was of similar character, called the Gatwee, its borders again lined by the *Raphia*: then came the Gobo, a much smaller stream that murmured along its red granite channel; and then the Kadditch, shut in by a kind of gallery-vegetation. The last of the series, by which we passed the night, was a stream fifteen feet wide with a rapid current, the water of which was up to our knees; it was the Gresse, a feeder of the Beery, and here it had an aspect that very much resembled the Beery as we observed it at the unfriendly Dehm. It was now full 30 feet wide, and made its way amongst blocks and over flats of gneiss between lofty banks that slanted down abruptly to the stream. The declivity, amidst the openings of the thickets, revealed the red rock of the swamp-ore in many places, whilst down below, the flats of the gneiss were everywhere apparent.

From the Gresse we had still eight miles to march along very rising ground before we reached Dehm Gudyoo. As well as being one of the oldest halting-places of the slave-dealers of Dar Fertet, and in number of huts quite equal to Dehm Nduggo, this town contained a Seriba of Agahd's company, and served as the headquarters of a division of Khartoom soldiers, who made annual expeditions to the territory of the Niam-niam king Mofio, in the west. Gudyoo himself, formerly a Kredy chief and a great patron of the slave-dealers, had now settled down to the east on the banks of the Beery as an ordinary sheikh of Agahd's possessions. Dehm Gudyoo formed the most westerly and, with the exception of Mount Baginze, the highest point that I visited in all my travels in Central Africa. The altitude of the Dehm was about 2775 feet, and not much less than 500 feet higher than Dehm Nduggo. From various indications in the character of the soil I seemed to have no alternative than to conclude that these elevations continue to rise still more decidedly beyond Dehm Gudyoo, and that most probably a considerable watershed would be found in the region in that direction.

The character of the vegetation reminded me in more than one respect of the flora of the Niam-niam lands. Dehm Gudyoo stretches itself out on the northern declivity of a valley, and consists of huts and farmsteads, which, rising one above another in a kind of

amphitheatre, gave an imposing aspect to the scene. Probably the number of huts exceeded 2000. From a spring close to the lowest tier of houses issued a considerable brook, named the Kobbokoio, which was shadowed over with tall trees and thick bushwood that gave the borders very much the appearance of the Niam-niam galleries. In the farther environs of this Dehm there were a good many instances of plants that were very nearly allied to those of the Niam-niam, and the dualism which characterised the vegetation was very marked, and ever and again recalled what I had observed before. On the higher parts of the hill-slopes I found the *Albizzia anthelmintica* in considerable quantities, the bark of which is the most effectual remedy that the Abyssinians are acquainted with for the tapeworm.

Although I had cause to congratulate myself upon the hospitable reception that I found at Agahd's Seriba, and appreciated the hospitality that was extended to me, my condition altogether was so wretched that I might almost as well have been left in the wilderness. A kind of scorbutic affection that had for some little time been lurking in my system, probably in consequence of my having been deprived for so many months of proper vegetable diet, now broke out with some violence, my gums becoming so sore and the inside of my mouth so inflamed that I could not take anything but water without experiencing the greatest pain. The restricted supply of provisions in the place naturally aggravated my condition. As it happily fell out, Faki Ismael, the superintendent of the establishment, made me a present of some sweet potatoes, which he had just received from Dar Benda: at this season they were very scarce, and proved very acceptable, being the only food of which I could venture to partake. In spite of my ailments, however, I did not suffer my three days' residence in Dehm Gudyoo to pass away without employing them as profitably as I could: I made a collection of words in the Kredy dialect, and carefully inspected all the most interesting plants in the district.

In this important centre of the slave-trade I had also ample opportunity of investigating many of the details of that disgraceful traffic. Nowhere could I walk, either in the narrow streets and lanes, or in the adjacent fields, without coming in contact with herds of unfortunate slaves, both male and female, of various nationality and destined for various branches of the market.

The rude and primitive manner of grinding corn employed throughout the Mohammedan Soudan contributes very much to



perpetuate the immense demand for female slave-labour. The laborious process is performed by pounding the grain upon a large stone, called "murhaga," by means of a smaller stone held in the hand; it is the only method of grinding corn known to the majority of African nations, and is so slow, that by the hardest day's work, a woman is able to prepare a quantity of corn only sufficient for five or six men.

The accompanying illustration represents one of the daily scenes in my travelling life, and may serve to give an idea how slavery degrades a woman almost to a level with the brutes. A newly-captured slave, with the heavy yoke of the sheyba fastened to her



SLAVE AT WORK.

neck, has been set to work at the murhaga, whilst a boy holds up the yoke in order that it should not interfere with the freedom of her movements. Until this lavish waste of human labour is suppressed, no hope is to be entertained of any diminution in the demand for female slaves.

At Dehm Gudyoo I learnt a great many details about the aspect of the land still farther west that had been traversed by the various companies of Agahd, Bizelly, Idrees Wod Defter, and Seebehr Adlan. When we took our departure I found that our road had a decline. In order to reach the Bongo territory again I proposed to

proceed in a kind of arc towards the south-east down to the Dehm Bekeer, where the extensive establishments of the Gellahbas, stretching away for miles, were collected. In a straight line the distance between Dehm Gudyoo and Dehm Bekeer would not exceed five-and-thirty miles, but our deviations were so frequent and so long that it took us two days of exceedingly hard marching to reach our destination. The entire district, a thoroughly unbroken wilderness, was the true source-land of the Beery and the Kooroo, both of these rivers at the points where we crossed them being in the incipient condition of mere brooks; nor did they seem to surpass the other streamlets, thirteen in number, which we had to cross, in their supply of water.

The universal direction which the streams took was from south to north. Reckoning them in their order after leaving Dehm Gudyoo, the first was the Domwee, quite a little channel filled with a flowing current: after a considerable rise in the land, we came to the Ghessy Beery (*i. e.*, the Little or Upper Beery) with its broad water almost stagnant and shadowed by an extensive gallery-wood; then came a dried-up channel at the bottom of a broad and outspread valley, of which the western slopes were marked by crests of hills some 400 or 500 feet in height; to this succeeded an uphill march, which led to a soil so elevated that it opened an ample prospect into the far distant east, embracing at least the chief landmarks for some eighty miles round; next succeeded a brook called the Yagpak, of which the waters, still deep, were hemmed in by thick shrubberies; next came a little watercourse with languid stream; and then a rivulet twenty feet wide, full of water, and named the Gulanda, the direction of which was indicated by the bushes on the banks, where we spent the night. The level of the soil was here about 380 feet lower than it had been at Dehm Gudyoo. Farther on, close following upon each other, came two dried-up khors; after which the land once more began to rise again in alternate flats of gneiss and lofty eminences of swamp-ore, hills named Bakeffa and Yaffa lifting themselves up conspicuously on the east; next we reached a small dried-up course that intersected a valley made up of gneiss flats, bounded on the west by the elevation of a hill, called the Fee-ee; then, at about equal distances from one another, were crossed four khors, now dry, that gave an undulated character to the ground; proceeding onwards we came to the half-dry, half-swampy depression known as the Ohro; and last of all we arrived at an inconsiderable water-channel of which the stream was

deep, but apparently stationary, and was described by the Kredy as being the upper course of the Kooroo, distinguished here by the name of the Mony.

The district over which we thus had travelled very much resembled the northern regions of the Kredy lands in its wooded character and in the absence of meadow-lands and steppes ; only it was utterly wanting in that distinctive abundance of springs which is so marked in latitudes below lat. 8° N. The deficiency of water, in comparison to what we had before experienced, was very obvious. The flora offered some few novelties.

In the dried-up watercourses I frequently saw one of the rodentia which had hitherto been little known to me : this was the reed-rat, (*Aulacodes*) called by the Foorians the "Far-el-boos." I had the good fortune to bring down three of them, and, after having been limited for three days to a diet of soaked sweet potatoes, I very much appreciated a meal from their delicate and tender flesh.

Never shall I forget the hospitable reception which Yumma, Kurshook Ali's Vokeel, showed me at this Seriba, nor the circumstances under which it transpired. My gratitude was all the more keen because the discourtesy and inhospitality which I had experienced from Mangoor were still fresh upon my memory. I was really worn-out by the fatigue of marching, and very much debilitated by my compulsory abstinence in consequence of my scorbutic attack, when in the early evening we reached the Dehm. We wandered about for a considerable time amongst the scattered homesteads, and had some difficulty in discovering the palings of the Seriba. After we succeeded in getting inside, we found all the huts perfectly quiet, and it appeared almost as if invisible hands had prepared the coffee which was handed me as soon as I had taken my seat upon the "angareb" in the reception-hall. The ruler of the Seriba happened that evening to be absent somewhere in the environs, and it was not known for certain whether he would return that night. Feeling that it was quite a matter of speculation what kind of entertainment I should have on the following day, I threw myself down without taking any supper, and composed myself for my night's rest.

Whoever has wandered as a lonely traveller in the untrodden solitudes of a desert likes to tell his dreams : in them the true situation of a man often mirrors itself ; for, unrestrained by any control of reason, images arise from the obscurity of the past, so that, at times, it seems as if a painful vividness was being stamped upon

recollections, which, as reproduced, are really very contradictory to the actual facts. It happened to me very much in this way at Dehm Bekeer, only I had the compensation that the visions that I saw were not disproved, but confirmed, by my experience.

Weary and worn-out as I was, and no longer master of my faculties, I seem very soon to have fallen asleep. Memory, unshackled from the guardianship of reality, began to revel in the ideal delights of a material world. I fancied that I was in a spacious tent that was glittering with the radiancy of countless lamps, that the tables were groaning under the most tempting viands, and that troops of servants in gorgeous livery were in attendance upon the guests, to whom they brought the mellowest and rarest of wines. And then it was race-time at Cairo, and the entertainment was sumptuous with all the splendour of the fairest imagery of 'The Arabian Nights,' the host no less than the Governor of Egypt himself. And then I seemed all at once to wake, and was quite bewildered in trying to decide whether I was in the smoke-clouds that envelope the interior of an African grass-hut or whether in truth I was reclining under the shelter of a royal marquee. My frame of mind enhanced the force of my fancy: but soon the delusion took a more distinct phase, and I seemed to divine that there was really about me a group of well-dressed servants, and that whilst some were bringing in various dishes and sparkling goblets which they placed beside my lowly couch, others were running about with tapers and lamps, and others with embroidered napkins under their arms were conveying the choicest dainties in lordly dishes or offering lemonade and sherbet from the brightest crystal. I rubbed my eyes. I took a draught of what was offered me. I surveyed the scene deliberately, and came to the surprised conviction that what I had been dreaming was a reality!

Yumma, the controller of the Seriba, had returned home late in the evening. No sooner was he informed of my arrival than he had had all his retinue of cooks aroused from their night's rest to give me an entertainment worthy of his rank. He was more than half a Turk, and acquainted far beyond the other superintendents of the Seribas with the elegancies and comforts of a Khartoomer's household. Everything he possessed in the way of valuable vases or tasteful table ornaments was brought out and exhibited in my honour. He set before me bread of pure white flour, maccaroni, rice, chickens served with tomatoes, and innumerable other delicacies which I could hardly have supposed had ever found their way to this distant land. It was quite midnight before the preparations for

the impromptu banquet were complete, and then, whether I wanted or not, I was bound to partake. My tortures were the tortures of Tantalus; however eagerly I might covet the food, the inflammation in my gums put an emphatic veto upon my enjoyment, and it was only with the acutest suffering that I could get a morsel of meat or a drop of fluid between my lips. As soon, however, as I was somewhat better, the improved diet told favourably upon my constitution, and after a few days I was ready to start afresh upon my travels with renovated energy and recruited strength.

The environs of the Dehm are inhabited partly by the Golo and partly by the Sehre. Amongst the natives the town itself is known by the name of Dehm Dooroo, called so after a deceased chieftain of the Golo. The present native overseer of the Golo population is called Mashi Doko. To the south and south-west of the town, the ground gradually rises, and in the main might be called hilly in all directions, as right away to the horizon there are continued series of hill-crests and ridges. Above the general undulation of the land these rise high enough to form conspicuous landmarks, and afford the wayfarer considerable assistance in the direction of his journey; many of them present an appearance that is quite analogous to that of the hill-caps which have been mentioned as characteristic of southern Bongoland; generally they consist of bright masses of gneiss. The shape of these hills is defined in the Arabic of the Soudan as "Gala;" the Bongo call it "Kilebee." They are quite isolated, and are always rounded elevations of grey gneiss projecting, sometimes like flat plateaux, and sometimes like raised eminences, from the swamp-ore around, and they give the landscape the aspect so characteristic of Central Africa.

They may readily be supposed to be associated in character with those gneiss flats which are scattered all over the land in every variety of shape and size, and any one must involuntarily become subject to the impression that they indicate a spot where in bygone ages there were the summits of mountains that have long since been worn down by the tooth of time, and that these elevations were the ridges that had separated the channels of the very rivers that I had discovered, which by various agencies, chemical and mechanical, were now conspiring to carry off the *débris* of the mountain mass and convey it to the distant ocean.

On leaving Dehm Bekeer, a mile south from the Seriba, we reached a small stream called the Ngudduroo, and on the farther side of it, after traversing a hilly tract for about two miles, we came to

another stream which in winter could boast only of a very weak current, although even then the breadth of its bed was fifteen feet, thoroughly covered with water. The banks were about eight or ten feet in height, and stood out dry above the stream. Yumma, who accompanied me, declared that it was the upper course of the river of Damoory and Dembo, consequently that it was the Pongo, and he affirmed that, in his frequent marches along its banks, he had distinctly followed it right into that district. Both the Golo and the Sehre throughout the environs called it the Djee, and as I proceeded along my way I derived fresh confirmation for Yumma's statement about the river from the circumstance that it is also called the Djee by those Sehre who reside on the farther side, at Dehm Allan. All along my route back, moreover, towards the east, I did not come across any river large or small which could possibly be identified as the upper portion of what is the Pongo to Damoory.

Some four or five leagues to the north-west of Dehm Bekeer there is stationed one of Kurshook Ali's subsidiary Seribas. The natives of the district are Golo, and the Seriba has been established upon the banks of the Haboo, a little stream that subsequently joins the Kooroo. Two leagues to the south-west of the Dehm rises a hill, steep in every aspect; it is designated the Kokkuloo, and commands a wide view of the country around. I found a number of intelligent people in this locality,\* whose information about the neighbouring Niam-niam was of considerable service to me in ascertaining various facts, and by comparing and combining their separate accounts I was able to gain a fairly accurate idea of the country. The particulars that I gathered were for the most part appertaining to the territories of the two Niam-niam chieftains Mofio and Solongoh. Mofio's residence was described as being situated to the W.N.W. of our present position, and in consequence of the number of streams that had to be crossed and the deserts that had to be traversed, it could not be reached in less than twelve days, even if the march were urged on with all possible speed, whilst at an ordinary pace it would take fifteen days at least; there was, however, a way from Dehm Nduggo which was less circuitous, and did not offer the same difficulties in furnishing the bearers with supplies: this could be accomplished in about eight days. The home of Solongoh, who was a son of Bongohrongboh, was not distant more than a five days' march to the S.S.E., and only separated from the domain of Kurshook Ali in the lands of the Golo and Sehre by one of the desolate frontier wildernesses. There was a third independent Niam-niam

chief, whose territory, however, was of insignificant extent. He was called indifferently Yapaty or Yaffaty, and was the son of Mofio's brother Zaboora: he had his mbanga three days' journey to the south-west of Dehm Bekeer.

At the period of my visit Yumnia was on terms of open enmity with Solongoh, his territory being constantly threatened by that powerful prince, whose sway extended as far as the Bellandah, who are bordering upon the land of Aboo Shatter. Just before this, in fact only a few days previous to my arrival, Solongoh had been repulsed in an attack which he had made, although he had summoned his full force and had advanced within a couple of days' march of Dehm Bekeer. As Yumnia foresaw that another engagement was imminent, he would not permit me to remain any longer in his Seriba, because he knew that he could not be responsible for the issue, and it was in vain that I begged him not to have any apprehension on my account. But the audacity of the Niam-niam was so gross that it was intolerable, and must be suppressed at all hazards. To such a pitch had this shameless daring grown, that even the arms of the soldiers had been stolen by people sent by Solongoh into Dehm Bekeer for the purpose. Under cover of night they had contrived to get into the Seriba, and had managed to purloin several guns whilst the unsuspecting owners were sound asleep.

My researches in Dehm Gudyoo enabled me to gather certain information which is of some consequence as affecting the proper hydrographical delineation of the countries through which I was travelling. Six days' journey south-west by west from the spot at which we were sojourning stood a Seriba, which was Idrees Wod Defter's principal repository of arms and ammunition; it was situated, as I was informed, upon the banks of a river that flowed to the north-east, and afterwards joined another river that was so much larger that the passage over it could at all seasons only be effected in boats. To this river the Khartoomers give the name of Bahr Aboo Dinga; it is said to be about two and a half days' journey beyond Dar Benda, where Idrees maintains another Seriba. It is a river that is likewise well known to the company of Seebehr Rahama, which makes a yearly visit to the country that is inhabited by the Aboo Dinga, a distinct negro people, quite different alike to the Kredy and to the Niam-niam. The direction of the stream Aboo Dinga was reported to be E.N.E. or due east, and all the statements concurred in making it identical with the Bahr-el-Arab, which intersects the country of the Baggara-el-Homr.

No one seemed able to decide the question where the Bahr Aboo Dinga came from. I suspect its source is somewhere amongst the mountains of Runga, to the south of Wadai, a spot of which various travellers have given such reports as they have been able to gather. Barth,\* in the itinerary which he gives of his eastward route from Massena in Baghirmy to Runga, makes an entry which may contribute something in the way of elucidating the question. He says that he came "on the forty-second day (*i. e.*, one day's journey to the south of the residence of the prince of Runga) to Dar Sheela, † a mountainous district with a river flowing to the east, beyond which lies Dar Dinga." No one is more conscious than I am myself how little stress is to be laid upon a mere resemblance in the sound of names. Hundreds of times, and in every diversity of place, I have found that any conjecture based upon the apparent similarity is utterly worthless; but in this case the resemblance was not a chance coincidence, for the assigned bearings and distances (as reckoned from the two starting-points of Barth and myself) so thoroughly correspond as to suggest the sense of a mutual agreement between the scenes that we explored; it seems also very probable that Barth's river Kubanda is identical with my river Welle.

Various reasons, into which it is unnecessary to enter with more minuteness here, might be alleged to show that it is in the highest degree probable that the river in question is likewise identical with a river which is affirmed by the two entirely independent witnesses, Teïma ‡ and Fresnel, § to exist in this district, and to which the name of Bahr-el-Ezuhm, or Azzoum, is assigned.

Although these statements are only given in their main and essential features, and not in detail, they will suffice to cast some degree of clearness upon the source of the Bahr-el-Arab, that river which appears hitherto to have been very much underrated in all

\* Barth, vol. iii., p. 578.

† Some geographers fall into error with respect to this place by making Dar Sheela identical with the well-known Dar Sileh or Dar Silah, which is a different negro Mohammedan country, many of the people of which I have seen

‡ *Vide* De Cadalvene et de Breuvery, 'L'Egypte,' vol. ii. p. 237, where the Orientalist König has given his interpretation of a map, which Teïma-Walad-el-Sultan-Messabani (Governor of Kordofan, subject to the control of Darfoor) had himself projected.

§ Fresnel pursued his researches in Djidda in the years 1848 and 1849.



the maps of the country. The evidence which demonstrates that the river is entitled to the rank of primogeniture amongst all the tributaries of the Gazelle system, has already been collected in a previous page. We have only to take account of the extraordinary length, as may be gathered from the foregoing data, to which the Bahr-el-Arab extends, and we shall be at once bound to concede that in all discussions connected with that endless question of the sources of the Nile, the Bahr-el-Arab takes at least an equal rank with the Bahr-el-Gebel.

Leaving the Djee at some little distance to our right, we continued our return journey to the Wow and the Dyoor, starting in a N.N.E. direction, and persevering for twenty-five miles until we reached Dehm Adlan, just as it had been described to me by the same reliable authorities to whom I was indebted for such detailed particulars about the districts of Mofio and Solongoh. Nearly throughout the march the country was quite destitute of inhabitants, and we crossed eleven little streams all running from west to east and flowing into the Djee. We had first to cross a half-dry khor, surrounded on all sides by open steppes, and then proceeded to the farms of the Sehre sheik, Bereeah, which were situated just beyond a considerable brook, of which the water was nearly at a standstill and which bore the name of Langeh.

Our pathway now led us through bushwoods and over soil that was generally rocky, till, after accomplishing about two leagues, we came in sight of Bakeffa, a hill of which I had previously taken the bearings; it reared itself so much above the flat table-land that it could be seen from afar. All round the west, far as the horizon embraced the view, the whole country was apparently one elevated plateau. For a long time we had a river named the Gumende on our left, and at intervals passed through the galleries of forest-wood that enclosed its banks; after a while we had to cross the stream at a spot where it was thirty feet wide and ten feet in depth. As surveyed from this place, the horizon upon the north-east was shut out by the rising of some steepish ground. The next brook that we reached was named the Nyusseta; its water was nearly stationary, and beyond it were still standing the dejected ruins of a previous Seriba of Bizelly's. Having traversed a rocky tract broken by repeated bushwoods, we next arrived at the large brook Gopwee, of which the channel was deep, but the waters nearly still, its banks being shrouded with very thick foliage. Then we reached the Dibanga, of which we found that the bed was of considerable

depth ; but at this season it was divided into a number of separate pools. Farther on we passed a gallery-brook, in which the water had no movement, and finally we came to a much larger stream, of which the surface of the water was ten feet in breadth, the height of the woody banks which shut in the channel varying from twenty-five feet in some places to forty in others. Its name was the Ndopah. The woods, which almost completely overshadowed it, were composed in a large measure of great *Sterculiæ*, which the Niam-niam call kokkorukkoo, and to which I have already called attention as being so conspicuous in the gallery forests of the south.

Upon the banks of a little stream, by the sides of which the trees were arranged as it were in avenues, and where a kind of glen was formed amongst them, we came to an establishment of slave-dealers, who, in company with some elephant-hunters from Darfoor, had taken up their quarters at the place which the Khartoomers simply designate by the name of Bet-el-Gellahba, or "the abode of the slave-dealers." As we were unable to reach the Dehm to which our steps were bent, we were compelled to take up our quarters here for the night.

On the following morning, which was the 5th of February, I was very much surprised at the singularly clouded aspect of the sky. After a long interval the night had been warm, the atmosphere being oppressively close, an indication that, just as might be anticipated at the beginning of February, a change of weather was impending, and there was about to ensue a transition from the coolness of winter to the heat of summer without any interruption in the dryness of the air.

Before we arrived at the Dehm of Seebehr Adlan, who was a Seriba owner associated with Agahd's company, we had to journey over lands that were under vigorous cultivation and to pass by numerous farmsteads of the Schre. On our way it was necessary to cross two considerable brooks that flowed in the hollow of some deep depressions, and were closely shut in by lofty trees. Beyond the second of these, which was called Ngokkoo, on the steep side of a valley slope, lay the aforesaid Seriba, in the immediate environs of which were clustered many groups of Gellahbas' farmsteads, numerous enough to constitute a Dehm, which, however, was far smaller than any that we had previously visited. The resident dealers in slaves were partly Foorians and partly Baggara, and had an interest in the ivory-traffic as well as in their living merchandise. They conducted their business in the regular Bedouin fashion, with

sword and lance, disposing of their spoil at the nearest Seribas, where their activity was much appreciated. The Baggara, who come into the country in the train of the slave-dealers (whether for the purpose of tending the oxen which are wanted as beasts of burden or of superintending the transport of the slaves), are all of the tribe of the Rizegat, the Homr being the most irreconcilable enemies of all the Gellahbas, no matter whether these come from Kordofan or Darfoor, or whether they be natives of Khartoom or other Nubians.

At the distance of a mile from the Seriba, towards the east, the Djee had already expanded into a river some forty feet broad; its bed was full of water, which, however, did not exceed two feet in depth; it flowed deliberately towards the north, between lofty walls of swamp-ore and over moss-grown clumps of gneiss that half-obstructed its flow along its bed. The embankments on either side seemed to be equally inclined to the base of the valley, which they overtopped by an altitude of nearly 600 feet; so prolonged was the depression, spreading outwards for several miles, that the aspect of the locality was quite remarkable. The affluents of the river joined the main-stream by gorges in the soil, which sank perpendicularly to the bottom; and the land had the singular appearance of having been regularly parcelled out into distinct allotments.

The contented little community of the Sehre had established itself in well-packed quarters, which were ranged for some distance around the Seriba. The prospect all around was very diversified, the landscape presenting pleasing alternations of light and shade, the dense woods being relieved by the recurrence of the culture-lands and homesteads of the natives.

In general appearance the Sehre may be said to bear a striking resemblance to the Niam-Niam, except that they are not tattooed. Originally they were a tribe of slaves subject to the Niam-niam chieftains, but recently they have migrated farther north, very probably encouraged to that movement by the depopulation of the land in consequence of the large and perpetual capture of the people for slaves. However, many of the Sehre still remain subject to the dominion of the Niam-niam prince, Solongoh. The prolonged intercourse that has existed between the two people has done a great deal towards obliterating the nationality and peculiar customs of the Sehre and to assimilate them to the Niam-niam; but to a large extent they retain their own dialect, which, as might be expected, has many points of resemblance with the

Zandey. Many of the Sehre are quite accustomed to the Zandey tongue and speak it fluently. The long hair is precisely like what is found among the Niam-niam, and the mode of arranging it in tufts and twists is identical. Their complexion is a dark chocolate colour.

The Sehre are a robust and well-built race, and in this respect they more resemble the Golo and the Bongo. Their ethnographical independence, however, does not admit of a question. Their huts attest the interest which their owners take in them, and the amount of care that is bestowed upon the management of their households is larger than what is anywhere to be observed amongst the Golo, not to mention those of the poor degenerate Kredy. The peculiar huts appropriated to boys, which I have mentioned as being adopted by the Niam-niam and called "bamogee," are found here, and are always built in a style that is most symmetrical. But their most remarkable structures are their corn-bins, which are of a shape that I never saw elsewhere. They are made in the form of a drinking-goblet, and are nearly always artistically decorated with mouldings and with a series of rings almost as perfect as though they had been produced with the aid of a lathe. They are always built on a pedestal, which must be climbed in order to push aside the projecting lid.

Among the Sehre I never saw either goats or dogs, and, as far as I could judge, their residences had no other live stock about them but a few cocks and hens.

There is nothing very remarkable about the arms of the Sehre; their lances resemble those of the Bongo, and are very rare and quaint-looking weapons. The bows and arrows are considerably smaller than those of the Bongo, the arrows in particular being of that short and stumpy make that I had noticed amongst the Bellanda.

The women's attire consists of bunches of grass or leaves, fastened to their girdle before and behind, and very like what is worn by the Bongo; it is also generally adopted by the women of the Golo and Kredy. There is the same partiality for inserting bits of straw in the sides of the nostrils that is so common amongst the Bongo women, but the example here is to a certain extent followed even by the men. Many of the women have the circular plate let into their upper lip like the Mittoo women. At the Dehm Adlan I observed several women who had an appendage hanging from the lower lip in the shape of a piece of lead several inches long. The teeth, both of men and women, are left unmutilated, the only dis-

figurement being an artificial separation made between the two central incisors. According to the ordinary fashion of Central Africa, infants at the breast are carried in a girth, similar to a saddle-girth, worn over the shoulders just in the same way as amongst the Monbuttoo women.

Hunting in the neighbouring wildernesses, which cannot extend much less than twenty miles in every direction, and which appear to be entirely void of inhabitants, must be a very productive pursuit. In all my travels I never came across such numerous and abundant hunting-trophies as here amongst the homesteads of the Schre; they were contrived out of branches of trees resting one against another and self-supported like the guns of soldiers in camp, and were crowded with the skulls and horns of animals that the natives had secured. Hundreds of buffalo-horns, including a surprising number of those of the females, were attached to the structures which stood in front of well-nigh every hut, and were as numerous as though hunter vied with hunter in his separate display. Every variety of horn was represented: intermingled with the buffalo-horns were those of the eland-antelope, the water-bock, the hartebeest, and the bastard-gemsbock, whilst skulls of wart-hogs, and occasionally even skulls of lions, were not wanting to help adorn the trophy.

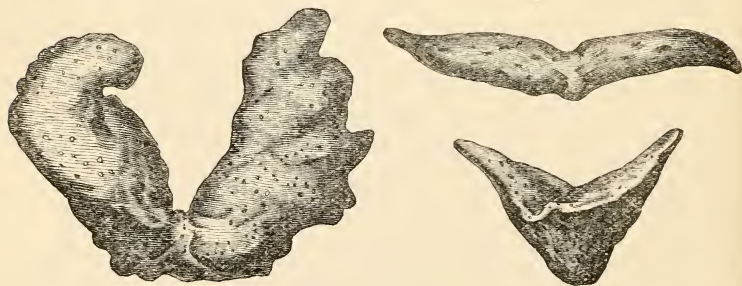
The proprietor of the Seriba happened to be absent on an excursion to the western districts of the Niam-niam, but his Vokeel did his utmost to provide me with a hospitable reception; and, taking into account the impoverishment of the land and the general deficiency of provisions that prevailed, I am bound to award him my best thanks for his courtesy and attention.

Beyond the Kooroo, and just half-way between Dehm Adlan and Dehm Gudyoo, there stands a hill of considerable altitude, named Taya. The whole distance required two days' hard marching to get over, the road being straight through uninterrupted wilderness until it reached the farmsteads of the Kredy sheikh, Gudyoo, on the banks of the Beery.

Shortly after midnight on the 8th of February there arose such a violent storm that I was roused from my sleep, although I was sheltered by one of the best protected of the huts. A complete change of wind ensued, and for the first time this season the south-west wind set in afresh and for some time maintained its position for the greater part of the day. The nights in consequence became so much warmer that any covering for the bed could easily be dis-

pensed with. We tarried here three days, and then started for another three days' march on our return to Bongoland, over a country all but destitute of water, for the Pongo may be described as a river that separates a district full of springs from one that is just as barren of them, although the change in the level of the country comes on so gradually that it can hardly be said to be observable. In the course of our journey we had to cross the three running brooks known as the Ngokurah, the Simmere, and Ngonguli, and to pass by several villages of the Sehre, of which the sheikhs were respectively called Kombo, Villeke, Badja, and Barraga. The last huts and the last water were left behind about four miles after quitting the Pongo, and henceforth water for drinking had to be sought for with considerable trouble, as all the pools and marshes that supplied any were only to be found scattered at wide intervals one from another.

We spent our first night close to the farms of Barraga, a spot which seemed especially remarkable for the clusters of trophies, all covered with the skulls of baboons. Everywhere there seemed to be an extensive cultivation of cassava, a product of the soil that seems hardly known at all to the Bongo. Many things that I saw in their cultivation bore evidence to their comparatively recent



“KARRA,” THE MAGIC TUBER.

migration from the country of the Niam-niam. Sweet potatoes were as common as cassava, and in addition to this were the ricinus, the edible solanum of the Niam-niam, here called “dyooyo,” and the horse-bean (*Canavalia*), which here bears the name of “nzerahno.” I also found a very peculiar creeper, with a double horny or finger-shaped tuber attached to the axils of the leaves, like the edible helmia, to which genus of plants it doubtless belongs. It is

transplanted by the natives from the woods and trained in the neighbourhood of the huts, and is known under the name of "karra." I had already noticed this plant in the Kredy villages on the Beery, where I was told that the tubers were very much used as a purgative medicine; but amongst the Niam-niam, who likewise occasionally cultivate it, I heard a different account. There it was said that the tubers are looked upon as a sort of charm, and it is believed that a good show of them upon the leaves is an infallible prediction of a prolific hunting-season. It was, moreover, affirmed that if a huntsman wants to render his bow unerring in its capabilities, he has only to hold it in his hand while he "slaughters" one of the tubers over it, that is, takes a knife and cuts off the end and chops it in pieces.

The first tract that we passed in our still eastward return route was a uniformly thick wood, without any declivity at all in the ground, or anything to indicate that it was ever broken by a watercourse or standing pool of rain. About midday we made a halt at a marshy brook named Kanda, now dry, and set to work to explore the neighbourhood in the hope of discovering some water, for, after a march of eleven miles in the heat, we began to suffer from thirst. After a long search my people succeeded in meeting with a puddly slough, from which the dirty superficies had to be carefully removed in order to get at a little clear water. It was a disgusting swamp, the haunt of buffaloes and wild boars, full of excrements and reeking with filth, a compound of mould and ammonia. It was not until it had been strained through handkerchiefs and well-boiled that the water was purified of its odious smell. Only three miles farther on we had the good luck to find the watercourse of the Telle, overshadowed by thick foliage and running in a tolerably bright stream: a sufficient inducement to make the spot our resting-place for the night.

On the third day of our march we again passed several dry khors that had little pools of water in them, but very inadequate to our needs. In one of these there was lurking a herd of hartebeests, which by the greyish fawn-colour of their winter coats had quite an exceptional appearance. Hundreds of maraboo-storks were congregated around a marshy pond, where they were fishing for snails and worms.

At dinner we were again obliged to put up with the most abominable and revolting of water; our stock of provisions was miserably short, and although I had knocked over a few guinea-

fowl, I had neither water in which to boil them, nor grease in which to fry them. In the afternoon we were startled by a storm, which, coming up from the north-east, rolled away towards the south. We endeavoured to get shelter in the wood beneath the thick foliage of the numerous great Lophira-trees, but it was all in vain; for, after having waited till daylight was waning, we were obliged to proceed in the darkness, and, thoroughly drenched to the skin, marched for a couple of hours till we came to the banks of a rivulet, where we were again overtaken by the rain.

A tedious trying night, spent without a roof over my head, seemed to fill up the cup of bitterness which I was destined to drink upon this tour of privation. In the darkness no grass could be discovered, and on account of the dampness of the atmosphere no fire could be kindled, so that it was entirely without protection from the wet and cold that I had wearily to await the following morning, when, half-perished by exposure, in spite of the continued storm, I resumed my way, now become more arduous than ever, because, as a result of the rain, it had become exceedingly slippery. The rain of this night had been quite an exception, and was very transient; it passed away, and the prevalence of the north wind, during the last three days overpowered by a current from the south-west, was for a time restored.

Never do I recollect having seen a more cheerful little people than the Sehre, if I may judge them by those who acted as my bearers. No mischance, no fatigue, no hunger nor thirst, seemed ever to take the smallest effect upon the happy temperament of these poor negroes. As soon as we halted they began their jokes and pranks. There was not a woe-begone countenance to be seen; groans and sighs were utterly alien to their disposition, and no sooner was their work over, toilsome as it was, than they began to play, like a lot of boys fresh out of school. Sometimes one would pretend to be a wild animal, and was chased by the others; or sometimes they would contrive and carry out some practical joke. Nothing seemed to entertain them more than to act the part of a great clumsy tortoise, and to waddle about on all-fours, accompanying their movements by all kinds of grunting and clacking noises. And all this jocoseness went on while their stomachs were empty. "If we are hungry," they would say, "we sing, and forget it."

We proceeded thirteen miles still eastward from the Telle, and then the wooded country, which had continued in an unbroken succession of thick trees of every variety all the way from the



Pongo, came to an end. It was succeeded by extensive steppes and marshy lowlands, which every here and there were relieved by clusters of Terminaliæ. The lowland was bounded towards the east by a range of hills, the base of which we reached about four miles farther on. The direction of the elevated land lay from the south-east to the north-west.

Deviating now from the east a little more to the north, our route conducted us towards Ngulfala, a Seriba in Bongoland, about fourteen miles away. We had to make our way through a complicated system of rounded caps of gneiss, and to wind round flat-topped hills that gave the district the aspect of being a miniature mountain-chain, the source-land probably of the Ghetty and the watershed between that stream and the Pongo. The rise in the ground was very obvious. The highest of the rounded eminences, named Atyumm, was about 200 feet above our path, and at least 500 feet above the adjacent steppe below; it had a hemispherical form, very like that of Gumango, near Bendo's village, in the Niam-niam country.

Before reaching Ngulfala we had to cross the Ghetty, here a meagre stream, corresponding to the absorbing nature of the soil through which it flows. The distance between the spot and where we had crossed it at Bizelly's Seriba is about forty miles, but the river presented just the same aspect—a broad, deep rift in the earth, with its water almost stationary in its pools. A considerable number of maraboo-storks were seen, either standing upon the banks or dipping into the water-holes for fish and mollusks (*Anodontæ*).

The altitude of the Seriba above the level of the sea was 1905 feet, about 500 lower than Dehm Adlan; but it should be observed that an accidental rise in the ground is made simply by the hill-system of Atyumm, itself nearly 500 feet, so that (without allowing anything for the cutting of the stream) the gradual descent of the land during the thirty or thirty-five miles that it extends eastwards from the Pongo must amount altogether to just about 1000 feet.

The lower level of the soil becomes more obvious still over the next stretch of country. The nearest Seriba in Bongoland, called Moody, belonged, like the one before it, to the possessions of Agahd; and the thirteen or fourteen miles that led us there brought us over a tract of perpetual marshes, the flat steppes that divided them being traversed by five khors that we found perfectly dry. The names of these khors were reported to me as the Mingangah, the

Bolongch, the Boddoowee, the Doggolomah, and the Kodda-hirara, of which, if the testimony of my Bongo bearers is to be trusted, the two former take their course northwards to the Ghetty, and the three latter make their way southwards to the Wow.

In Moody I took a day's rest, as I had done in Ngulfala. I required it very much, as I had taken a violent cold, and felt altogether weak and out of sorts. Throughout the time we halted there was a strong north wind blowing, very keen and chilly.

Feeling somewhat better towards evening, I took a short ramble amongst the homesteads of the place. It was here that I came across



A BONGO CONCERT.

the grave of the departed Bongo chief Yanga, with its monumental erection, of which I have already given an illustration, vol. i. p. 129.

The Bongo here seemed to show a remarkable originality in their contrivances. In their huts I was continually finding some furniture or implements which in other parts of the country had long become obsolete. The variety of their musical instruments, as I have described them in the chapter devoted to their manners and

customs, is very great, and to exemplify the use of them, I may here introduce a sketch which represents four young men whom I saw in Moody, and who had met together to while away the evening by performing quartets.

The controller at Moody was in possession of a couple of caracalynxes, which he had caught when they were quite young, and which he was training, intending to send them when full-grown to Khartoom. One of the Bongo men was employed in attending to them, and in order to keep them supplied with food he was obliged to spend the greater portion of his time in catching rats. He used to bring them home, tied up in dozens, from the banks of the neighbouring river-course. These rats were of a reddish-brown colour, with white bellies, and were called "luny" by the Bongo; except that they are smaller in size, they are very like what we know as "Norway rats." They are never found except in the proximity of water, and in every respect but in colour appear to be undistinguishable from those which infest the huts and granaries. Whether the Norway rats in their dispersion have ever reached as far as these remote districts is a question that I cannot answer, as the investigation of the specimens I brought with me was not completed.

Two leagues to the south-east of Moody lies a subsidiary Seriba of Kurshook Ali's, named Moddu-Mahah; and three leagues farther on in the same direction is the chief Seriba of Hassaballa, known amongst the Bongo as Gellow. This is situated on the hither side of the Wow, and at no great distance from it. The narrow strip of land between the Wow and the Dyoor contains at least half-a-dozen smaller Seribas, which lie along the route to the Bellanda, and which belong partly to Kurshook Ali and partly to Hassaballa.

The little Seriba Moody, together with all its huts, was overshadowed by a single fig-tree, of such enormous growth that it was quite a magnificent example of the development to which that tree may attain. It belonged to the species named the *Ficus lutea*, the mbehry of the Bongo. It was not that the height of the stem of this giant of Moody was very excessive; the remarkable growth displayed itself rather in the prodigious thickness and spreading habits of the powerful arms, every one of which was so massive that it might stand a comparison with the stoutest of our pines and firs. The peculiar bark only appears on parts of the stem; its colour is light grey, and, like that of the plane, it is scored with diagonal lines. All the boughs, right up to the highest, are furnished with

external pendent roots, that hang in the air like a huge beard ; they encompass the trunk of the tree with a regular network, like rope and string.

A singular story was associated with this noble tree at Moody, and I found the entire population of the Seriba still under the influence of the astonishment and alarm that had only recently been excited. It appeared that one of the great branches, having become worm-eaten and decayed, had fallen to the ground, and as it fell would inevitably have utterly smashed a contiguous hut if it had tumbled in any other direction than it did. This fall of the huge bough was attributed by the Nubians to the direct agency of an "evil eye," which it was alleged had been directed against the tree by a soldier who had happened to be passing through the place the day before my arrival. Just as usual the people had been collected in front of their huts under shade of the tree, when the man in question, pointing significantly to the bough, said, "That bough up there is quite rotten ; it would be a bad business if it were to come tumbling down upon your heads." No sooner said than done. The words were hardly out of the fellow's mouth before there was a prodigious cracking and creaking, and down came the huge branch with a crash to the ground. There lay the fragments. I heard the testimony from the very lips of eye-witnesses, and what could I say ?

It took us two days more to accomplish our return journey to Wow. The chief Seriba of Agahd's company lay to the north-east of Moody, and, allowing for a slight deviation from the direct route, was about thirty-five miles distant. The country was clothed with light bushwood, but in no part did it exhibit anything like the same richness of foliage as the western lands that we had left behind. We had to pass over two low-lying marsh-districts, Katyirr and Dumburre, where, hidden amongst the tall, half-withered grass, we found several cavities filled by springs of water. At Dumburre we came across traces of a deserted settlement, which, according to the statements of the Bongo of my party, were the remains of the very earliest Seriba that had been established in the land. Our night was spent upon the borders of a marshy stream called the Moll, and was very uncomfortable on account of a heavy north-east gale which blew from ten o'clock.

The dogs that were with me were kept in a constant state of excitement by the perpetual rushing that went on in the bushwood, and it was impossible to restrain them from scampering off into the darkness, and carrying on a hunting game on their own account.

All through the night they kept running in and out of the camp, very often returning bespattered with blood. A farther indication of the abundance of wild animals that existed in the neighbourhood was afforded by the continual howling of hyenas, which, in a manner that was quite unusual, kept us disturbed all through the night.

For our supper that evening we had had a couple of fine reed-rats, measuring just twenty-one inches from their snouts to the root of the tail. Before leaving Dumburre I had had a small steppe-burning of my own. By the help of my bearers, who were set to the work of beating the bush, I had quite an interesting hunt, the produce of which had been two zebra-ichneumons and the two far-el-boos (reed-rats), which had been carried with us in triumph to the camp.

Beyond the Moll we entered upon a hilly region, the ground being much broken by scattered shrubs. On both sides of the pathway lines of red rocky hills emerged in the distance, varied occasionally by flats and rounded projections of the ever-abundant gneiss. The next watercourse to which we came was the Dabohlo, a marshy spot, but now nearly dry, upon which we could discern the traces of a large number of buffaloes. Here, also, we had a very prolific *battue* of guinea-fowl; for the early morning hours had tempted them to collect by hundreds around the little puddles which were left standing every here and there within the limits of the marsh.

Far as the eye could reach there was nothing to be seen but a gently-sloping steppe, entirely void of trees, which it took the bearers 3000 paces to get over; but this accomplished, we reached a depression in the same marsh-lands (now, however, perfectly dry) that were relieved in various places by groups of *Terminaliæ*. Beyond this the ground began to take a considerable ascent, the valley upon the far east being bounded by a range of hills that ran from south-east to north-west; and the rise continued through the four remaining miles that brought us to the Seriba.

Thus, after forty-nine days' absence, and numbering 876,000 paces in the interval, I again returned to the quarters of my good friend Khalil. While I had been away he had, for my special accommodation, most considerately erected some new and pretty huts in which I was very pleased to spend the remainder of my sojourn.

## CHAPTER XVI.

Tidings of war—Hunting on the Dyoor—Reed-rats—Transport of corn—Dyoor fishing—River-oysters—Ignorance of the Soudanese—Change of weather—An execution—Return to Ghattas's Seriba—Allagabo—Start to the Meshera—Strange evolutions of antelopes—Cattle-raids—Traitors among the natives—Needless alarm—Remains of old Shol—Lepers on board—Ambiguous slave-dealing—Down the Gazelle—A horrible night—A false alarm—Taken in tow—The Mudir's camp—Crowded boats—Confiscation of slaves—A pleasant surprise—Slave-caravans on the bank—Arrival in Khartoom—Telegram to Berlin—Seizure of my servants—Remonstrance with the Governor-General—Mortality in the fever season—Tikkitikki's death—*Θάλαττα, θάλαττα.*

THE first boats had reached the Meshera early in the year, and the number of soldiers in the Seriba kept continually increasing by the arrival of fresh contingents from Khartoom. Their arrival gave new life to the Seribas; friends and relatives who had not met for years exchanged greetings and recounted mutual experiences, whilst news from Khartoom was eagerly circulated and as eagerly received.

For myself there was a collection of little notes sent by a friend at Khartoom that could not do otherwise than excite my keenest interest. They were six months old, but not the less on that account did they stimulate my curiosity: in them I read, in sentences that were almost as brief as telegrams, of the startling events of the previous autumn. Naturally I turned to my letters from home, hoping to gather further particulars of the strange occurrences that had thus been partially unfolded, but I found that these letters had all been written a year ago, whilst peace still prevailed throughout Europe, and that they only referred to ordinary and commonplace topics. So incomplete, therefore, were the intimations that I received of all that had transpired since November 1869, that the events all remained an enigma to me which I could very imperfectly comprehend. It is true that I had come across slave-traders in the west

who had recently arrived overland from Khartoom, and who had plenty to tell of what was going on in the Soudan, but not a syllable fell from their lips about the great war of the Franks, for who besides myself was interested in the least in the fall of the Emperor of the French, or who cared either to hear or to relate the victories of the Germans? Although when I visited Khartoom many months had elapsed since the fall of Magdala, yet near as it was to the seat of war, the intelligence of the Abyssinian campaign even then had scarcely reached the town.

Meagre as were the details of my latest intelligence, it may be imagined that they roused me to the greatest excitement, so that it was with the most feverish expectation that I awaited the arrival of a son of Kurshook Ali, who would bring definite tidings as to whether there was peace or war in Europe.

As it had been my intention to return home immediately after my Niam-niam tour, I had given no orders in the previous year for any quantity of fresh stores to be sent me from Khartoom; consequently the boats that now arrived had brought me nothing beyond the few articles that I knew would be necessary on my passage down the river; these inconsiderable things, meanwhile, had been left at the Meshera; but after the hardships of the last few months, I felt that the possession of the merest trifles would be an incalculable boon to me.

The two months that I spent in Khalil's huts were passed almost entirely in hunting. Not only was the abundance of game about the valley of the Dyoor a great inducement to sport, but such was my nervous condition that continual exertion was the only thing that made my life endurable. I found walking to be the best antidote to depression and the most effectual remedy for headache and languor: and it was only during the hours that I passed in the wilderness that any of my former energy returned. Whenever I found myself within the walls of my hut I was conscious of nothing but weariness and dejection and was only fit for lounging on my bed; it was but rarely that my love of sketching from nature in any degree diverted me or gave me its wonted amusement.

Khalil had lent me a capital gun, a weapon specially suited for antelope-shooting, that did me good service. During the months of March and April I brought down as many as five-and-twenty head of the larger kinds of game, including amongst them specimens of nearly all the different species of antelopes that the fauna of the country could boast. The number of caama and leucotis antelopes

appeared little short of inexhaustible. The flesh of the leucotis served as a substitute for beef and mutton, both of which at that time were exceedingly scarce in all the Seribas. I had no butter or lard of any description, but the meat was very palatable when simply boiled in water. The lean goats' meat, with its soapy flavour, was the only alternative, and that after a while became utterly loathsome to me. For a long time I had had no vegetables at my meals, and indeed for months I had lived without any vegetable diet at all with the exception of some sorghum cakes.

I was informed that the end of February was the best time of the year for hunting reed-rats (*Aulacodus Swinderianus*). Accordingly



HUNTING REED-RATS.

one day I arranged an excursion to the Dyoor, and, engaging a number of natives who were used to the sport to bring their lances and to beat up the game, I set off under their guidance to the spot that they considered the most promising. At that season of the year, when all the grass was so thoroughly dry, it did not seem as



though it could be a matter of much difficulty to kill almost unlimited numbers of these reed-rats, if only they could be got at; and so in fact it proved.

As soon as a spot is discovered frequented by the animals, a ring of the tall grass is set alight, so that escape is rendered impossible, and every one of the poor brutes within the circle of flame is compelled to show itself. The reed-rats invariably keep in concealment until the very last moment, and when finally they make an attempt to escape they get their feet so scorched and their coats so singed that it is very difficult to secure a perfect specimen; they are in this respect like the wild hares of the deserts, which are subject to the delusion that however close at hand their pursuers may be, they may still be safe by remaining quiet in their hiding-places; as soon as they are obliged to quit them they get killed by stones and clubs. In many parts where the grass that had survived the steppe-burning was unusually thick, the Dyoor had only to thrust in their spears at random and they had every chance of spearing one of the reed-rats. The case is pretty much the same in the various pools full of fish left by the subsidence of the river.

The *Aulacodus* finds a habitat in all the tropical regions of the continent; it is ordinarily found in the neighbourhood of brooks and rivers, burying itself in deep holes amidst the reeds; when, however, it is in search of its food it will wander away to a considerable distance from its place of concealment, and thus allow the hunters a chance of killing it. The larger rivers are the natural channels for the wanderings of the creature, its movements in the water being assisted by its hind feet being furnished with webs.

A full-grown reed-rat is never less than twenty inches in length, but a third of this must be assigned to the rat-like tail, which is coated over with thin hair, nearly black on the top and light grey underneath. The snout, throat, breast, and belly are covered with hair almost as prickly as the bristles of a young hedgehog, light grey in colour; on the back and sides the colour is shaded down to a brownish hue, that is to say, the grey hairs are tipped with a lightish tan-brown. In February the half-grown animals shed their bristles and acquire an entirely new coat. The skin is about an eighth of an inch thick, but is quite soft, and may easily be torn; it is lined with a uniform layer of fat. The meat is excellent when roasted; it is rich, and without being sweet and, insipid like that of the rock rabbit, it is free from any unpleasant flavour; in quality it is about equal to poultry, whilst in taste it may be described as being

intermediate between veal and pork. As a cloven-footed animal, without horns and non-ruminant, the Nubians of course consider it to be unclean; but the Mohammedans of the steppes and deserts are not so scrupulous; to the Baggara and the Foorians a roast reed-rat is as great a delicacy as a hare is to the Bishareen and Hadendoa.

Tikkitikki, armed with his bow and arrows, was an eager participator in our sport. He declared that reed-rats are never found in the land of the Monbuttoo, but are perfectly well known to all the



FAR-EL-BOOS. (*Aulacodus Swinderianus*.)

Niam-niam, who call them "remooh," or "alimooh." In common with many other Africans, the Niam-niam often adopt the practice of burying their stores of ivory (either as a protection from the disasters of war or from the chance of fire) in the damp soil of the swamps, which are the haunts of the *Aulacodus*; the ivory forms just the substance that meets the requirements of the animal for sharpening and grinding down its front teeth, and consequently gets gnawed in every direction.

Khalil required 300 bearers to convey his stores from the Meshera, but as these could not be collected in a day, and as the prevailing scarcity made it impossible to maintain any others beyond the soldiers that were already in the Seribas, the new-comers were turned out to pick up what they could for themselves from amongst the neighbouring Dinka until the entire troop could be got together. A good many days elapsed before the great caravan was complete; and, in the meantime, the soldiers who had already started were having continual conflicts with the Dinka, who were resolved not to part with their corn without a struggle.

On the 4th of March, 200 of Ghattas's Bongo bearers arrived at the Seriba on their way to carry corn to the Turkish camp. All their loads put together would hardly have amounted to twenty ardebs. Hopelessly stupid are the people; it roused my indignation to think how, in spite of the hard and level roads that were established during the dry seasons, they had never introduced a single vehicle of any description into the country. Thirty hand-barrows or three bullock-waggons would have amply sufficed to convey the whole of the corn, and yet they employed these 200 bearers, who during the twenty-four days that they would be on their journey to their destination and back, would, at the very lowest computation, consume as much as forty ardebs of durra, just double the quantity they had to deliver. The extortions of the Government are thus, in the course of the year, three or four times as great as they need be; the troops may require some 600 ardebs of corn, but in procuring this, at least another 600 ardebs would be wasted, to say nothing about the reckless and lavish expenditure of time and strength which is thrown away upon the proceedings. I cannot help repeating these details, in order to show to what a senseless system of robbery these negro-countries are exposed as soon as ever they come within the grasp of Mohammedan rule.

In March the natives employ themselves in fishing. Towards the middle of the month the numerous backwaters and swamp-channels that have been left by the Dyoor are separated into independent basins by means of dams; they may be seen thrown up in all directions across the intricate ramifications of the water; when these basins have been thoroughly drained, the fish are left lying above, or just embedded in the mud and slime, and may easily be taken with the hand. All the inhabitants of the district were in some measure concerned in the fishing of the Dyoor, and it afforded me a pleasant diversion, when I was out on my hunting-excursions, to

stop awhile and watch the artifices by which they contrive to entrap the fish.

At the part of the river which, being deep, was frequented by hippopotamuses, the right-hand bank was more than fifteen feet high, and rose perpendicularly from the water; the upper section of the soil of the bank was a ferruginous clay which went down to a depth of eight feet, below which was a broad white stripe some four feet thick, resting upon the gneiss that apparently was the substratum of the entire alluvium of the river-valley. The white stripe of the soil had a chalky look, and contained fragments of quartz; it consisted of a crumbling product of felspar, such as may frequently be seen, under similar circumstances, in the hollows of other river-courses and brooks throughout the country.

In all parts of the dry sandy bed may be found the shells of the river-oyster (*Etheria Cailliaulii*), which is wanting in none of the affluents of the Upper Nile, and is known to the Niam-niam as the "mohperre." In the deeper parts of the bed of the Dyoor these oysters exist in groups, adhering firmly to blocks of swamp-ore that, having become detached from the top of the banks, have fallen into the river, and so are permanently under water. The flavour of this mollusk is rather sweet and mawkish, and to me particularly unpleasant.

On the 20th, my temporary abode was very considerably enlivened by the arrival of Soliman, the owner of the Seriba, the eldest son of the late Kurshook Ali. He was quite a young man, and entirely inexperienced in the management of the extensive property that he had recently inherited from his father.

With much pleasure I still remember my first meeting with Soliman, and can yet recall the eager curiosity with which I turned the conversation to the position of the European Powers. As he was the chief of a great mercantile firm, and consequently associated with the more educated class of Khartoomers, I quite hoped that he would be able to give me some decisive political intelligence; but all the information that I could obtain from him was that when he left Khartoom in January, no announcement of peace had reached that town.

Old Khalil, who had never been out of the negro-countries for fifteen years, was just as ignorant of political matters as the lowest of his countrymen; not only had he to ask what was the name of the Governor-General of Khartoom, but he seemed to be quite unconscious that Egypt was in any degree an independent country. Most of

the people were quite unacquainted with the name of the Khedive in power, and I heard some of them ask what was the name of the Pasha in Cairo; of one thing, however, they said they were perfectly sure, namely, that Abdul Aziz was the sovereign who ruled over all the believers, and that all the kings of the Franks were his vassals; it was true, they confessed, that the Emperor of Moscow, some years ago, had the audacity to pretend that he was independent; but now, thanks to the fidelity of the great Sultan's vassals, he was very glad to eat humble-pie, just as it had happened before with Buonaparte, the "Sultan-el-Kebir."

Such was the ignorance of the Soudanese; and the few sentences that I have recorded will serve for an epitome of their political knowledge. When they heard me talking to Soliman about peace and war in the land of the Franks, they wanted to learn what sort of people the Prussians (the "Borusli") were. Soliman answered them with the greatest *naïveté*. He described Prussia as a "country with very few people," meaning to imply that it was about the smallest of the great Powers. "And have these few people," they went on to inquire, "made the great Emperor of the Franks a prisoner? Do you mean that they have taken the Emperor, whose likeness is stamped on all the gold money?" "Oh, yes," answered Soliman, "he was a big rascal; and Heaven has rewarded him according to his deserts."

It was on the 30th of March that the people arrived from the Meshera, and no one can tell how delighted I was to get the few stores that had been sent me from Khartoom. Provided as I was with a new stock of paper, I again set about my botanical work, which had so long been suspended, and renewed my investigations with redoubled ardour; it was the opening of the third spring-tide in which it had been my singular happiness to gather the tribute of Central Africa to lay upon the altar of science. The period of my return to Europe was getting near, and I was eager to make a collection of all the bulbs and tubers that I could; I was careful to dig them up before they had thrown out any of their fresh shoots, and was very successful in procuring a large number, which I deposited in Berlin in a state of perfect vitality; amongst them were many rare plants, and particularly some specimens of the *Cycadææ* from the country of the Niam-niam. In consequence, however, either of the defective construction of the plant-houses, or of the inexperience of the gardeners, many of these subsequently died.

The meteorological events of 1871 deviated in some degree from

their normal rule. The seasons were not at all sharply defined, as they had been in the two preceding years. Through March there was a perpetual struggle between directly contrary winds ; first the north-east wind contended violently with the south-east wind, and only desisted to commence a conflict just as furious with the south-west. About the middle of the month the days were extremely hot, and the dominant north-east wind raged with almost the intensity of a simoom, that threatened to convert the land into a desert. On two separate days there were some slight showers, but the first heavy rain was that which fell on the 31st. In April there were six slight falls, and four very heavy falls, of rain, the south-west wind being generally prevalent, although there were several days when the rude, rough Boreas still struggled vehemently for the mastery. In May there were five showery days and three that were thoroughly wet.

The reappearance, for the first time, of various plants and animals marked, as it were, the separate stages of the advancing season, and prompted me to make a sort of farmer's calendar of the different events. It was on the 16th that the wind suddenly veered to the south-east and some drops of rain fell, the first that had occurred since the passing shower on the 11th of February. The direction of the wind seemed now to be settled, and in the course of the night I heard a cricket chirping on the grass. Before many days had past the cicadas put in an appearance, and in the middle of the day the air resounded with their shrill tones, clear almost as the ring of metal. At the beginning of April the humidity of the atmosphere rapidly increased, whilst the heat remained intense, the average temperature being not less than 81° Fahr. This unhealthy concurrence of hot atmosphere with damp had the effect of bringing out an angry eruption all over my body, causing an irritation so violent that my rest at night was completely destroyed.

The 3rd of April, three days after the first decidedly heavy rain, is noted in my register as being the first day upon which the floor of my hut was covered with those uncomfortable visitors which never wait for a welcome ; I mean particularly those strange *Arachnidæ*, the Galeodes (or scorpion-spiders), with their great venomous mandibles, and the whole family of scorpions proper. My poor negroes were terribly punished by them, and from head to foot there was not a portion of their body that enjoyed immunity from their attacks. It was after a very heavy rainfall that, on the evening of the 18th, I saw the first winged white ants (sexual males) issue from the clay pyramid of their "gontoor."

Towards the middle of the month the stores of corn were so nearly exhausted that Khalil was obliged to decline showing any hospitality to the Gellahbas that passed through the Seriba. Soliman himself was compelled to quit the place, and his old Vokeel took a trip to his Bongo Seribas to gather together what additional supplies he could. For myself, I was suffering privation almost as severe as I had endured in the previous May upon the shores of the Nabambisso, on some days being unable to obtain a single handful of durra-corn ; still, distressing as my condition was, I could not at once make up my mind to retrace my steps to Ghattas's head Seriba. I was quite aware that I should be better off there for provisions than anywhere else, but the disaster of the 2nd of December had left such an impression upon my mind that the very name of the place was hateful to me ; and I felt that I should for my own part much prefer to drag out four months in a starving Seriba and a barren wilderness, rather than enjoy meat and milk at the cost of residing amidst the scenes of my disappointment and misfortune.

One day, just about this time, a former Bongo chief, who had escaped to the mountains on the southern frontier, was captured after a long pursuit, and brought back by Kurshook Ali's people to the Seriba. He had clandestinely murdered many of the Nubians, and had instigated the natives to revolt against their conquerors. His condemnation and execution now followed forthwith. I heard nothing of the matter until it was all over, but my negroes, who had been witnesses of the whole proceeding, gave it as their opinion that the punishment was well-deserved. They described to me the mode of carrying out the sentence. The delinquent, they said, had been taken out a considerable distance into the forest, dragging after him a long sheyba that was fastened to his neck ; all at once he had been felled to the ground by a tremendous blow, directed just below the knees, from one of those huge swords four feet long that have been made for centuries at Solingen near Düsseldorf, and are still manufactured for the especial use of the African Bedouins and Arabs ; two more heavy blows had then cut off his arms ; and last of all, the attack had been levelled at his head, which was hacked, rather than cleanly severed, from his body.

There are always to be found in this country those who are singularly dexterous in the use of the swords that I have mentioned. They use them for performing amputations in their own barbarous way. If mortification from an ulcer or any other cause seems to be setting in, so that a hand or a foot is deemed incurable, the limb is

fastened to a block of wood, and with one blow of the sword the part affected is severed almost within a hair's breadth of the part that is sound. Instances far from unfrequent have been known where the sufferers have had the fortitude to perform the operation, hazardous as it is, upon themselves. The custom is of great antiquity amongst the Arabs, and probably is not to be disassociated from the ancient Gospel precept, "If thy right hand offend thee, cut it off, and cast it from thee."

Reluctant as I was, I found myself compelled at last to yield to the urgent solicitations of my hungry Bongo and to set off for Ghattas's Seriba. We started on the 21st. We found the Dyoor, which had risen during the last few days, somewhat subsiding again, but the whole breadth of the bed was still covered with water, although only two and a half feet deep; in the two previous years it had not begun to rise until a fortnight later. Aboo Guroon's Seriba was just in the same miserable condition of want as the district we had left, and we found the natives eagerly engaged in collecting the bitter berries of certain kinds of the Capparideæ, of which, after soaking them repeatedly in boiling water, they manage to make a sort of pap. The berry of *Boxia octandra* is likewise used for a similar purpose, having being first dried in the sun to remove the astringent cotyledons, and then pounded in a mortar.

As we continued our journey, we could not be otherwise than surprised at the large flocks of maraboo-storks that we saw congregated amidst the burnt grass in the low steppes adjacent to the bed of the Molmul: most probably they were searching for the bodies of the snakes, lizards, and mice that had been killed in the recent conflagration.

With the 4th of May came the commencement of the general sowing of crops; men's hearts revived, and they began to anticipate happier times.

Ghattas's granaries still contained some corn; and a small number of cattle, the residue of his once enormous herds, was yet to be seen in his farmyard. But, in spite of my sense of these material comforts, the crowded Seriba was most repulsive to me: changed indeed it was in a way; but in its essential character it had remained true to its old composition. Certain it was that the swarms of rats that had infested the huts and undermined the soil had been all but exterminated by the fire; the crowds of red-headed lizards (*Agamas*) that used to frisk up and down the old



rotten palisade were no longer to be seen; the horned beetles (*Scarabæus nasicornus*) and their grubs, that had once covered every dung-heap, were totally annihilated; it was man alone who was unchanged, and the same revolting forms, infected with syphilis, scabs and boils, were spreading their putrid miasma around. Tottering along betwixt the crooked, tumble-down straw-hedges and amidst the heaps of garbage and of refuse might still be seen the wretched fever-stricken beings, with shorn heads covered with scabs and every limb a mass of festering matter; everywhere prevailed the moaning and groaning of a lingering death; the people were not so much what they were accustomed to call themselves and each other in their curses, "dogs and the sons of dogs," they were rather sons of *dirty*, born and bred in an atmosphere of abscess and corruption.

I found my former garden ragged and barren as a wilderness; the only surviving memorials of what it had been were the tomatoes flourishing persistently upon the fertile soil, and the sunflowers that gloried in the tropical sun. Some of the sunflowers rose in great pyramids of foliage to a height of over ten feet, and with their huge disks of blossom ever turned towards the full glare of light, presented an appearance that was very striking. In this strange world their splendour could not but irresistibly attract me, and I often sat down on the ground before them, and, while gazing on their brightness recalled the fading memories of the past and conjured up anew the recollections of my distant travels, looking back upon the scenes I had passed, as a traveller looking through the back window of his carriage might take a retrospect of the country he had left behind.

In order to obtain a short reprieve from my melancholy and unpleasant surroundings and to finish up with a few days' quiet enjoyment of nature, I resolved, towards the end of May, to take a farewell trip to Geer, and so to pay a parting visit to the Bongo. I had become quite attached to this people, and had determined to take a Bongo boy back with me to Europe. My young *protégé* was named Allagabo.\* He seemed to me to be sharper and quicker in ability than many of his race, even of those who were considerably older than himself; and I intended him accordingly to be properly educated; his family lived in Geer, and whilst I was there I received various visits from his father, uncle, and aunt, to all of whom I

\* Allagabo is the Arabic rendering of the Greek Theodore (gift of God); by the Dinka the lad was called "Teem," *i.e.* "a tree," because his native name was "Lebbe," which is the Bongo word for a species of mimosa.

made what presents I could, and immortalised them in my portfolio. They no longer exercised any right over Allagabo, as he had been stolen from his home a long time before by the Dinka, and disposed of by them to the controller of the Seriba in exchange for some cattle. The boy's good fortune was quite a matter of congratulation to his relatives, as they were fully convinced he would lead a much happier life with me than he could possibly expect in his own savage home. His mother, some years previously, after one of the regular cattle-exchanges, had been carried off as a slave to Khartoom; she was the only one of his relations for whom Allagabo had any yearning, and later, when he had grown accustomed to his European life and begun to confide in me, he used to tell me that the image of his mother haunted him in his dreams and hovered over him with tears in her eyes. I made many inquiries for her in Khartoom, but never succeeded in learning anything about her. For his father Allagabo had little affection or respect. When I was making presents I had noticed that he was always urging me to hand my gifts by preference to his uncle, saying that his father did not deserve them, and upon my asking him the reason, he told me that once during the time when he was suffering from one of the diseases of childhood, his father had been utterly indifferent to his condition, but that his uncle had helped to nurse him with the greatest tenderness.

The appearance of the first new moon after my return from my pleasant little trip was saluted with the usual nonsensical firing of guns, which threatened to cause a disaster similar to that over which I have already poured out my Jeremiad. It was the same old story; bullets were whizzing and whirring in all directions, when one of the straw-roofs took fire; the flames were extinguished with much difficulty, and before any very serious damage had been done, but my powers of endurance were exhausted; I would not abide the chance of further repetition of the peril, and insisted upon preparations being at once taken in hand for sending off the boats to Khartoom.

An accidental circumstance favoured my design. Intelligence had casually reached me that Abdel Mesih, a son of Ghattas, was making a tour amongst the eastern Seribas of the Rohl, and intended very shortly to come on to us. To me the information was very opportune, as it gave me a handle, which I did not fail to use, to induce Idrees, our controller, to hurry on his movements in my behalf. I made him understand how much worse it would be for him if Abdel Mesih should arrive before I had taken my de-

parture; for most certainly if I had the chance I should report upon the negligence that had caused the burning-down of the Seriba, and should demand compensation for all my losses. The consequences, I warned him, would be that his master would at once remove him from his post, and that he would have to go back to his place in Khartoom a poor beggarly slave. My threats answered their purpose admirably; they put Idrees into a frightful state of alarm; he lost no time in pushing matters forward, and on the 4th of June everything was ready for the march to the Meshera.

Our party consisted of fifty soldiers and rather more than 300 bearers. We started along our former road to the north-east, through the low-lying country of the Dinka, which I had previously traversed during the month of March; but so advanced was the season that the whole region now presented quite a new aspect. Bulbous plants of every variety shed their enlivening hues over the splendid plains, which were adorned by noble trees, park-like in their groupings. There was a descent in the land, but it was scarcely perceptible. We were only aware that we were approaching the limits of the rocky soil, when, on emerging from the bush, we saw stretching far before us the first great steppe that marked the commencement of the Dinka country. Scattered at intervals over the plain were some very remarkable groves. These were not only singularly compact, but their outline was as sharply defined as if it had been drawn by compasses, each cluster seeming to form itself around some unusually tall tree that was a common centre for the rest. The fantastic forms of the wild Phoenix and the candelabra-Euphorbia were the most conspicuous amidst these striking groups.

Our first night-camp was pitched at a deserted *murah* belonging to the Ayarr tribe. The deep holes that remained where wells had formerly been sunk, allowed us to make a very interesting inspection of the character of the soil; we had advanced exactly 7000 paces from the extremity of the rock, and on looking into the holes I could see that the ferruginous swamp-ore was here covered by a homogeneous layer of grey sandy soil, ten feet in thickness. These steppes are scarcely at all above the level of the Gazelle,\* and, consequently, from July to the end of the rainy season they are con-

\* The barometer gave an altitude of 1396 feet here, and about the same at two other points on our route to the Meshera, but as these were only single readings I cannot vouch for their accuracy. Readings at the Meshera taken in 1869, and repeated in 1871, gave 1452 feet as the height there.

stantly under water ; traces of the inundation were apparent in the empty shells of the water-snail (*Ampullaria*) that were scattered about, and in the pools I found some of the little tortoises (*Pelomedusa gchafie*, Rüpp.) that have their home in the Gazelle itself.

On the following day we crossed the territory of the Dwuihr ; the country retained the same character of level steppe broken by clumps of trees, but in consequence of the recent showers the roads in parts had become quite marshy. There were many detached huts scattered about.

As we advanced, our attention was attracted by a herd of hartebeests sporting together scarcely 500 paces from our path, and apparently quite unconscious of the proximity of a caravan nearly half a league in length. So regular were their evolutions as almost to suggest the idea that they were being guided by some invisible hand ; they ran in couples like the horses in a circus, and kept going round and round a clump of trees, whilst the others stood in groups of three or four intently watching them ; after a time these in turn took their place, and, two at a time, ran their own circuit in the same fashion. How long these movements might have continued I cannot say ; but my dogs soon afterwards made a dash in amongst the antelopes and sent them flying in all directions. The circumstance that I have now related may appear somewhat incredible ; but I can only say that I had ample time to witness it, and that I was as much surprised at it as my readers can possibly be. I can only imagine, in explanation, that it was pairing-time, and that the animals were blind to all external danger.

I remembered that I had witnessed something similar, three months previously upon the Dyoor. A party of three of us were rambling over a plain covered with short grass, when we saw two little Hegoleh-bocks (*A. Madoqua*) chasing each other upon one side of us ; they kept up that peculiar grunting that belongs to their kind ; a moment after, and they were on the other side of us ; in another moment they were back again ; and by watching them we found that they kept making a circle round the spot on which we were standing, and, although we shouted and tried to scare them, they persisted in twice more performing their circuit about us.

Our next task was to cross a swampy brook overgrown with the Habbas-mimosa, and the Bongo bearers made a diversion in the day's proceedings by instituting a *battue* in the long steppe-grass, in which they succeeded in killing four ichneumons.

The following section of our march was through bush-thickets

abundant in pools ; and to judge by the numerous traces that we noticed, it must have been a district that was much frequented by elephants.

The ever-recurring swamps seriously impeded our third morning's march, which was across the forest of the Alwady. The first villages that we reached belonged to the district of Teng Teng ; here we deviated from the road that led directly towards the Meshera, and turned eastwards through more populous parts, hoping that provisions for the large troop of bearers might be foraged up with less difficulty. The natives, according to their wont, withdrew as we approached, so that, although the region was really well cultivated and thoroughly inhabited, it was now quite deserted ; and the large murah belonging to a Dinka chief named Dal Kurd-yook was reduced to a condition hardly better than a wilderness, except that the well-kept soil was covered with some hundreds of the great wooden pegs that are used for tethering the cattle.

Hardly was the baggage down from off the bearers' backs before the command was issued for a cattle-raid. Off and away was every one who had arms to carry. Unless meat could be had, the bearers must starve. There was no corn left ; and as to grubbing in the earth for roots, the days' journeys were far too arduous to permit any extra fatigue for such a purpose. Meat must be got.

It was a strange sensation, and sufficiently unpleasant, to find myself left alone with my few helpless servants in the deserted murah ; the Dinka might fall upon us at any moment ; and against their thousands what chance had we ? In the course, however, of little more than an hour my suspense was at an end. The marauders had made good use of their time, and now came back in triumph with fifteen cows and 200 sheep and goats. The leader of the band had the reputation of being one of the most adroit hands at cattle-stealing that the Khartoom companies had ever had in their service, seeming to put his party, almost by instinct, upon the right track for securing their prey. His experience made him quite aware that the bulk of the herds had all been cleared far away from the murahs and despatched to the most inaccessible of the swamps of the Tondy ; they had had twenty-four hours' start, and it was useless for a caravan, with its own baggage to look after, to think of going in pursuit of them. Still, one thing was certain ; although all the large herds were gone, yet there must have been cows with their calves that were left behind for the support of the households that were in hiding close in the neighbourhood ; against these the plot was laid, and

succeeded by a very simple stratagem. The marauders marched out a little way to the south, turned short off into the forest, and then, having arranged themselves in a semicircle embracing the murah, proceeded in unbroken line right through the bush, driving everything before them. The result was, that within half a league of the place of encampment the whole of the reserve of Dal Kurdyook's cows, as well as other animals, fell into the hands of Ghattas's people. A portion of the sheep and goats was spared to be driven onwards with us to the Meshera, but all the rest were slain and consumed offhand the very night on which they were captured. Such a wholesale slaughter, or such a lavish feasting, as took place in Dal Kurdyook's murah I never witnessed before or since. When we took our departure on the following morning the layer of white ashes that covered the ground was literally dyed with the blood of the victims.

On the fourth day of our march, at a spot near the residence of Kudy, we re-entered our former road. The country was alternately wood and cultivated land. It was enlivened by numerous hamlets, and altogether, although it was neither rocky nor undulated, it had a general aspect, to which the detached clumps of trees contributed, not unlike Bongoland.

Kudy was a Dinka chief, a close ally of Ghattas's marauders, and one of those characters, not uncommon in Central Africa, who have gained an inglorious notoriety for their treachery and infidelity to their own countrymen. How he managed to maintain his position in the place after his confederates had taken their departure, I cannot imagine, as his authority did not in the least extend beyond the immediate vicinity. The incidental meeting of our party with their ally of course put it into their heads to set out on another cattle-raid, and Kudy was appointed to the command. He had only to lead them out for a couple of leagues to the south-west of his residence to a region where Ghattas some years ago maintained a Seriba, and the object was effectually accomplished. Quite early in the day they came back with an immense number of sheep and goats, and nearly every bearer had a kid upon his shoulders. The quantity of corn, however, was very insignificant. Everything was done in the quietest way possible; there was not the least excitement. The people were so accustomed to these raids that the execution of them was quite a matter of routine.

On the following morning we reached the murah of Take, another Dinka chief, and while we made a halt our people effected yet

another raid. Just as on the previous day, the produce in the way of corn was next to nothing, but large numbers both of goats and sheep were driven in, the whole of which were killed and cooked forthwith for the benefit of the soldiers and bearers.

In spite of the good understanding that existed between the Khartoomers and both these chieftains, every village throughout the district was utterly deserted, and, with the exception of the families of Take and Kudy themselves, we did not see a single human being.

The march of the sixth day led us through the territory of the Rek, a district remarkable for its wide sandflats. All along I had noticed that the pasture-lands were cropped so closely by the cattle that it might almost be fancied that they had been mown with a scythe.

Next day at noon we encamped beneath the sycamore by the wells of Lao. By some misunderstanding my people had come to the conclusion that we were to halt here for the night. Accordingly they unpacked all my things, and I was about settling myself in an empty hut when the tidings were told that the caravan had already renewed its march. By the time that I was again prepared to proceed the whole train was out of sight, so that under the guidance of a man who knew the proper route we had to follow in the rear as rapidly as we could. While we were on our way a violent storm came up from the west, and, bursting over our heads, soon put the whole locality under water. To add to our discomfort, our road happened to be through a wood, and it was growing dusk, so that we had to go on stumbling into the continuous puddles, that were often very deep. In getting through these places I was at a great disadvantage, my heavy boots preventing me from keeping up with the light ambling trot of the natives.

As we toiled along through the miry forest in the thick of the drenching rain, we were startled by hearing a volley of firearms in the direction of the caravan. Pitiable as had been our plight before, we felt it worse than ever now: nor did we doubt but that the party in advance had been attacked in retribution by the ill-treated Dinka. With throbbing hearts we reached the outskirts of the wood, every moment expecting to catch sight of the enemy who would cut us off at once from the main procession; but seeing the fires burning hospitably in the neighbouring villages we were soon reassured, and on rejoining our people found that the sounds that had alarmed us had been caused simply by the soldiers discharging

their guns so that they might not become foul through the charges getting damp.

Early next day, the eighth of our march, long before reaching the spot, we saw the tall columns of smoke rising from the *murah* of our old friend Kurdyook, the husband of the murdered Shol, and on approaching had the satisfaction of surveying the scene, which had long been strange to us, of a well-filled cattle-park. The very lowing of the herds was a welcome sound. Kurdyook himself soon appeared, and expatiated in very bitter terms upon the lamentable fate of his wife. We passed close to the spot where her huts had stood, and where our caravan had been so hospitably entertained on taking leave of her. The great *Kigelia* alone remained undisturbed in its glory; the residence was a heap of ashes, and there was nothing else to tell of poor old Shol's former splendour than the strips and shreds of a great torn spirit-flask.

Very little rain had fallen here. The river had scarcely risen at all; we were able consequently to get down with dry feet to the edge of the Meshera, where, about noon, we were conveyed across to the little island upon which the Khartoomers pitched their camp. Between Ghattas's Seriba and this spot I had counted 216,000 paces, showing that the entire distance we had walked was about eighty miles.

Except that the island which served for the landing-place had been completely cleared of trees, the general appearance of the Meshera during the last two and a half years had undergone little alteration; the growth of the papyrus had diminished rather than otherwise, and the ambatch was still altogether wanting.

Not only attacks from the neighbouring tribes of the Afok and Alwady, but continuous outbreaks of cattle-plague had decimated the herds left by Shol, and there had been a great scarcity of corn.

Before setting sail I had a good deal of squabbling with Ghattas's people. I did not want to be brought into the close quarters with either lepers or slaves which the limits of a boat's deck necessitated, and protested that if I did not shoot the first that came on board, I would at least take good care to report them to the Government. My endeavours in this way to secure my comfort were very far from being so successful as I wished. I had previously written to Kurshook Ali to engage the same boat which had brought him into the country to carry me back to Khartoom, making it an express stipulation that the boat should not convey any slaves. We had come to terms, and everything was apparently quite settled, when



it turned out that the boat was not going to return until late in the year. To defer my departure so long was out of the question. Slaves or no slaves, it was all-important to me to be at Khartoom as soon as possible; and when I found that Ghattas's people were this year going to ship only a limited number, I came to the resolution that, under the circumstances, I would take my chance with them. I knew that Sir Samuel Baker was on the Upper Nile, and did not doubt that his presence would have the effect of making the Government take the most strenuous measures against any import of slaves. I represented as strongly as I could to the people the danger they were incurring by having such property on board, but I might just as well have remonstrated with the winds. In spite of all I could say, twenty-seven slaves were shipped, not avowedly as slaves, but so nearly in that capacity as at once to bring them under suspicion of being destined for the market. Undesirable as their company was, still I was thankful to be free from contact with any lepers; making the best, therefore, of an unpleasant business, I went on board on the afternoon of the 26th of June.

I confess that I felt a little tongue-tied, through not being myself entirely free from blame. I could not deny that I had three slaves of my own; these were Tikkitikki the Pygmy, Allagabo the Bongo, and Amber the Niam-niam. The other Niam-niam youth I left behind in the Scriba, after having gained him his freedom and seen him duly admitted into the Mohammedan sect by circumcision, the only means by which his social position could be secured. With regard to these lads I profess I had not the least squeamishness in carrying them away with me, and I felt none of that misgiving which other travellers have expressed when they have been tempted to a like proceeding. I felt that I could not leave them to a doubtful fate after they had been serving me faithfully for nothing, and attending me for two whole years in the desert; and I had no kind of idea that I was reducing myself to the level of a slave-dealer by determining to retain them and to introduce them to European civilisation, for if I left them behind I was quite aware that they would be immediately consigned to the ordinary lot of slavery. Rather was I disposed to compare myself with those noble-minded Orientals who, although they look upon the regular slave-dealer's calling as the vilest and most degrading of all professions, yet do not consider the possession of slaves to be in itself illegitimate or inconsistent with the purest morality.

It may be well to transcribe here my original diary of the passage

down the Gazelle. It will not, I believe, be without interest, if it be only to show that the length of the river has hitherto been much exaggerated on all previous maps:—

“*June 26th.*—Sailed for about four hours, until evening, along the Kyt. A light breeze. The Kyt channel from eight to ten feet deep; its bottom one great mass of vallisneria.

“*27th.*—Dull, cloudy day. A contrary N.N.E. wind has prevented us from getting beyond the mouth of the Dyoor.

“*28th.*—Slow progress, on account of the continued N.N.E. wind. In the afternoon a more favourable breeze. The boat’s crew affirm that after passing the mouth of the Dyoor the water becomes whiter. I cannot say that I can perceive any difference; the water is clear and colourless, and free from any flavour of the swamps, as if it had been distilled. Elephants to be seen marching about the shore, considerably in front of the demarcation line made by the trees. To the west of the channel are columns of smoke from some adjacent murah. Acacia-forests (none of the trees more than forty feet high) line both sides of the land subject to inundation; nowhere do these exceed a width of two miles. We proceed through clumps of ambatch, and make a wide bend to the west round an island which the sailors call Gyerdiga. Continued sailing at night under a good west wind.

“*29th.*—Quite early at a place where the river is not 500 feet across; the contracted spot enclosed by bush-forest. Soon afterwards we pass the mouth of the Bahr-el-Arab. There is a favourable breeze from the south-east. In the afternoon we reach the first Nueir villages. Some of the great *Balaeniceps rex* are standing on the white-ant hills; have they been there ever since I last saw them there, two years and more ago? At evening a negro is dying from dysentery; according to custom, the poor creature is thrown overboard before life is really extinct. I fear my own feelings of satisfaction at getting home again make me somewhat callous to this horrible proceeding.

“*30th.*—A clouded sky, and the wind contrary. We heave-to in a backwater that is overgrown with grass for seventy-five feet from either bank: a solitary doom-palm marks the spot. Again sail on throughout the night, the breeze having once more become favourable.

“*July 1st.*—At 8 o’clock A.M. pass the Nueir villages, at which we stayed for a day on our passage out. It is unsafe to land now;

a Vokeel of Kurshook Ali's was murdered not long since. The district is full of bushes; white-ant hills and low acacia-hedges are frequent. A hippopotamus is leaning against a great stem upon the bank; we approach within thirty paces of the flesh-coloured brute, but it makes no attempt to get into the water. A bullet is fired, but seems to take no effect; the great beast totters about as though it needed support. All the crew assert that it is hopelessly ill, and has gone, as usual, on the land to die; no one, however, explains why it still stands upright. Large herds of Dinka cattle graze on the northern bank. Towards evening we arrive at the lake-like opening by the mouth of the Gazelle, where the water is a mile across. A tremendous gale gets up from the N.N.E.; the boat is tossed about on the muddy bottom of the river and dashed against the floating islands of grass. The mast and sail-yards creak as though they must snap in two; the boatmen shout according to their habit, but the Reis cannot join them because he is hoarse with a cold. There is an incessant invocation of the saints of the Nile: a mingled outcry of 'ya Seyet, ya Sheikh Abd-el-kader, Aboo Seyet, ya Sheikh Ahmed-el-Nil.'

"*2nd.*—A good west wind carries us betimes past the mouth of the Gazelle. I am surprised to find the floating grass in almost the same condition as in the winter of 1869; the water, however, is higher now, and consequently the entrance to the main-stream is easier."

All the comfort of our future progress was marred by the incessant plagues of flies, and all its regularity was interrupted by the same grass-obstructions that had impeded us on our former voyage. Before we could enter the side channel known as the Maia Signora, we had to make our way by a narrow cut of water that rushed along like a wild brook, and forced itself through the masses of vegetation on either side of the river, which here, I should suppose, was about half a mile wide. The depth of the fairway varied from six to eight feet, and the boat nowhere touched the bottom.

We spent the 3rd in sailing along the channel of the Maia Signora, which was 300 feet in width. Towards evening we re-entered the main-stream. At night we continued to drift along, borne gradually onward by the slow current; but, in case of being surprised by sudden gusts of strong wind, we did not hoist a sail. The open channel was about 500 feet in width, but on the northern side it was divided from the actual shore by a growth

of grass that was scarcely less than 3000 feet across. The morning brought us in sight of the huts in the Shillook district of Tooma.

A horrible association will be for ever linked to my memories of that night. Dysentery is a disorder to which the negroes, on changing their mode of living, are especially liable, and an old female slave, after long suffering, was now dying in the hold below. All at once, probably attacked by a fit of epilepsy, she began to utter the most frightful shrieks and to groan with the intensest of anguish. Such sounds I had never heard before from any human being, and I hardly know to what I may compare them, except it be to the unearthly yells of the hyenas as they prowl by night amidst the offal of the market-towns of the Soudan. Beginning with a kind of long-drawn sigh, the cries ended with the shrillest of screams, and were truly heart-rending. From my recess in the bow of the boat, that was partitioned off by a screen of matting, I could not see what was going on, and conscious that I was quite powerless to accomplish any alleviation for the sufferer, I tried to shut out the melancholy noise by wrapping myself closely round in my bed-clothes. Presently I was conscious of the sound of angry voices; then came a sudden splash in the water amidst the muttered curses upon the "marafeel" (the hyena), and all was still. The inhuman sailors had laid hold upon the miserable creature in her death-agonies, and, without waiting for her to expire, had thrown her overboard. In their own minds they were perfectly convinced that she was a witch or hyena-woman, whose existence would inevitably involve the boat in some dire calamity.

It was about five o'clock in the afternoon when we passed the mouth of the Giraffe. Nearly all next day a contrary north wind prevailed, and was so strong that we were obliged to put in upon the right-hand bank. From the spot where we lay-to I counted as many as forty villages on the opposite shore. The district was called Nelwang, and the whole of the surrounding region belonged to the once powerful Shillook chieftain Kashgar, now no longer formidable, as he had lately been reduced to subjection and his entire dominion converted into a regular Egyptian province. Of this altered condition of things we had received no intelligence, and consequently we were in no little trepidation when we saw the natives crossing the river in large numbers just above the place where we were stopping. But we need not have been under any apprehensions. It was soon manifest that the Shillook party had no hostile intentions, and were

gathered together merely for a hunting-excursion in the forests beyond the right bank of the river.

On observing the crowd of Shillooks our first impulse had been to make our way into the middle of the stream. It was past noon, and we were intently watching the movements of the hunters, when our attention was suddenly attracted by four men, dressed in white, shouting and gesticulating to us from the opposite bank. We could not imagine what Mohammedans were doing in this part of the country, and without loss of time pushed across and took the men on board. They proved to be Khartoom boatmen sent by the Mudir of Fashoda to inform us that his camp was close at hand, and that it was requisite for all boats coming down the river to stop there and submit to a rigid investigation as to what freight and passengers they were carrying. Our long sail-yard had been observed from the camp, and active measures had immediately been taken to prevent us from continuing our voyage without undergoing the prescribed scrutiny.

We had not long to wait before an unaccustomed surging of the water made us aware that a steamer was quite close upon us; in a few moments more the tug-boat "No. 8," was alongside, and a rope thrown out by which we had to be towed down to the camp.

However elated I might be at the prospect of being so soon restored to intercourse with men of a higher grade than those with whom I had been long associated, I must confess that this our first greeting from the civilized world rather jarred upon my sensibilities, and in the sequel resulted in some bitter disappointment.

For nearly a couple of hours we were quietly towed down the river until, at a spot just above the mouth of the Sobat, we came to a side arm of the main-stream, called the Lollo. Turning off abruptly into this we found ourselves proceeding in a direction that was quite retrograde as compared with that in which we had just come, and in another couple of hours reached the Mudir's temporary camp in the district of Fanekama. His force consisted of 400 black soldiers, fifty mounted Baggara, and two field-guns.

The Lollo flows almost parallel to the main-stream at a distance varying from a quarter of a league to two leagues. It is said to be about eighteen leagues in length; its current is extremely weak, and its depth from ten to fifteen feet; in many places it was from 800 to 1000 feet in width, and consequently at this season as wide as the main-stream itself: during the winter, however, it dwindles down to a mere shallow khor.

The little steam-tug was an iron boat of 24 horse-power, its sides so eaten up by rust that they were like a sieve, and the decrepit old captain, almost as worn-out as his vessel, was everlastingly patching them up with a compound of chalk and oil. Besides this, there were lying off Fanekama three Government boats and two large "negger" belonging to Agahd's company, that had come from the Meshera Elliab on the Bahr-el-Gebel; these had been conveying no less than 600 slaves, all of whom had been confiscated. Notwithstanding that Sir Samuel Baker was still on the upper waters of the river, the idea was quite prevalent in all the Seribas that as soon as "the English pasha" had turned his back upon Fashoda, the Mudir would relapse into his former habits, levy a good round sum on the head of every slave, and then let the contraband stock pass without more ado. But for once the Seriba people were reckoning without their host. The Mudir had been so severely reprimanded by Baker for his former delinquencies that he thought it was his best policy, for this year at least, to be as energetic as he could in his exertions against the forbidden trade; and his measures were so summary, and executed with such methodical strictness, that unless I had known him I could scarcely have believed him to be a Turk. He was now especially anxious to show off his authority before me as the first witness who would have the power of reporting his activity and decision to the world at large.

The first thing was to get all slaves whatever carried on shore, that is to say all who were black and who were not Mohammedans; no distinction was made in favour of such as had already been in Khartoom, although they might have been reported in the list of the crews that had worked the boats up the river.

Among the 600 slaves now brought in Agahd's boats there were representatives of no less than eighteen different tribes. The small-pox, however, had raged so frightfully among them that fear of contagion alike for myself and my people deterred me from taking advantage of the unusual opportunity offered for ethnographical investigation. It must not be supposed that these 600 slaves had been the only passengers on Agahd's boats; in addition to them there had been 200 Nubians, and thus it may be imagined that the most crowded cattle-pens could hardly have been more intolerable than the vessels throughout their voyage.

Many of the black soldiers under the Mudir's command, recruited as they had been at Khartoom from slaves previously confiscated, made very fair interpreters to assist in classifying the new arrivals

according to their race and nationality.\* Everything about the slaves had to be registered. Their number, the number of tribes that they represented, their age, their sex, the way they had been purchased, the place where they had been captured, the circumstances under which they had fallen into the hands of the Khartoomers, and all particulars of this sort, had to be entered in a book. Then each of the Nubians was separately questioned about his own home, his name, his rank, his trade or profession, the number of his slaves, and the price he had paid for them respectively; to each of the traders there was then handed a copy of his own affidavit, to which he was obliged to affix his seal.

An inventory, to be retained for the Government, was next taken of all property; guns, ammunition, and ivory being expressly specified. The three Arab clerks entered into such minute details, and made their reports so prolix, that it was necessary for them to apply an amount of patient industry of which I could hardly have believed them capable.

Besides these notaries the Mudir kept a number of smiths and carpenters perpetually employed in the fabrication of the iron fetters and wooden sheybas to bind the Reis and all the men that were not absolutely indispensable for the navigation of the boat. Every possible precaution seemed to be taken, and even seals were made for the use of those who had none of their own with which to attest their affidavits. It took two days to complete our inspection; but when it came to an end, three soldiers were sent on board as a guard, and we were allowed to proceed. Free from the polluted air of Fanekama, I began to feel that I could breathe again.

A day and a half brought us to Fashoda, where I was equally surprised and gratified to hear of a kindness that had been intended to be shown me. Dyafer Pasha, the Governor-General, immediately on hearing of the destitute condition in which I had been left by the burning of Ghattas's Seriba, had despatched to me such a munificent

\* This is a circumstance that would greatly facilitate the restoration of confiscated slaves to their own homes; but it is a matter for much regret that the principle of enfranchisement has been resolutely opposed by all authorities who have hitherto borne a hand in the suppression of the slave-trade. The Anglo-Egyptian treaty of August 4th, 1877, in its third article declares the return of slaves with their life and liberty to be a matter of impossibility. The present mode of liberation, therefore, merely conducts its subjects from one house of bondage to another, and should accordingly awaken the protest of every true philanthropist.

supply of provisions of every description as would have kept me well for months not only with the means of subsistence, but with many of the elegancies of a civilised life. Had this liberal contribution reached me before I left Bongoland, I think I should have been vastly tempted to defer my return to Europe for another year; but it was not to be: the supplies having been placed under the charge of a company of soldiers who were going up the Gazelle to reinforce the troops already stationed in Dar Ferteet, the change of wind and the condition of the water had delayed their progress till it was too late to proceed, and they had been obliged to stay at Fashoda until the commencement of the winter.

The condition of the unfortunate slaves had become far worse since their confiscation; the very measures that ought to have ameliorated their lot had been but an aggravation of their misery. The supply of corn was rapidly coming to an end; they had, in fact, hardly anything to eat, and the soldiers on guard never dreamed of making the least exertion to provide in any way for their needs, resorting to the use of the kurbatch much more freely than their former masters, who had now lost whatever interest they might have had in their welfare.

My powers of endurance were sorely tried. Incessant on the one hand were the murmurs and complaints; incessant on the other were the scoldings and cursings. If some luckless negro happened to be blessed with a tolerably good and robust constitution, so that he kept fat and healthy under all his hardships, he was continually being made a laughing-stock and jeered at for being "a tub;" if, on the contrary, a poor wretch got thin till he was the very picture of misery, he was designated a "hyena," and perpetually bantered on account of his "hyena-face." I used to have whole kettles full of rice and macaroni boiled for the poor creatures, but it was, of course, utterly beyond the compass of my resources to do much towards supplying their wants.

On approaching the district of Wod Shellay, we perceived countless masses of black specks standing out against the bright-coloured sand. They were all slaves! The route from Kordofan to the east lay right across the land, and was quite unguarded; the spot that we now saw was where the caravans are conveyed over the river on their way to the great depot at Mussalemieh.

At length towards sunset, on the 21st of July, we reached the Ras-el-Khartoom. Our entire journey from the Meshera had been accomplished in twenty-five days, six of which had been consumed in stoppages at Fanekama, Fashoda, and Kowa. With a quickened



pulse I set out alone on foot for the town. Evening was drawing on, and although I met numbers of people, there was no one to recognise me; in my meagre white calico costume I might easily have passed for one of those homeless Greeks, who, without a place to rest their heads, have been forced to seek their fortune in the remotest corners of the earth. I made my way at once to a German tailor named Klein, who had been living for some years in Khartoom, and by the vigorous prosecution of his trade had contributed in no small degree towards the promotion of external culture in the town. He soon provided me with some civilised garments, and I felt myself fit to make my appearance before my old friends, at least such as remained, for some I grieved to learn were dead, and others had left the place.

I found Khartoom itself much altered. A large number of new brick buildings, a spacious quay on the banks of the Blue Nile, and some still more imposing erections on the other side of the river, had given the place the more decided aspect of an established town. The extensive gardens and rows of date-palms planted out nearly half a century back, had now attained to such a development that they could not be altogether without influence on the climate; in spite of everything, however, the sanitary condition of Khartoom was still very unsatisfactory. This was entirely owing to the defective drainage of that portion of the town that had been built below the high-water level. In July, when I was there, I saw many pools almost large enough to be called ponds that could never possibly dry up without the application of proper means for draining them off; stagnant under the tropical sun, they sent forth such an intolerable stench that it was an abomination to pass near them. When it is remembered that Khartoom is situated in the desert zone (for the grassy region does not begin for at least 150 miles farther to the south), there can appear no necessary reason why it should be more unhealthy than either Shendy or Berber; all that is wanted is that the sanitary authorities should exercise a better management and see that stagnant puddles should be prevented.

As I have already intimated, I found that during my absence, not a few of my former acquaintances had fallen victims to the fatal climate; but no loss did I personally deplore more than that of the missionary Blessing, who died just a fortnight before my arrival; Herr Duisberg had left Khartoom, and since his departure Blessing had managed all my affairs, and it was from him that I had received my last despatches in the negro-countries.

On the day of my arrival I telegraphed to Alexandria to announce my safe return. The message reached its destination in the course of two days; the charge for twenty words was four dollars. The telegraph had only been established during the last few months, and as yet was scarcely in full working order. The officials were young and inexperienced at their work, and the direct line of communication was broken in two places by the messages having to be conveyed across the river. Except for the conciseness of its forms of expression, Arabic is extremely unsuitable for telegraphy; the deficiency of vowel symbols makes proper names all but undecipherable to any one who is previously unacquainted with them. But with all its temporary short-comings, the establishment of the telegraph will ever rank as pre-eminent amongst the services rendered by the Government of Ismail Pasha.

Dyafer Pasha, to whom I was so much indebted for his liberal intentions on my behalf, received me with his unfailing cordiality, and gave me a lodging in one of the Government buildings that was at his disposal; but notwithstanding all his generosity to myself I could not feel otherwise than very much hurt at the unscrupulous manner in which he acted towards my servants. Their faithfulness to myself had made me much interested in them, and I felt intensely annoyed when I found that, without any communication with me, they had been seized, thrust into irons, and set to work in the galleys, leaving me with no one but my three negro-lads, and without the services of anybody who knew how to cook. The fact was that, although I had not been made acquainted with it, besides their wives and a child they had been in possession of some slaves on their own account, representing them as having been consigned to their care by friends in the upper district, who wanted to forward them to their homes. The whole lot were now confiscated in one common batch; no distinction was made—men, wives, and children were all included in the general fate. This was as illegal as it was unjust, for every slave who has borne any children is reckoned as a wife, although there may have been no regular marriage.

Four separate appeals did I take the trouble to make to the Pasha for the emancipation of my servants. Even at last my success was only partial, for I could not obtain the restitution of freedom either to the women or the children, although their confiscation had been specially illegal. The Pasha was on the point of starting for Egypt, but I could not permit any circumstance of the kind to prevent my doing everything in my power to assist my servants, who had shown

such fidelity for a period of three years. I resolved, therefore, to take the men on with me to Cairo. I incurred a considerable extra expense by travelling with so large a retinue; but I would not be daunted, and, after a world of trouble, I succeeded ultimately in obtaining redress for their grievances.

On the 9th of August I once again took my passage on board a Nile boat, this time under more comfortable and less ambiguous circumstances. With a favourable wind and high water our voyage was very rapid. On the fourth day we reached Berber. Here I found excellent quarters in the house of my friend Vassel, and for the first time, after many months, had the enjoyment of intercourse with a well-educated fellow-countryman. Vassel had been a benefactor to the land by erecting a large portion of the telegraph lately opened between Assouan and Khartoom, and, in spite of his exertions in a climate that had been fatal to so many Europeans, had hitherto enjoyed unbroken health.

The deaths during the last fever-season had been more than usually numerous. In Khartoom, in 1870, almost all the resident Europeans had been fatally attacked, and now, on reaching Berber, I learnt that my old friend Lavargue had succumbed to fever only a short time before my arrival. He, too, had been residing for many years in the Soudan.

And now the next to go was my little Tikkitikki. He had for some time been marked by the unsparing hand of death, and here it was during my stay at Berber that I had to mourn his loss. At Khartoom he had been taken ill with a severe attack of dysentery, probably induced by change of air and very likely aggravated by his too sumptuous diet. His disorder had day by day become more deeply seated; my care in nursing seemed to bring no alleviation, and every remedy failed to take effect; he became weaker and weaker, till his case was manifestly hopeless, and, after lingering three weeks, sunk at last from sheer exhaustion.

Never before, I think, had I felt a death so acutely; my grief so weakened and unmanned me that my energies flagged entirely, so that I could scarcely walk for half an hour without extreme fatigue. Since that date some years have passed away, but still the recollection of that season of bitter disappointment is like a wound that opens afresh.

The other two negro-boys, according to my intention, were to be playmates and companions for my little Pygmy; but now that he had been taken from me I took measures to provide for them in a

different way. The elder one, Amber, a true Niam-niam, I left behind in Egypt, under the care of my old friend Dr. Sachs, the celebrated physician of Cairo; my little Bongo, Allagabo Teem, was taken to Germany for the purpose of receiving a careful education.

I was delayed in Berber by the sad circumstances of my little *protégé's* death; but independently of that, my stay was prolonged by waiting for a courier who, by the orders of his Highness the Khedive, was on his way to meet me. The German Consul-General, Herr von Jasmund, with his accustomed solicitude for all who were in any way entrusted to his protection, had procured me this favour. Fearing that I should be in want, he had commissioned the courier to bring me money, medicines, arms, and clothing of all descriptions. Meanwhile I had amply provided myself at Khartoom with everything of which I stood in need, and was consequently anxious, if I could, to stop the progress of the envoy. It was, however, several days, even with the help of the telegraph, before I could find out how far he had advanced, or could succeed in countermanding his orders.

On the 10th of September I was ready to start for Suakin. The route that I took was the same, through the valleys of Etbai, by which I had journeyed on starting three years previously. My little caravan consisted now but of thirteen people. By the help of fourteen camels we accomplished the journey in a fortnight, without any misadventure. Once again I was in sight of the sea. It was with the truest interest that I regarded the faithful few that were round about me, and as I looked down from the summit of the Attaba, 3415 feet high, that enabled me to gaze beyond the intervening stretch of land to Suakin and to catch the extended deep blue line of sea, my feelings could be understood by none except by a wanderer who, like myself, had been lingering in the depths of an untraversed country. On the 26th of September I embarked at Suakin, and after a pleasant voyage of four days landed at Suez; by the 2nd of November I had reached Messina.

Thus, after an absence of three years and four months, I was once again upon the soil of Europe.

## APPENDIX I.

TABLE OF HEIGHTS OF VARIOUS POINTS VISITED DURING  
THE JOURNEY.

(COMPUTED BY DR. WILHELM SCHUR.)

DURING my journey I made use of three aneroids, all of which I brought back safe to Europe; they were subsequently most carefully tested under various conditions of temperature and pressure by Dr. Wilhelm Schur, who undertook to estimate and reduce to standard measure the various observations I had made. I here append only the final results of his investigations, but for more complete details I would refer to the Journal of the Geographical Society of Berlin (vol. viii., p. 228), where he has described at length his method for ascertaining the proper corrections of my registries, after allowing for the variations from the mean condition of the barometer.

I very rarely failed three times in the course of a day to note the readings of the aneroids, but these numerous observations were only entered in my diary, and consequently perished with the rest of my papers in the conflagration of the 2nd of December, 1870; only those observations, therefore, that were made subsequently to that ill-fated day, and a few others that were sent home promiscuously in my correspondence, were available for Dr. Schur's deductions.

But altogether the following figures will suffice to give very approximately a true conception of the heights of the regions that I visited, and it may be of some interest to compare the results with those obtained during the geometrical survey that is requisite for the formation of the proposed railway between Suakin and Berber.\*

In the approximate heights given below, Dr. Schur has reckoned 25 meters as being equivalent to about 82 English feet.

\* The position of this district with regard to the points of the compass may be seen in the map of the road from Suakin to Berber, which I published in vol. xv. of Petermann's 'Geographical Communications,' Table 15. 1869.

## A.—POINTS BETWEEN THE RED SEA AND THE NILE ON THE ROAD FROM SUAKIN TO BERBER.

	Height above the sea.	
	Meters.	Eng. ft.
1 Three hours W. of Suakin.	212·1	695
2 Tamarisk wood, 7½ hours W. of Suakin.	544·2	1785
3 Wady Teekhe, 11½ hours W. of Suakin.	618·9	2030
4 First Attaba (pass), 13 hours W. of Suakin.	924·5	3033
5 At the pools in the valley between the two Attabas.	913·5	2996
6 Second Attaba, highest pass.	1041·7	3415
7 Upper Wady Gabet, below the Attaba.	925·8	3037
8 Singat, summer camp in the great Valley of Okwak.	941·3	3088
9 Wady Sarroweeb, 4 hours E.S.E. of Singat.	1037·7	3404
10 Wady Harrassa in Erkoweet, 8 hours E.S.E. of Singat, near the summer camp.	1137·8	3732
11 At the base of the high hill of Erkoweet, on the N. side.	1250·2	4101
12 Summit of the hill of Erkoweet.	1676·1	5499
13 2 hours W. of Singat, 1 hour from O-Mareg, E. of the small pass.	1007·3	3304
14 3½ hours W. of Singat, W. of the small pass.	1072·5	3518
15 O-Mareg, summer camp in the valley.	971·7	3188
16 Small Wady, 3 hours W. of the Mareg, in front of the pass.	949·5	3115
17 Near the wells in Wady Amet.	810·1	2658
18 On the S. slope of the W. end of the mountain O-Kurr, 5 hours west of the wells of Amet.	803·3	2635
19 Small Wady, an hour W. of Wady Arab.	739·9	2427
20 Grassy Wady W. of Wady Arab, an hour from the great khor-bed.	762·5	2501
21 Near the wells in Wady Kamot-Atai.	735·3	2412
22 Wady 4 hours E. of Wady Habob.	705·6	2314
23 Wady Dimehadeet.	717·5	2354
24 Wady Habob, eastern arm.	741·0	2431
25 Wady Habob, western arm.	600·2	1969
26 Wady Kokreb, camping-place, 1871.	694·5	2278
27 Wady Kokreb, camping-place S. of last.	597·6	1960
28 Great Wady, an hour W. of Wady Kokreb.	657·0	2155
29 5½ hours W. of small isolated hill near Wady Derumkad (Upper Wady Yumga).	650·0	2132
30 Wady Yumga.	587·6	1927
31 Wady Derumkad.	581·4	1907
32 Small isolated hill, an hour W. of Wady Derumkad.	578·0	1896
33 Valley near the acacias S. of the wells of Roway.	590·2	1936
34 Below the small pass above the Wady Laemeb.	580·1	1903
35 End of rising ground in the upper Wady Laemeb.	532·8	1748
36 In the middle of Wady Laemeb.	574·6	1885
37 In the middle of Wady Laemeb.	513·9	1686

POINTS BETWEEN THE RED SEA AND THE NILE—*continued.*

	Height above the sea.	
	Meters.	Eng. ft.
38 In the lower Wady Laemeb, 2 hours E. of O-Feek.	458·8	1505
39 Wady at the foot of the hill O-Feek, southern side.	498·6	1635
40 2 hours E. of the bush-forest at O-Baek.	508·2	1667
41 O-Baek, bush-forest near the wells.	476·3	1562
42 Rain-pool, 2 hours W. of O-Baek.	459·0	1506
43 5½ hours W. of O-Baek.	438·8	1439
44 Wady Eremit, camping-place in 1871.	464·4	1523
45 Wady Eremit, camping-place in 1868.	446·0	1463
46 Depression in Wady Aboo Kolod.	399·8	1311
47 Wady Darrowreeb or Derreeb.	414·0	1359
48 Wady Aboo Zelem.	452·2	1483
49 Pools of Aboo Tagger, 2½ hours E. of Berber (el Mekherif).	403·6	1324
50 Town of Berber (el Mekherif) 30 feet above the highest level of the Nile.	417·0	1368

## B.—POINTS ON THE NILE BETWEEN LAT. 9° AND 18° N.

	Height above the sea.	
	Meters.	Eng. ft.
1 Above Wolled Bassal (from the boat).	399·7	1319
2 Town of Matamma (from the boat).	404·4	1326
3 Town of Shendy (from the boat).	408·8	1341
4 Town of Khartoom, 20 feet above the highest level of the Blue Nile.	407·2	1336
5 Meshera, on the island on the Kyt, the extremity of the Bahr-el-Ghazal.	442·7	1452

## C.—POINTS IN THE BAHR-EL-GHAZAL DISTRICT.

	Height above the sea.	
	Meters.	Eng. ft.
1 Ghattas's chief Seriba in Dyoor-land.	471·2	1545
2 Kurshook Ali's chief Seriba on the Dyoor.	542·1	1778
3 Agahd's small Seriba Dubor, in Bongoland.	565·5	1854
4 Aboo Guroon's small Seriba Danga in Bongoland.	543·7	1783
5 Bizelly's small Seriba Doggaya-mor in Bongoland.	554·5	1818
6 Idrees Wod Defter's Seriba in the Golo district.	703·6	2306
7 Seebehr Rahama's chief Seriba in the Kredy district.	696·0	2282
8 Dehm Gudyoo, Agahd's Seriba.	846·3	2775
9 On the brook Gulanda between Dehm Gudyoo and Dehm Bekeer.	729·1	2391

POINTS IN THE BAUR-EL-GHAZAL DISTRICT—*continued.*

	Height above the sea.	
	Meters.	Eng. ft.
10 Dehm Bekeer, Kurshook Ali's Seriba.	771·0	2528
11 Dehm Adlan, Seebehr Adlan's Seriba in the Sehre district.	747·1	2450
12 Agahd's small Seriba Ngulfala, in Bongoland.	581·0	1905
13 Agahd's small Seriba Moody, in Bongoland.	575·0	1886
14 Take's residence in the Dinka country.	426·5	1399

## D.—POINT BEYOND THE NILE DISTRICT.

	Height above the sea.	
	Meters.	Eng. ft.
1 Munza's residence in Monbuttoo-land, Aboo Sammat's Seriba.	825·4	2707



## APPENDIX II.



### EIGHT ITINERARIES IN ILLUSTRATION OF THE DISTRICTS TO THE SOUTH AND WEST OF MY ROUTE.

#### A.—IDREES WOD DEFTER'S ROUTE TO THE W.S.W. FROM DEHM GUDYOO.

*First day.*—Four hours to the village of the Kredy chief Mangirr, on Agahd's territory.

*Second day.*—Six or seven leagues to some Kredy hamlets still on Agahd's territory.

*Third day.*—Long day's march of seven or eight hours to the deserted villages of a former Kredy chief, named Koiye.

*Fourth day.*—Eight leagues across an uninhabited district ; night in the wilderness.

*Fifth day.*—Seven leagues to a small Seriba belonging to Idrees Wod Defter on Mount Berangah.

*Sixth day.*—Seven or eight leagues across an inhabited district to the chief Seriba of Idrees Wod Defter, situated on a river flowing to the north-west. The Kredy tribes of the district are called Bia and Mehre ; the local chief is named Gariaongoh.

*Seventh day.*—Five hours' march to the west to a subsidiary Seriba belonging to Idrees, called Adya, after the Kredy tribe of the district.

*Eighth day.*—Long day's march of eight or nine leagues across the wilderness.

*Ninth day.*—Half a day's march to Idrees's most westerly Seriba in Dar Benda, of which the chieftain is named Kobbokobbo. The Benda are an independent nation, with their own dialect.

*Tenth day.*—Seven or eight hours to the great river, said to flow here in an easterly direction, and requiring to be crossed in boats at all seasons : the population on the banks is composed of the ivory-trading Aboo Dinga, and the land is called Dar Dinga, or Dar Aboo Dinga. A king, known to the Nubians by the name of Ayah, to whom several chieftains are tributary, resides to the north-west of Idrees Wod Defter's chief Seriba. Dar Dinga

is also the resort for many slave-caravans under the management of the great dealers from Darfoor and Kordofan. The companies of Seebehr Rahama, Seebehr Adlan, and Agahd, likewise visit the country to purchase ivory from the chieftains.

---

B.—YUMMA'S ROUTE TO THE W.S.W. FROM DEHM BEKEER TO THE RESIDENCE OF MOFIO.

*First day.*—Six or eight leagues to the last villages of the Sehre: they belong to Kurshook Ali's territory, and the Sheikh is named Sahtsy. His residence is situated on a small river, named the Ville or Wille, that is said to flow in a north-western direction, and to belong to the system of the river of Dar Dinga: it is at no part of the year less than twenty feet deep.

*Second day to Eighth day (inclusive).*—Seven long days' marches over uninhabited wildernesses to the borders of Mofio's territory, where his behnky Boborongoo has his mbanga.

*Ninth day.*—A short march over cultivated land to the residence of the sub-chieftain Bakomoro.

*Tenth day.*—A long march mostly through wild forest to the residence of Kano, a behnky of Mofio's.

*Eleventh day.*—The road turns to the north-west and leads by a long day's march to the behnky Abindee. A river flowing towards the north is crossed here; it is named the Ngango, and after joining the Welle or river of Sahtsy, flows into the great river of Dar Dinga, farther to the north-west. In its lower course the stream is known as the Mboma.

*Twelfth day.*—Half a day's march to the mbanga of Gazima, the sub-chieftain in command of the district and a brother of Mofio's.

*Thirteenth and Fourteenth days.*—Two days' march to the residence of Mofio, only a good day's journey to the south-west of Idrees Wod Defter's chief Seriba. The river on which it is situated is said to be called the Mbette, and to flow into the Mboma.

---

C.—ROUTE TO THE S.S.E. FROM DEHM BEKEER TO SOLONGOH'S RESIDENCE.

*First day.*—An ordinary day's march across the Ngudduroo and the Djee (leaving the Kokkuloo hill on the left) to the brook Biserry, which has been followed by Nubians, and found to join the Wow. Unless the rainfall has been very excessive, the brook may be waded even during the Khareef. Mount Daragumba lies about two hours to the south of the passage over the Biserry.

*Second day.*—A good day's march to the south-west across the wilderness to a little brook, named the Kommoh, said to flow into the Biserry.

*Third day.*—The Dar (or inhabited land) of Solongoh's territory is reached towards evening. Night spent at the residence of Karya, the chieftain's behnky and brother.

*Fourth day.*—The road bends more to the south, and leads by a long day's march to the mbanga of another sub-chieftain named Ndundo, also a brother of Solongoh.

*Fifth day.*—South-west to Yagganda, a third brother and behnky of the chieftain. Mount Yahre is passed on the east.

*Sixth day.*—Across the Nomatina or Nomatilla, a copious river, declared by the Niam-niam to be identical with the Wow, which in its lower course in Bongoland they call the Nomatilla. Half-a-day's journey to the mbanga of Solongoh.

Two days' march to the north-east from Solongoh lies Kurshook Ali's Seriba Aboo Shatter, in the land of the Bellanda, which for the most part belongs to Solongoh. About half-way there stands the residence of a behnky of the chieftain's, named Ndimma; and a day's journey north of Kurshook Ali's settlement lives another sub-chieftain, named Mamah; consequently the Seriba forms an enclave in Solongoh's territory. Solongoh's father was named Borrongboh or Bongorboh, and was the brother of Mofio and Zaboora.

#### YUMMA'S ROUTE TO THE SOUTH FROM DEHM BEKEER TO YAFFATY AND INGIMMA.

*First and Second days.*—Two days to the S.S.W., across uninhabited frontier wildernesses.

*Third day.*—Towards evening is reached the residence of the small chieftain Yaffaty or Yapaty, the son of Zaboora, who had shaken off his allegiance to his brother Mofio.

*Fourth day.*—A moderate day's march to the south to the residence of Bogwa Riffio, a behnky and brother of Yaffaty.

*Fifth day.*—Across the brook Mbomoo, flowing northwards, and said to empty itself into the Nomatilla, to Boggwa Yango, a sub-chieftain of Bombo.

*Sixth day.*—An ordinary day's march to the mbanga of the powerful chief Bombo. A day's journey to the north-west is the residence of Nembo, and about the same distance to the north-east that of Nzembe, both of these are brothers and sub-chieftains of Bombo.

*Seventh and Eighth days.*—Through uninhabited wildernesses.

*Ninth day.*—Across a great navigable river said to pass through the territory of a chieftain named Sena, whose residence lies to the east of the route; on this account the Nubians call the stream the river of Sena. By the Niam-niam it is called the Ware.

*Tenth day.*—To the residence of a son of Ezo (not to be confounded with the chief of the same name, who was the father of Nduruma and Ugetto) on the river of Sena, said to be identical with the river of Wando (the Mbrwole).

*Eleventh and Twelfth days.*—Through inhabited country, the territory of the old decrepit chieftain Ezo. Two long marches to the south of

the river is the residence of Ingimma, the most powerful of the sons of Ezo.

*Thirteenth and Fourteenth days.*—Half-a-day's march beyond Ingimma's territory is the great river of Kanna, known as the Welle. After crossing the river to the south of Ingimma's residence, that of Kanna is reached in two days' journey to the east.

E.—ADERAHMAN ABOO GUROON'S ROUTE TO THE S. FROM HIS CHIEF SERIBA TO THE NIAM-NIAM AND MONBUTTOO.

*First day.*—Eight hours to the south-west to Kurshook Ali's Seriba Nguddo.

*Second day.*—Six hours to the south: night in the wilderness.

*Third day.*—Half-a-day's march to Aboo Guroon's Seriba Mahah, on the brook Lako.

*Fourth day.*—Seven hours' march to the S.S.W. to Gebel Reggeb, where Aboo Guroon has his small Seriba Hibboo.

*Fifth day.*—Half-a-day's march to the south-east to the little Seriba Mbellembey, the joint possession of Aboo Guroon and Ghattas. The local chief of the Bongo in Mbellembey is named Ghirrah.

*Sixth day.*—Half-a-day's march to the south-east to Ghattas's Seriba Gebel Higgo, on the southern frontier of the Bongo country.

*Seventh day.*—To the south-west, leaving the territory of Mundo (Babuckur) on the east. Eight hours across the wilderness to Aboo Guroon's Seriba on the northern frontier of the Niam-niam country. The Seriba was under the control of a Niam-niam slave, named Fomboa, and was destroyed in 1870 by Ndoruma. The name of the local chief was Ukweh.

*Eighth day.*—To the south, across the Sway (Dyoor). Night-camp in the wilderness on the Bikky.

*Ninth day.*—A long day's march of about nine hours across the wilderness to the south-west, to the residence of Dukkoo, a brother and sub-chieftain of Ndoruma.

*Tenth day.*—A long march to the south and west, the residence of Mbory, a behnky of Ndoruma. Half-way lies the spot where Ndoruma attacked and defeated the united companies in 1870.

*Eleventh day.*—A whole day's march to the residence of Ndoruma on the Barah, a brook that is said to empty itself into the Bikky. Ndoruma is the most powerful of the reigning sons of Ezo.

*Twelfth day.*—Half-a-day's march to the mbanga of Gettwa or Ngetto, a brother of Ndoruma and an independent chieftain; his lands lie to the south of Ndoruma's.

*Thirteenth day.*—An ordinary day's march to the south-east, to the village of Mashmany, a behnky of Ngetto.

*Fourteenth day.*—Long march to the south-east, across uninhabited country.

*Fifteenth day.*—Half-a-day's march to the territory of Malingde. In the middle of the day is reached the villaga of Owra, a son of the wealthy chieftain.

*Sixteenth day.*—A whole day's march to the south-east, to the village of a local overseer, named Bazway.

*Seventeenth day.*—Half-a-day's march to the residence of Malingde or Marindo, one of the numerous sons of Bazimbey.

*Eighteenth day.*—A whole day's march to the W.S.W., to the residence of Malingde's behnky Bahzia.

*Nineteenth day.*—A long day's march to the south-east, to the villages of Malingde's behnky Yaganda.

*Twentieth day.*—Across uninhabited country : night in the wilderness.

*Twenty-first day.*—Half-a-day's march to the residence of Wando's behnky Bagbatta.

*Twenty-second day.*—A long day's march to the river of Wando (Mbrwole): night on the banks. This stream is said to pass through the territories of Sena and Indimma : in its lower course it bears the name of the Ware.

*Twenty-third day.*—Through the remainder of the border wilderness on to the territory of Izingerria (in Munza's dominions), near the villages of his behnky Dedda.

*Twenty-fourth day.*—Southwards to the numerous villages of Izingerria's territory.

*Twenty-fifth day.*—In the same direction to the residence of one of Izingerria's behnkys.

*Twenty-sixth day.*—A short march to the residence of Izingerria himself.

#### F.—AHMED AWAT'S ROUTE TO THE S.W. FROM NDORUMA TO EZO.

*First day.*—A good day's march to the west, to the residence of Ndoruma's behnky Komunda.

*Second day.*—In the same direction, to the residence of Tumafee, another behnky of Ndoruma.

*Third day.*—To the residence of Mbanzuro, a brother and sub-chieftain of Ndoruma.

*Fourth day.*—To the residence of Ndoruma's behnky Byazingee.

*Fifth and Sixth days.*—In a south-western direction across uninhabited regions.

*Seventh day.*—Half-a-day's march to Baria's territory : halt at the border villages.

*Eighth day.*—A day's march through populous districts to Baria's residence, near which Ahmed Awat, Hassaballa's head-controller, has erected a Seriba. Baria is an old friend and ally of the company.

*Ninth day.*—A good day's march to the south, to the residence of Sango, a brother and sub-chieftain of Ndoruma.

*Tenth and Eleventh days.*—Across uninhabited country : two nights in the wilderness.

*Twelfth day.*—A day's march to the abode of Ndenny, a son and former behnky of the deceased Sena.

*Thirteenth day.*—To the residence of Baziboh, the son of Sena, now an independent chieftain.

*Fourteenth day.*—To the Gangara mountains, the home of the A-Madi and their kindred tribe, the Imberry,

*Fifteenth and Sixteenth days.*—Through populated districts to the residence of the old chieftain Ezo.

#### G.—ROUTE FROM KURSHOOK ALI'S CHIEF SERIBA ON THE DYOOR TO ABOO SHATTER, IN THE DISTRICT OF THE BELLANDA.

*First day.*—Eight hours' march to the south-west and south, through Hassaballa's small Seriba to Kurshook Ali's subsidiary Seriba Mittoo in Bongoland.

*Second day.*—Six hours' march to the south, to a second Seriba belonging to the same company, and called Longo. A small Seriba of Agahd's lies to the east of the route : it is called Mbor, and is not far from the left bank of the Dyoor.

*Third day.*—Seven or eight leagues to the site of a former Seriba of Kurshook Ali, named Murr.

*Fourth day.*—Across the frontier wilderness on the south of the Bongo territory : night in the wilderness.

*Fifth day.*—A short march to the border villages of the Bellanda, under the control of a behnky of the Niam-niam chieftain Solongoh.

*Sixth day.*—Half-a-day's march to Aboo Shatter, a lofty isolated mountain, from the summit of which all the detached hills of southern Bongoland and the mountains of Mundo (Babuckur) are said to be visible. The local chief of the Bellanda, under Kurshook Ali's jurisdiction, is named Akoo, whilst the chief of the Niam-niam, tributary to Solongoh, is said to be Bongurr. Six hours to the north-east of Aboo Shatter is a second Bellanda Seriba, belonging to Kurshook Ali, called Dongoh : it is said to be near the left bank of the Dyoor. Six hours farther to the east, and beyond the river, is a third Seriba belonging to this company, named Asalla. A few hours to the north of Asalla are Aboo Guroon's Bongo Seribas, called Gebel Regheb and Abooleghee by the Nubians, after the Bongo Sheikh of the district. The native name for Abooleghee is Karey, that of Gebel Regheb being Hibboo.

H.—ROUTE TO THE SOUTH FROM KULONGO TO GEBEL HIGGOO  
AND MUNDO.

*First day.*—Five hours to the S.S.W. to Kurshook Ali's small Seriba Kileby. Four hours to the west of Kileby lies the small Seriba Ngorr, belonging to the same company.

*Second day.*—Seven hours' march to Ghattas's subsidiary Seriba Mboh, of which the local chief of the Bongo is named Doliba. A deserted Seriba of Kurshook Ali's, of which the local chief was named Abrass, is passed on the road. Two considerable brooks (the Molmul and the Nyedokoo?) are crossed between Kileby and Mboh.

*Third day.*—Six or seven hours to Ghattas's Seriba Doggaia, of which the local chief is named Bonyira.

*Fourth day.*—Four hours' march to Ghattas's Seriba on Gebel Higgoo. The Bongo district is called Longo, the local chief Higgoo. Three hours to the east is a much frequented Seriba belonging to Ghattas; it is situated on the so-called Gebel Shiteta (cayenne-pepper hill), and called Roome by the Bongo. The local overseer of the district is named Bomadioh. Sabby lies two days' march east of Gebel Shiteta; after crossing the Tondy the road leads on the first day through the village of the Bongo sheikh Guiya, who is in Aboo Sammat's territory. Mundo lies only two leagues to the south of Gebel Higgoo; the route to the Niam-niam lands across this mountainous region of the Babuckur leads through a dangerous defile, where travellers are often attacked by the natives. This is the Mundo visited by J. Petherick in February 1858, the names of the places which he passed are given by him in the Bongo dialect, and several of them, such as Yow, Dangah, Mahah, Murr, and Lungo, are retained to the present time.

## APPENDIX III.

LIST OF MAMMALIA OBSERVED DURING MY TRAVELS FROM  
THE GAZELLE.

(WITH THEIR NATIVE NAMES.\*)

- |  |  |
|--|--|
| <p>1. <i>Troglodytes niger</i>. Geoff. (Variety: <i>Schweinfurthii</i> Gigl.)<br/>Bongo: Dadda.<br/>Niam-niam: Irangba or Manjarooma.<br/>Monbuttoo: Nohzo.<br/>Sehre: Sango.</p> <p>2. <i>Colobus guereza</i>. Rüpp.<br/>Bongo: Ndollo.<br/>Niam-niam: Mbeggeh.</p> <p>3. <i>Cercopithecus griseoviridis</i>. Desm.<br/>Dyoor: Ngero or Angehro.<br/>Bongo: Manga.<br/>Niam-niam: Ngalangala.<br/>Kredy: Ohlo.</p> <p>4. <i>Cercopithecus pyrrhonotus</i>. Ehrb.<br/>Dinka: Agohk.<br/>Dyoor: Abworro.<br/>Bongo: Gumbi.<br/>Niam-niam: Gungbeh.<br/>Golo: Toggwa.<br/>Kredy: Nyagga.</p> <p>5. <i>Cercopithecus pygerythrus</i>. F. Cuv.<br/>Niam-niam: Ndumm.</p> | <p>6. <i>Cynocephalus Babuin</i>. Desm.<br/>Dyoor: Bimm.<br/>Bongo: Kungah.<br/>Niam-niam: Bokkoo.</p> <p>7. <i>Cynocephalus sp.</i><br/>Sehre: Mbeeri.<br/>Golo: Filli.<br/>Kredy: Booroo.</p> <p>8. <i>Otolicnus Teng.</i> Geoffr. (<i>Galago senegalensis</i>. F. Cuvier.)<br/>Dinka: Londorr or Nehngby.<br/>Dyoor: Anyoi or Anynai.<br/>Bongo: Ndohr.<br/>Niam-niam: Bakumbosso.</p> <p>9. <i>Otolicnus Pelei</i>. Temm. (<i>Galago Demidoffii</i>. Fisch.)<br/>Niam-niam: Mbottoo.</p> <p>10. <i>Megaderma frons</i>. Geoffr.</p> <p>11. <i>Vesperugo sp.</i><br/>Bongo: Beeroo.<br/>Niam-niam: Tooreh.</p> <p>12. <i>Scotophilus leucogaster</i>. Geoffr.</p> <p>13. <i>Nycteris hispida</i>. Geoffr.</p> <p>14. <i>Phyllorhina caffra</i>. Lund.</p> |
|--|--|

\* The native names will also show the geographical distribution of the various animals. I am indebted to Professor R. Hartmann for the names of all but the doubtful species.



15. *Erinaceus sp.*  
 Dyoor: Ohkoddoo.  
 Bongo: Ndudoopirakpeh.  
 Niam-niam: Dunduleh.  
 Golo: Iddoo.  
 Kredy: Ohko.  
 Sehre: Mbarra.
16. *Sorex sp.*  
 Dyoor: Ushull.  
 Bongo: Tondo, or Shondo.  
 Niam-niam: Ndelly.  
 Golo: Diffee.  
 Kredy: Djanje-kreie.
17. *Ratelus capensis*. G. Cuv.  
 Dyoor: Ogang.  
 Bongo: Nyirr.  
 Niam-niam: Torubale.
18. *Lutra inunguis*. F. Cuv.?  
 Niam-niam: Limmu.
19. *Canis familiaris*. L.  
 Dinka: Dyong.  
 Dyoor: Grook.  
 Bongo: Bihee.  
 Niam-niam: Ango.  
 Mittoo: Weehy.  
 Golo: Ovio.  
 Kredy: Kohno.  
 Sehre: Borro.  
 Monbuttoo: Nussy.
20. *Canis variegatus*. Cretschm.  
 (*C. aureus auctorum*.)  
 Dinka: Awaun.  
 Dyoor: Toh.  
 Bongo: Galah.  
 Niam-niam: Hoah.  
 Kredy: Glommu.  
 Golo: Ndaggeh.  
 Sehre: Ndeh.
21. *Canis pictus*. Desm.  
 Dinka: Kwaty.  
 Bongo: Well.  
 Niam-niam: Tiah.  
 Sehre: Sahr.
22. *Octocyon Lalandii*. H. Sm.?  
 Dinka: Paudey.
23. *Hyæna crocata*. Zimm.  
 Dinka: Angwee.  
 Dyoor: Utwomm.  
 Bongo: Heeloo.  
 Niam-niam: Wegge.  
 Mittoo: Moddaoo.  
 Golo: Mboo.  
 Sehre: Mboh.
24. *Viverra civetta*. Schreb.  
 Dyoor: Yuoll.  
 Bongo: Kurrukkoo.  
 Niam-niam: Teeya.
25. *Viverra genetta*. L.  
 Dinka: Augonn.  
 Dyoor: Anyara.  
 Bongo: Dongoh.  
 Niam-niam: Mbellee.  
 Golo: Nifah.  
 Kredy: Ndilly.  
 Sehre: Mehre.
26. *Herpestes fasciatus*. Desm.  
 Dinka: Agorr.  
 Dyoor: Gorr.  
 Bongo: Ngorr, or Dai.  
 Niam-niam: Nduttwah.
27. *Felis leo*. L.  
 Dinka: Kohr.  
 Dyoor: Moo.  
 Bongo: Pull.  
 Niam-niam: Mbongonoo.  
 Golo: Singilee.  
 Kredy: Ganye-kaza.  
 Sehre: Siringinny.
28. *Felis leopardus*. Schreb.  
 Dyoor: Kwaty.  
 Bongo: Koggo.  
 Niam-niam: Mamah.  
 Kredy: Sellembey.
29. *Felis caracal*. L.  
 Dyoor: Nwoi.  
 Bongo: Mudyokpollah.  
 Niam-niam: Mobboroo.

30. *Felis serval*. Schreb.  
Dinka : Dohk.  
Bongo : Gregge.  
Niam-niam : Ngaffoo.
31. *Felis maniculata*. Temm: Rüpp.  
Dinka : Angow.  
Dyoor : Bang, or Gwang.  
Bongo : Mbira-oo.  
Niam-niam : Dandalah.  
Golo : Dahve.  
Kredy : Lehje.  
Sehre : Sahte.  
Mittoo : Ngorroh.
32. *Sciurus leucumbrinus*. Rüpp.  
Dyoor : Aiyeda.  
Bongo : Remme.  
Niam-niam : Bederry.
33. *Sciurus superciliaris*. A. Wagn.  
Dinka : Allohl.  
Dyoor : Anynai.  
Bongo : Urengé.  
Niam-niam : Bamumba, or  
Bakumbah.  
Golo : Angah.  
Sehre : Serenna.
34. *Mus decumanus*. Pall.  
Bongo : Luny.  
Niam-niam : Gwah.
35. *Mus alexandrinus*. Geoffr.  
Dinka : Lohk.  
Bongo : Higgeh-roo, or  
Rohpattah.  
Niam-niam : Babilly.  
Kredy : Ohtoh.  
Sehre : Dyoo.
36. *Golunda pulchella*. Gray.  
Dinka : Manyang.  
Dyoor : Weeo.  
Bongo : Yangah.  
Niam-niam : Sikka.  
Golo : Ngadze.  
Mittoo : Gaggah.
37. *Meriones Burtonii*. A. Wagn.  
Dinka : Maval kondo.  
Dyoor : Omadda.  
Bongo : Mokokoh, or Hig-  
gehnyakkah.  
Niam-niam : Zakadda.  
Golo : Fyako.  
Kredy : Iltee.  
Sehre : Dyoo.
38. *Mus gentilis*. Brants.  
Bongo : Mangbelle.  
Niam-niam : Ndekkitlely.
39. *Aulacodus Swinderianus*. Temm.  
Bongo : Bohko.  
Dinka : Lony.  
Dyoor : Nyanyahr.  
Niam-niam : Remvo or  
Alimvoh.  
Golo : Elle.  
Sehre : Abattara.  
Kredy : Mbadja.  
Mittoo : Wohko.
40. *Lepus aethiopicus*. Ehrbg.  
Dinka : Anyorr.  
Dyoor : Ap-woio.  
Bongo : Battah.  
Niam-niam : Ndekutteh.  
Kredy : Ohzo.
41. *Hystrix cristata*. L.  
Dyoor : Shyow.  
Bongo : Kehoa.  
Niam-niam : Nzingeneh.
42. *Orycteropus aethiopicus*. Sundev  
Dyoor : Mohk.  
Niam-niam : Kahre.
43. *Manis Temminckii*. Sund.  
Dyoor : Kong.  
Bongo : Konn.  
Niam-niam : Bashishee.
44. *Elephas africanus*. Blum.  
Dinka : Akonn.  
Dyoor : Lyady.  
Bongo : Kiddy.  
Niam-niam : Mbarah.

- Mittoo: Kiddy.  
Golo: Offio.  
Kredy: Morrongoh.  
Sehre: Shah.
45. *Rhinoceros bicornis*. L.  
Dyoor: Umwoh.  
Bongo: Basha.  
Niam-niam: Kangah.  
Kredy: Gruruppo.
46. *Hippopotamus amphibius*. L.  
Dinka: Nyang.  
Dyoor: Fahr.  
Bongo: Habba.  
Niam-niam: Dupphoh.  
Golo: Fyongoo.  
Kredy: Mrungoo.  
Sehre: Difföh.
47. *Hyrax* sp.  
Bongo: Mberedoo.  
Niam-niam: Attaboo.  
Lehsy: Keltoh.  
Golo: Ngaffe.  
Kredy: Ozo.  
Sehre: Nogoun.
48. *Phacochærus Aeliani*. Rüpp.  
Dinka: Dyehr.  
Dyoor: Kull.  
Bongo: Bohdoo.  
Niam-niam: Tibba.  
Mittoo: Wadoh.  
Kredy: Bonghoh, or Boddoh.  
Golo: Vungbah.  
Sehre: Badzo.
49. *Potamochoerus penicillatus*. Gray.  
Niam-niam: Mokkuroo, or  
Djomborr.  
Monbuttoo: Napazo.
50. *Camelopardalis giraffa*. L.  
Dinka: Mehr.  
Dyoor: Wehr.  
Bongo: Killiroo.  
Niam-niam: Basumbar-  
righy.  
Golo: NdakkaIa.  
Kredy: Govisisee.  
Sehre: Bagga.
51. *Sus sennaariensis*. Fitz.  
Dinka: Angow.  
Dyoor: Amayok.  
Bongo: Mondoh.  
Niam-niam: Gurrwa.  
Mittoo Madi: Legyeh.
52. *Antilope Oreas*. Pall.  
Dinka: Golgwall.  
Dyoor: Olyerr.  
Bongo: Mburreh.  
Niam-niam: Mburreh  
Mittoo: Kehr, or Mburreh.  
Bellanda: Odehr.  
Kredy: Kobbo.  
Sehre: Kovo.  
Golo: Kobbo.
53. *Antilope leucophaea*. Pall. (*Ægo-  
ceros*. Ham. Sm.)  
Dinka: Amomm.  
Dyoor: Ommar.  
Bongo: Manya.  
Niam-niam: Bisso.  
Golo: Vunnungoo.  
Bellanda: Omahr.  
Sehre: Dehngah.
54. *Antilope nigra*. Harris. (*Ægo-  
ceros*. Ham. Sm.)
55. *Antilope caama*. Gray. (*Acro-  
notus*. H. Sm.)  
Dinka: Alalwehl.  
Dyoor: Purroh.  
Bongo: Karia.  
Niam-niam: Songoroh, or  
Soggumoo.  
Mittoo: Borro.  
Golo: Kotzo.  
Kredy: Kreia.  
Sehre: Dangah.  
Babuckur: Borro.  
Monbuttoo: Nakkibbee.
56. *Antilope leucotis*. Licht. Peters.  
(*Kobus*. A. Sm.)  
Dinka: Teel.  
Dyoor: Teel.  
Bongo: Kalah.

- Niam-niam : Tagba.  
 Mittoo : Kalla.  
 Sehre : Boddy.  
 Kredy : Ngaiio.  
 Golo : Ngallah.  
 Monbuttoo : Nehpedde.
57. *Antilope defassa*. Rüpp. (*Kobus*.  
 A. Sm.)  
 Dinka : Pohr or Fohr.  
 Dyoor : Umooowoh.  
 Bongo : Booboo.  
 Niam-niam : Mbagga.  
 Mittoo : Lehby.  
 Kredy : Adyee.  
 Golo : Boggo, or Weendy.
58. *Antilope megaloceros*. Heugl.  
 (*Kobus*. A. Sm.)  
 Dinka : Abohk.
59. *Antilope arundinacea*. Gray.  
 (*Eleotragus*.)  
 Dinka : Kao.  
 Dyoor : Rohr.  
 Bongo : Yolo.  
 Niam-niam : Yoro.  
 Golo : Ngallah.  
 Sehre : Dyiang.
60. *Antilope scripta*. Pall. (*Tragelaphus*.  
 Blainv.)  
 Dinka : Pehr, or Fehr.  
 Dyoor : Rohro.  
 Bongo : Tobbo.  
 Niam-niam : Boddy.  
 Golo : Kuffoo.  
 Mittoo : Ehboo.  
 Kredy : Leuje.  
 Sehre : Ya-oo, or Yavoh.  
 Bellanda : Rodda.
61. *Antilope Addax*. Licht.  
 Dinka : Anyidohl.  
 Bongo : Owel.
62. *Antilope senegalensis*. H. Lin.  
 (*Dumalis*. Gray.)  
 Dinka : Tyang.  
 Dyoor : Tahng.  
 Bongo : Tanghe.
63. *Antilope madoqua*. Rüpp. (*Cephalolophus*.  
 H. Sm. Hens.)  
 Dinka : Lohdy.  
 Dyoor : Nettyade.  
 Bongo : Heggoleh.  
 Mittoo : Kulleh.  
 Niam-niam : Bongbalyah.  
 Golo : Leffa.  
 Kredy : Kehdo.  
 Sehre : Ngogoh.  
 Shillook : Akony.
64. *Antilope grimmia*. Licht. (*Cephalolophus*.  
 H. Sm.)  
 Dinka : Amook.  
 Dyoor : Nyepael.  
 Bongo : Deelh.  
 Niam-niam : Bafoo.  
 Mittoo : Lehloo.  
 Mittoo-Madi : Heeboo.  
 Sehre : Dee.
65. *Antilope pygmaea*. Licht. (*Cephalolophus*.  
 H. Sm.)  
 Bongo : Mburrumoo.  
 Niam-niam : Mourrah.  
 Sehre : Nzerre.  
 Monbuttoo : Nelunbokoh.
66. *Antilope sp. minor rufescens*.  
 (*Cephalolophus*. H. Sm.)  
 Bongo : Dongboh.  
 Niam-niam : Kohtumoh.
67. *Capra hircus*. L.  
 Dinka : Tonn (male); Tohk  
 (female).  
 Dyoor : Byell.  
 Bongo : Binya.  
 Niam-niam : Wussindeh.  
 Mittoo : Oanya.  
 Golo : Oregoo.  
 Kredy : Ehne.  
 Sehre : Mvirry.  
 Monbuttoo : Memmeh.
68. *Ovis aries*. L.  
 Dinka : Amahl.  
 Dyoor : Rohmo.

- |   |   |
|---|---|
| <p>Bongo : Romboh.<br/>         Kredy : Nduillimee.<br/>         Mittoo : Kameleleh.<br/>         Sehre : Dzagga.</p> <p>69. <i>Bos taurus</i>. L. (<i>B. Zebu</i>, var. <i>Africana</i>).<br/>         Dinka : Wehng (common);<br/>         Tonu (male); Ngoot<br/>         (female.)<br/>         Bongo : Shah.<br/>         Niam-niam : Hilty.<br/>         Mittoo : Ehshah.<br/>         Golo : Moddoh.</p> | <p>Kredy : Modoh.<br/>         Dyoor : Dyang.</p> <p>70. <i>Bubalis Caffer</i>. Gray.<br/>         Dinka : Anyarr.<br/>         Dyoor : Dyoooy.<br/>         Bongo : Kobby.<br/>         Niam-niam : Mbah.<br/>         Golo : Meende.<br/>         Kredy : Sobbo, or Mbah.<br/>         Sehre : Mbah.</p> <p>71. <i>Manatus senegalensis</i>. Desm.<br/>         M. Vogelii?<br/>         Nubians : Kharoof-el-Bahr.</p> |
|---|---|

---

DOUBTFUL SPECIES, KNOWN ONLY FROM INFORMATION  
 DERIVED FROM NATIVES.

- |  |  |
|--|--|
| <p>72. <i>Sorex sp.?</i><br/>         Bongo : Higgeh Karia.</p> <p>73. <i>Mus sp.?</i><br/>         Bongo : Mobiddy.</p> | <p>74. <i>Mus sp.?</i><br/>         Bongo : Highee Deeloo.</p> <p>75. <i>Chrysochloris sp.?</i> (<i>Talpa?</i>)<br/>         Bongo : Brumur.<br/>         Niam-niam : Tundooh.</p> |
|--|--|

## INDEX.

---

- ABAKA, i. 189.  
 A-Banga, tribe of, i. 250; entertaining, i. 253; trophy of their heads, ii. 107; great body of, ii. 108.  
 Abbuloh, ii. 209.  
 Abd-el-fetah, ii. 1.  
 Aboo Dinga, ii. 237.  
 Aboo Guroon, i. 68; ii. 44, 173, 188.  
 Aboo Sammat (*vide* Mohammed Aboo Sammat).  
 Acacia-woods, i. 20.  
*Adiantum*, ii. 91.  
 Adimokoo, ii. 69; his war-dance, ii. 70.  
 Agriculture, i. 62, 84, 117, 251.  
 Ahmed, ii. 142.  
 Ahmed Aga, ii. 212, 216.  
 AKKA, ii. 23; their country, ii. 36; height, complexion, and hair, ii. 79; appearance, ii. 80; dialect, ii. 82; treatment by Monbuttoo, ii. 83.  
*Albizzia*, i. 46; ii. 230.  
 Allagabo, ii. 126, 263, 282.  
 Aloe, i. 225.  
 Alwaj, i. 64.  
 Ambatch, i. 25, 26.  
*Amomum*, i. 221.  
*Amphistoma*, i. 45, 61.  
*Ampularia*, ii. 266.  
*Anona*, i. 89.  
 Antelopes, i. 70, 170, 174; ii. 143.  
 Ant-hills, i. 33, 166; ii. 109.  
 Antinori, Marquis, i. 68; ii. 33.  
 Apostrophe, an, i. 70.  
 Arachis, i. 105.  
 Aristotle, ii. 67.  
 Arrows, i. 140, 255; ii. 105.  
*Artocarpus*, i. 260.  
 Assika, i. 249, 252; ii. 111.  
 Atazilly, i. 231.  
 Atena, ii. 206.  
 Atoborroo, i. 217.  
 Auguries, i. 297.  
*Aulacodus*, ii. 254.  
 Awoory, i. 177.  
 BABUCKUR, i. 99; ii. 36, 37, 129, 154.  
 Badry, ii. 142, 145.  
 Baggara Arabs, ii. 201, 223, 241.  
 Baginze, ii. 131.  
 Bahr-el-Abiad, i. 7.  
 Bahr-el-Arab, i. 34, 36; ii. 223, 237, 272.  
 Bahr-el-Dembo, ii. 203.  
 Bahr-el-Gebel, i. 7, 29; ii. 97.  
 Bahr-el-Ghazal, i. 29, 30, 34, 36 (*vide* Gazelle).  
 Bahr-el-Giraffe, i. 23; ii. 274.  
 Bahr-el-Kooroo, ii. 209.  
 Baker, Sir S., i. 25, 263; statement about Lake Mwootan, ii. 36, 96; peremptory measures, ii. 271, 276.  
*Balaniceps rex*, i. 31; ii. 272.  
*Balanites*, i. 53, 90.  
 Bamboos, i. 97; ii. 152.  
 Barabra, ii. 194.

- Barth, i. 110, 215, 268; ii. 48, 92, 238.
- Basket-work, Bongo, i. 133; Monbuttoo, ii. 61.
- Bastard gemsbok, i. 99.
- Batatas*, i. 106.
- Beads, i. 41, 51, 139, 239.
- Beans, i. 105; ii. 154.
- Bear-baboons, i. 75.
- Bearers, i. 43; ii. 257; supply of, i. 200; consideration for, i. 220; feeding, i. 225.
- Beer, i. 231, 281.
- Beery, ii. 227.
- Bees, attacked by, i. 11; a swarm found, ii. 99.
- Behnky, i. 206.
- Belanda, i. 76.
- Belostoma*, i. 45.
- Benches, ii. 41, 58.
- Bendo, i. 212, 214; ii. 144.
- Benwe, ii. 86.
- Berber, ii. 194, 281.
- Bizelly, ii. 198.
- Blessing, ii. 279.
- Blippo (*Gardenia*), i. 209; used by Monbuttoo, ii. 51.
- Blue Mountains, i. 267; ii. 36, 97.
- Boddo, i. 221.
- Bomby, ii. 71.
- BONGO, their country, i. 112; vasalage, i. 113; complexion, i. 115; skulls and hair, i. 116; agriculture, i. 117; smoking, i. 118; goats, i. 119; dogs, i. 120; hunting, i. 120; dwellings, i. 123; weapons and ornaments, i. 125-8, 138; musical instruments, i. 130; pottery, i. 134; costume, i. 136; games, i. 140; funerals, i. 143; superstition, i. 144, 145; dialect, i. 147.
- Bongwa, the chieftain, i. 261; his wife, i. 262; return to, ii. 90.
- Borassus, i. 47, 176.
- Boroo, i. 297; ii. 110.
- Bread, i. 105.
- Bruce, the traveller, i. 29.
- Buffalo, attacked by a, i. 9; African species, i. 71; frantic herds of them, i. 203; ii. 157, 158; calf killed, ii. 205.
- Bumba, i. 263; ii. 90.
- Bunza, son of Munza, ii. 15.
- Burckhardt, ii. 194.
- Burton, i. 44.
- Bushmen, ii. 78.
- Butter-trees, i. 87, 184; ii. 127.
- CALAMUS, i. 217, 221; ii. 115.
- Calotropis*, ii. 202.
- Canavalia*, i. 251; ii. 63.
- Canis pictus*, ii. 167.
- Cannibalism, traces of, i. 55, 191; amongst Niam-niam, i. 274, 285; amongst Monbuttoo, ii. 42; instance of, ii. 138.
- Canoes, i. 269; ii. 57.
- Capparideæ, i. 87.
- Caravans, i. 42, 201, 229.
- Carpodinus*, i. 87.
- Cats, wild, i. 55, 153.
- Cattle-diseases, i. 58; ii. 169.
- Cattle-raids, i. 44, 66, 92, 169; ii. 267.
- Caves, i. 94.
- Cayenne pepper, i. 109.
- Cecropia*, i. 260; ii. 93.
- Centropus*, i. 165.
- Cercopithecus*, i. 232.
- Chimpanzees in Wando's district, i. 136; skulls, i. 247; mode of catching, i. 249.
- Chlorophytum*, ii. 63.
- Christ's thorn, i. 46.
- Clappertonia*, ii. 118.
- Cogyoor, i. 62, 144.
- Cola-nut, ii. 9.
- Coldest day, ii. 185.
- Colobus*, i. 232.
- Colocasia*, i. 211.
- Combretum*, i. 165, 188; ii. 99.
- Concerts, i. 131, 168, 231.
- Copper, taken as exchange, i. 239; known to Monbuttoo, ii. 55; mines, ii. 224.

- Cordia Abyssinica*, i. 271.  
 Corn-magazines, i. 83, 123; ii. 179, 208, 225, 242.  
 Cowries, i. 140, 239.  
 Cranes, ii. 67.  
 Crocodiles, ii. 198.  
 Crosses, i. 288.  
*Crotalaria*, i. 108.  
*Cubeba Clusii*, i. 222.  
*Cucurbita*, i. 107.  
*Cussonia*, ii. 131.  
 Cyanite, ii. 134.  
  
 DAL KURDYOOK, ii. 267.  
 Damoory, ii. 203.  
 Dance, i. 185; ii. 29, 70, 132.  
 Danga, i. 175.  
 Dangabor (Bongo ornament), i. 127.  
 Dangadulloo, i. 175.  
 Dapper, ii. 75.  
 Dar Ferteet, ii. 219.  
 Darfoor, ii. 195, 224.  
 Date-palms, ii. 159.  
 Degbe, i. 174.  
 Degberra, i. 259; ii. 25.  
 Dehms, ii. 212, 219.  
 Deloo antelopes, i. 102.  
 Deraggo, i. 187.  
 Dialect, Dyoor, i. 76; Bongo, i. 147; Mittoo, i. 189; Niam-niam, i. 296; Monbuttoo, ii. 48; Akka, ii. 82; Golo, ii. 208.  
 Diamvonoo, i. 247; ii. 112.  
 Dimindoh, i. 174.  
 Dimmoh, ii. 197.  
 DINKA; territory and appearance, i. 48; ornaments, i. 52; weapons, i. 53; cookery, i. 54; dwellings, i. 55, 56; domestic animals, i. 57; population, i. 62; character, i. 63.  
*Dioscorea*, i. 106.  
*Diospyros*, i. 53, 89.  
 Distillery, i. 97.  
 Djee, the river, ii. 241.  
 Dogs, i. 59, 120, 283; ii. 23, 114.  
 Dogguroo, the river, i. 158, 205; ii. 162.  
 Dokkuttoo, i. 172.  
 Dubor, ii. 168, 184.  
 Du Chaillu, ii. 75, 83.  
 Duggoo, i. 161, 163.  
 Dugguddoo, i. 163.  
 Duisberg, German vice-consul, i. 4, 5.  
 Dyafer Pasha, Governor-General of Khartoom, i. 5; ii. 277, 280.  
 Dyagbe, the river, i. 238.  
 Dyoor, the river, i. 34, 69; ii. 132, 171, 190; fishing in, ii. 257.  
 DYoor nation; name and dialect, i. 76; complexion and ornaments, i. 77, 78; spears and spades, i. 80; iron-smelting, i. 81; huts, i. 83; habits and character, i. 84, 85.  
 Dyoorab-el-Esh, i. 11.  
 Dyuihr, i. 64.  
  
 EARTH-NUTS, i. 105, 251.  
 Egyptians, i. 19; their troops, ii. 186, 212.  
*Elaïs*, i. 260; ii. 39.  
 Elands, i. 169; ii. 149.  
 Elephants, wanton destruction of, i. 43, 207; traces of, i. 159; snares for, i. 187; present of a young elephant, ii. 169.  
 Eleusine corn, i. 104; beer made from, i. 281.  
*Elminia*, ii. 191.  
 Encephalartus, i. 213; ii. 151, 159, 225.  
 Ensete (wild plantain), i. 213; ii. 133.  
*Entada scandens*, ii. 18.  
*Entada sudanica*, ii. 197.  
*Eriodendron*, ii. 60.  
 Escayrac de Lauture, ii. 76, 222.  
*Etheria*, i. 175; ii. 258.  
*Eulophia*, ii. 133.  
*Eumenes tinctor*, i. 154.  
 Eunuch, Munza's, ii. 11.  
*Euphorbia*, i. 39, 89, 140.  
 Extract of meat, ii. 25.  
  
 FAKI, grave of a, ii. 177.  
 Fanekama, ii. 275.



- Fans, analogy with Niam-niam, i. 286.
- Farookh (black soldiers), i. 229; ii. 110.
- Fashoda, limit of Egyptian government, i. 12; return to, ii. 277.
- Ferns, i. 242.
- Fever, immunity from, i. 38, 154; deaths from, ii. 281.
- Ficus lutea*, i. 164; ii. 249.
- Fig-trees, ii. 49, 202.
- Fire, alarm of, i. 151; in Seriba, ii. 175, 264.
- Fish, i. 93.
- Fishing, i. 80, 93; ii. 40, 225, 257.
- Flags, i. 43, 201; ii. 31.
- Flight before Shillooks, i. 22.
- Fritsch, Gustav, i. 115; ii. 78, 81.
- Frogs, i. 257.
- Fulbe, affinity of Monbuttoo with, ii. 48.
- GADDA, the river, ii. 89.
- Galago*, i. 144, 252; ii. 46.
- Galleries, i. 240, 259; ii. 99.
- Games, i. 140, 294.
- Garden, my, i. 85; ii. 262.
- Gardenia*, i. 70, 75; ii. 63.
- Gazelle (Bahr-el-Ghazal), i. 29; ii. 272.
- Geer, the Seriba, i. 68, 93.
- Gellahbas (slave-dealers), ii. 190, 215, 219, 240.
- Genana, i. 68.
- Gessi, ii. 85, 96.
- Ghattas, contract with, i. 5, 7; his death, ii. 164.
- Ghetty, the river, ii. 198, 247.
- Giraffes, ii. 167.
- Girkeny, i. 178.
- Gneiss hills, i. 174, 234; ii. 235.
- Goats, i. 59, 119, 190; ii. 24.
- Goggo, i. 183.
- Golo, ii. 207.
- Gondokoro, i. 7.
- Gourds, i. 96, 107.
- Government contracts, i. 8.
- Grass-barrier (El-Sett), i. 14, 24.
- Grass-huts, ii. 139.
- Graves, i. 129, 142, 198, 298.
- Gresse, the river, ii. 229.
- Grewia*, i. 118.
- Gubbehee, i. 96.
- Gudyoo, ii. 228.
- Guinea-fowl, i. 172, 232; ii. 135.
- Guinea-hogs, ii. 32.
- Guinea-worm, i. 63, 189.
- Gumango, the hill, i. 212; ii. 144.
- Gumba, i. 211; ii. 144.
- Gum-arabic, i. 20.
- Gun accident, i. 47.
- Gurfala, i. 97.
- Gurroogurroo, i. 251; ii. 34.
- Hubenaria*, ii. 158.
- Hailstorm, ii. 170.
- Halls, Monbuttoo, ii. 5, 30, 32.
- Hartebeests, i. 70, 72; ii. 143, 157, 159, 266.
- Hartmann, Professor, i. 16.
- Hegelig (Balanites), i. 46.
- Hellali, the swindler, ii. 195, 212.
- Helmia*, i. 106.
- Herodotus, ii. 67.
- Heterometrus*, i. 122.
- Heuglin, Theodor von, i. 38; ii. 33, 199, 203.
- Hexalobus*, i. 182.
- Hibiscus*, i. 108.
- Hippopotamuses in the White Nile, i. 25, 27; in the Dyoor, ii. 191; their fat, ii. 192.
- Homer, ii. 67.
- Honey, wild, i. 133; ii. 99.
- Hoo, the river, i. 216; ii. 123, 139.
- Hornblende, i. 69, 205.
- Humboldtia* (kobbo-tree), i. 159; ii. 158.
- Humboldt Institution, grant from, i. 2.
- Hunger, ii. 121, 261.
- Huts, Shillook, i. 16; Dinka, i. 56; in Seriba, i. 66; Dyoor, i. 83; Bongo, i. 123; Mittoo, i. 197; Niam-niam, i. 214, 287; Monbuttoo, ii. 62; crowded, ii. 174; Kredy, ii. 225.

- Hydrobia*, ii. 209.  
 Hyena-dogs (*Canis pictus*), ii. 167.  
*Hymenocardia*, i. 134.  
*Hymenodictyon*, ii. 133.  
*Hyphæne*, ii. 112.  
*Hyptis*, i. 105, 251 ; ii. 197.
- IBBA, the river, i. 205.  
 Ibis, ii. 191.  
 Ibrahim Effendi, ii. 218.  
 Ichneumons, ii. 266.  
 Idrees (Ghattas's plenipotentiary), i. 65, 146 ; ii. 180, 264.  
 Idrees Wod Defter, ii. 206.  
 Indimma, ii. 35.  
 Iron-smelting of the Dyoor, i. 80 ; of the Bongo, i. 123 ; of the Mon-buttoo, ii. 54.  
*Irvingia*, i. 216.  
 Islamism, ii. 137.  
 Issoo, the Upper Tondy, ii. 130.  
 Ivory-trade, i. 6.  
 Izingerria, visit to, i. 264.
- KAKA, i. 10.  
 Kahpily, the river, ii. 91.  
 Kambeley, the river, ii. 93.  
 Kamrasi, inquiries for, ii. 22.  
 Kanna, ambassadors from, ii. 14 ; territory of, ii. 34.  
 Karo, i. 182.  
 Karra, the magic tuber, ii. 205, 244.  
 Kashgar, i. 19 ; ii. 274.  
 Keebaly, the river, ii. 89, 94.  
 Kettle-drums, i. 131, 291.  
 Khalil, i. 70 ; ii. 184, 251.  
 Khareef, i. 155 ; ii. 170.  
 Khartoom, i. 3 ; return to, ii. 279.  
*Kigelia*, i. 44, 88.  
 Kilnoky, i. 94.  
 Kirmo, i. 179.  
 Kishy, bridge over the, ii. 125.  
 Kokkorokkoo, the tree, i. 222.  
 Kölle, ii. 77.  
 Koolongo, i. 94, 157 ; ii. 163.  
*Kosaria palmata*, i. 88.  
 Kotschy, ii. 199.
- Krapf, ii. 77.  
 KREDY ; their appearance, ii. 221 ; huts, ii. 226.  
 Kubby, ii. 93.  
 Kudy, village of, i. 47 ; ii. 268.  
 Kulenjo, i. 218 ; ii. 139.  
 Kuraggera, i. 183.  
 Kurkur, ii. 166.  
 Kurshook Ali, the Sandjak, i. 70 ; ii. 161 ; his death, i. 171.  
 Kusumbo, woods on the, i. 259 ; ii. 91, 98.  
 Kyt, *cul-de-sac* on the Gazelle, i. 36 ; ii. 272.
- LAFARGUE, French vice-consul at Berber, ii. 281.  
 Lances, i. 53, 126, 292.  
 Lao, its water, i. 39 ; ii. 269.  
 Leather, i. 196.  
 Legby, i. 181.  
 Lehssy, the river, i. 158, 181, 205 ; ii. 152, 157.  
 LEHSSY people, i. 180.  
 Lepidosiren, i. 93.  
 Leucotis antelopes, i. 70, 73, 99 ; ii. 92, 143.  
 Lichtenstein, ii. 81, 82.  
*Limnicolaria*, i. 165.  
 Lindukoo, last stream of Nile system, i. 230, 232, 233 ; ii. 117.  
 Lions, limited in number, i. 170 ; district infested by, i. 172 ; Bongo carried off by one, i. 226 ; traces of, ii. 92.  
 Lips, mutilation of, i. 138, 192.  
 Livingstone, Dr., i. 240, 277 ; ii. 113, 167.  
 Lollo, the river, ii. 275.  
 Longo, dirt in, ii. 201.  
 Loobah, i. 189, 195 ; ii. 155.  
 Lophira, i. 213 ; ii. 42.
- MABODE, ii. 36.  
 Madi, i. 186, 194.  
 Madikamm, ii. 124.

- Madoqua antelopes, i. 101 ; ii. 266.  
 Maia Signora, i. 26 ; ii. 273.  
 Maize, i. 105, preparation by Niam-niam, i. 284 ; in Mbomo's district, ii. 154.  
 Makarakka, ii. 131.  
 Malzac, i. 159, 261.  
 Manatus, in the Keebaly, ii. 95.  
 Manga, ii. 151.  
 Manioc, bearer poisoned by, i. 226 ; cultivation, i. 251 ; ii. 41.  
 Manzilly, the brook, i. 217.  
 Maoggoo, cattle from the, i. 263 ; ii. 20 ; probable identity with the Malegga, ii. 37.  
 Maraboos, ii. 262.  
 Market, i. 24, 238 ; ii. 13.  
 Marra, i. 215 ; ii. 141.  
 Marriage portions, i. 141.  
 Marshes, crossing, i. 237 ; ii. 101, 117, 125.  
 Mashirr hills, ii. 159.  
 Massanza. n. 36.  
 Matyoo, i. 164.  
 Mbahla Ngeea, i. 205 ; ii. 159.  
 Mbahly, nickname for Aboo Sammat i. 228 ; ii. 2, 107.  
 Mbanga, i. 208.  
 Mbarik-pah, the leaf-eater, i. 244 ; ii. 124.  
 Mbeeoh, ii. 119.  
 Mbomo, the Seriba, i. 190 ; ii. 149, 153.  
 Mrbwole, the river, i. 234, 236 ; ii. 115.  
 Merdyan, ii. 125.  
 Meshera, i. 7 ; arrival at the, i. 35 ; mode of anchoring in, i. 37.  
 Meteorological notes, ii. 170, 260.  
 Miani, the Italian explorer, ii. 9, 21, 47, 83.  
 Mimosa, ii. 157.  
 Miniscalchi, ii. 84.  
 Minstrel, i. 212, 296 ; ii. 146.  
 MITTOO ; their dialect, i. 189 ; fertility of soil, i. 190 ; ornaments, i. 191, 192 ; music, i. 197 ; graves and weapons, i. 198.  
 Mofio, i. 224, 289.  
 Mohammel Aboo Sammat, i. 22, 156, 162, 185, 200, 219, 228, 238 ; ii. 2, 26, 44, 60, 102, 107, 111, 136, 168, 172, 208.  
 Molmul, the river, i. 69 ; ii. 167.  
 Momvoo, ii. 24, 36.  
 MONBUTTOO ; country and government, ii. 34, 35 ; fertility of soil, ii. 37 ; habits, ii. 40, 41, 42 ; cannibalism, ii. 42 ; potentates, ii. 44 ; complexion, ii. 47 ; *coiffure*, ii. 52 ; weapons, ii. 53 ; iron-smelting, ii. 54 ; tools, ii. 57 ; seats, ii. 59 ; handicraft, ii. 61 ; architecture, ii. 62 ; religion, ii. 64.  
 Money, i. 125, 232.  
 Mongolongboh, i. 204.  
 Mongono, ii. 206.  
 Monkeys, i. 188.  
*Morelia*, i. 216 ; ii. 198.  
 Morokoh, the river, ii. 18, 152, 156.  
 Mossoolungoo, ii. 129.  
 Mummery, Munza's brother, ii. 26, 28, 72.  
 Mundo, i. 99 ; ii. 130, 155.  
 Mungala, Niam-niam game, i. 294.  
 Munza, ii. 1, 6, 29, 45.  
 Murahs, i. 56, 61.  
*Musa sapientium*, i. 74, 213, 251 ; ii. 38.  
 Music, i. 131, 132, 197, 295 ; ii. 29.  
 Musical instruments, i. 130, 197, 295 ; ii. 58, 61, 248.  
 Mvolo, district of, i. 179.  
 Mwata Yanvo, i. 252 ; ii. 46.  
 Mwootan (Albert Nyanza), i. 265 ; ii. 96.  
*Mycteria Senegalensis*, ii. 191.  
 NABAMBISSO, the river, i. 221, 225.  
 Nachtigal, i. 268.  
 Nalengbe, Munza's sister, ii. 16, 44.  
 Nalobey, ii. 96, 98.  
 Nambia, ii. 125.  
 Naporrooporoo, i. 235.  
*Nathalia*, i. 212.  
 Ndoruma, ii. 174, 189.  
 Nduggo, ii. 222.

- Nduppo, Wando's brother, i. 226 ; his death, i. 246.
- Nembey, visit from, i. 259 ; arrival at residence of, ii. 90.
- Ngahma, i. 174, 182, 194.
- Nganye, a Niam-niam chieftain, i. 206, 210 ; ii. 147.
- Ngoly, i. 203 ; ii. 156, 159.
- Nguddoo, ii. 167.
- Ngulfala, i. 97, 247.
- NIAM-NIAM ; first sight of, i. 206 ; visit from, i. 209 ; guides, i. 233 ; country, i. 274 ; appearance, i. 275 ; clothing and head-gear, i. 276, 277 ; weapons, i. 278 ; hunting and agriculture, i. 281 ; pipes, i. 282 ; dogs, i. 283 ; cannibalism, i. 285 ; architecture, i. 287 ; chieftains, i. 289 ; war-cries, i. 290 ; handicraft, i. 291, 293 ; greetings, i. 292 ; games and music, i. 294, 295 ; language, i. 296 ; auguries, i. 297 ; graves, i. 298 ; conjugal affection, ii. 113.
- No, lake, i. 28.
- Nomayo, ii. 26, 96.
- Nomatilla, i. 71.
- Nsewue, the Pygmy, ii. 23, 73, 110, 160 ; his death, ii. 281.
- NUBIANS, i. 113 ; their stories, ii. 65 ; soldiers, ii. 111 ; cowardice, ii. 189 ; character, ii. 193.
- Nueir, district of the, i. 30-33 ; ii. 272.
- Nymphæa*, i. 34.
- O-BONGO, ii. 75.
- Oil-palms, i. 260 ; ii. 39, 42.
- Okale, i. 75.
- Okuloh, ii. 200.
- Ori, Dr., letter to Antinori, ii. 33.
- Orycteropus*, i. 138, 167.
- Oryzapunctata*, i. 104.
- Oysters, river, ii. 258.
- Pandanus*, i. 236.
- Panicum*, i. 207.
- Papyrus, i. 24, 36 ; ii. 124.
- Parkia-trees, i. 89 ; ii. 200.
- Parley with Niam-niam, ii. 100.
- Parra africanus*, ii. 89.
- Pelomedusa*, i. 35.
- Penceo, the behnky, i. 206 ; ii. 147.
- Penicillaria, i. 104.
- Pepper, i. 242.
- Petherick, i. 38, 180, 181 ; ii. 130, 166.
- Phacochærus*, i. 68, 75.
- Phaseolus*, i. 105, 251 ; ii. 154.
- Phoenix*, i. 89, 221, 225.
- Phrynina*, ii. 117.
- Phyllorhina*, i. 95, 163.
- Piaggia, i. 240, 273, 285 ; ii. 15, 21, 97.
- Pipes, i. 56, 118, 283 ; ii. 9, 61.
- Plantains, i. 74, 213 ; ii. 39.
- Platinum, ii. 55.
- Platyцерium elephantotis*, i. 242, 258.
- Poncet, the brothers, i. 47, 175, 181 ; ii. 33, 35.
- Pongo, the river, ii. 203.
- Popukky-grass, i. 207.
- Port Rek, i. 35.
- Potamocharus*, ii. 32.
- Pottery, i. 134 ; ii. 40.
- Prosopis*, i. 128 ; ii. 98.
- Protea*, ii. 131, 206.
- Psittacus*, ii. 40.
- Pterolobium*, i. 252.
- Pygmies, ii. 66 (*vide Akka*).
- Pyrrhi Æthiopes, ii. 48.
- QUININE, i. 12, 38, 154.
- RAGOÛT, a, i. 243.
- Rainfall, i. 154.
- Randia*, i. 46 ; ii. 51.
- Raphia vinifera*, i. 75, 260 ; ii. 5.
- Rats, ii. 249.
- Reed-rats, ii. 233, 254.
- Reggo, i. 183.
- Rek, Port, i. 35, 47 ; ii. 269.
- Religion, i. 62, 143, 296 ; ii. 64.
- Rhinoceros-bird, i. 147 ; ii. 136, 191.
- Rice, i. 104.
- Riharn, my cook, i. 8.
- Rikkete, Wando's brother, i. 227, 231.
- Rings, i. 52, 78, 139.
- Roah, the river, i. 171, 172, 187.

- Rock-rabbits, i. 180.  
 Rohl, the river, i. 177.<sup>1</sup>  
 Rokko coats of Monbuttoo, ii. 49.  
 Rye, the river, i. 202.
- SABBY (Seriba), i. 167, 188; ii. 169.  
 Sabdariiffa, ii. 197.  
 Salt, i. 16, 118.  
*Sanseviera*, i. 133.  
*Scopus umbretta*, ii. 191.  
 Scorbutic attack, ii. 230.  
 Seebehr Rahama, ii. 195; his court,  
 ii. 216.  
 Sehre, ii. 241, 246.  
*Selaginella*, ii. 133.  
 Seriba, i. 7, 65, 91, 152.  
 Sesame, i. 251.  
 Sett, i. 14, 24.  
 Shary, identity with the Welle, i.  
 268; ii. 96.  
 Shereefee attacks Mohammed, i. 162;  
 shielded by the Aga, ii. 172, 214.  
 SHILLOOKS, first sight of, i. 9; vil-  
 lages, i. 10; population, i. 14;  
 huts, i. 16; appearance and head-  
 gear, i. 17; domestic animals, i.  
 18; chased by, i. 22; market, i.  
 23; ii. 274.  
 Shoby, ii. 128, 135.  
 Shol, the Dinka queen, i. 40; her  
 riches and influence, i. 39; presents  
 to, i. 41; her death, ii. 200; re-  
 mains of her huts, ii. 270.  
 Skins, i. 134, 227, 233.  
 Skulls, i. 116, 247; ii. 14, 107, 137.  
 Slaves, i. 173; ii. 231, 271, 276.  
 Slave-trade, ii. 186, 220, 277.  
 Smelting-furnaces, i. 81, 124.  
 Snares, i. 84, 120.  
 Sobat, the river, i. 7, 21.  
 Soldiers, i. 229; ii. 111, 145, 161.  
 Soliman, son of Kurshook Ali, ii. 258.  
 Solongoh, i. 76; ii. 236, 241.  
 Sorghum, i. 44, 96, 102; ii. 153.  
 Spades, i. 80.  
*Sparmannia*, ii. 123.  
*Spathodea*, ii. 99, 139.
- Speke, i. 29; ii. 38, 68, 97.  
 Stanley, i. 269.  
*Stapelia*, i. 291.  
*Stephegyne*, ii. 204.  
 Steppe-burning, i. 164.  
 Steps, counting, ii. 183, 210.  
 Steudner, Dr., i. 38; ii. 198, 199.  
 Storm, ii. 243, 269.  
 Suakin, ii. 282.  
 Sugar-canes, i. 251, 264; ii. 90.  
 Surroor, Aboo Sammat's lieutenant, i.  
 214, 219; ii. 137.  
 Swamps, ii. 100, 117, 125.  
 Sway, the river, i. 215; ii. 132, 140.
- TAKE, village of, i. 47; ii. 268.  
 Taya hills, ii. 243.  
 Tamarinds, i. 46, 171.  
 Tattooing, i. 77, 139, 194, 262, 276;  
 ii. 51.  
 Tee, the river, ii. 159.  
 Teeth, mutilation of, i. 50, 135, 276;  
 ii. 53.  
 Telegram, ii. 280.  
*Telphusa*, i. 257.  
 Temperature, ii. 181.  
*Tephrosia*, i. 40, 63.  
*Termes*, i. 259.  
*Terminalia*, i. 205.  
*Tetmoceras*, ii. 126.  
 Tikkitikki, ii. 72, 87, 110, 160, 256,  
 281.  
 Tinné, Miss, i. 25, 41; her mother,  
 ii. 199.  
*Tithymalus*, ii. 151.  
*Tmetoceras*, i. 147.  
 Tobacco, i. 109, 118, 251, 283.  
 Tondy, the river, i. 67, 156; crossing,  
 i. 157; ii. 148, 163.  
 Transport, means of, i. 43; ii. 187,  
 257.  
 Travelling costume, i. 203.  
*Treculia*, i. 252.  
*Trichilia*, i. 216; ii. 198.  
*Troglodytes niger*, i. 248.  
 Trumbashes, i. 278.  
 Trumpets, i. 131.

- Tudyee, the river, i. 171, 202.  
 Tuhamy, i. 261; his Seriba, ii. 129.  
 Turks, ii. 161, 195, 215.
- Uncaria*, i. 68; ii. 57.  
 Uringama, ii. 149, 152.  
 Urostigma Kotschyana, ii. 49.  
*Usnea* (beard moss), ii. 99.  
 Uzze, the river, i. 226.
- Vallisneria* in the Gazelle, i. 35; ii. 272.  
 Vasel, ii. 281.  
*Vatica*, i. 158.  
 Vayssière, the French hunter, i. 68.  
 Vegetation, i. 86, 216, 240, 270; ii. 18.  
*Vigna sinensis*, i. 105, 251.  
*Vitex*, i. 89.  
 Voandzeia, i. 105, 251.
- WANDO, animosity of, i. 227; Mohammed's interview with, i. 239 visit from, i. 242; his augury, ii. 110.
- Wart-hogs, i. 68, 75.  
 Water, bad, i. 45, 117; ii. 168, 245.  
 Waterbock, i. 160.  
 Watershed of Nile, i. 234.  
 Welle, the river, i. 264; ii. 35.  
 White ants, i. 166, 258; ii. 122.  
 White Nile, i. 29.  
 Witches, belief in, i. 145.  
 Wod Shellay, ii. 278.  
 Wohko, i. 174.  
 Wounds, i. 146, 255; ii. 102, 105, 147.  
 Wow, the river, i. 70; ii. 196.
- YABO, i. 225; ii. 118.  
 Yabongo, i. 225; ii. 118.  
 Yams, i. 106; ii. 90.  
 Yanga's grave, i. 129.  
 Yubbo, i. 226; ii. 118.  
 Yumma, Kurshook Ali's Vokeel, ii. 233, 237.  
 Yuroo, i. 253; ii. 101.
- ZAWA-TREES, i. 213.  
 Zilei Mountains, ii. 130, 152.  
 Zizigium, ii. 198.



3 5282 00182 8899





STACKS DT351.S41 1878x vol. 2  
Schweinfurth, Georg August,  
The heart of Africa



3 5282 00182 8899

