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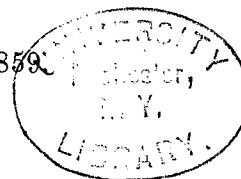
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1859.

is not a choice, it is a necessity. Plans are not, will not, be wanting. Inventive genius, inventive skill, would with us equal the mechanical, were it not so nullified, so clogged, fettered, perverted, deadened by circumlocution offices and red-tapist prejudices; that it grows tired of being shuttlecocked from hand to hand, and being docketed and pigeon-holed, takes flight to more congenial spheres, and gives the initiative to other governments. The invention, neglected and overlooked among us, becomes a power, and we are compelled to imitate where we might have originated, to follow where we might have led.

The plan for rifling guns, now carried out in France, was, we believe, first proposed to us. So were many others, which have been allowed to remain in abeyance. The idea of the minié bullet lay enconced for half a century in the dust of pigeon-holes and the notes of *savans*; and our neighbours have since reproached us that we did not give our discovery to the world, if we were not disposed to develop it ourselves.

Official routine, official system, is, perhaps, the strongest thing in England. It has a vitality, endurance, and tenacity greater than any other system or principle existing among us. Though bearing all the signs of decrepitude, decay, weakness, it yet, like Sinbad's old man, can override the public will, and control the military genius of the nation.

How long shall these things be? How long? Until they cease to be, England will ever be striving by forced strides to make up for halts and false steps—will ever be struggling for the vanguard, instead of assuming it as an assured and rightful position.

Before closing our remarks on the material of our navy, we must notice a force which we believe would play a conspicuous part in any future naval war, and which will not be superseded or rendered obsolete even by rams, and that is the gun-boats. We believe (as was stated before) that their importance has been overlooked in the estimate of our strength, and that they will be formidable auxiliaries to a line-of-battle, and that the

navy which possesses them in the greatest perfection and the greatest strength will have a great vantage in all the preliminaries and details of operations where larger ships could not act.

England numbers now 13 gun-vessels, varying from 40 to 160 horse-power, and 185 gun-boats, varying from 20 to 60 horse-power.

This force, armed with the Armstrong gun, acting as a light body in an action, would doubtless embarrass the evolutions of the hostile fleet—would tease slow ships, and prevent the escape of crippled ones—would, from their drawing so little water, be very efficient in reconnoitring in shallow channels, in cutting out vessels, and in annoying and considerably damaging a fleet at anchor in a roadstead; whilst they, mere specks themselves, and constantly in motion, would suffer little from an enemy's fire.

To be thoroughly effective, however, as a light force, these vessels should have not only mobility, but velocity—should be able not only to shift and change their position, but to maintain safe distance. Our gun-boats possess the requisite mobility, as was well shown at Sveaborg and elsewhere; but, constructed as they were on an emergency, and for a certain purpose, the speed was not so much considered. Their average speed is barely eight knots, and that would not enable them to command the necessary distance from ordinary line-of-battle ships or frigates. We are promised, however, vessels of this class of a superior description, and trust they will not be stinted in number, and will combine the necessary velocity and mobility. They would then be in naval warfare what the *voltigeur*, *chasseur*, and *Zouave* forces have proved to be an army in a campaign, and would give to a maritime power or naval commander the means of taking the initiative in a war or battle.

Thus, in the material of a navy, we have, prospectively, at least, the power of a supremacy. We have the power of producing ships in a less time than any other country; we possess inventions and plans which might enable us to take the lead in

the armament, machinery, and the armour of ships; we command resources of finance which should insure us the fulfilment of every project and the advance in every detail and principle of naval efficiency necessary for the national position and the national defence; we can challenge the workman-power of the world; we are assured of the will of the nation to employ all its resources, to put forth all its strength, to establish the maritime supremacy which is to it legitimate defence. And yet why is it, with all this, that there are questions of defence? Why is it? Can it be that there exists a suspicion that the intent of Government accords not with the will of the nation?

A return to the old stand-point of our navy—the assured possession of a force equal to the united marine of the world—can alone allay this suspi-

cion, and establish a confidence undisturbed by periodic alarms and panics; and we might then exhibit to the world the grand spectacle of a people repudiating war and aggression as false to its policies and interests, repelling attack by the might of its defence, seeking peace and ensuring it by the demonstration and consciousness of its strength.

So much for material: in that respect the prospect is hopeful. There remains the more serious and difficult question of the supply of man-power—the certain and instant command of crews for our ships. It is too difficult, too serious, to be discussed at the end of an article; we must reserve it for another occasion. It is the most important problem we have been called upon to solve for many generations. It is one which will involve and determine the future of England.

JOURNAL OF A CRUISE ON THE TANGANYIKA LAKE, CENTRAL AFRICA.

[*Jordans, Taunton, August 1859.* MY DEAR BLACKWOOD,—As a great number of friends, both here and in India, have expressed a warm desire to be made acquainted with my late journeyings in Africa, as well as with the social state and general condition of the people whom I found there, I send for publication in your Magazine the accompanying Journal, which I kept when travelling alone in Africa. Very numerous inquiries have been addressed to me by statesmen, clergymen, merchants, and more particularly geographers; and I hope the appearance of the Journal in your widely-circulated pages will convey to them the desired information; although, being more of a traveller than a man of the pen, I feel some diffidence as to my own powers of narrative. The country which I have recently discovered by the influential aid of the Royal Geographical Society, invites our attention by the commercial tendencies of the inhabitants, and the desire shown by them to improve their present fearfully degraded position. For the better comprehension of my Journal, I begin with a short introductory sketch of the country through which I passed, conducting you from Zanzibar to Ujiji, on the borders of the Tanganyika Lake, lying in lat. 5° S., and long. 29° E. During this early part of the journey the Journal was kept by my commandant, Captain Burton, I taking only the subordinate office of surveyor, and applying myself solely to mapping, entering topographical remarks, and shooting for the pot. You must, therefore, look elsewhere for details of this stage of the journey. Anybody desirous of becoming

fully acquainted with the geographical features of these regions would do well to obtain those Proceedings of the Royal Geographical Society which have been lately published, and will eventually be contained in the Society's volume for this year.—Yours very truly, J. H. SPEKE.]

PRELUDE.

MANY may remember the excitement produced by an extraordinary map, and a more extraordinary lake figuring upon it, of a rather slug-like shape, which drew forth risible observations from all who entered the Royal Geographical Society's rooms in the year 1856. In order to ascertain the truthfulness of the said map, the Royal Geographical Society appointed Captain Burton to investigate this monster piece of water, represented as extending from the equator to 14° S. latitude, as having a breadth of two to three hundred miles, and as lying at a distance of seven hundred miles inland west from Zanzibar.

As Captain Burton and myself had been engaged on a former occasion exploring the Somali country in Eastern Africa together, he invited me to join him in these investigations. Having, therefore, obtained the necessary equipments in the scientific and other departments in England and India during 1856, we left Zanzibar, at the end of June 1857, in a vessel of war, lent by Sultan Majid, to convey us across to Kaolé, a village on the mainland, a little south of the Kingani river. Colonel Hamerton, late British Consul at Zanzibar, accompanied us there, to support us by his presence in case anybody should endeavour to oppose our starting; a precaution which he thought necessary, because the only European, a young Frenchman, who had ever tried to enter Africa by this route, was barbarously murdered before he had penetrated one hundred miles; and up to the present time, although his assassin is well known, nobody will divulge who the instigators of the murder were. Our caravan consisted of an Arab called Shaykh Said, the Ras-cafila (head of caravan); some Belooch soldiers lent us by Majid Sultan of Zanzibar, some porters of the Wanyamuézi tribe (people of the

Moon), negroes who inhabit a large portion of central Africa, and a host of donkeys for riding and carrying our spare kit. Besides these we hired, through the medium of an Hindi merchant called Ramji, a number of the slaves of certain Diwans (headmen) living on the mainland opposite to Zanzibar, to carry muskets in the manner of guards, as well as to do odd jobs. Leaving Kaolé, we passed the Mrima, a low hilly tract of coast-line, diversified with flats and terraces, well peopled and cultivated, and rich in tree-forests and large tropical vegetation, and following the course of the Kingani river through the districts of the Wazeramos and Wakhutus, we reached in about a hundred and ten miles the first great elevation of Eastern Africa, which we shall, for distinction's sake, call the East Coast Range. This hilly district is about ninety miles broad, is composed chiefly of granite and sandstone, formed into groups and lines, intersected transversely and otherwise by considerable rivers—such, for instance, as the Kingani and Lufiji—which, rising far in the interior, flow east to the Indian Ocean. This—a longitudinal range extending from 9° N. latitude down nearly to the Cape of Good Hope—attained, where we crossed it, altitudes varying from three hundred to six thousand feet above the level of the sea. It is occupied by the Wasagara tribe—a people who live in lightly constructed conical huts of grass and wicker-work, tend cattle, and cultivate extensively when not disturbed by the slave-hunters, who live nearer to the coast, and frequently make excursions here to supply the Zanzibar market with human cattle.

On descending its western side, we found an elevated plateau of rather poor land, bearing more wild forest than cultivation, and more wild

beasts than men, and not very many of either, excepting near some congenial springs, the fountains of Africa's glory. This plateau extends westwards two hundred miles. Its average altitude is from twenty-five hundred to four thousand feet, and it is occupied by the Wagogo and the Wanyamuézi tribes, who live in huts of a very civilised appearance, and far more comfortable than those possessed by any other interior clans. The conception for building on so grand a scale was probably first occasioned by the travelling habits of the Wanyamuézis having brought them earlier than any other people into contact with the coast, where square rooms divided by mud walls, constructed much on the same principle as the common East-India ones, are the prevailing fashion. These men are industrious for negroes, mostly occupying their time in trafficking with the coast, or tilling ground and tending cattle; many of them again are rope-makers, smiths, or carpenters and weavers. Here, in the centre of this latter tribe's country, at an Arab depot called Kazeh—in south latitude 5° and east longitude 33°, the immediate district of which is called Unyanyembé, and which we might well designate the great emporium of Eastern Interior Africa, for to this place most of the caravans come before diverging off to the respective places north, south, and west, when carrying on their ivory transactions with the more remote negro tribes—our porters took their discharge, and dispersed to their homes. The Arabs we found collected here were extremely obliging, especially one called Shaykh Snay, who gave us a house, looked after our wants, and assisted in procuring fresh porters not only for that occasion, but every other; in short, we established him our agent, and found him a most creditable one. After waiting a month or so reforming our caravan, we proceeded westwards in the height of the monsoon, and passed through a highly cultivated country, which, by determining with the thermometer the temperature at which water boiled, I found gradually declined as we proceeded west, and in 145 miles made a

remarkable descent of 1800 feet. In this region, differing greatly from the first and greater part of the preceding one (where great droughts act detrimentally on the crops), rice, sugar-cane, and all Indian productions, grow in great profusion, and the people weave their cotton into loin cloths. After travelling along this decline about one hundred and fifty miles, we began to ascend at the eastern horn of a large crescent-shaped mass of mountains overhanging the northern half of the Tanganyika Lake, which I am now about to describe to you.

This mountain mass I consider to be THE TRUE MOUNTAINS OF THE MOON, regarding which so many erroneous speculations have been ventured. I infer this because they lie beyond Unyamuézi (country of the moon), and must have been first mentioned to geographical inquirers by the Wanyamuézi (people of the moon,) who have from time out of mind visited the coast, and must have been the first who gave information of them. I am the more satisfied of the correctness of this view from remembering the common Greek practice of changing significant general names into equivalents in their own tongue, and the consequent probability of their calling these mountains after the men who live near them. Indeed, modern geographers, I am inclined to think, would have christened them in similar manner, since neither they nor any other places in Negroland bear general names to distinguish them by. Some must be originated; and nothing more appropriate could in this case have been found for this group than that which Ptolemy has given, as the mountains form a crescent overhanging the north end of the lake, large and deep in the body to the north, and tapering to horns as they stretch southwards down the east and west sides of the lake. Our line of march, about six hundred rectilinear geographical miles, had been nearly due west from Zanzibar. Here you may picture to yourself my bitter disappointment when, after toiling through so many miles of savage life, all the time emaciated by divers sicknesses

and weakened by great privations of food and rest, I found, on approaching the zenith of my ambition, the Great Lake in question nothing but mist and glare before my eyes. From the summit of the eastern horn the lovely Tanganyika Lake could be seen in all its glory by everybody but myself. The fact was that fevers and the influence of a vertical sun had reduced my system so, that inflammation, caught by sleeping on the ground during this rainy season, attacked my eyes, brought on an almost total blindness, and rendered every object before me enclouded as by a misty veil.* Proceeding onwards down the western slopes of the hill, we soon arrived at the margin of the lake, and hired a canoe at a village called Ukaranga to take us to Ujiji, the chief place on the lake which Arabs frequent, with which name we had long been familiar, and by which they called this lake. This mode of nomenclature is quite in accordance with the usual custom of semi-civilised people, as we see in Arabia, where the Arabs call the Red Sea by the names of the different ports which they frequent. Thus for instance, at Jeddah, it is called by them the Sea of Jeddah, whilst at Suez it is the Sea of Suez, &c. &c. As in its present state your atlas presents a blank instead of one of the most beautiful inland seas in the world, you would be glad, perhaps, to know its position and dimensions,

which will enable you to lay it down on the map yourself. The Tanganyika Lake, lying between 3° and 8° south latitude, and in 29° east longitude, has a length of three hundred miles, and is from thirty to forty broad in its centre, but tapers towards each end. The surface-level, as I ascertained by the temperature of boiling water, is only eighteen hundred feet, and it appears quite sunk into the lap of these mountains. It lies in a trough-like or synclinal depression, draining the waters of all the surrounding districts into its own bosom. Its waters are very sweet, and abound with delicious fish in great variety. Its shores are thickly inhabited by numerous tribes of the true Negro breed, amongst which the most conspicuous are the Wabembe cannibals, into whose territory no Arabs durst ever venture. Bombay, my interpreter, describes them as being very dreadful creatures, who are "always looking out for some of our sort." The port we finally arrived at is called Kawélé, a small village in the Ujiji district. Here we found ourselves in the hands of a very ill-disposed chief, called Kannina, tyrannical, and, as such savages invariably are, utterly unreasonable. We paid a heavy tribute for the advantages of this savage monster's protection, and were too short of beads and cloth to search out for and pay another chief of more moderate inclinations. This

* On my return to England, Dr. Bowman, after inspecting my eyes, sent me the following explanation of the causes of this blindness:—

"5 CLIFFORD STREET, May 12.

"DEAR SIR,—I have much pleasure in replying to your inquiry as to the nature of the attack from which you suffered in Africa. The dimness of sight resulted from an inflammation of a low type affecting the whole of the interior tunics of the eyes, particularly the iris, the choroid coat, and the retina. I find in one of the pupils positive proof as to the existence at a former period of the inflammation of the iris, known as iritis, there being a deposit of some of the black pigment of the iris on the front of the lens. The gauzy films which flit before your sight, depend on delicate microscopic webs in the vitreous humour floating before the retina, and casting their fine shadows upon it. They are fortunately not thick or dark enough to impede vision in any serious degree. They may in time disappear but I do not know that the medical art can supply any remedy for them. They are one of the results of the low inflammation of which I spoke.

"This whole attack, such as you describe it, resembles what I have occasionally witnessed in persons whose blood has been impoverished. I saw some cases of it in officers who had gone through the Crimean winter of 1854-5.—Yours very sincerely,

"Captain SPEKE, &c."

"W. BOWMAN.

was a serious misfortune, for, having once entered his dominions, and established our headquarters there, we could not very well leave them, the more especially as we could not have removed our camp to any distance—Ujiji being the only district where canoes are obtainable. This was the more distressing as comfort, pleasure, and everything is at the mercy of these headmen's wills, and we were destined for a long sojourn here. To quarrel with these chiefs is like "cutting off the nose to spite the face." Nobody, let his desire be what it may, dares assist you without the chief's full approbation, and Kannina's austere government we had occasion to feel from first to last. Our first object on arrival was to get boats for the survey of the lake; but here arose a difficulty. Hostilities were rife with nearly all the border tribes, and the little cockle-shell canoes, made from the hollowed trunks of trees, are not only liable to be driven ashore by the slightest storm, but are so small that there is but little stowage-room in them for carrying supplies. The sailors, aware of this defect, fear to venture anywhere except on certain friendly beats, and therefore their boats were quite unfitted for our work.

This dilemma made us try to hire a dhow or sailing-vessel, belonging to Shaykh Hamed bin Sulayyim, living at Kasengé Island, on the opposite or western shore, as it was the only boat afloat on these waters fitted for carrying provisions, and moving about independent of the border clans. On arriving here, we were so disabled by sickness—Captain Burton utterly, and I suffering from ophthalmia, and a weakness in the lower extremities resembling paralysis—that we at first proposed sending our Ras-cafla, Shaykh Said, across the lake to bargain for the dhow, and applied to Kannina for the means of transport. At first he seemed inclined to treat, though at an exorbitant rate; but when we came direct to terms, he backed entirely out. We fortunately obtained a boat and crew from another chief, at the extortionate charge of four kitindis and four dhotis American, besides the usual sailors' fee. The dhoti is a piece of American sheet-

ing measuring eight cubits. The cubit is still the negro's yard, the same as was adopted at the time of the Flood; they have no other measure than that with which nature has provided them—viz. the first joint of the arm. These kitindis are a sort of brass-wire bracelet worn on the lower arm by the negro females, coiled up from the wrist to the elbow, like a wax taper circling up a stick or stem. Sometimes this wire is re-formed and coiled flat out round the neck to a breadth of about eight inches, and gives the wearer's head much the appearance of John the Baptist's standing in the middle of a charger. These necklaces are never taken off, so at night, or resting-time, the wearer, on lying down, places a block of wood or stone beneath his head, to prevent the wire from galling. This concession of the chief was given under the proviso that Kannina would not object, which, strange to say, he promised not to do, and hopes were entertained of an early departure. However this, like every other earthly expectation, especially in these black regions, was destined to be disappointed. In the first place, an African must do everything by easy stages, nor can he entertain two ideas in his head at the same moment. First a crew had to be collected, and when collected to be paid, and when paid, the boat was found to be unseaworthy, and must be plugged; and so much time elapsed, and plans were changed. But after all, things, it happened, were wisely ordained; for the time thus wasted served to recruit my health, as I employed it in bathing and strolling gently about during the cool of the mornings and evenings, and so gained considerable benefit. There is a curious idea here with regard to the bathing-place, in fancying the dreaded crocodile will obey the mandates of a charm. They plant the bough of a particular tree in the water about fifty yards from the shore, which marks the line of safe bathing, for within it they say the animal dares not venture. At noon, protected by an umbrella, and fortified with stained-glass spectacles, I usually visited the market-place, with beads in hand, to purchase daily

supplies. The market is held between the hours of 10 A.M. and 4 P.M., near the port, and consists of a few temporary huts, composed of grass and branches hastily tied together. Most of these are thrown up day by day. The commodities brought for sale are fish, flesh, tobacco, palm-oil, and spirits, different kinds of potatoes, artichokes, several sorts of beans, plantains, melons, cotton, sugar-cane, a variety of pulse and vegetables, and ivories, and sometimes slaves. Between these perambulations, I spent the day reclining with my eyes shut. At length, after eighteen days' negotiations, improved by these constitutional diversions and rest, and longing for a change, especially one that led across the sea, and afforded the means of surveying it, I proposed to go myself, and treat directly with Shaykh Hamed. This intention soon reached the ears of Kannina, who, fearing that he might thus lose much cloth, threw obstacles in the way, and most unjustly demanded as large a passport fee for my crossing, as had been given to the other chief; which demand we were obliged to comply with, or the men would not take up an oar.

THE JOURNAL.

3d March 1858.—All being settled, I set out in a long narrow canoe, hollowed out of the trunk of a single tree. These vessels are mostly built from large timbers, growing in the district of Ugubha, on the western side of the lake. The savages fell them, lop off the branches and ends to the length required, and then, after covering the upper surface with wet mud, as the tree lies upon the ground, they set fire to and smoulder out its interior, until nothing but a case remains, which they finish up by paring out with roughly constructed hatchets. The seats of these canoes are bars of wood tied transversely to the length. The kit taken consists of one load (60 lb.) of cloth (American sheeting), another of large blue beads, a magazine of powder, and seven kitindis. The party is composed of Bombay, my interpreter, Gaetano, a Geonese cook-boy, two Belooch soldiers, one Nakhuda or sea-captain, who sometimes wore a

goat-skin, and twenty stark naked savage sailors: twenty-six in all. Of these only ten started, the remainder leaving word that they would follow down the coast, and meet us at a *khambi* (encampment), three miles distant, by 12 o'clock. The ten, however, sufficient for the occasion, move merrily off at 9 A.M., and in an hour we reached the rendezvous, under a large spreading tree on the right bank of the mouth of the river Ruché. The party is decidedly motley. The man of quaintest aspect in it is Sidi Mabarak Bombay. He is of the Wabiyow tribe, who make the best slaves in Eastern Africa. His breed is that of the true woolly-headed negro, though he does not represent a good specimen of them physically, being somewhat smaller in his general proportions than those one generally sees as fire-stokers in our steamers that traverse the Indian Ocean. His head, though woody, like a barber's block, is lit up by a humorous little pair of pig-like eyes, set in a generous benignant-looking countenance, which, strange to say, does not belie him, for his good conduct and honesty of purpose are without parallel. His muzzle projects dog-monkey fashion, and is adorned with a regular set of sharp-pointed alligator teeth, which he presents to full view as constantly as his very ticklish risible faculties become excited. The tobaccoist's jolly nigger stuck in the corner house of . . . street, as it stands in mute but full grin, tempting the patronage of accidental passengers, is his perfect counterpart. This wonderful man says he knows nothing of his genealogy, nor any of the dates of the leading epochs of his adventurous life,—not even his birth, time of captivity, or restoration. But his general history he narrated to me as follows, which I give as he told it me, for this sketch may be of interest, presenting, as it does, a good characteristic account of the manner in which slave-hunts are planned and carried into execution. It must be truthful, for I have witnessed tragedies of a similar nature. The great slave-hunters of Eastern Africa are the Sowa-hili or coast people; formerly slaves

themselves, they are more enlightened, and fuller of tricks than the interior people, whom they now in their turn catch. Having been once caught themselves, they know how to proceed, and are consequently very cautious in their movements, taking sometimes years before they finally try to accomplish their object. They first ensnare the ignorant unsuspecting inlanders by alluring and entangling them in the treacherous meshes of debt, and then, by capturing and mercilessly selling their human game, liquidate the debt, insinuatingly advanced as an irresistible decoy to allure their confiding victims. Bombay says, "I am an Uhiyow; my father lived in a village in the country of Uhiyow (a large district situated between the East Coast and the Nyassa Lake, in latitude 11° S.) Of my mother I have but the faintest recollection; she died whilst I was in my infancy. Our village was living in happy contentment, until the fated year when I was about the age of twelve. At that period a large body of Sowa-hilis, merchants and their slaves, all equipped with sword and gun, came suddenly, and, surrounding our village, demanded of the inhabitants instant liquidation of their debts (cloth and beads) advanced in former times of pinching dearth, or else to stand the consequences of refusal. As all the residents had at different times contracted debts to different members of the body present, there was no appeal against the equity of this sudden demand, but no one had the means of payment. They knew fighting against firearms would be hopeless; so after a few stratagems, looking for a good opportunity to bolt, the whole village took to precipitate flight. Most of the villagers were captured like myself; but of my father, or any other relatives, I never more gained any intelligence. He was either shot in endeavouring to defend himself, or still more probably gave leg-bail, and so escaped. As soon as this foray was over, all the captives were grouped together, and tethered with chains or ropes, and marched off to Kilwa, on the east coast (in latitude 9° S.) Arrived there, the whole

party embarked in dhows, which, setting sail, soon arrived at Zanzibar. We were then driven to the slave-market, where I was bought by an Arab merchant, and taken off to India. I served with this master for several years, till by his death I obtained my liberation. My next destination was Zanzibar, where I took service in the late Imaum's army, and passed my days in half-starved inactivity, until the lucky day when, at Chongwé, you saw and gave me service."

Shortly after we had encamped under the rendezvous tree, and begun our cooking, some villagers brought ivories of the elephant and hippopotamus for sale, but had to suffer the disappointment of meeting a stranger to merchandise, and straightway departed, fully convinced that all Mzungus (or wise, or white men) were mere fools for not making money, when they had so good an opportunity. Noon and evening passed without a sign of the black captain, or the remaining men. We were in a wretched place for a halt, a sloping ploughed field; and, deceived by the captain's not keeping his promise, were unprepared for spending the night there. I pitched my tent, but the poor men had nothing to protect them; with the darkness a deluge of rain descended, and owing to the awkwardness of our position, the surcharged earth poured off a regular stream of water over our beds, baggage, and everything alike. To keep the tent erect—a small gable-shaped affair, six feet high, and seven by six square, made of American sheeting, and so light that with poles and everything complete it barely weighs one man's load—I called up the men, and for hours held it so by strength of arm. Even the hippopotami, to judge by the frequency of their snorts and grunts, as they indulged in their devastating excursions amongst the crops, seemed angry at this unusual severity of the weather. Never from the 15th of November, when the rainy season commenced, had we experienced such a violent and heavy down-pour.

4th.—Halt. The morning is no improvement on the night. The captain now arrives with most of the

remaining crew, fears the troubled waters, and will not put out to sea. In consequence of this disappointment, a messenger is sent back to Kawélé, to fetch some fresh provisions and firewood, as what little of this latter article can be gathered in its saturated state is useless, for it will not burn. During the afternoon the remainder of the crew keep dropping in, and at nightfall seventeen hands are mustered.

5th.—At 3 A.M. the sea subsides, and the boat is loaded. To pack so many men together, with material, in so small a space as the canoe affords, seems a difficulty almost insurmountable. Still it is effected. I litter down amidships, with my bedding spread on reeds, in so short a compass that my legs keep slipping off and dangling in the bilgewater. The cook and bailsman sit on the first bar, facing me; and behind them, to the stern, one half the sailors sit in couples; whilst on the first bar behind me are Bombay and one Belooch, and beyond them to the bow, also in couples, the remaining crew. The captain takes post in the bows, and all hands on both sides paddle in stroke together. Fuel, cooking apparatus, food, bag and baggage, are thrown promiscuously, under the seats. But the sailors' blankets in the shape of grass matting, are placed on the bars to render the sitting soft. Once all properly arranged, the seventeen paddles dash off with vigour, and steering southwards, we soon cross the mouth of the Raché. Next Ukaranga, the last village on this line down the eastern shore, lying snugly in a bay, with a low range of densely wooded hills about three miles in its rear, is passed by dawn of day, and about sunrise the bay itself is lost to sight. The tired crew now hug a bluff shore, crowned with dense jungle, until a nook familiar to the men is entered under plea of breakfasting. Here all hands land, fires are kindled, and the cooking-pots arranged. Some prepare their rods and nets for fishing, some go in search of fungi (a favourite food), and others collect fuel. My cook-boy, ever doing wrong, dips his cooking-pot in the sea for water—a dangerous experiment if the tradi-

tions of Tanganyika hold good, that the ravenous hosts of crocodiles seldom spare any one bold enough to excite their appetites with such dregs as usually drop from those utensils; moreover, they will follow and even board the boats, after a single taste. The sailors here have as great an aversion to being followed by the crocodile as our seamen by a shark, and they now display their feelings by looks and mutterings, and strictly prohibiting the use of the cooking-pot on that service again. Breakfast ready, all hands eagerly fall to, and feast away in happy ignorance of any danger, when suddenly confusion enters the camp, and with the alarming cry that foes are coming, some with one thing, some with another, all hurry-scurry for the boat. The greater part of the kit is left upon the ground. A breathless silence reigns for several minutes. Then one jumps off and secures his pot; another succeeds him, and then more, till courage is gained to make a search, and ascertain the cause of the alarm. Sneaking, crawling in the bush, some peering this way, others listening that, they stealthily move along, until at length a single man, with arrow poised, in self-defence I suppose, is pounced upon. His story of why he came there, who and how many are his comrades, what he wants in such a desert place, and why he carries arms, though spoken with a cunning plausibility, has no effect upon the knowing sailors. They proclaim him and his party, some eight or ten men, who are clamorously squabbling in the jungle at no great distance, to be a rough and lawless set of marauders, fearing to come out and show themselves on being challenged, and further insist that none ever ventured into such wilds who had not got in view some desperate enterprise. In short, it was proverbially men of their sort who were the general plunderers of honest navigators. They therefore seize his weapons, cut and break his bow and arrows, and let him go; though some of the crew advocate his life being taken, and others, that the whole party should be chased down and slaughtered. The sailors then

return to the canoe, each vaunting his part in this adventurous exploit, and banding congratulations in the highest spirits. They are one and all as proud of this success, and each as boastful of his prowess, as though a mighty battle had been fought and won. On starting again we pass alongside another bluff, backed by small well-wooded hills, an extension of the aforesaid east horn of the Moon, and cross a little bay, when the lazy crew, tired by two hours' work, bear in with the land, and disembark, as they say, to make some ropes, or find some creepers long and strong enough for mooring this mighty canoe. It is now eleven o'clock; there is more rest than work, a purely negro way of getting through the day; three hours went in idleness before, and now five more are wasted. Again we start, and after crossing a similar small bay, continue along a low shelving shore, densely wooded to the water's edge, until the Malagarazi river's mouth is gained. This river is the largest on the eastern shore of the lake, and was previously crossed by the caravan on its way from Kazeh, in small bark canoes, much rougher, but constructed something similar to those of the Americans. Each of these canoes contains one man and his load, besides the owner, who lives near the ferry, and poles the vessel across. Still to the eastward we have the same tree-clad hilly view, beautiful in itself, but tiresome in its constant sameness. After a stretch, and half an hour's pipes and breathing, we start afresh, and cross the bay into which the river debouches. Here tall aquatic reeds diversify the surface, and are well tenanted by the crocodile and hippopotami, the latter of which keep staring, grunting, and snorting, as though much vexed at our intrusion on their former peace and privacy. We now hug the shore, and continue on in the dark of night till Mgiti Khambi,* a beautiful little harbour bending back away amongst the hills, and out of sight of the lake, is reached at 11 P.M. Could but a little civilised art, as white-washed

houses, well-trained gardens, and the like, vary these ever-green hills and trees, and diversify the unceasing monotony of hill and dale, and dale and hill—of green trees, green grass—green grass, green trees, so wearisome in their luxuriance, what a paradise of beauty would this place present! The deep blue waters of the lake in contrast with the vegetation and large brown rocks form everywhere an object of intense attraction; but the appetite soon wears of such profusion, without the contrast of more sober tints, or the variety incidental to a populous and inhabited country. There are said to be some few scattered villages concealed in these dense jungles extending away in the background, but how the shores should be so desolate strikes one with much surprise. The naturally excessive growth of all vegetable life is sufficient proof of the soil's capabilities. Unless in former times this beautiful country has been harassed by neighbouring tribes, and despoiled of its men and cattle to satisfy the spoilers and sell to distant markets, its present state appears quite incomprehensible. In hazarding this conjecture, it might be thought that I am taking an extreme view of the case; but when we see everywhere in Africa what one slave-hunt or cattle-lifting party can effect, it is not unreasonable to imagine that this was most probably the cause of such utter desolation here. These war-parties lay waste the tracks they visit for endless time. Indeed, until the effects of slavery and the so-called *free labour* are suppressed in Africa, we may expect to find such places in a similarly melancholy state.

Immediately on arriving here I pitch my tent, and cook a meal; whilst the sailors, as is usual on arrival at their encamping-grounds, divide into parties,—some to catch fish, others to look for fungi, whilst many cook the food, and the rest construct little huts by planting boughs in a circle in the ground and fastening the tops together, leaving the hut in the shape of a baycock, to which they further assimilate it

* Khambi—Encampment.

by throwing grass above; and in rainy weather it is further covered by their mats, to secure them against getting wet. As only one or two men occupy a hut, many of them, for so large a party, have to be constructed. It is amusing to see how some men, proud of their superior powers of inventiveness, and possessing the knack of making pleasant what would otherwise be uncomfortable, plume themselves before their brethren, and turn them to derision: and it appears the more ridiculous, as they all are as stark naked as an unclothed animal, and have really nothing to boast of after all.

6th.—The following morning sees us under way, and clear of the harbour by sunrise; but the gathering of clouds in the south soon cautions the weather-wise sailors to desist from their advance. Timely is the warning; for, as we rest on our oars, the glimmer of lightning illuminates the distant hills; whilst low heavy rolling clouds of pitchy darkness, preceded by a heavy gale and a foaming sea, outspread over the whole southern waters, rapidly advance. It is an ocean-tempest in a miniature, which sends us right about to our former berth. Some of our men now employ themselves in fishing for small fry with a slender rod, a piece of string, and an iron hook, with a bait of meat or fish attached; whilst others use small hand-nets, which they place behind some reeds or other cover, to secure the retreating fish as he makes off on being poked out of his refuge on the opposite side by a wand held for that purpose in the sportsman's other hand. But the majority are occupied in gathering sticks and cooking breakfast till 1 p.m., when the sea abates, and the journey is resumed. During this portion of the journey, a slight change of scenery takes place; the chain of hills running parallel with the shore of the lake is broken, and in its stead we see some small detached and other short irregular lines of hills, separated by extended plains of forest, thickly clad in verdure, like all the rest of the country. After two hours' paddling, we stand opposite the Luguvu river, and rest

awhile to smoke; then start again, and in an hour cross the mouth of the little river Hebwe. Unfortunately these streams add nothing to the beauty of the scenery; and were it not for the gaps in the hills suggesting the probable course of rivers, they might be passed without notice, for the mouths are always concealed by bulrushes, or other tall aquatic reeds; and inland they are just as closely hidden by forest vegetation. In half an hour more we enter a small nook called Luguvu Khambi, very deep, and full of crocodiles and hippopotami. On landing, we fire the usual alarm-guns—a point to which our captain is ever strictly attentive—cook our dinners, and turn in for the night. Here I picked up four varieties of shells—two unis and two bivalves—all very interesting from being quite unknown in the conchological world. There were numbers of them lying on the pebbly beach.

7th.—We started at dawn as usual; but again at sunrise, the wind increasing, we put in for the shore, for these little cranky boats can stand no sea whatever. Here a herd of wild buffaloes, horned like the Cape ones, were seen by the men, and caused some diversion; for, though too blind myself to see the brutes at the distance that the others did, I loaded and gave them chase; whilst tracking along, I saw fresh prints of elephants, which, judging from their trail, had evidently just been down to drink at the lake, and sprang some antelopes, but could not get a shot. The sea going down by noon, we proceeded, and hugged a bluff shore, till we arrived at Insigazi, a desert place, a little short of Kabogo, the usual crossing-point. Although the day was now far advanced, the weather was so promising, whilst our prog was running short, that impatience suggested a venture for the opposite shore to Kivira, an island near it, bearing by compass S. 65° W., and which, with the Uguhha Mountains in the background, is from this distinctly visible. This line is selected for canoes to cross at, from containing the least expanse of water between the two shores,

between Ujiji and the south end. The Kabogo Island, which stands so conspicuously in the map that hung on the Royal Geographical Society's walls in 1856, and, as already mentioned, the accuracy of which we were sent out to investigate, is evidently intended for this Kabogo or starting-point, near which we now are, and is so far rightly placed upon their map as representing the half-way station from Ujiji to Kasengé, two places on opposite sides of the lake, whither the Arab merchants go in search of ivory. For Kabogo, as will be readily seen on a corrected chart, lies just midway on the line always taken by boats travelling between those two ports—the rest of the lake being too broad for even these adventurous spirits. In short, they coast south from Ujiji to Kabogo, which constitutes the first half of the journey, and then cross over. On the passage I carefully inquired the names of several points and places, to take their bearings, and to learn the geography of the lake, but all to no purpose. The superstitious captain, and even more superstitious crew, refused to answer any questions, and earnestly forbade my talking. The idea was founded upon the fear of vitiating their *uganga* or "church," by answering a stranger any questions whilst at sea; but they dread more especially to talk about the places of departure or arrival, lest ill luck should overtake them, and deprive them of the chance of ever reaching shore. They blamed me for throwing the remnants of my cold dinner overboard, and pointed to the bottom of the boat as the proper receptacle for refuse. Night set in with great serenity, and at 2 a.m. the following morning (8th March), when arriving amongst some islands, close on the western shore of the lake—the principal of which are Kivira, Kabizia, and Kasengé, the only ones inhabited—a watch-boat belonging to Sultan Kasanga, the reigning chief of this group, challenged us, and asked our mission. Great fraternising, story-telling, and a little pipe ensued, for every one loves tobacco; then both departed in peace and friendship; they to their

former abode, a cove in a small uninhabited island which lies due south of Kivira, whilst we proceeded to a long narrow harbour in Kivira itself, the largest of all these islands. Fourteen hours were occupied in crossing the lake, of which two were spent in brawling and smoking. At 9 a.m., the islanders, receiving intelligence of our arrival, came down the hill of which this island is formed, in great numbers, and held a market; but as we were unprovided with what they wanted, little business could be done. The chief desideratum was flesh of fish or beast, next salt, then tobacco, in fact anything but what I had brought as market money, cloth and glass beads. This day passed in rest and idleness, recruiting from our late exertions. At night a violent storm of rain and wind beat on my tent with such fury that its nether parts were torn away from the pegs, and the tent itself was only kept upright by sheer force. On the wind's abating, a candle was lighted to rearrange the kit, and in a moment, as though by magic, the whole interior became covered with a host of small black beetles, evidently attracted by the glimmer of the candle. They were so annoyingly determined in their choice of place for peregrinating, that it seemed hopeless my trying to brush them off the clothes or bedding, for as one was knocked aside another came on, and then another, till at last, worn out, I extinguished the candle, and with difficulty—trying to overcome the tickling annoyance occasioned by these intruders crawling up my sieves and into my hair, or down my back and legs—fell off to sleep. Repose that night was not destined to be my lot. One of these horrid little insects awoke me in his struggles to penetrate my ear, but just too late: for in my endeavour to extract him, I aided his immersion. He went his course, struggling up the narrow channel, until he got arrested by want of passage-room. This impediment evidently enraged him, for he began with exceeding vigour, like a rabbit at a hole, to dig violently away at my tympanum. The queer sensation this amusing *measure*

excited in me is past description. I felt inclined to act as our donkeys once did, when beset by a swarm of bees, who buzzed about their ears and stung their heads and eyes until they were so irritated and confused that they galloped about in the most distracted order, trying to knock them off by treading on their heads, or by rushing under bushes, into houses, or through any jungle they could find. Indeed, I do not know which was worst off. The bees killed some of them, and this beetle nearly did for me. What to do I knew not. Neither tobacco, oil, nor salt could be found; I therefore tried melted butter; that failing, I applied the point of a penknife to his back, which did more harm than good; for though a few thrusts kept him quiet, the point also wounded my ear so badly, that inflammation set in, severe suppuration took place, and all the facial glands extending from that point down to the point of the shoulder became contorted and drawn aside, and a string of bubos decorated the whole length of that region. It was the most painful thing I ever remember to have endured; but, more annoying still, I could not open my mouth for several days, and had to feed on broth alone. For many months the tumour made me almost deaf, and ate a hole between that orifice and the nose, so that when I blew it, my ear whistled so audibly that those who heard it laughed. Six or seven months after this accident happened, bits of the beetle, a leg, a wing, or parts of its body, came away in the wax.

It was not altogether an unmixed evil, for the excitement occasioned by the beetle's operations acted towards my blindness as a counter-irritant by drawing the inflammation away from my eyes. Indeed, it operated far better than any other artificial appliance. To cure the blindness I once tried rubbing in some blistering liquor behind my ear, but this unfortunately had been injured by the journey, and had lost its stimulating properties. Finding it of no avail, I then caused my servant to rub the part with his finger until it was excoriated, which, though it proved insufficiently strong to cure me, was,

according to Dr. Bowman, whom I have since consulted, as good a substitute for a blister as could have been applied.

9th.—The weather still remaining too rough for sailing, I strolled over the island, and from its summit on the eastern side I found a good view of the lake, and took bearings of Ujiji, Insigazi, and a distant point southwards on the eastern shore of the lake, called Ukungwe. Kivira Island is a massive hill, about five miles long by two or three broad, and is irregularly shaped. In places there are high flats, formed in terraces, but generally the steepes are abrupt and thickly wooded. The mainland immediately west is a promontory, at the southern extremity of the Ugubha Mountains, on the western coast of the Tanganyika; and the island is detached from it by so narrow a strip of water that, unless you obtained a profile view, it might easily be mistaken for a headland. The population is considerable, and they live in mushroom huts, situated on the high flats and easier slopes, where they cultivate the manioc, sweet potato, maize, millet, various kinds of pulse, and all the common vegetables in general use about the country. Poultry abounds in the villages. The dress of the people is simple, consisting of small black monkey skins, cat-skins, and the furs of any vermin they can get. These are tucked under a waist-strap, and, according to the number they possess, go completely or only half-way round the body, the animals' heads hanging in front, and the tails always depending gracefully below. These monkeys are easily captured when the maize is ripe, by a number of people stealthily staking small square nets in contiguous line all round the fields which these animals may be occupied in robbing, and then with screams and yells, flinging sticks and stones, the hunters rush upon the affrighted thieves, till in their hurry and confusion to escape, they become irretrievably entangled in the meshes. But few of these islanders carry spear or bow, though I imagine all possess them. They were most unpleasantly inquisitive, and by their stares, jabber, and pointings, incessantly wanting me to

show them everything that I possessed, with explanations about their various uses, quite tired out my patience. If I tried to get away, they plausibly followed after, so at last I dodged them by getting into the boat. To sit in the tent was the worst place of all; they would pull up the sides, and peer under like so many monkeys; and if I turned my head aside to avoid their gaze, they would jabber in the most noisy and disagreeable manner in order to arouse me.

10th.—We quit Kivira early, and paddling S. 25° W., making the famous fish-market in the little island Dabizia, just in time to breakfast on a freshly-caught fish, the celebrated *Singa*,—a large, ugly, black-backed monster, with white belly, small fins, and long barbs but no scales. In appearance a sluggish ground-fish, it is always immoderately and grossly fat, and at this season is full of roe; its flesh is highly esteemed by the natives. This island is very small, with a gradual rising slope from the N.W. extremity: and at the S.E. end assumes the form of a bull's hump. There is but one village of twenty odd mushroom-shaped huts, chiefly occupied by fishermen; who live on their spoils, and by selling all that they cannot consume to the neighbouring islanders and the villagers on the mainland. Added to this, they grow maize and other vegetables, and keep a good stock of fowls. I tried every mode of inducement to entice the crew away to complete the journey, for the place of my destination, Kasengé, was in sight; but in vain. They had tasted this to them delicious fish, and were determined to dress and lay by a good store of it to carry with them. About noon Shaykh Khamis, a merchant from Kasengé, bound for Ujiji, arrived, and kindly gave me a long needle to stir up the beetle in my ear; but the insect had gone in so far, and the swelling and suppuration of the wounds had so imbedded him, that no instrument could have done any good. Khamis, like myself, was very anxious to complete his journey, and tried every conceivable means to entice his crew away, but he failed as signally as I did. On the mainland opposite to this, we see the western

horn of these concavely-disposed mountains, which encircle the north of the lake, and from hence the horn stretches away in increasing height as it extends northwards. Its seaward slopes are well wooded from near the summit down to the water's edge; but on the top, as though strong currents of air prevailed, and prevented vegetation from attaining any height, grass only is visible. Westward, behind the island of Kasengé, and away to the southward, the country is of a rolling hilly formation, and devoid of any objects of interest.

11th.—The morning wind was too high for crossing from Kabizia to Kasengé, but at noon we embarked, and after paddling for ninety minutes S. 80° W., we arrived at the latter island, my destination. Shaykh Hamed bin Sulayyim, with many attendants and a host of natives, was standing ready to receive me. He gave us a hearty welcome, took my hand, and led me to his abode, placing everything at my disposal, and arranging a second house for my future residence. These worthy Arab merchants are everywhere the same. Their warm and generous hospitality to a stranger equals anything I have ever seen elsewhere, not forgetting India, where a cordial welcome greets any incidental traveller. Hamed's abode, like all the semi-civilised ones found in this country, and constructed by the Sowahili (or coast people), is made with good substantial walls of mud, and roofed with rafters and brushwood, cemented together with a compound of common earth, straw, and water. The rooms are conveniently partitioned off for domestic conveniences, with an ante-room for general business, and sundry other enclosures for separating his wives and other belongings. On the exterior of the house is a *palaver* platform, covered with an ample verandah, under which he sits, surrounded by a group of swarthy blacks, gossiping for hours together, or transacting his worldly business, in purchasing ivory, slaves, or any commodities worthy of his notice. The dhow I had come for, he said, was lying at Ukaranga, on the eastern shore, but was expected in a day or two, and

would then be at my service. Indeed he had sent a letter by Khamis, whom I met at Kabizia, offering it to Captain Burton, as soon as ever he had been made acquainted (by native report, I imagine) with our desire of obtaining her. He thought, however, that there might be some difficulty in forming a crew capable of managing her, as this craft was too large for paddles, and no natives understood the art of rowing, and, moreover, like all Easterns, they are not disposed to learn anything that their fathers did not know before them. His own men were necessary to him, for in a few days he intended marching to Uruwawa, about a hundred miles south-west of this island, a territory belonging to Sultan Kiyombo. During that trip, every one of the dhow sailors (who are Sowahili slaves, and the Arabs' gun-bearers) would be in requisition. But he thought, if I had patience to wait, he might be able to prevail on a few of the dhow's present crew, men in his temporary employ, to take service with me. My host gave me a full description of the lake. He said he had visited both ends of it, and found the southern portion both longer and broader than the northern. "There are no islands in the middle of the sea, but near the shores there are several in various places, situated much in the same way as those we are amongst; they are mere projections, divided from the mainland by shoals or narrow channels. A large river, called Marungu, supplies the lake at its southern extremity; but except that and the Malagarazi river on the eastern shore, none of any considerable size pour their waters into the lake. But on a visit to the northern end, I saw one which was very much larger than either of these, and which I am certain flowed out of the lake; for although I did not venture on it, in consequence of its banks being occupied by desperately savage negroes, inimical to all strangers, I went so near its outlet that I could see and feel the outward drift of the water." He then described an adventure he once had when going to the north, with a boisterous barbarous tribe called Warundi. On approaching their hostile

shore, he noticed as he thought a great commotion amongst the fishing-boats, and soon perceived that the men were concocting a plan of attack upon himself, for they concentrated forces, and came at his dhow in a body of about thirty canoes. Conceiving that their intentions were hostile, he avoided any conflict by putting out to sea, fearing lest an affray would be prejudicial to future mercantile transactions, as stains of blood are not soon effaced from their black memories. He further said he felt no alarm for his safety, as he had thirty slaves with guns on board. My opinion of this story—for everybody tells stories in this country—is, that all he stated with regard to the southern half is very near the truth, for it is an exact corroboration of many other evidences. But I feel convinced that he was romancing when talking of the northern river's flow, not only because the northern end of the lake is encircled by high hills—the concave of the Mountains of the Moon—but because the lake's altitude is so much less than that of the adjacent plateaus. Indeed, the waters of the lake are so low as to convey the impression that the trough they lie in has been formed by volcanic agency. With reference to the time which it would take us to traverse the entire lake, he said he thought we should take forty-six days in going up and down the lake, starting from Ujiji. Going to the north would take eight days, and going to the south fifteen. As the Shaykh had said nothing about the hire of the dhow, though he had offered it so willingly, I thought it probable that shame of mentioning it in public had deterred him from alluding to the subject—so begged a private conference. He then came to my house with Bombay and a slave, a confidant of his own, who could also speak Hindustani, and was told, through my medium Bombay, exactly what things I had brought with me, and requested to speak his mind freely, as I had called him especially for business, and we were now alone. His reserved nature had the mastery over him, and he still remained mute about the price; but again saying I could have his dhow whenever I

chose, he asked permission to retire, and departed. Puzzled at this procedure, I sent Bombay to observe him, and find out if he had any secret motives for shirking so direct an appeal, and empowered him to offer money in case my cloth and powder did not afford sufficient inducement. Bombay soon returned as much puzzled as myself, unable to extract any but the old answer—that I was welcome to the dhow, and that he would try and procure men for me. As a hint had reached me that the Shaykh cast covetous eyes on my powder-magazine, I tried enticing him to take some in part payment for her, but he replied that he did not require anything in payment, but would gladly accept a little powder if I had any to spare. To this I readily assented, as he had been so constant and liberal in his attentions to me ever since I landed on the island and became his guest, that I felt it was the least I could do in return for his generosity. Indeed, he was constantly observing and inquiring what I wanted, and supplied everything in his power that I found difficult to obtain. Every day he brought presents of flesh, fowl, ducks (the Muscovite, brought from the coast), eggs, plantains, and ghee (clarified butter).

The island of Kasengé is about one mile long, a narrow high ridge of land lying nearly due north and south, and is devoid of trees, and only a small portion of it is under cultivation. The lake washes its north-western end; the remainder is encircled by a girdle of water about eighty yards broad. It appears, from being so imbedded in the land, to be a part of the coast to anybody approaching it from the sea. The population is very considerable, more so than that of the other ports. They are extremely filthy in their habits, and are incessantly inquisitive, as far at least as gratifying their idle curiosity is concerned. From having no industrial occupations, they will stand for hours and hours together, watching any strange object, and are, in consequence, an infinite pest to any stranger coming near them. In appearance they are not much unlike

the Kaffir, resembling that tribe both in size, height, and general bearing, having enlarged lips, flattish noses, and frizzly woolly hair. They are very easily amused, and generally wear smiling faces. The women are better dressed than the men, having a cloth round the body, fastened under the arms, and reaching below the knees, and generally beads, brass necklaces, or other ornaments, while the latter only wear a single goat-skin slung game-bag fashion over the shoulder, or, when they possess it, a short cloth tied, kilt fashion, round the waist. They lie about their huts like swine, with little more animation on a warm day than the pig has when basking in a summer's sun. The mothers of these savage people have infinitely less affection than many savage beasts of my acquaintance. I have seen a mother bear, galled by constant fire, obstinately meet her death, by repeatedly returning under a shower of bullets, endeavouring to rescue her young from the grasp of intruding men. But here, for a simple loin-cloth or two, human mothers eagerly exchanged their little offspring, delivering them into perpetual bondage to my Belooch soldiers.

Talking about slaves brings to recollection the absurd statements that have been appearing in the newspapers and in parliamentary discussions, regarding the French and Portuguese slave transactions in the Mozambique Channel: leading people still to suppose, who know nothing about the internal condition of Africa, that such a state of society can exist there as would induce the negroes to leave their easy homes and seek for hard service abroad. Nothing is more foreign to their inclinations. Nor can men be found willing to exile themselves as *free labourers* in any part of these African regions. In the first place, the negro has as great an antipathy to work as a mad dog has to water; he will avoid it by every stratagem within his power. It is true that the slaves whom the Arab merchants, or other men, have in their possession, never forsake their master, as if they disliked their state in bondage; but then, when we

consider their position, what pleasure or advantage would they derive by doing so? During the slave-hunts, when they are caught, their country is devastated, their friends and relatives are either killed or are scattered to the winds, and nothing but a wreck is left behind them. Again, they enter upon a life which is new to them, and is very fascinating to their tastes; and as long as they do remain with such kind masters as the Arabs are, there is no necessity for our commiserating them. They become elevated in their new state of existence, and are better off than in their precarious homes, ever in terror of being attacked. But under what is misnamed the *Free-labour* system the whole matter is entirely changed. Instead of living, as they in most part do, willingly with the families of the Arabs, men of a superior order, and doing mild and congenial services, they get transported against their will and inclinations to a foreign land, where, to live at all, they must labour like a beast; and yet this is only half the mischief. When a market for *free labourers* is once opened, when the draining poultice is once applied to Africa's exterior, then the interior will assuredly be drained of all its working men, and become more a waste than ever. To supply the markets with those *free cattle* becomes so lucrative a means of gain that merchants would stick at no expedient in endeavouring to secure them. The country, so full as we have seen it of all the useful necessaries of life, able to supply our markets and relieve our people by cheapening all commodities, would, if slavery was only permitted to increase, soon be devastated for the very minor consideration of improving a few small islands in the Indian Ocean. On the contrary, slavery has only to be suppressed entirely, and the country would soon yield one-hundredfold more than ever it has done before. The merchants themselves are aware of this, for every Hindi on the coast with whom I ever spoke on the subject of slavery, seemed confident that the true prosperity of Africa would only commence with the cessation of slavery. And they all say it would be far better for

them if slavery were put down altogether than allowed to remain as it is, subject to limited restriction; for by this limitation many inconveniences arise. Those who were permitted to retain slaves, have a great and distressing advantage over those who could not. They argue, and very properly, that in consequence of these slave-hunts the country is kept in such a state of commotion that no one thinks it worth his while to make accumulations of property, and consequently, the negroes now only live for the day, and keep no granaries, never thinking of exerting themselves to better their condition. Without doubt it is mainly owing to this unfortunate influence of slavery on African society, that we have been kept so long ignorant of the vast resources of Eastern and Central Africa—a vast field full of resources, which would be of so much value to Zanzibar and neighbouring India, were it only properly developed:—but I have been digressing, and must again return to Kasengé.

The village is very large and straggling, and consists of a collection of haycock-looking huts, framed with wood or boughs, and covered over with grass. Kasanga's palace is the grandest one amongst them. This monarch is a very amiable despot, and is liked in consequence. He presented me with a goat and some grain, in return for which I gave a *kahongo* (or tribute-fee) of three Dhotis, two Kitindis, and two Fundas, equal to twenty necklaces of large blue beads. The food of these people consists chiefly of fish and fowls, both of which are very abundant. All other articles of consumption, except a very little grown on the spot, are imported from the mainland, and are, in consequence, dear. The surrounding country, however, is very highly cultivated—so much so, that it exports for the Ujiji and other distant markets. The Africans have no religion, unless Fetishism may be considered such. They use charms to keep off the evil eye, and believe in fortune-tellers. Their church is called Ugan-ga, and the parson Mganga, the plural

of which, priests, changes to Wagenga. The prefixes *U*, *M*, and *Wa*, are used uniformly throughout this land from Zanzibar, to denote respectively, *U*, country or place, *M*, an individual, and *Wa* for plurality, as in tribe or people: thus, Uganga, Mganga, Waganga, or Unyamuézi, Mnyamuézi, Wanyamuézi.

13th.—The dhow came in this evening, bringing cows and goats, oil, ghee, and other articles of consumption not found immediately in this neighbourhood. She looked very graceful in contrast to the wretched little canoes, and came moving slowly up the smooth waters of the channel decked in her white sails, like a swan upon "a garden reach." The next day the Shaykh declared himself endeavouring to secure some men, but none appeared. The day following he told me that the dhow was out of repair, and must be mended. And the succeeding day he coupled shifts and excuses with promises and hopes, so likely to be further deferred, that my patience was fairly upset; and on the 17th, as nothing was settled, we had a little tiff. I accused him of detaining me in the hopes of getting powder, for as yet his armourer had not succeeded in opening my chest, from which I knew he wanted some; at any rate, I could see no other cause for his desiring my further stay there, when ever Bombay had notified his displeasure at these long-continued procrastinations. The Shaykh, however, very quietly denied the imputation, declaring that he desired nothing but what I might frankly give, and continued his former kindnesses as though nothing had happened. I then begged his counsel as to the best mode of proceeding, upon which he advised my returning to Ujiji, where an Arab merchant called Shaykh Said bin Majid, with many men of the sort I required, was reported to be arriving. In the meanwhile, during his absence at Uruwua, he would authorise his agent to make the dhow over to me whenever I should come or send for it. It is needless to say how easily, had my hands now been free to act, I might have

availed myself of this tempting opportunity of accompanying Shaykh Hamed on his journey to Uruwua, and have thus nearly connected this line from Zanzibar with the Portuguese and Dr. Livingstone's routes to Loando on the western coast. The Shaykh describes the roads as easy to travel over, for the track lay across an undulating country, intersected by many small insignificant streams, which only contribute to fertilise the land, and present no obstacles whatever. The line is cheap, and affords provisions in abundance. It may appear odd that men should go so far into the interior of Africa to procure ivory, when undoubtedly much is to be found at places not half so distant from Zanzibar; but the reason of it is simple. The nearer countries have become so overstocked with beads and cloth, that ivory there has risen to so great a price, it does not pay its transport. Hence every succeeding year finds the Arabs penetrating farther inland. Now, it will be seen that the Zanzibar Arabs have reached the uttermost limits of their tether; for Uruwua is half-way across the continent, and in a few years they must unite their labours with the people who come from Loando on the opposite coast. As to obtain the dhow would, in our hampered state, have been of much importance—for our cloth and supplies were all fast ebbing away—I did not yet give in applying for it, and next day tried another device to tempt this wily Arab, by offering 500 dollars, or £100, if he would defer his journey for a short time, and accompany us round the lake. This was a large, and evidently an unexpected offer, and tried his cupidity sorely; it produced a nervous fidgetiness; and he begged leave to retire and con the matter over. Next day he said he was sorry that he must decline, for his business would not stand deferment, but declared himself willing to sail with us on his return from Uruwua, three months hence, if we could only stay till then.

Feeling now satisfied that nothing would prevail upon the Shaykh to let us have the dhow, I wished to quit

the island, and return to Ujiji, but found the crew had taken French leave, and gone foraging on the mainland, where, all grain being so much cheaper than at Ujiji, they wanted to procure a supply. I therefore employed the day in strolling all over the island, and took bearings of some of the principal features of the lake; of Thembe, a distant promontory on the western shore south of this, which is occupied by a powerful sultan, and contains a large population of very boisterous savages; of Ukungwe, on the east shore, and the island of Kavira and Kabizia. I could also see two other small islands lying amidst these larger ones,—too small for habitation. Though my canoe arrived on the 20th, bad weather prevented our leaving till the 22d morning, completing twelve days at Kasengé. I now took leave of my generous host, and bidding adieu to Kasengé, soon arrived and spent the day at Kabizia.

23d.—We crossed over to Kivira, and pitched the tent in our former harbour. Next day we halted from stress of weather; and the following day also remaining boisterous, we could not put to sea; but to obtain a better view of the lake, and watch the weather for choosing a favourable time to cross, we changed Khambi for a place farther up the island.

24th.—We moved out two miles in the morning, but returned again from fear of the weather, as the sailors could discern a small but very alarming-looking cloud many miles distant, hanging on the top of one of the hills, and there was a gentle breeze. In the evening, as the portentous elements still frowned upon us, the wise crew surmised that the *uganga* (church) was angry at my endeavouring to carry across the waters the goat which the Sultan had given me, and which, they said, ought never to have left the spot it was presented in alive; and declared their intention of applying to the *mganga* (priest) to ascertain his opinion before venturing out again. As the goat had just given a kid, and produced a

good supply of milk, I was anxious to bring her to Ujiji for my sick companion, and told the sailors so; yet still they persisted, and said they would run away rather than venture on the water with the goat again. Then fearing detention, and guessing their motive was only to obtain a share in the eating her, I killed both kid and mother at once, and divided them amongst my party, taking care that none of the crew received any of the flesh. At night we sallied forth again, but soon returned from the same cause that hindered us in the morning. And I did not spare the men's feelings who had caused the death of my goat in the morning, now that their superstitious fears concerning it, if they ever possessed any, were proven to be without foundation.

27th.—We took our final departure from Kivira in the morning, and crossed the broad lake again in fourteen hours, two of them, as before, being spent in pipes and rest. I have now measured the Lake's centre pretty satisfactorily by triangulation, by compass in connection with astronomical observation, and twice by dead-reckoning. It is twenty-six miles broad at the place of crossing, which is its narrowest central part. But alas that I should have omitted to bring a sounding line with me, and not have ascertained that highly interesting feature—its depth. There is very little doubt in my mind but that its bed is very deep, owing to the trough-like formation of it, and also because I have seen my crew haul up fishing-baskets, sunk in the sea near to the shore, from very considerable depths, by long ropes with trimmers attached. For the benefit of science, and as a hint to future travellers, I will mention that had I brought a lead, I might, as if by accident, have dropped it in the sea when they were resting—have tapped the bottom and ascertained its depth—whilst the superstitious crew would have only wondered in vain as to what I was about. Let easy-chair geographers now take lesson by this passage across the lake of twenty-six miles, and know for the

future, that if they will have lakes of great and imaginative breadth, they should stud them with islands at distances not more than thirty miles asunder; for no Nagoe canoes dare ever venture on a broader sheet of water than I have now crossed. And if they cannot bear of islands on a sheet of water as broad as the Slug alluded to before—which they affirmed was crossed by negroes—let them pause before describing anything so ridiculous.

28th.—We started up coast early, and at 10 A.M. put in amongst some reeds opposite the Luguvu river, as the wind, rain, and waves had very nearly swamped the boat, and drenched us all from head to foot. I pitched the tent in the canoe, to protect me from the storm, but it only served to keep the wind from blowing on my wet clothes and chilling me, for wave after wave washed over the gunwale, and kept me and all my kit constantly drenched through. Three lingering miserable hours were passed in this fashion; for there was no place to land in, and we could not venture forward. The sea abated in the afternoon, and we gained Mgit Khambi. After a day's halt, the weather being stormy, and everything being wet and comfortless, we hailed with delight the succeeding sunny day, and making good our time, reached the old tree on the right bank of the mouth of the Ruché by 9 P.M.

31st.—We arrived at Ujiji by

breakfast-time, when I disclosed to Captain Burton, then happily a little restored, the mortifying intelligence of my failing to procure the dhow. This must have been doubly distressing to him, for he had been led to expect it by Khamis, whom I passed at Kabizia, and who had delivered Hamed's letter, stating that the dhow was at his service. The Shaykh's manœuvring with the dhow bears much the appearance of one anxious to obtain the credit of generosity, without incurring the attendant inconvenience of its reality. Otherwise I cannot divine what good his procrastinations and the means he took for keeping me near him so long could have been to him; for he made no overtures to me whatever. Bombay now thought, when it was too late, that if I had offered to give him 500 dollars' worth of cloth, landed at his house, he could not have resisted the offer. I give this notice for the advantage of any future explorers on the lake. I could not form a true estimate of the lake's positive breadth, in consequence of the numberless bays and promontories that diversify the regularity of its coast line; but I should say that thirty to forty miles is probably near the truth.

This concludes my first independent travel in Central Africa; and next month you shall have my second journey to what I believe to be the fountains of THE NILE.

J. H. SPEKE,

Captain 46th Bengal N. I.

professions to the last, seeing that all the blame will fall on the broad shoulders of the northern Colossus, whom he will nevertheless side with in due time. We shall not fully appreciate the character of Napoleon's present disarmament, if we do not view it in relation to these schemes for the future. Napoleon not only wishes peace for the hour, but he has no intention to take any direct part in the next (*i. e.* Turkish) war. All that he will have to do then, is to keep England from interfering. Possibly the Grand-Duke Constantine of Russia—who has visited in succession the French Emperor, the King of Greece, and the Sultan, and who is now on a visit to our own country—may at this moment be unfolding, in confidence to our Government, some

scheme by which England may be propitiated into approval of, or at least passive acquiescence in, the approaching inroad upon Turkey. But if we refuse to be so propitiated, to the navies of France and Russia it is already relegated to tame our pride, and chain us up in our island home. No Englishman can desire to see such a scheme crowned with success. Whatever form the European question take, let us be prepared to bear our part in it in a manner befitting the dignity of a great country. If we choose neutrality, let the choice be voluntary, and not of compulsion. If we have to choose war, let us be ready to face its dangers, and strong enough to triumph over them. The present is ours,—if we neglect it, the future will be Napoleon's.

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CAPTAIN J. H. SPEKE'S DISCOVERY OF THE VICTORIA NYANZA LAKE,
THE SUPPOSED SOURCE OF THE NILE. FROM HIS JOURNAL.

PART II.

AFTER my return from Kasengé, we had no other resource left us but to proceed with the investigation of the Lake in common canoes; for we could not wait any longer, as our supplies were fast on the wane. I was sorry for it, as my companion was still suffering so severely, that anybody seeing him attempt to go would have despaired of his ever returning. Yet he could not endure being left behind. Traveling in canoes, as I could now testify from my late experiences, is, without joke, a very trying business to a sick man, even in the best weather; and here we were still in the height of the monsoon, a season of rain just as severe as the great Indian Barsar. Negotiations for the means of carrying out our object (of proceeding to the north of the lake, surveying it, and ascertaining whether Shaykh Hamed's story about a large river running out of it was based upon a true foundation) were then commenced upon, and Kannina was applied to. He likewise, it appeared, had a plan in view of carrying on some ivory transactions with the Sultan of Uvira, governing a district at

the northern end and western shore of the lake, and agreed to take us there, and also show us the river in question. It was settled that we should go in two canoes; Captain Burton, with Kannina, in a very large one, paddled by forty men, at once, and I in another considerably smaller—our party to pay all expenses; and, in fact, to do Kannina's business in consideration of his protection. This we did do, and no more; for, after arriving at Uvira, nothing could induce him to take us to the river at the end of the lake, although the remaining distance could have been accomplished in about six hours' paddling. His reason, which he must have known before, was, that the savages resident there, the Warundi tribe, were inimical to his people, the Wajijis. This was a sore disappointment, though not so great as it would have been, had we not ascertained by other means that Shaykh Hamed's story was a mere fabrication; and that a large river, called Rusizi, did run not out of but into the lake. The Sultan's son, who visited us immediately

on our arrival at Uvira, told us that the river drained the high mountains encircling our immediate north, and discharged its waters into the lake. I should not have been satisfied with this counter-statement alone (knowing, as everybody must who travels amongst unenlightened men, that they have a proverbial habit of describing a river's flow to be the opposite of what it is), had I not ascended some neighbouring heights, and observed the mountains increasing in size as they extended away to the northward, and effectually closing in this *loss* lake, which is not quite half the altitude of the surface-level of the general interior plateau, and cannot therefore, under any circumstances, have an overflow of water. Although wrong in this respect, the Shaykh was right about the distance the lake's northern end lay from Ujiji; for, properly divided, it takes eight days, the time he specified, exactly. Had he not answered my question about perceiving the draw of the water near the river's escape, I should have imagined that he told his story in reverse order, from sheer ignorance and inability to explain his knowledge about it. On coming up the lake, we travelled the first half up the east coast, then crossed over to the end of a long island called Ubwari, made for the western shore, and coasted up it to Uvira. I have now mapped the northern half of the lake, and have so many evidences about the southern portion, all corroborating one another so satisfactorily, that the dimensions and position of the lake, which I gave you in my former letter, I feel satisfied are very near the truth. It would have amused any one very much to have seen our two canoes racing together up the lake. These naked savages were never tired of testing their respective strengths. They would paddle away like so many black devils;—dashing up the water whenever they succeeded in coming near each other, and delighting in drenching us with the spray. The greatest pleasure to them, it appeared, was torturing others with impunity to themselves. Because the Mzungus had clothes, and they had none, they cared not how the water

flew about; and the more they were asked to desist, the more obstinately they persevered. For fear of misapprehension, I must state that though these negroes go stark naked when cruising or working during a shower of rain, they all possess a mantle or goat-skin, which they sling over their shoulders, and strut about in when on shore, and the weather is fine.

It is a curious sight, when encamped on a showery day, to see every man take off his skin, wrap it carefully up, and place it in his *mozigo* or load, and stand, whilst his garment is thus comfortably disposed of, cowering and trembling like a dog who has just emerged from a cold pond.

This part of the lake is almost a reflection of the other, but the district is highly cultivated, and has very large cattle, bearing horns of stupendous size. They are of a uniform red colour, like our Devonshire breed, but attain a very much greater height and size. As the mountains run higher on either side the lake on their extending to the northward (and as they gradually close together until they form a barrier to the lake at its northern end, where they attain their greatest altitude), the view is not nearly so extensive as in the southern portions, but still is very beautiful. On returning to Ujiji after a rather protracted sojourn at Uvira, occasioned by Kannina's not completing his work so quickly as had been anticipated, we found our stock of beads and cloth, which had been left in charge of the Ras-cafla, Shaykh Said, and under the protection of the Belooches and our Wanyamuézi porters, reduced to so low an ebb that everybody felt anxious about our future movements. The Shaykh, however, I must add, on a prior occasion, very generously proposed, in case we felt disposed to return on the survey of the lake, to return to the Arab depôt at Kazeh, and fetch some more *African money*, to meet the necessary expenses. Though admiring so magnanimous a sacrifice on the part of this energetic Shaykh, it was voted, in consequence of my companion's failing health, as well as from the delay it would occasion,

that we should all return at once to Kazeh, where we expected to meet our reserve supplies. This once agreed upon, I then proposed that, after reaching Kazeh, we should travel northwards, in search of a lake, said by the Arabs to be both broader and longer than the Tanganyika, and which they call Ukerewé, after the island where their caravans go for ivory. This lake has no significant name. The negroes, in speaking of it, merely say Nyanza (or, the Lake). My companion was, most unfortunately, quite done up, but very graciously consented to wait with the Arabs and recruit his health, whilst I should proceed alone, and satisfy the Royal Geographical Society's desires as far as possible about all the inland seas, the object for which they sent us, and which it was, therefore, our utmost desire to accomplish. Just as we were preparing to leave Ujiji; by great good fortune some supplies were brought to us by an Arab called Mohinna, an old friend whom we formerly left at Kazeh, and who had now followed us here to trade in ivory. Had this timely supply not reached us, it is difficult to conceive what would have been our fate, left as we should have been with a large amount of non-trafficking property, and having numbers of people to feed, whilst my companion was unable to move without the assistance of eight men to carry him in a hammock, we being totally without the means of purchase in the territory of one of the most inhospitable of all the tribes with which we have had connection. This timely supply was one of the many strokes of good fortune which befell us upon this journey, and for which we have so much reason to be grateful. Help had always reached us at the time when least we expected it, but when we most required it. My health had been improving ever since I first reached the lake, and enjoyed those invigorating swims upon its surface, and revelled in the good living afforded by the market at Ujiji. The facilities of the place giving us such a choice of food, our powers in the culinary art were tried to their fullest extent. It would be difficult to tell what dishes we did not make

there. Fish of many sorts done up in all the fashions of the day—meat and fowl in every form—vegetable soups, and dishes of numberless varieties—fruit-preserves, custards, custard-puddings, and jellies—and last, but not least, buttered crumpets and cheese, formed as fine a spread as was ever set before a king. But sometimes we came to fault, when our supply of milk was, on the most foolish pretexts, stopped by Kannina, who was the only cow-proprietor in the neighbourhood. At one time he took offence because we turned his importunate wives out of the house, in mistake for common beggars. On another occasion, when I showed him a cheese of our manufacture, and begged he would allow me to instruct his people in the art of making them, he took fright, declared that the cheese was something supernatural, and that it could never have been made by any ordinary artifice; moreover, if his people were shown the way to do it one hundred times, they would never be able to comprehend it. He further showed his alarm by forbidding us any more milk, lest, by our tampering with it, we should bewitch his cows, and make them all run dry. A year's acclimatisation had by this time produced a wonderful effect on all the party: so that now, with our fresh supplies, most of us marched away from Ujiji in better condition than we had enjoyed since leaving the coast. The weather was very fine, the rainy season having ceased on the 15th May; we marched rapidly across the eastern horn of the mountains back to the ferry on the Malagarazi, but by a more northerly route than the one by which we came. We reached this river in early June, and found its appearance very different from what it was on our former visit, at the beginning of the monsoon. Then its waters were contained within its banks, of no considerable width; but now, although the rains had ceased here long ago, the river had not only overflowed its banks, but had submerged nearly all the valley in which it lies, to the extent at least of a mile or more. As the prevailing winds

throughout the year are from the eastward, and as rains usually come up against it, we may infer, as we see by the state of the river, that its source being situated to the northward in the greater heights, the axis of these mountains is later affected by the discharge of the monsoon than these more southern regions, where the hills are less high, and consequently have less attractive power on the clouds and rains. This reasoning is also applicable to the swelling of the rivers which are beyond this mountain group, and which shed their waters to the northward, into the Nile. After crossing the river, we hurried along by a more southerly and straighter road than we formerly came by, and reached Kazeh towards the latter end of June. Here Shaykh Snay, the principal Arab merchant of the depôt, received us with his usual genuine hospitality, arranged a house especially for our use, and with him we again established our headquarters. This man, when we were formerly detained here to form our second caravan on our journey westwards, housed us, and carefully attended to our wants. He took charge of our kit, provided us with porters, and finally became our agent. Living with him, surrounded by an Arab community, felt like living in a civilised land. For the Arab's manners and society are as pleasant and respectable as can be found in any Oriental family. Snay had travelled as much as, or more than, any person in this land; and from being a shrewd and intelligent inquirer, knew everybody and everything. It was from his mouth, on our former visit to Kazeh, that I first heard of the Nyanza, or, as he called it, the Ukerewé Sea; and then, too, I first proposed that we should go to it instead of journeying westward to the smaller waters of Ujiji. He had travelled up its western flank to Kibuga, the capital of the kingdom of Uganda, which I consider, deducing my conclusions from a large mass of information, to be in 2° north latitude and 31° east longitude. However, I will give you his own words, and you may judge for yourself. Shaykh Snay informant: "I was

once three years absent on a visit to King Sunna, at his capital, Kibuga, in the Uganda kingdom, occupied by a tribe called Waganda. Starting from Unyanyembé (latitude 5° south and longitude 33° east), it took me thirty-five marches to reach Kitangura (bearing N.N.W.), and twenty more marches going northwards, with the morning sun a little on my right face (probably north by east), to arrive at Kibuga. The only people that gave me any trouble on the way are the Wasoe, situate at the beginning of the Karagwah district; but that was only trifling, and lasted but three or four marches. The Karagwah district (a mountainous tract of land, containing several high spurs of hill, the eastern buttresses of these Lunæ Montes, and washed on the flanks by the Ukerewé Sea) is bounded on the north by the Kitangura river, beyond which the Wanyoros' territory (crescent shape) lies, with the horns directed eastwards. Amidst them, situate in the concave, or lake side, are the Wagandas, to whose capital I went. Anybody wishing to discover the northern boundary of the lake should go to Kibuga, take good presents, and make friends with the reigning monarch; and, with his assistance, buy or construct boats on the shore of the lake, which is about five marches east of his capital. North, beyond the Wagandas, the Wanyoros are again met with; and there quarrels and wars were so rife, from a jealousy existing among them, that had these people known of a northern boundary, I still might not have heard of it. On crossing the Kitangura river, I found it emanating from Urundi (a district in the Mountains of the Moon), and flowing north-easterly. My impression is that it falls into the lake. The breadth of the river is very great, I should imagine some five to six hundred yards, and it contains much water, overflowing as the Malagarazi does after rains. There are also numerous other little streams on the way to Kibuga, but none so great as the Katonga river. This, like the rest, comes from the west, and flows towards the lake. It has a span of two thousand yards—is very deep when full; but sinks and is very sluggish

in the dry season, when water-lilies and rushes overspread its surface, and the mosquitoes are very annoying. The cowrie shell, brought from the Zanzibar coast, is the common currency amongst those northern tribes; but they are not worth the merchant's while to carry, as beads and brass (not cloth, for they are essentially a bead-wearing and naked people) are eagerly sought for and taken in exchange. Large sailing craft, capable of containing forty or fifty men, and manned and navigated after the fashion of ocean mariners, are reported by the natives to frequent the lake* in a north-easterly direction. We Arabs believe in this report, as everybody tells the same story; but don't know how it happens to be so, unless it is open to the sea. The Kitangura river is crossed in good-sized wooden canoes; but the Katonga river can only be passed in the dry season, when men walk over it on the lily leaves; cattle, too, are then passed across in certain open spaces, guided by a long string, which is attached to the animals' heads."

Other Arab and Sowahili merchants have corroborated Snay's statement, as also a Hindi merchant, called Musa, whom I especially mention as I consider him a very valuable informant—not only from the straightforward way he had of telling his story, but also because we could converse with one another direct, and so obviate any chance of errors. After describing his route to the north in minute detail, stage by stage, with great precision, and to the same effect as all the other accounts, he told me of a third large river to the northward of the Nile, lying northward beyond Uganda; it is much larger than the Katonga, and generally called the Usoga River, because it waters that district. Although he had recently visited Kibuga, and had lived with Sultan Mtésa, the present reigning monarch in place of Sunna, who died since Snay was there, he had no positive or definite idea of the physical features of any of the country beyond the point which

he had reached; but he produced a negro slave of the Wanyoro tribe who had been to Usoga, and had seen the river in question. This man called the river Kivira, and described it as being much broader, deeper, and stronger in its current than either the Katonga or Kitangura river; that it came from the generally acknowledged direction of the lake, and that it intersected stony, hilly ground on its passage to the north-west. This river Kivira, I now believe (although I must confess at first I did not), is the Nile itself. For on a subsequent occasion, when talking to a very respectable Sowahili merchant by name Shaykh Abdullah bin Nasib, about the Nyanza, he corroborated the story about the miners, who are said to keep logs and use sextants, and mentioned that he had heard of a tribe called Bari, living on the Kivira river. Now, the Bari people mentioned by him are evidently those which have long since been known to us as a tribe living on the Nile in latitude 4° north, and longitude 32° east, and described by the different Egyptian expeditions sent up the Nile to discover its source. M. Ferdinand Werne (says Dr. Beke) has published an account of the second expedition's proceedings, in which he took part; and which, it appears, succeeded in getting further up the river than either of the others. "The author states that, according to Lacono, King of Bari, the course of the river continues thence southwards a distance of thirty days' journey." This, by Dr. Beke's computation, places the source of the Nile just where I have since discovered the Nyanza's southern extremity to be, in the second degree south longitude, lying in the Unyamuézi country.† Here we see how singularly all the different informers' statements blend together, in substantiating my opinion that the Nyanza is the great reservoir or fountain-head of that mighty stream that floated Father Moses on his first adventurous sail—the Nile. Even Ptolemy, we see, is right in stating that the Nile is fed by the waters

* Query—The Nile, as Bahari, the word they use for lake, is also used to express a large river.

† See Dr. Beke's paper on "The Sources of the Nile," printed 1849.

coming from the Mountains of the Moon: and though he has not placed those mountains exactly where they should be on his map—from not understanding the true disposition of the various physical geographical features which occupy that part of Africa—still it is wonderfully near the truth for an hypothetical production.

I began the formation of the new caravan for exploring Northern Unyamuezi immediately after our arrival, but found it difficult to do things hurriedly. There was only one man then at Unyanyembé, who knew the Swahili language, and would consent to act as my Kirangozi;* and as he had come all the way from Ujiji with us, he required a few days to arrange things at his home, in a village some distance off. Whilst he was absent nothing could go on; but the Arabs paid us daily visits, and gave many useful hints about the journey in prospect. One hint must especially be regarded, which was, to take care, on arrival at the lake, that I did not enter the village of a certain sultan called Mahaya, to whose district Muanza, at the southern extremity of the lake, they directed me to go. This precautionary warning was advanced in consequence of a trick the Sultan had played an Arab, who, after visiting him in a friendly way, was forcibly detained until he paid a ransom for himself; an unjust measure, which the Arabs pointedly advert to as destructive to commercial interests. To lose no time whilst the Kirangozi was away—for I had a long business to do in a very short space of time—I intimated to the Shaykh, our Ras-cafla, and the Belooch guards, my intention of taking them with me to the lake, and ordered them to prepare for the journey by a certain date. The Shaykh demurred, saying he would give a definite answer about accompanying me before the time of starting, but subsequently refused (I hear, as one reason), because he did not consider me his chief. I urged that it was as much his duty as mine to go there; and said, unless he changed his present resolution, I should certainly recommend the Government

not to pay the gratuity which the consul had promised him on condition that he worked entirely to our satisfaction, in assisting the expedition to carry out the Government's plans. The Jemadar of the Belooch guard, on seeing the Shaykh hold back, at first raised objections; and then began to bargain. He fixed a pay of one gora, or fifteen cloths per man, as the only condition on which I should get their services; for they all declared that they had not only been to Ujiji, the place appointed by Sultan Majid and their chief before leaving Zanzibar, but that they had overstayed the time agreed upon for them to be absent on these travels. Considering the value of time, I acceded to this exorbitant demand; moreover, the dry season had now set in, and the Arabs at this period cease travelling, from fear of being caught by droughts in those deserts which lie between this place and the east-coast range, where, if the ponds and puddles dry up, there is so little water in the wells that travelling becomes precarious. Further, I had not only to go through a much wilder country than we had travelled in before, two and a half degrees off, to discover and bring back full particulars of the Nyanza, but had to purchase cattle sufficient for presents, and food for the whole journey down to the coast, within the limited period of six weeks. The Arab depôt now came into play to satisfy this sudden and unexpected call upon our store of cloths. There were ten Belooches fit for service, and for each of them a gora was bought at the depôt, at a valuation of 10 dollars each, or 100 the lot. In addition to this, they received an advance of 15 maunds of white beads in lieu of rations—a rate of 1 lb. per man per diem for six weeks. The Kirangozi now returned with many excuses to escape the undertaking. He declared that all the roads were rendered impassable by wars; and that it was impossible for him to undertake the responsibility of escorting me in so dangerous a country. After a good deal of bothering and persuading he at length acceded, and brought fifteen pagazis or porters

* Kirangozi—leader of a caravan.

from his own and some neighbouring villages. To each of these I gave five cloths as hire, and all appeared ready; but not so. Bombay's Seedi nature came over him, and he would not move a yard unless I gave him a month's wages in cloth upon the spot. I thought his demand an imposition, for he had just been given a cloth. His wages were originally fixed at five dollars a month, to accumulate at Zanzibar until our return there; but he was to receive daily rations the same as all the other men, with an occasional loin cloth covering whenever his shukka might wear out. All these strikes with the Belooches and slaves, were in consequence of their having bought some slaves, whose whims and tastes they could not satisfy without our aid; and they knew these men would very soon desert them unless they received occasional alluring presents to make them contented. But finessing is a kind of itch with all Orientals, as gambling is with those who are addicted to it, and they would tell any lie rather than gain their object easily by the simple truth, on the old principle that "stolen things are sweetest." Had Bombay only opened his heart, the matter would have been settled at once, for his motives were of a superior order. He had bought, to be his adopted brother, a slave of the Wahaha tribe, a tall, athletic, fine-looking man, whose figure was of such excellent proportions that he would have been remarkable in any society; and it was for this youth, and not himself, he had made so much fuss and used so many devices to obtain the cloths. Indeed, he is a very singular character, not caring one bit about himself, how he dressed, or what he ate; ever contented, and doing everybody's work in preference to his own, and of

such exemplary honesty, he stands a solitary marvel in the land; he would do no wrong to benefit himself—to please anybody else there is nothing he would stick at. I now gave him five cloths at his request, to be eventually deducted from his pay. Half of them he gave to a slave called Mabruk, who had been procured by him for leading Captain Burton's donkey, but who had not, in consequence of bad behaviour, reverted to my service. This man he also designated "brother," and was very warmly attached to, though Mabruk had no qualifications worthy of attracting any one's affections to him. He was a sulky, dogged, pudding-headed brute, very ugly, but very vain; he always maintained a respectable appearance, to cloak his disrespectful manners. The remainder was expended in loin-cloths, some spears and a fez (red Turkish cap), the wearing of which he shared by turns with his purchased brother, and a little slave child whom he had also purchased and employed in looking after the general wardrobe, and in cooking his porridge dinner, or fetching water and gathering sticks. On the line of march he carried Bombay's sleeping-hide and water-gourd.

And now I am ready to lead you over my second voyage of discovery—the one which, to my mind, is by far the most satisfactory, and I trust it will be so to you; for it takes you into the richest part of Africa, and discloses to you the probable, and I believe true, source of that mighty stream the Nile; and has almost, if not entirely, solved a problem which it has been the first geographical desideratum of many thousand years to ascertain, and the ambition of the first monarchs of the world to unravel.

DISCOVERY OF THE VICTORIA NYANZA.

KAZEH, UNYANYEMBE, UNYAMUEZI, 9th July, 1858.

The caravan, consisting of one Kirangozi, twenty Pagazis, ten Belooches as guard, Bombay, Mabruk, and Gaetano, escorting a kit sufficient for six weeks, left Kazeh to form camp at noon. The Belooches were all armed with their own guns, save one,

who carried one of Captain Burton's double rifles, an eight-bore by W. Richards. I took with me for sporting purposes, as well as for the defence of the expedition, one large five-bore elephant gun, also kindly lent by Captain Burton; and of my own, one

two-grooved four-gauge single rifle, one polygrooved twenty-gauge double, and one double smooth twelve-bore, all by John Blisset of High Holborn. The village they selected to form up in was three miles distant on the northern extremity of this, the Unyanyembé district. I commenced the journey myself at 6 P.M., as soon as the two donkeys I took with me to ride were caught and saddled. It was a dreary beginning. The escort of Belooches who accompanied me had throughout the former journeys been held in great disgrace, and were in consequence all sullen in their manner, and walked with heavy gait and downcast countenances, looking very much as if they considered they had sold themselves when striking such a heavy bargain with us, for they evidently saw nothing before them but drudgery and a continuance of past hardships. The nature of the track increased the general gloom; it lay through fields of jowari (holcus) across the plain of Unyanyembé. In the shadow of night, the stalks, awkwardly lying across the path, tripped up the traveller at every step; and whilst his hands, extended to the front, were grasping at darkness to preserve his equilibrium, the heavy bowing ears, ripe and ready to drop, would bang against his eyes. Further, the heavy soil added not a little in ruffling the temper; but it was soon over, though all our mortification did not here cease. The Pagazis sent forward had deposited their loads and retired home to indulge, it is suspected, in those potatoes deep of the universal pombe (African small-beer), that always precede a journey, hunt, or other adventure—without leaving a word to explain the reason of their going, or even the time which they purposed being absent.

10th July.—The absence of the Pagazis caused a halt, for none of them appeared again until after dark. The bad example set by Shaykh Said in shirking from this journey, is distressingly evident in every countenance. The Belooches, gloomy, dejected, discontented, and ever grumbling, form as disagreeable a party as was ever the unfortunate lot of any man to command.

11th.—We started on the journey

northwards at 7 A.M., and, soon clearing the cultivated plain, bade adieu to Unyanyembé. The track passed down a broad valley, with a gentle declination, which was full of tall but slender forest trees, and was lined on either side by low hills. We passed some pools of water, and also two Wasukumas caravans, one of ivory, destined for the coast, and the other conveying cattle to the Unyanyembé markets. Though the country through which we passed was wild and uninhabited, we saw no game but a troop of zebras, which were so wild that I could not get near them. After walking fifteen miles, we arrived at the district of Ulékampuri, entered a village, and I took up my quarters in a negro's hut. My servants and porters did the best they could by pigging with the cattle, or lying in the shade under the eaves of the huts. Up to this point the villages, as is the case in all central Unyamuézi, are built on the most luxurious principles. They form a large hollow square, the walls of which are their huts, ranged on all sides of it in a sort of street consisting of two walls, the breadth of an ordinary room, which is partitioned off to a convenient size by interior walls of the same earth-construction as the exterior ones, or as our Sepoys' lines are made in India. The roof is flat, and serves as a store-place for keeping sticks to burn, drying grain, pumpkins, mushrooms, or any vegetables they may have. Most of these compartments contain the families of the villagers, together with their poultry, brewing utensils, cooking apparatus, stores of grain, and anything they possess. The remainder contain their flocks and herds, principally goats and cows, for sheep do not breed well in the country, and their flesh is not much approved of by the people. What few sheep there are appear to be an offshoot from the Persian stock. They have a very scraggy appearance, and show but the slightest signs of the fat-rumped proportions of their ancestors. The cows, unlike the noble Tanganyika ones, are small and short-horned, and are of a variety of colours. They carry a hump like the Brahminy bull, but give very little milk. In front of nearly every house you see large slabs

of granite, the stones on which the jowari is ground by women, who, kneeling before them, rub the grain down to flour with a smaller stone, which they hold with both hands at once. Thus rubbing and grinding away, their bodies sway monotonously to and fro, while they cheer the time by singing and droning in cadence to the motion of their bodies. The country to the east and north-east of this village is said to be thinly peopled, but, as usual, the clans are much intermixed, the two principal being Wakimbus and Wasagaris. I here engaged a second guide or leader for five shukkas (small loin-cloths) Amerikan, as a second war, different from the one he had heard of and spoken about at Kazeh, had broken out exactly on the road I was pursuing, and rendered my first leader's experience of no avail. The evening was spent by the porters in dancing, and singing a song which had been evidently composed for the occasion, as it embraced everybody's name connected with the caravan, but more especially Mzungu (the wise or white man), and ended with the prevailing word amongst these curly-headed bipeds, "Grub, Grub, Grub." It is wonderful to see how long they will, after a long fatiguing march, keep up these festivities, singing the same song over and over again, and dancing and stamping, with their legs and arms flying about like the wings of a semaphore, as they move slowly round and round in the same circle and on the same ground; their heads and bodies lolling to and fro in harmony with the rest of the dance, which is always kept at more even measure when, as on this occasion, there were some village drums beating the measure they were wont to move by.

12th.—The caravan got under way by 6 A.M., and we marched thirteen miles to a village in the southern extremity of the Unyam-béwa district. Fortunately tempers, like butterflies, soon change state. The great distractor Time, together with the advantage of distance, has produced such a salutary effect on the

Belooches' minds, that this morning's start was accomplished to the merry peals of some native homely ditty, and all moved briskly forward. This was the more cheering to me because it was the first occasion of their having shown such signs of good feeling by singing in chorus on the line of march. The first five miles lay over flattish ground winding amongst low straggling hills of the same formation as the whole surface of the Unyamuézi province, which is diversified with small hills composed of granite outcrops. As we proceeded, the country opened into an extensive plain, covered, as we found it at first, with rich cultivation, and then succeeded by a slender tree forest, amongst which we espied some antelopes, all very wary and difficult of approach. At the ninth mile was a pond of sweet water, the greatest luxury in the desert. Here I ordered a halt for half an hour, and made a hearty breakfast on cold meat, potted Tanganyika shrimps, ronelle jelly, with other delicacies, and coffee. The latter article was bought from the Kazeh merchants. Towards the close of the journey a laughable scene took place between an ivory caravan of Wasukumas* and my own. On nearing each other, the two kirangozis or leaders slowly advanced, marching in front of the single-file order in which caravans worm along these twisting narrow tracks, with heads awry, and eyes steadfastly fixed on one another, and with their bodies held motionless and strictly poised, like rams preparing for a fight, rushed in with their heads down, and butted continuously till one gave way. The rest of the caravan then broke up their order of march, and commenced a general mêlée. In my ignorance—for it was the first time I had seen such a scrimmage—I hastened to the front with my knobbed stick, and began reflecting where I could make best use of it in dividing the combatants, and should no doubt have laid to, if I only could have distinguished friend from foe; but, both parties, being black, were so alike, that I hesitated until they

* Sukuma means north, and the Wasukumas are consequently northmen, or northern Unyamuézi.

stopped to laugh at my excited state, and assured me that it was only the enactment of a common custom in the country when two strange caravan-leaders meet, and each doubts who should take the supremacy in choice of side. In two minutes more the antagonists broke into broad laughter, and each went his way. The villages about here are numerous, and the country, after passing the forest, is highly cultivated, and affords plenty of provisions; but unfortunately as yet the white beads which I have brought have no value with the natives, and I cannot buy those little luxuries, eggs, butter, and milk, which have such a powerful influence in making one's victuals good and palatable; whereas there is such a rage for coloured beads, that if I had brought some, I might purchase anything.

13th.—The caravan started at 6.30 A.M., and after travelling eight miles over an open, waving, well-cultivated country, stopped at the last village in Unyambéwa. The early morning before starting was wasted by the Pagazis "striking" for more cloth, and refusing to move unless I complied with their demand. I peremptorily refused, and they then tried to wheedle me out of beads. In demanding cloth, they pretended that they were suffering from the chilling cold of night—a pretence too absurd to merit even a civil reply. I then explained to my head men that I would rather anything happened than listen to such imposture as this; for did the men once succeed by tricks of this sort, there would never be an end to their trying it on, and it would ultimately prove highly injurious to future travellers, especially to merchants. On the route we had nothing to divert the attention, save a single Wasukumas caravan proceeding southwards to Unyanyembé. A sultana called Ungugu governs this district. She is the first and only female that we have seen in this position, though she succeeded to it after the custom of the country. I imagine she must have had a worthless husband, since every sultan can have as many wives as he pleases, and the whole could never have been barren. I rallied the porters for pulling

up after so short a march, but could not induce them to go on. They declared that forests of such vast extent lay on ahead, that it would be quite impossible to cross them before the night set in. In the evening I had a second cause for being vexed at this loss of time, when every mile and hour was of so much importance; for by our halt the sultana got news of my arrival, and sent a messenger to request the pleasure of my company at her house on the morrow. In vain I pleaded for permission to go and see her that moment, or to do so on my return from the Nyanza; her envoy replied that the day was so far spent, I could not arrive at her abode till after dark, and she would not have the pleasure of seeing me sufficiently well. He therefore begged I would attend to the letter of her request, and not fail to visit her in the morning.

The lazy Pagazis, smelling flesh, also aided the deputy in his endeavours to detain me, by saying that they could not oppose her majesty's will, lest at any future time, when they might want again to pass that way, she should take her revenge upon them. Though this may be considered a very reasonable excuse, I doubt much, if their interests had lain the opposite way, whether they would have been so cautious. However, it was not difficult to detect their motives for bringing forward such an urgent reason against me, as it is a custom in this country that every wealthy traveller or merchant shall pay a passport-fee, according to his means, to the sultan of the country he travels through, who, in return, gives a cow or goat as a mark of amity; and this is always shared amongst the whole caravan.

14th.—The sultana's house was reported to be near, so I thought to expedite the matter by visiting her in person, and thus perhaps probably gaining an afternoon's march. Otherwise to have sent the Jemadar with a present would have been sufficient, for these creatures are pure Mammonists. Vain hope, trying to do anything in a hurry in Negroland! I started early in the morning, unfortified within, and escorted by two Belooches, the Kirangozi, three por-

ters, Bombay, and Mabruk. The necessary presents were also taken: these consisted of one barsati,* one dhoti Amerikan,† and one shukka kiniki.‡ This latter article was to be kept in reserve, to throw in at last and close with, as further demands beyond what is given are invariably made. After walking six miles over a well-cultivated plain, I felt anxious to know what they meant by "near," and was told, as usual, that the house was close at hand. Distrustful, but anxious to complete the business as speedily as possible (for to succeed in Africa one must do everything one's-self), I followed the envoy across one of the waves that diversify the face of the country, descended into a well-cultivated trough-like depression, and mounted a second wave six miles further on. Here at last, by dint of perseverance, we had the satisfaction of seeing the palisadoed royal abode. We entered it by an aperture in the tall slender stakes which surround the dwellings and constitute the palisading, and after following up a passage constructed of the same material as the outer fence, we turned suddenly into a yard full of cows—a substitute for an anteroom. Arrived there, the negroes at once commenced beating a couple of large drums, half as tall as themselves, made something like a beer-barrel, covered on the top with a cow-skin stretched tightly over, by way of a drum-head. This drumming was an announcement of our arrival, intended as a mark of regal respect. For ten minutes we were kept in suspense, my eyes the while resting upon the milk-pots which were being filled at mid-day, but I could not get a drop. At the expiration of that time, a body of slaves came rushing in, and hastily desired us to follow them. They led us down the passage by which we entered, and then turned up another one similarly constructed, which brought us into the centre of the sultana's establishment—a small court, in which the common negro mushroom huts, with ample eaves, afforded us grateful shel-

ter from the blazing sun. A cow-skin was now spread, and a wooden stool set for me, that I might assume a better state than my suite, who were squatted in a circle around me. With the usual precaution of African nobles, the lady's maid was first sent to introduce herself—an ugly halting creature, very dirtily garbed, but possessing a smiling, contented face. Her kindly mien induced me, starving and thirsty as I was, after my twelve miles' walk, to ask for eggs and milk—great luxuries, considering how long I had been deprived of them. They were soon procured, and devoured with a voracity that must have astonished the bystanders. The maid, now satisfied there was nothing to fear, whether from ghost, goblin, or white face, retired and brought her mistress, a short stumpy old dame, who had seen at least some sixty summers. Her nose was short, squat, and flabby at the end, and her eyes were bald of brows or lashes; but still she retained great energy of manner, and was blessed with an ever-smiling face. The dress she wore consisted of an old barsati, presented by some Arab merchant, and was if anything dirtier than her maid's attire. The large joints of all her fingers were bound up with small copper wire, her legs staggered under an immense accumulation of anklets made of brass wire wound round elephant's tail or zebra's hair; her arms were decorated with huge solid brass rings, and from other thin brass wire bracelets depended a great assortment of wooden, brazen, horn, and ivory ornaments, cut in every shape of talismanic peculiarity. Squatting by my side, the sultana at once shook hands. Her nimble fingers then first manipulated my shoes (the first point of notice in these bare-footed climes), then my overalls, then my waistcoat, more particularly the buttons, and then my coat—this latter article being so much admired, that she wished I would present it to her, to wear upon her own fair person. Then my hands and fingers were mumbled, and declared to

* Barsati—a coloured cloth.

† One dhoti = 2 shukkas; 1 shukka = 4 cubits, or 2 yards Amerikan (American sheeting).

‡ Kiniki—a thin indigo-dyed cloth.

be as soft as a child's, and my hair was likened to a lion's mane? "Where is he going?" was the all-important query. This, without my understanding, was readily answered by a dozen voices, thus: "He is going to the Lake, to barter his cloth for large hippopotami teeth." Satisfied with this plausible story, she retired into privacy, and my slave, taking the hint, soon followed with the kuhongo,* duly presented it, and begged permission in my name to depart. But as she had always given a bullock to the Arabs who visited her, I also must accept one from her, though she could not realise the fact that so scurvy a present as mine could be intended for her, whose pretensions were in no way inferior to those of the Unyanyembé Sultan. An Arab could not have offered less, and this was a rich Mzungu! Misfortunes here commenced anew: the bullock she was desirous of giving was out grazing, and could not be caught until the evening, when all the cattle are driven in together. Further, she could not afford to lose so interesting a personage as her guest, and volunteered to give me a shakedown for the night. I begged she would consider my position—the absolute necessity for my hurrying—and not insist on my acceptance of the bullock, or be offended by my refusing her kind offer to remain there, but permit our immediate departure. She replied that the word had gone forth, so the animal must be given; and if I still persisted in going, at any rate three porters could remain behind, and drive it on afterwards. To this I reluctantly consented, and only on the Kirangozi's promise to march the following morning. Then, with the usual farewell salutation, "Kuahéré, Mzungu," from my pertinacious hostess, I was not sorry to retrace my steps, a good five hours' walk. We re-entered camp at 7.20 P.M., which is long after dark in these regions so near to the equator. All palaces here are like all the common villages beyond Unyamuézi proper, and are usually constructed on the same principle as this one. They consist of a number of mushroom-shaped grass

huts, surrounded by a tall slender palisading, and having streets or passages of the same wooden construction, some winding, some straight, and others crosswise, with outlets at certain distances leading into the different courts, each court usually containing five or six huts partitioned off with poles as the streets are. These courts serve for dividing the different families, uncles and cousins occupying some, whilst slaves and their relatives live in others. Besides this, they have their cattle-yards. If the site of the village be on moist or soft ground, it is usual, in addition to the palisading, to have it further fortified by a moat or evergreen fence.

15th.—We left Unyambéwa at 7 A.M., and reached a village in the Ibanda district, having marched seven miles over flat ground, growing fine crops in some places, with the remainder covered by the usual slender forest trees. The road was very good and regular. In the afternoon the three porters arrived with the sultana's bullock, and were attended by her nephew and managing man, and by some of her slaves as drivers. The nephew asked first for some more presents in her name; as this was refused, he requested something for the drivers. I gave them a cloth, and he then pleaded for himself, as he had sacrificed so much time and trouble for me. I satisfied him with one fundo of beads (a bunch of beads sufficient to form ten khetes or necklaces), and we parted; a full khete is a string of beads double the length of the fore-arm, or sufficiently long to encircle the neck twice. The Belooches, finding that nothing but the coarsest grains were obtainable with the white beads they had received, petitioned for and obtained a shukka, but under the proviso of their always assisting me to urge on the lazy porters. This they not only agreed to do, but also declared themselves willing to execute any orders I might give them; they looked upon me as their Ma, Bap (mother and father, a Hindostani expression, significant of everything, or entire dependence on one as a son on his parents), and

considered my interests their interests.

16th.—We started at 6 A.M., and travelled eleven miles to Ukamba, a village in the district of Msalala, which is held by a tribe called Wamanda. The first four miles lay over the cultivated plain of Ibanda, till we arrived at the foot of a ridge of hills which, gradually closing from the right, intersects the road, and runs into a hilly country extending round the western side of the aforesaid plain. We now crossed the range, and descended into a country more closely studded with the same description of small hills, but highly cultivated in the valleys and plains that separate them. About twelve miles to the eastward of Ukamba live a tribe called Wasongo, and to the west, at twenty miles' distance, are the Waquandas. To-day was fully verified the absolute futility of endeavouring to march against time in these wild countries. The lazy Pagazis finding themselves now, as it were, in clover, a country full of all the things they love, would not stir one step after 11 A.M. Were time of no consequence, and coloured beads in store, such travelling as this would indeed be pleasant. For the country here, so different from the Ujiji line, affords not only delightful food for the eyes, but abounds in flesh, milk, eggs, and vegetables of every variety. The son of the Mséné Sultan, who lives between Unyanyembé and Ujiji, and became great friends with us when travelling there, paid me a visit to-day. He caught me at work with my diary and instruments, and being struck with veneration at the sight of my twirling compass and literary pursuits, thought me a magician, and begged that I would cast his horoscope, divine the probable extent of his father's life, ascertain if there would be any wars, and describe the weather, the prospects of harvest, and what future state the country would lapse into. The shrewd Bombay replied, to save me trouble, that so great a matter required more days of contemplation than I could afford to give. Provisions were very dear when purchased with white beads; for they were not the fashion, and the

people were indifferent to them. I paid him one loin-cloth for four fowls and nine eggs, though had I had coloured beads I might have purchased one hen per khete (or necklace). Had this been a cloth-wearing instead of bead-decorating nation, I should have obtained forty fowls for one shukka (or loin-cloth), that being the equivalent value with beads, and, according to Zanzibar money, would be one dollar. It is always foolish to travel without an assortment of beads, in consequence of the tastes of the different tribes varying so much, and it is more economical in the long-run to purchase high-priced than low-priced beads when making up the caravan at Zanzibar, for every little trader buys the cheaper sorts, stocks the country with them, and thus makes them common.

17th.—This day, like all the preceding ones, is delightful, and worthy of drawing forth an exclamation, like the Indian Griff's, of "what a fine day this is again!" We started at 7 A.M., and travelled thirteen miles, with fine bracing air, so cold in the morning that my fingers tingled with it. We were obliged here to diverge from the proper road *via* Sarengé to avoid a civil war—the one before alluded to, and to escape which I had engaged the second guide—between two young chiefs, brothers of the Wamanda tribe, who were contending for the reins of government on the principle that might ought to give the stronger right. Our new course led us out of the Msalala into the Uyombo district, which is governed by a sultan called Mihambo. He paid me a visit and presented a sheep—a small present; for he was a small chief, and could not demand a kuhongo. I gave in return one shukka Amerikan and one shukka kiniki. Here all the people were very busily engaged in their harvest, cutting their jowari, and thrashing it out with long sticks. The whole country lies in long waves crested with cropping little hills, thickly clad with small trees and brushwood. In the hollows of these waves the cultivation is very luxuriant. Here I unfortunately had occasion to give my miserable Goanese cook-boy a sound

* Kuhongo—present.

dressing, as the only means left of checking his lying, obstinate, destructive, wasteful, and injurious habit of intermeddling. This raised the creature's choler, and he vowed vengeance to the death, seconding his words with such a fiendish, murderous look, his eyes glistening like an infuriated tiger's, that I felt obliged to damp his temerity and freedom of tongue by further chastisement, which luckily brought him to a proper sense of his duty.

18th.—We left at 7 A.M., and travelled ten miles to Ukuni. The country still continues of the same rich and picturesque character, and retains daily the same unvarying temperature. On the road we met a party of Wayombos, who, taking advantage of the Wamandas disturbances, had lifted some forty or fifty head of their cattle in perfect security. I saw two albinos in this village, one an old woman with greyish eyes, and the other young, who ran away from fright, and concealed herself in a hut, and would not show again although beads were offered as an inducement for one moment's peep. The old lady's skin was of an unwholesome fleshy-pink hue, and her hair, eyebrows, and eyelashes were a light yellowish white. This march was shortened by two Pagazis falling sick. I surmised this illness to be in consequence of their having gorged too much beef, to which they replied that everybody is sure to suffer pains in the stomach after eating meat, if the slayer of the animal happens to protrude his tongue and clench it with his teeth during the process of slaughtering. At last the white beads have been taken, but at the extravagant rate of two khetes for four eggs, the dearest I ever paid.

19th.—The caravan proceeded at 6 A.M., and after going eight miles re-entered the Msalala district's frontier, where we put up in a village three miles beyond the border. The country throughout this march may be classed in two divisions, one of large and extensively cultivated plains, with some fine trees about; and the other of small irregularly disposed hills, the prevailing granitic outcrops of this region. There is no direct line northwards here, so we had to track about, and hit upon the lines be-

tween the different villages, which enhanced our trouble and caused much delay. At this place I witnessed the odd operation of brother-making. It consists in the two men desirous of a blood-tie being seated face to face on a cow's hide with their legs stretched out as wide to the front as their length will permit, one pair overlapping the other. They then place their bows and arrows across their thighs, and each holds a leaf; at the same time a third person, holding a pot of oil or butter, makes an incision above their knees, and requires each to put his blood on the other's leaf, and mix a little oil with it, when each anoints himself with the brother-salve. This operation over, the two brothers bawl forth the names and extent of their relatives, and swear by the blood to protect the other till death. Ugogo, on the highway between the coast and Ujiji, is a place so full of inhabitants compared with the other places on that line, that the coast people quote it as a wonderful instance of high population; but this district astonished all my retinue. The road to-day was literally thronged with a legion of black humanity so exasperatingly bold, that nothing short of the stick could keep them from jostling me. Poor creatures! they said they had come a long way to see, and now must have a good long stare; for when was there ever a Mzungu here before?

20th.—We broke ground at 6 A.M., and after travelling through high cultivation six miles, were suddenly stopped by a guard of Wamandas, sent by Kurua, a sultan of that tribe, and chief of the division we were marching in. Their business was to inform us that if we wished to travel to the Lake, the sultan would give directions to have us escorted by another route, as his eldest brother was disputing the rights of government with him along the line we were now pursuing; and added, that our intentions would be only known to him by the part we might choose to take. These constant interruptions were becoming very troublesome; so as we were close to the confines of these two malcontents, I was anxious to force our way on, and agreed to do so with the Belooches. But the

tiresome, lazy, flesh-seeking Pagazis saw a feast in prospect by the sultan's arrangement, and would not move an inch. Further, the Kirangozi requested his discharge if I was otherwise than peacefully inclined. The guard then led us to Mgogwa, the sultan's village a little off the road. Kurua is a young man, not very handsome himself, but has two beautiful young wives. They secured me a comfortable house, showed many attentions, and sent me a bowl of fresh sweetmilk, the very extreme of savage hospitality. In the evening he presented me with a bullock. This I tried to refuse, observing that flesh was the prime cause of all my hindrances; but nothing would satisfy him; I must accept it, or he would be the laughing-stock of everybody for inhospitality. If I gave nothing in return, he should be happy as long as his part of host was properly fulfilled. Salt, according to the sultan, is only to be found here in the same efflorescent state in which I saw it yesterday—a thin coating overspreading the ground, as though flour had been sprinkled there.

21th.—Halt. I gave the sultan, as a return present, one dhoti Amerikan and six cubits kiniki, what I thought to be just the value of his bullock. His kindness was undoubtedly worthy of a higher reward, but I feared to excite these men's cupidity, as there is no end to their tricks and finesse, whenever they find a new chance of gain, and I now despaired of accomplishing my task in time. However, Kurua seemed quite happy under the circumstances, and considered the exchange of kuhongos a bond of alliance, and proclaimed that we were henceforth to be brothers. He then said he would accompany me back to Unyanyembé, on my return from the Lake, and would exchange any of his cows that I might take a fancy to for powder, which I said I had there. The quantity of cattle in Msalala surpasses anything I have seen in Africa. Large droves, tended by a few men each, are to be seen in every direction over the extensive plains, and every village is filled with them at night. The cultivation also is as abundant as the cattle are numerous, and the climate is delightful. To walk till breakfast,

9 A.M., every morning, I find a luxury, and thence till noon I ride with pleasure; but the next three hours, though pleasant in a hut, are too warm to be agreeable under hard exertion. The evenings and the mornings, again, are particularly serene, and the night after 10 P.M., so cold as to render a blanket necessary. But then you must remember that all the country about these latitudes, on this meridian, 33° east, is at an altitude of 3500 to 4000 feet. My dinner to-day was improved by the addition of tomatoes and the bird's-eye chili—luxuries to us, but which the negroes, so different from Indians, never care about, and seldom grow. The cotton-plant is as fine here as at Unyanyembé or Ujiji, and anything would grow with only the trouble of throwing down the seed. It is a great pity that the country is not in better hands. From all I can gather, there is no fixed revenue paid to these sultans; all their perquisites are occasional kuhongos received from travellers; a per-centage on all foreign seizures whether by battle or plunder; and a certain part of all windfalls, such as a share of the sportsman's gamebag, in the shape of elephant's tusks or flesh or the skins of any wild animals; otherwise they live by the sweat of the brow of their slaves, in tilling their ground, tending their cattle, or trafficking for them in slaves and ivory. It seems destined that I should never reach the goal of my ambition. To-day the Jemadar finds himself too unwell to march, and two other Belooches say the same. This is an effectual obstacle; for the guard declares itself too weak to divide, and the sultan blows on the fire of my mortification by saying that these are troubled times, and advises our keeping all together. He says that his differences have been going on these five years with his eldest brother, and now he wishes to bring them to a crisis, which he proposes doing after my return, when he will obtain powder from me, and will have the preponderating influence of Arab opinion brought to bear in his favour by the aid of their guns—an impressive dodge which Africa has of proving right in its own way.

22d.—After much groaning and

grumbling, I got the sick men on their legs by 7 A.M., and we marched eight miles to Senagongo, the boma* (palisade) of Sultan Kanoni, Kurua's second brother. These two younger brothers side together against the eldest. They are all by different mothers, and think the father's property should fairly come to all alike. It is a glaring instance of the bad effects of a plurality of wives; and being contrary to our constitutional laws of marriage, I declined giving them an opinion as to who was right or wrong.

To avoid the seat of war my track was rather tortuous. On the east or right side the country was open, and afforded a spacious view; but on the west this was limited by an irregularly-disposed series of low hills. Cultivation and scrub-jungle alternated the whole way. The miserable Goanese, like a dog slinking off to die, slipped away behind the caravan, and hid himself in the jungle to suffer the pangs of fever in solitude. I sent men to look for him in vain; party succeeded party in the search, till at last night set in without his appearing. It is singular in this country to find how few men escape some fever or other sickness, who make a sudden march after living a quiet stationary life. It appears as if the bile got stirred, suffused the body, and, exciting the blood, produced this effect. I had to admonish a silly Belooch, who, foolishly thinking that powder alone could not hurt a man, fired his gun off into a mass of naked human legs, in order, as he said, to clear the court. The consequence was, that at least fifty pairs got covered with numerous small bleeding wounds, all dreadfully painful from the saltpetre contained in the powder. It was fortunate that the sultan was a good man, and was present at the time it occurred, else a serious row might have been the consequence of this mischievous trick.

23d.—Halt. We fired alarm-guns all night to no purpose; so at day-break three different parties, after receiving particular orders how to scour the country, were sent off at the same time to search for Gaetano. Fortu-

nately the Belooches obeyed my injunctions, and at 10 A.M. returned with the man, who looked for all the world exactly like a dog who, guilty of an indiscretion, is being brought in disgrace before his master to receive a flogging; for he knew I had a spare donkey for the sick, and had constantly warned the men from stopping behind alone in these lawless countries. The other two parties adopting, like true Easterns, a better plan of their own, spent the whole day ranging wildly over the country, fruitlessly exerting themselves, and frustrating any chance of my getting even an afternoon's march. Kanoni very kindly sent messengers all over his territory to assist in the search: he, like Kurua, has taken every opportunity to show me those little pleasing attentions which always render travelling agreeable. These Wamandas are certainly the most noisy set of beings that I ever met with: commencing their fêtes in the middle of the village every day at 3 P.M., with screaming, yelling, rushing, jumping, sham-fighting, drumming, and singing in one collective inharmonious noise, they seldom cease till midnight. Their villages, too, are everywhere much better protected by bomas (palisading) than is usual in Africa, arguing that they are a rougher and more warlike people than the generality. If shoved aside, or pushed with a stick, they show their savage nature by turning fiercely like a fatted pig upon whoever tries to poke it up.

24th.—The march commenced at 7 A.M., and here we again left the direct road to avoid a third party of belligerent Wamandas, situated in the northern extremity of the Msalala district, on the highway between Unyanyembé and the Lake. On bidding the sultan adieu, he was very urgent in his wishes that I should take a bullock from him. This I told him I should willingly have accepted, only that it would delay my progress; and he, more kindly than the other chief, excused me. Finding that none of our party knew the road, he advanced a short way with us, and generously

offered to furnish us with a guide to the Lake and back, saying that he would send one of his own men after us to a place he appointed with my Kirangozi. I expressed my gratitude for his thoughtful consideration, and we parted with warm regard for one another. Unfortunately, Bombay, who is not the clearest man in the world in expressing himself, stupidly bungled the sultan's arrangement, and we missed the man. To keep the Pagazis going was a matter of no little difficulty: after the fifth mile they persisted in entering every village that they came across, and throwing down their loads, were bent upon making an easy day's work of it. I, on the contrary, was equally persistent in going on, and neither would allow the Belooches to follow them nor entered the villages myself, until they, finding their game of no avail, quietly shouldered their loads, and submitted to my orders. This day's journey was twelve miles over a highly-cultivated, waving country, at the end of which we took up our abode in a deserted village called Kahama.

25th.—We got under way at 7 A.M., and marched seven and a half hours, when we entered a village in the district of Nindo, nineteen miles distant. After passing through a belt of jungle three miles broad, we came upon some villages amidst a large range of cultivation. This passed, we penetrated a large wilderness of thorn and bush jungle, having sundry broad grassy flats lying at right angles to the road. Here I saw a herd of hartebeests, giraffes, and other animals, giving to the scene a truly African character. The tracks of elephants and different large beasts prove that this place is well tenanted in the season. The closeness of the jungle and evenness of the land prevented my taking any direct observations with the compass; but the mean oscillations of its card showed a course with nothing again. This being a long stage, I lent my ass to a sick Belooch, and we accomplished the journey, notwithstanding the great distance, in a pleasant and spirited manner. This despatch may in part be attributable to there being

so much desert, and the beloved "grub" and the village lying ahead of us luring the men on.

26th.—We broke ground at 7 A.M., and after passing the village cultivation, entered a waterless wilderness of thorn and tree forest, with some long and broad plains of tall grass intersecting the line of march. These flats very much resemble some we crossed when travelling close to and parallel with the Malagarazi river; for by the cracked and flawy nature of the ground, now parched up by a constant drought, it shows that this part gets inundated in the wet season. Indeed, this peculiar grassy flat formation suggests the proximity of a river everywhere in Africa; and I felt sure, as afterwards proved true, that a river was not far from us. The existence of animal life is another warranty of water being near; elephants and buffaloes cannot live a day without it. Fortunately for my mapping, a small conical hill overtopped the trees in advance of our track, at twelve miles from the starting-point. We eventually passed alongside of it, and travelled on six miles farther to a village in the cultivated plain of Salawé, a total distance of eighteen miles. The whole country about here was covered with harvest-workers, who, on seeing my approach, left off work and followed me into the village. As nothing proves better the real feelings and natural propensities of a nation than the impulsive actions of the children, I will give a striking instance, as it occurred to me to-day. On seeing a child approach me, I offered him a handful of beads, upon which the greedy little urchin snatched them from my hand with all the excited eagerness of a monkey. He clenched tight hold of them in his little fists, and, without the slightest show of any emotions of gratitude, retired, carrying his well-earned prize away with a self-satisfied and perfectly contented air, not even showing the beads to his parents or playmates. I called Bombay's attention to this transaction, and contrasted it with the joyful, grateful manner in which an English child would involuntarily act if suddenly become possessed of so much wealth,

*Boma—a palisade. A village or collection of huts so fortified is called so also.

by hurrying off to his mamma, and showing what fine things the kind gentleman had given him. Bombay passed on my remark with a twelve-month's grin upon his face, to his inquiring brother, Mabruk, and then explained the matter to his sooty friends around, declaring that such tumma (avaricious) propensities were purely typical of the Seedi's nature. At the usual hour of departure this morning, the Kirangozi discovered that the Pagazis' feet were sore from the late long marches, and declared that they could not walk. To this the Jemadar replied that the best asylum for such complaints was on ahead, where the sahib proposed to kill some goats, and rest a day. The Kirangozi replied, "But the direct road is blocked up by wars; if a march must be made, I will show another route three marches longer round." "That," answered the Jemadar, "is not your business; if any troubles arise from marauders, we, the Belooches, are the fighting men—leave that to us." At last the Kirangozi, getting quite disconcerted, declared that there was no water on the way. "Then," quoth the energetic Jemadar, "were your gourds made for nothing? if you don't pack up at once, you and my stick shall make acquaintance." The party was then off in a moment. On the way we met some herdsmen driving their cattle to Unyanyembé, and inquired from them the state of the road. They said that the country beyond a certain distance was safe and quiet, but corroborated the Kirangozi's statement as to warriors being in the immediate neighbourhood, who came and visited this place from the west, where is the northern extremity of the Msalala district. Several varieties of antelopes were seen, and the Belooches fired at an ostrich. As in the last place, no milk could be obtained, for the people, fearing the Wamandas, had driven off their cattle to the northward. It is evident, from the general nakedness of the people, that cloth or beads do not find their way much here, which is accounted for by so few merchants ever coming this way. Hardly a neck here is decorated, and they seldom wear anything but the common goat-

skin covering, hung over the shoulder by a strap or string like a game-bag, which covers only one hip at a time, and might as well be dispensed with as far as decency is concerned; but at night they take it off, and spread it on the ground to protect themselves from the cold and moisture of the earth. This district is occupied by a tribe called Waumba; to the east of it, thirty miles distant, are the Wanatiya, and thirty miles westward, the Wazinza tribes.

27th.—At 6 A.M. we crawled through the opening in the palisading which forms the entrances of these villages, and at once perceived a tall, narrow pillar of granite, higher than Pompey's at Alexandria, or Nelson's Monument in Charing Cross, towering above us, and having sundry huge boulders of the same composition standing around its base, much in the same peculiar way as we see at Stonehenge, on Salisbury Plain. This scene strikes one with wonderment at the oddities of nature; and taxes one's faculties to imagine how on earth the stones ever became tilted up in this extraordinary position; but farther on, about five miles distant, we encountered another and even higher pillar, that quite overtopped the trees and everything about it. This and the former one served as good station-marks for the whole journey, the latter being visible at eight miles' distance. After the first eight miles, which terminates the cultivated district of Salawé, the track penetrated a waterless desert of thorn and small tree forest, lying in a broad valley between low hills. As the sick Belooch still occupied my steadier donkey Ted, I was compelled to mount the half-broken Jenny—so playful with her head and heels, that neither the Shaykh nor any other man dared sit upon her. The man's sickness appears to be one of those eccentric complaints, the after-effects of African fevers: it was attended with severe pain, and swelling extending over the stomach, the right side, the right arm, and the right half of the neck, depriving him of sleep and repose. In every position, whether sitting, lying, standing, rising up, or sitting down, he complained of aching muscles. I purchased a

goat and sheep for the men for one dhoti Amerikan.

28th.—Halt. This stoppage was for the restoration of wounded feet, the Pagazis' being all blistered by the last four long marches. I now slaughtered and gave the two purchased animals to the men, as no one grumbled at my refusing the last bullock, a recognised present for the whole party, though nominally given to the Sahib. These people, like the Arabs, and all those who have many wives, seem to find little enjoyment in that domestic bliss so interesting and beautiful in our English homes. Except on rare occasions, the husband never dines with his wife and family; always preferring the exclusive society of his own sex; even the boys, disdaining to dine with their mothers, mess with the men; whilst the girls and women, having no other option, eat a separate meal by themselves.

29th.—We started at 6 A.M., and marched thirteen miles to a village at the northern extremity of the district. The face of the country is still very irregular, sometimes rising into hills, at other times dropping into dells, but very well cultivated in the lower portion; whilst the brown granite rocks, with trees and brushwood covering the upper regions, diversify the colouring, and form a pleasing contrast to the scene; added to this, large and frequent herds graze about the fields and amongst the villages, and give animation to the whole. Amongst the trees, palms here take a prominent part. Indeed; for tropical scenery, there are few places that could equal this; and if the traveller, as he moves along, surrounded by the screeching, howling, inquisitive savages, running rudely about, and boisterously jostling him, could only divest himself of the idea that he is a bear baited by a yelping pack of hounds, the journey would be replete with enjoyment. Crossing some hills, the caravan sprang a covey of guinea-fowls, and at some springs in a valley I shot several couple of sand-grouse, darker in plumage than any I ever saw in Africa or India, and not quite so big as the Thibet bird. The chief of the village offered me a bullock, but as the beast did not ap-

pear until the time of starting, I declined it. Neither did I give him any cloth, being convinced in my mind that these and other animals have always been brought to me by the smaller chiefs at the instigation of the Kirangozi, and probably aided by the rest of the flesh-loving party in general. The Jemadar must have been particularly mortified at my way of disposing of the business, for he talked of nothing else but flesh and the animal from the moment it was sent for, his love for butcher-meat amounting almost to a frenzy. The sandstone in this region is highly impregnated with iron, and smelters do a good business; indeed, the iron for nearly all the tools and cutlery that are used in this division of Eastern Africa is found and manufactured here. It is the Brummagem of the land, and has not only rich but very extensive iron-fields stretching many miles north, east, and west. I brought some specimens away. Cloth is little prized in this especially bead country, and I had to pay the ridiculous sum of one dhoti kiniki for one pot of honey and one pot of ghee (clarified butter).

30th.—The caravan started at 6 A.M., and travelled four miles northwards, amidst villages and cultivation. From this point, on facing to the left, I could discern a sheet of water about four miles from me, which ultimately proved to be a creek, and the most southern point of the Great Nyanza, which, as I have said before, the Arabs described to us as the Ukerowé Sea. We soon afterwards descended into a grassy and jungly depression, and arrived at a deep, dirty, viscid nullah (a water course that only runs in wet weather), draining the eastern country into the southern end of the creek. To cross this (which I will name Jordan for future reference), was a matter of no small difficulty, especially for the donkeys, whose fording seemed quite hopeless, until the Jemadar, assisted by two other Belooches, with blows and threats made the lazy Pagazis work, and dragged them through the mud by sheer force. This operation lasted so long that, after crossing, we made for the nearest village in the Uvira district, and completed a

journey of eight miles. The country to the eastward appeared open and waving, but to the north and far west very hilly. The ground is fertile, and the flocks and herds very abundant. Hippopotami frequent the nullah at night, and reside there during the rainy season; but at this, the dry half of the year, they retreat to the larger waters of the creek. Rhinoceroses are said to pay nightly visits to fields around the villages, and commit sad havoc on the crops. The nullah, running from the south-east, drains the land in that direction; but a river, I hear, rising in the Msalala district, draws off the water from the lays we have recently been crossing, to the westward of our track, where its course lies, and empties it into the creek on the opposite side, to where the nullah debouches.

31st.—On hearing that a shorter track than the Sukuma one usually frequented by the Arabs led to Muanza, the place Shaykh Snay advised my going to, I started by it at 8 A.M.; and after following it westward down the nullah's right bank a few miles, turned up northwards, and continued along the creek to a village, eight miles distant, at the further end of the Urima district, where we took up our quarters. The country has a mixed and large population of smiths, agriculturists, and herdsmen, residing in the flats and depressions which lie between the scattered little hills. During the rainy season, when the lake swells, and the country becomes super-saturated, the inundations are so great that all travelling becomes suspended. The early morning was wasted by the unreasonable Pagazis in the following absurd manner. It will be remembered that, on starting from Unyanyembé, these cunning rascals begged for cloth as a necessary protection against the cold. This seemed reasonable enough, if they had not just before that received their hire in cloth; for the nights were so cold that I should have been sorry to be as naked as they were; but their real motive for asking was only to increase their stock for this present occasion, as we now shall see. Two days ago, they broke ground with great difficulty, and only on my as-

suring them that I would wait at the place a day or two on my return from the lake, as they expressed their desire to make a few halts there, and barter their hire of cloth for jembés (iron hoes), to exchange again at Unyanyembé, where those things fetch double the price they do in these especially iron regions. Now to-day, these dissembling creatures, distrusting my word as they would their own brethren's, stoutly refused to proceed until their business was completed,—suspecting I should break my word on returning, and would not then wait for them. They had come all this way especially for their own benefit, and now meant to profit by their trouble. Fortunately, the Jemadar and some other Belooches, who of late had shown great energy and zeal in promoting my views, pointed out to them that they were really more bound to do my business than their own, as they had engaged to do so, and since they could never have come there at all excepting through my influence and by my cloths; further, if they bought their hoes then, they would have to carry them all the way to the Lake and back. The Kirangozi acknowledged the fairness of this harangue, and soon gave way; but it was not until much more arguing, and the adoption of other persuasive means, that the rest were induced to relinquish their determination.

1st August.—This day's march, commenced at 6 A.M., differs but little from the last. Following down the creek which, gradually increasing in breadth as it extended northwards, was here of very considerable dimensions, we saw many little islands, well-wooded elevations, standing boldly out of its waters, which, together with the hill-dotted country around, afforded a most agreeable prospect. Would that my eyes had been strong enough to dwell, unshaded, upon such scenery! but my French gray spectacles so excited the crowds of sable gentry who followed the caravan, and they were so boisterously rude, stopping and peering underneath my wide-awake to gain a better sight of my double eyes, as they chose to term them, that it became impossible for me to

wear them. I therefore pocketed the instrument, closed my eyes, and allowed the donkey I was riding to be quietly pulled along. The evil effects of granting an indulgence to those who cannot appreciate it, was more obvious every day. To secure speed and contentment, I had indulged the Pagazis by hiring double numbers, and giving each only half a recognised burden; but what has been the return? Yesterday the Pagazis stopped at the eighth mile, because they said that so large a jungle was in our front that we could not cross it during daylight. I disbelieved their story, and gave them to understand, on submitting to their request, that I was sure their trick for stopping me would turn to their own disadvantage; for if my surmise proved true, as the morrow would show, I should give them no more indulgence, and especially no more meat. On our arrival to-day there was a great hubbub amongst them, because I ordered the Jemadar and Kirangozi, with many of their principal men, to sit in state before me; when I gave a cloth to the soldiers to buy a goat with, and, turning to the Kirangozi, told him I was sorry I was obliged to keep my word of yesterday, and, their story having proved false, I must depart from the principle I had commenced upon, of feeding both parties alike, and now they might feel assured that I would do nothing further for their comfort until I could see in them some desire to please me. The screw was on the tenderest part; a black man's belly is his god; and they no sooner found themselves deprived of their wonted feast, than they clamorously declared they would be my devoted servants; that they had come expressly to serve me, and were willing to do anything I wished. The village chief offered me a goat; but as it came at the last moment before starting, I declined it. To-day's track lay for the first half of the way over a jungly depression, where we saw ostriches, flonikans, and the small Saltiana antelopes; but as their shyness did not allow of an open approach, I amused myself by shooting partridges. During the remainder of the way, the caravan threaded between villages and cultivation lying

in small valleys, or crossed over low hills, accomplishing a total distance of twelve miles. Here we put up at a village called Ukumbi, occupied by the Walaswanda tribe.

2d.—We set out at 6 A.M., and travelled thirteen miles by a tortuous route, sometimes close by the creek, at other times winding between small hills, the valleys of which were thickly inhabited by both agricultural and pastoral people. Here some small perennial streams, exuding from springs by the base of these hills, meander through the valleys, and keep all vegetable life in a constant state of verdant freshness. The creek still increases in width as it extends northward, and is studded with numerous small rocky island hills, covered with brushwood, which, standing out from the bosom of the deep-blue waters, reminded me of a voyage I once had in the Grecian Archipelago. The route also being so diversified with hills, afforded fresh objects of attraction at every turn, and to-day, by good fortune, the usually troublesome people have attended more to their harvest-making, and left me to the enjoyment of the scenery. My trusty Blissett made a flonikan pay the penalty of death for his temerity in attempting a flight across the track. The day's journey lasted thirteen miles, and brought us into a village called Isamiro.

3d.—The caravan, after quitting Isamiro, began winding up a long but gradually inclined hill—which, as it bears no native name, I will call Somerset—until it reached its summit, when the vast expanse of the pale-blue waters of the Nyanza burst suddenly upon my gaze. It was early morning. The distant sea-line of the north horizon was defined in the calm atmosphere between the north and west points of the compass; but even this did not afford me any idea of the breadth of the lake, as an archipelago of islands (*vide* map, Bengal Archipelago), each consisting of a single hill, rising to a height of 200 or 300 feet above the water, intersected the line of vision to the left; while on the right the western horn of the Ukerewé Island cut off any further view of

its distant waters to the eastward of north. A sheet of water—an elbow of the sea, however, at the base of the low range on which I stood—extended far away to the eastward, to where, in the dim distance, a hummock-like elevation of the mainland marked what I understood to be the south and east angle of the lake. The large and important islands of Ukerewé and Mzita, distant about twenty or thirty miles, formed the visible north shore of this firth. The name of the former of these islands was familiar to us as that by which this long-desired lake was usually known. It is reported by the natives to be of no great extent; and though of no considerable elevation, I could discover several spurs stretching down to the water's edge from its central ridge of hills. The other island, Mzita, is of greater elevation, of a hog-backed shape, but being more distant, its physical features were not so distinctly visible. In consequence of the Northern islands of the Bengal Archipelago before mentioned obstructing the view, the western shore of the lake could not be defined; a series of low hill-tops extended in this direction as far as the eye could reach; while below me, at no great distance, was the debouchure of the creek, which enters the lake from the south, and along the banks of which my last three days' journey had led me. This view was one which, even in a well-known and explored country, would have arrested the traveller by its peaceful beauty. The islands, each swelling in a gentle slope to a rounded summit, clothed with wood between the rugged angular closely-cropping rocks of granite, seemed mirrored in the calm surface of the lake; on which I here and there detected a small black speck, the tiny canoe of some Muanza fisherman. On the gently shelving plain below me, blue smoke curled above the trees, which here and there partially concealed villages and hamlets, their brown thatched roofs contrasting with the emerald green of the beautiful milk-bush, the coral branches of which cluster in such profusion round the cottages, and form

* This magnificent sheet of water I have ventured to name VICTORIA, after our gracious Sovereign.—J. H. S.

alleys and hedgerows about the villages as ornamental as any garden shrub in England. But the pleasure of the mere view vanished in the presence of those more intense and exciting emotions which are called up by the consideration of the commercial and geographical importance of the prospect before me. I no longer felt any doubt that the lake at my feet gave birth to that interesting river, the source of which has been the subject of so much speculation, and the object of so many explorers. The Arab's tale was proved to the letter. This is a far more extensive lake than the Tanganyika; "so broad you could not see across it, and so long that nobody knew its length."* I had now the pleasure of perceiving that a map I had constructed on Arab testimony, and sent home to the Royal Geographical Society before leaving Unyanyembé, was so substantially correct that in its general outlines I had nothing whatever to alter. Further, as I drew that map after proving their first statements about the Tanganyika, which were made before my going there, I have every reason to feel confident of their veracity relative to their travels north through Karagwah, and to Kibuga in Uganda. When Shaykh Snay told us of the Ukerewé; as he called the Nyanza, on our first arrival at Kazeh, proceeding westward from Zanzibar, he said, "If you have come only to see a large bit of water, you had better go northwards and see the Ukerewé; for it is much greater in every respect than the Tanganyika;" and so, as far as I can ascertain, it is. Muanza, our journey's end, now lay at our feet. It is an open, well-cultivated plain on the southern end, and lies almost flush with the lake; a happy, secluded-looking corner, containing every natural facility to make life pleasant. After descending the hill, we followed along the borders of the lake, and at first entered the settlement, when the absence of boats arousing my suspicions, made me inquire where the Arabs, on coming to Muanza, and wishing to visit Ukerewé, usually resided. This, I heard, was some way further on; so

with great difficulty I persuaded the porters to come away and proceed at once to where they said an Arab was actually living. It was a singular coincidence that, after Shaykh Snay's caution as to my avoiding Sultan Mahaya's village, by inquiring diligently about him yesterday, and finding no one who knew his name, the first person I should have encountered was himself, and that, too, in his own village. The reason of this was, that big men in this country, to keep up their dignity, have several names, and thus mystify the traveller. I then proceeded along the shore of the lake in an easterly direction, and on the way shot a number of red Egyptian geese, which were very numerous; they are the same sort here as I once saw in the Somali country. Another goose, which unfortunately I could not kill, is very different from any I ever saw or heard of; it stands as high as the Canadian bird, or higher, and is black all over, saving one little white patch beneath the lower mandible. It was fortunate that I came on here, for the Arab in question, called Mansur bin Salim, treated me very kindly, and he had retainers belonging to the country, who knew as much about the lake as anybody, and were of very great assistance. I also found a good station for making observations on the lake. It was Mansur who first informed me of my mistake of the morning, but said that the evil reports spread at Unyanyembé about Mahaya had no foundation; on the contrary, he had found him a very excellent and obliging person.

To-day we marched eight miles, and have concluded our journey northwards, a total distance of 226 miles from Kazeh, which, occupying twenty-five days, is at the rate of nine miles per diem, halts inclusive.

4th.—Early in the morning I took a walk of three miles easterly along the shore of the lake, and ascending a small hill (which, to distinguish it, I have called Observatory Hill), took compass-bearings of all the principal features of the lake. Mansur and a native, the greatest traveller of the place, kindly accompanied and gave me every obtainable information. This man had traversed the island, as he called it, of Ukerewé from north

to south. But by his rough mode of describing it, I am rather inclined to think that instead of its being an actual island, it is a connected tongue of land, stretching southwards from a promontory lying at right angles to the eastern shore of the lake, which, being a wash, affords a passage to the mainland during the fine season, but during the wet becomes submerged, and thus makes Ukerewé temporarily an island. If this conjecture be true, Mzita must be similarly circumstanced. Cattle, he says, can cross over from the mainland at all seasons of the year, by swimming from one elevation of the promontory to another; but the Warudi, who live upon the eastern shore of the lake, and bring their ivory for sale to Ukerewé, usually employ boats for the transit. A sultan called Machunda lives at the southern extremity of the Ukerewé, and has dealings in ivory with all the Arabs who go there. One Arab at this time was stopping there, and had sent his men coasting along this said promontory to deal with the natives on the mainland, as he could not obtain enough ivory on the island itself. Considering how near the eastern shore of the lake is to Zanzibar, it appears surprising that it can pay men to carry ivory all the way round by Unyanyembé. But the Masai, and especially those tribes who live near to the lake, are so hostile to travellers, that the risk of going there is considered too great to be profitable, though all Arabs concur in stating that a surprising quantity of ivory is to be obtained there at a very cheap rate. The little hill alluded to as marking the south-east angle of the lake, I again saw; but so indistinctly, though the atmosphere was very clear, that I imagined it to be at least forty miles distant. It is due east of my station on Observatory Hill. I further draw my conclusions from the fact, that all the hills in the country are much about the same height—two or three hundred feet above the basal surface of the land; and I could only see the top of the hill like a hazy brown spot, contrasted in relief against the clear blue sky. Indeed, had my attention not been drawn to it, I probably should have overlooked it, and have thought there was only a sea horizon

before me. On facing to the W.N.W., I could only see a sea horizon; and on inquiring how far back the land lay, was assured that, beyond the island of Ukerewé, there was an equal expanse of it east and west, and that it would be more than double the distance of the little hill before alluded to, or from eighty to one hundred miles in breadth. On my inquiring about the lake's length, the man faced to the north, and began nodding his head to it; at the same time he kept throwing forward his right hand, and making repeated snaps of his fingers, endeavoured to indicate something immeasurable; and added, that nobody knew, but he thought it probably extended to the end of the world. To the east of the Observatory, a six hours' journey, probably fourteen or fifteen miles, the village of Sukuma is situated, and there canoes are obtainable for crossing to Ukerewé, which island being six hours paddling, and lying due north of it, must give the fifth a breadth of about fifteen miles. Whilst walking back to camp, I shot two red geese and a florikan, like those I once shot in the Somali country. This must have been a dainty dish for my half-starved Arab companion, who had lost all his property on first arriving here, and was now living on Mahaya's generosity. It appears that nine months ago he was enabled, by the assistance of Mahaya, to hire some boats and men at Sukuma, and had sent his property, consisting of fifteen loads of cloth and 250 jembris or hoes by them to Ukerewé, to exchange for ivory. But by the advice of Mahaya, and fearing to trust himself as a stranger amongst the islanders, he did not accompany his merchandise. Sultan Machunda, a man of the highest character by Unyanyembé report, on seeing such a prize enter his port, gave orders for its seizure, and will now give no redress to the unfortunate Mansur. All Mahaya's exertions to recover it have proved abortive: and Mansur has therefore been desirous of taking his revenge by making an attack in person on Ukerewé, but the "generous" Mahaya said, "No, your life is yet safe, do not risk it; but let my men do what they can, and in the meanwhile, as I have

been a party to your losses, I will feed you and your people; and if I do not succeed in the end, you shall be my guest until I can amass sufficient property to reimburse your losses." Mansur has all this time been living, like the slaves of the country, on jowari porridge, which is made by grinding the seed into flour and boiling it in water until it forms a good thick paste, when master and man sit round the earthen pot it is boiled in, pick out lumps, and suck it off their fingers. It was a delicious sight yesterday, on coming through Muanza, to see the great deference paid to Sich Belooch, Shadad, mistaken for the great Arab merchant (or Mundewa), my humble self, in consequence of his riding the donkey, and to perceive the stoical manner in which he treated their attentions; but, more fortunate than I usually have been, he escaped the rude peeping and peering of the crowd, for he did not, like his employer, wear "double eyes." During the last five or six marches, the word Marabu, for Arab, instead of Mzungu, European, has usually been applied to me; and no one, I am sure, would have discovered the difference, were it not that the tiresome Pagazis, to increase their own dignity and importance generally, gave the clue by singing the song of "the White Man." The Arabs at Unyanyembé had advised my donning their habit for the trip, in order to attract less attention: a vain precaution, which I believe they suggested more to gratify their own vanity in seeing an Englishman lower himself to their position, than for any benefit that I might receive by doing so. At any rate, I was more comfortable and better off in my flannel shirt, long togs, and wide-awake, than I should have been, both mentally and physically, had I degraded myself, and adopted their hot, long, and particularly uncomfortable gown.

Sultan Mahaya sent a messenger to say that he was hurt at the cavalier manner in which I treated him yesterday, and, to show his wounded feelings, gave an order to his subjects that no man should supply me with provisions, or render me any assistance during my sojourn at Muanza. Luckily my larder was

well supplied with game, or I should have had to go supperless to bed, for no inducement would prevail on the people to sell anything to me after the mandate had been proclaimed. This morning, however, we settled the difference in the most amicable manner, thus: previously to my departure for Observatory Hill, I sent the Jemadar, the Kirangozi, and a large deputation of the Belooches and Pagazis, to explain away the reason of my having left his house so rudely, and to tender apologies, which were accompanied, as an earnest of good-will, with a large kahongo, consisting of one barsati, one dhoti Amerikan, and one gora kiniki, as also an intimation that I would pay him a visit the next day. This pleased him excessively; it was considered a visit of itself; and he returned the usual bullock, with a notification that I must remain where I was, to enable him to return the compliment I had paid him, for he intended walking out to see me on the morrow.

5th.—As my time was getting short, I forestalled Mahaya in his intentions, and changed ground to the Sultanat, a rural-looking little place, perched on a small rocky promontory, shrouded by green trees, facing the N.W. side of the lake. Mahaya received me with great courtesy, arranged a hut comfortably, and presented a number of eggs and fresh milk, as he had heard that I was partial to such fare. He is a man of more than ordinary stature, a giant in miniature, with massive and muscular but well-proportioned limbs: he must number fifty years or more. His dress was the ordinary barsati; his arms were set off by heavy brass and copper ornaments encircling the wrists, and by numberless sambo, or thin circles made from the twisted fibres of an aloetic plant, on each of which a single infi, or white porcelain bead resembling a little piece of tobacco-pipe, was strung; these ranged in massive rows down the whole of his upper arm. Just above his elbow-joints sat a pair of large ivory rings. On his forehead two small goat or deer horns were fastened by thin talismanic ornaments of thong for keeping off the evil eye; and, finally, his neck was adorned

with two strings of very coarse blue beads. Mahaya has the fame of being the best and most just sultan in these quarters, and his benign square countenance, lit up with a pleasing expression when in conversation, confirms this opinion, though a casual observer passing by that dark, broad, massive face, still more darkened by a matting of short, close, and tightly-curved-up ringlets, would be apt to carry away a contrary impression. Before leaving Kazeh, I notified my intention of visiting Ukerewé, supposing I could do so in three or four days, and explained to my men my wishes on this point. Hearing this, they told both Mahaya and Mansur, in direct terms, that I was going, and so needlessly set them to work finessing to show how much they were in earnest in their consideration of me. However, they have both been very warm in dissuading me from visiting Ukerewé, apparently quite in a parental way, for each seems to think himself in a measure my guardian. Mahaya thinks it his duty to caution those who visit him from running into danger, which a journey to Ukerewé, he considers, would be. Mansur, on the other hand, says, as I have come from his Sultan Majid, he also is bound to render me any assistance in his power; but strongly advises my giving up the notion of going across the water. I could get boats from Usukuma, he said, but there would be great delay in the business, as I should have first to send over and ask permission from Machunda to land, and then the collecting men and boats would occupy a long time. As regards the collection of boats taking a long time, these arguments are very fair, as I know from experience; but the only danger would consist in the circumstance of the two sultans being at enmity with each other, as in this land any one coming direct from an enemy's country is suspected and treated as an enemy. This difficulty I should have avoided by going straight to Sukuma (where the boats, I am inclined to think, usually do start from, though all concur in stating that this is their point of departure), and there obtaining boats direct. However,

I told them that I should have gone if I had found boats ready at once to take me across; but now I saw the probability of so much delay, that I could not afford to waste time in trying to obtain boats, which, had I succeeded in getting, I should have employed my time not in going to Ukerewé, but to the more elevated and friendly island of Mzita, this being a more suitable observatory than the former. These negroes' manoeuvres are quite incomprehensible. If Mahaya had desired to fleece me—and one can hardly give a despotic negro credit for anything short of that—he surely would have tried to detain me under false hopes, and have thus necessitated my spending cloths in his village, while, on the contrary, he lost all chance of gaining anything by giving advice, which induced me to leave him at once, never to return again to see him.

At my request, Mahaya assembled all his principal men, and we went into a discussion about the lake, but not a soul knew anything about its northern extremity, although people had sometimes travelled in canoes, coasting along its shores by the Karagwah district to as far, I believe, as the Line. His wife, a pretty, crummy little creature of the Wanyoro tribe, came farther from the north than anybody present, and gave me the names of many districts in the Uganda country, which, she says, lies along the sea-shore. She had never heard of there being any end to the Lake, and supposed, if any way of going round it did exist, she would certainly have known it. It is remarkable that the Arabs should not be better acquainted with the ground that lies to the eastward of Kibuga, which evidently shows us that there must be some insurmountable difficulties between that place and Kikuyu, whither the Arabs go trading *via* Mombas from Zanzibar; for if a passage were open by which they could get to Kikuyu, exactly one-third of the distance which they now travel *via* Unyamwezi to Zanzibar would be saved. This suggests a probability that the Lake expands considerably as it continues north to the northward of the Line, and is so broad that canoes cannot cross it there, as

they can to the southward of the equator. It is well known that there is no communication between the east and west shores of the lake, excepting by a few occasional canoe-parties coasting along the southern end, because the waters are so very broad they dare not venture. That there can be no high mountain-range intersecting the Nyanza from the water-courses which we hear of north of the equator, as some people have supposed, is evident from the numerous accounts given of the kingdom of Uganda being so flat and marshy from the equator to 2° or 3° north latitude; whilst I must have seen any, did they exist, on the south side of the equator, being only 150 miles from it when standing on its southern shore. Now, judging from all the information given us by the several Egyptian expeditions and missionaries sent up the Nile, who came across hills of no great elevation in 4½° north latitude and 31° or 32° east longitude, which are intersected by the Nile in the same way that the east coast-range is intersected by the interior plateau rivers, as we saw on our passage inwards from Zanzibar; and further, by the Arabs telling us that all the country on the same meridian, from the Line up to the second parallel north latitude, is flat and full of water-courses; and then again, by knowing the respective heights of the Nyanza on the one side being nearly 4000 feet, and the Nile's bed in latitude 4° N., or beyond the small hills alluded to, being under 2000 feet,—it would indeed be a marvel if this lake is not the fountain of the Nile. The reason why those expeditions sent up the Nile have failed in discovering the Nyanza, is clearly attributable to the important rapids which must exist in consequence of this great variation of altitude between the north end of the Nyanza (which, let us suppose, is on the equator), and the position, in 4° 44' north latitude, at which the expeditions and missions arrived, their further progress being stopped by these rapids.

Indeed, by all accounts of the country lying between the Nyanza, as seen by the Arabs in Uganda and let us say Gondokoro, a mission station on the Nile, in north latitude

4° 44', which was occupied by two Austrian missionaries, Knoblechter and Dooyak, we find it is analogous in every respect to what we observed between the low Mrima or maritime plain in front of Zanzibar, and the high interior plateau, divided from one another by the east coast range, which is of granitic formation, the same in its nature exactly as those which they describe, and intersected by rivers so rapid and boisterous that no canoes can live upon them; as, for instance, we found the Kinyani and Lufiji rivers were when passing over the east coast range. There the land dropped from 2000 or more feet to less than 300 in the short distance of ninety miles.

I will now proceed to give, first, the missionary account in 4° 44' N., and then the Arab one in 2° N.—a debatable bit of ground, extending over 2° 44', or 160 English miles. Talking of the missionaries, "these two men," says Dr. Petermann, "kept an annual hygrometrical and meteorological register with great precision and scientific regularity. They had various instruments with them; they fixed their station, Gondokoro, at 4° 44' north latitude by astronomical observations, and determined the altitude of the Nile's bed to be only 1605 feet above the sea, by numerous good barometrical observations. Gondokoro is surrounded on three sides by small granitic hills, ranging from 2000 to 4000 feet, which are intersected by the Nile coming from the south, as the king of the Bari country says, from 200 to 300 miles;" which is equivalent to saying from the Nyanza, as it lies exactly on the place he directs us to. "The mean annual temperature there is 88°·1 Fabr. The wettest months in the year are February, March, April, May, and August. Thunder accompanies nearly all the storms, and earthquakes are prevalent. The Nile begins to rise at Gondokoro in May, and keeps increasing till September. The country from Gondokoro southwards entirely changes from the swampy nature which exists northwards of it, and the people there begin to talk a different language to those in the north, and are very fond of eating mice. The winds prevail

from the east, rarely coming from the west."

As the Arabs do not keep thermometers, scientific instruments, or properly distributed months and seasons, I must say for them that from 2° to 6° south latitude we found the mean temperature in the hottest month, August, to be only 80°; that Uganda must be quite 4000 feet, to be higher than the lake which it borders; that the height of the rainy season, is during the months of February, March, April, and May; and that the rivers, as we see by the Malagarazi, increase more after than before that date. Though it appears that the precession of the rain tends from the southward to the northward, the same influence that swells the Malagarazi would also affect the Uganda rivers, as they rise merely on opposite sides of the axis of the same mountains. The Arabs say, as we also have found it, "that thunder accompanies nearly all the storms, and the lightning there is excessive, and so destructive that the King of Uganda expresses the greatest dread of it—indeed his palace alone has been often destroyed by lightning. The Kitangura and Katonga rivers are affected by the rainy season in the same proportion as the Malagarazi, and flow north-easterly towards the lake. There the Kivira river (see maps), in north latitude 3°, of which they bring information, flows somewhere to the northward, and is not a slow sluggish stream like the other two, but is rapid and boisterous, showing that the country drops to the northward." Now here, in 3° north latitude, where this river is said to flow, I think will be found the southern base-line of those small hills, from 2000 to 4000 feet high, lying to the south of Gondokoro, as the missionaries describe them; though these hills, to any one looking at them from the northern side, where the land is low, might appear a barrier to the waters of the lake lying beyond them. This idea would not occur to any one standing on the southern side, where the land is nearly, if not quite as high as these hills themselves. Indeed, from the levels given, the two countries about Kibuga and Gondokoro may be described as two land-

ings, with the fall between them representing a staircase formed by the hills in question. The country in latitudes 2° and 5° is therefore terraced like a hanging garden.

The Nyanza, as we now see, is a large expansive sheet of water, flush with the basal surface of the country, and lies between the Mountains of the Moon (on its western side), having, according to Dr. Krapff, snowy *Kaënia* on its eastern flank. Krapff tells us of a large river flowing down from the western side of this snowy peak, and trending away to the north-west, in a direction, as will be seen by the map, leading right into my lake. Now, returning again to the western side, we find that the Nyanza is plentifully supplied by those streams coming from the *Lunæ Montes*, of which the Arabs, one and all, give such consistent and concise accounts; and the flowings of which, being north-easterly, must, in course of time and distance, commingle with those north-westerly off-flowings, before mentioned, of *Mons Kaënia*. My impression is, after hearing everybody's story on the matter, that these streams enter at opposite sides of the lake, on the northern side of the equator, and are consequently very considerable feeders to it. To help at once in the argument that the Nyanza exists as a large sheet of water to the north of the equator, I will anticipate a story in my diary, by adverting to it before its order or succession. On the return to *Unyanymbé*, a native of *Msalala* told me that he had once travelled up the western shore of the Nyanza to the district of *Kitara*, where, he says, it is a corroboration of the Arabs' stories that coffee grows, and which place, by fair computation of the distances given as their travelling rates, I believe to be in about 1° north lat. (see map). To the east of this land, at no great distance from the shore, he described the island of *Kitiri* as occupied by a tribe called *Watiri*, who also grow coffee; and there the sea was of such great extent, and when winds blew was so boisterous, that the canoes, although as large as the *Tanganyika* ones (which he had also seen), did not trust themselves upon it.

Now supposing, for instance, that there is no overflow of water at the

north end of the Nyanza, still, from its altitude being so great in comparison with the Nile at *Gondokoro*, it must be a considerable contributor to that river's volume, if only by the ordinary process of percolation. If further proof is required about the extent of the Nyanza, all the Arabs say that, on passing through the *Karagwah* district, in latitude 1° south, they can see from the summit of a high mountain its expansive and boundless waters extending away to the eastward as far as the eye can reach. The lake has the credit of being very deep, which I cannot believe. It certainly bears the appearance of the temporary deposit of a vast flood overspreading a large flat surface, rather than the usual characteristics of a lake or inland sea, lying in deep hollows, or shut in, like the *Tanganyika*, by mountains. The islands about it are low hill-tops, standing out like paps on the soft placid bosom of the waters, and are precisely similar to those amongst which I have been travelling; indeed, any part of the country inundated to the same extent would wear the same aspect. Its water appears, perhaps owing to the disturbing influence of the wind, of a dirty-white colour, but it is very good and sweet, though not so pleasant to my taste as the very clear *Tanganyika* water. The natives, however, who have wonderfully keen palates for detecting the relative distinctions in such matters, differ from me, and affirm that all the inhabitants prefer it to any other, and consequently never dig wells on the margin of the lake; whereas the *Tanganyika* water is invariably shunned, nobody ever drinking it unless from necessity; not so much because they consider it to be unwholesome, as because it does not quench or satisfy the thirst so well as spring-water. Whether this peculiarity in the qualities of the waters is to be attributed to the Nyanza lying on a foundation chiefly composed of iron, or whether the one lake is drained by a river, whilst the other is stagnant, I must leave for other and superior talents to decide. Fish and crocodiles are said to be very abundant in the lake; but with all my endeavours to obtain some specimens, I have succeeded in seeing

only two sorts—one similar to those taken at *Ujiji*, of a perch-like form, and another, very small, resembling our common minnow, but not found in the *Ujiji* market. The quantity of musquitos on the borders of the lake is perfectly marvellous; the grass, bushes, and everything growing there, are literally covered with them. As I walked along its shores, disturbing the vegetation, they rose in clouds, and kept tapping in dozens at a time, against my hands and face, in the most disagreeable manner. Unlike the Indian musquito, they are of a light dun-brown colour. The *Muanza* dogs are the largest that I have yet seen in Africa, and still are not more than twenty inches high; but *Mahaya* says the *Ukerewé* dog is a fine animal, and quite different from any on the mainland. There are but very few canoes about here, and those are of miserable construction, and only fitted

for the purpose they turn them to—catching fish close to the shore. The paddle the fishermen use is a sort of mongrel breed between a spade and a shovel. The fact of there being no boats of any size here, must be attributed to the want of material for constructing them. On the route from *Kazeh* there are no trees of any girth, save the calabash, whose wood is too soft for the purpose of boat-building. I hear that the island of *Ukerewé* has two sultans besides *Machunda*, and that it is very fertile and populous. *Mahaya* says, "All the tribes from the *Wasukumas* (or Northern *Wanyamuézi*s, *Sukuma* meaning the north), along the south and east of the lake, are so savage and inhospitable to travellers, that it would be impossible to go amongst them unless accompanied by a large and expensive escort."

(To be continued.)

HORSE-DEALING IN SYRIA, 1854.—PART II.

BESIDES the Arabs, there was another race whose tents might be found in our neighbourhood; the *Wandering Turcomans*, a nomadic people very similar, both in manner of life and in dress, to the sedentary Arabs. Their history, as it was related to me, is this. They belong to the great *Turcoman* race from which the *Osmanlis* sprang, and which still exists towards the north of *Persia*. Their forefathers came into *Syria* to help to resist the *Crusaders*, and have remained there ever since; and the language which they to this day speak is not, as with the other people of *Syria*, Arabic, but Turkish.

They possess camels, goats, cattle, and horses. The latter are very poor. They are not, I think, superior in height to the Arab, and in every other point are so inferior that, seen by his side, they seem fit for little else than pack-horses. They are heavy and clumsy, with coarse heads, staring coats, very drooping hind-quarters, legs long in the shank, and coarse, draggling, ill-carried tails. In temper they are very shy, and although almost all geldings, are com-

monly obstinate and vicious when mounted. The mares, by reason of finer coats and greater age (for both Arabs and *Turcomans* sell their horses very young), are better looking, but are still coarse and Flemish.

Before we had been long at *Merj Kotrani*, the news of our arrival spread in all quarters, and brought such numbers of both *Anazeh* and *Turcomans*, that our encampment assumed the aspect of a horse fair. The groups that presented themselves at every turn, and indeed the whole scene, were most picturesque. In the background were the snow-streaked mountains of the *Druses*; to our front a wide grassy plain, dotted with flocks and herds. Coming over some distant ridge might be seen a party of monkey-like *Anazeh*, their long spears over their shoulders, and their high-bred horses coming on at a quiet easy walk. Near at hand, by the black tents of the encampment, a party of their kinsmen sat squatting in a circle, with their horses tethered and their lances stuck in the ground beside them by the sharp point which terminates the butt; or a group of

little to the risk of your own quiet, and that of your house, since Sir Godfrey either knows or shrewdly suspects it: it were better, to my humble thinking, that you should still be able to avouch, with truth and honour, that you have done so without any knowledge of any question of right or wrong that lies between the Knight of Ladysmede and this little Giulio. If I can do little to strengthen your hands in this matter, at least I will say or do nought, if I can help it, that may be a hindrance to you. Leave the Knight of Ladysmede and his dealings to me."

"I am like to know something of his dealings in mine own person," said the superior. "On the third day from this I am cited to his court at Huntingdon to clear myself in this matter."

"Ay—is it so?" said Giacomo quietly—"somewhat of this I had looked for—I had need then to be the more careful on your account. And you my lord abbot—you propose to obey this summons?"

"Yes; though I count it illegal, and though I look for little justice at such hands," said Abbot Martin bitterly: "if this boy be no child of Sir Godfrey's—as at first I feared he was—and if he go in any peril from him, as you have assured me, I will keep him from his hands, with Heaven's grace, by all the means I may. But I cannot see what may follow, and do not care to look too closely. If I return not hither safely from Huntingdon, I leave with you this ring"—he drew the signet from his finger—"use it as before; Gaston will obey it, and do

your bidding as he would mine. As concerns the boy's disposal, you must act for the present as seems best to yourself—should we meet again soon, I will advise with you thereupon."

"It shall hardly fail that we meet next at Huntingdon," said Giacomo; "Sir Godfrey may chance to see some in his court whom he has not cited. God speed you, my lord abbot! though, from such lips as mine, a true word shall not harm you—God speed you, Guy Fitz-Waryn, for your kindness towards the living and the dead!"

The Italian's tone was reverent and earnest, and his voice trembled as he uttered the last words.

"Methinks I am not so rich in friends," replied the abbot, "as that I can afford to cast from me any man's good wishes. Fare you well; I shall go hence with a lighter heart, since your words this evening have lifted one weight from it. God be with you, brother! you have been sorely tried, but you were surely made for nobler uses than you have put upon yourself."

"I had surely something noble in me once—for I loved her!" He turned and left the chamber. True to his appointment with old Waringer, he reached the tower again as the evening was closing in. Once more Isola left its hospitable shelter, to seek, as Dame Elfhild thought, a securer retreat with the good abbess of Michamstede; but Giacomo turned aside before they reached the mynchery, and riding on for some hours through the darkness, they rested at last for the night at a roadside hostelry far on their way towards Huntingdon.

CAPTAIN J. H. SPEKE'S DISCOVERY OF THE VICTORIA NYANZA LAKE,
THE SUPPOSED SOURCE OF THE NILE. FROM HIS JOURNAL.

PART III.

RETURN FROM THE NYANZA.

6th August, 1858.—As no further information about the lake could be gained, I bade Mabaya and the Shaykh adieu, leaving as a token of recollection one shukka Amerikan for the former, one dhoti kiniki for his wife, and a fundo of beads for the poor Arab; and retraced my steps by a double march back to Ukumbi. Whilst passing alongside the archipelago, I shot two geese and a crested crane. What a pity it seemed I could not pluck the fruit almost within my grasp! Had I had but a little more time, and a few loads of beads, I could with ease have crossed the Line, and settled every question which we had come all this distance to ascertain. Indeed, to perform that work, nobody could have started under more advantageous circumstances than were then within my power, all hands being in first-rate condition and health, and all in the right temper for it. But now a new and expensive expedition must be formed, for the capabilities of the country on the eastern flank of the Mountains of the Moon, and along the western shores of the Nyanza, are so notoriously great that it is worthy of serious attention. My reluctance to return may be easier imagined than described. I felt as much tantalised as the unhappy Tantalus must have been when unsuccessful in his bobblings for cherries in the cherry-orchard, and as much grieved as any mother would be at losing her first-born, and resolved and planned forthwith to do everything that lay in my power to visit the lake again.

7th.—We made a march of fourteen miles, passing our second station in Urima by two miles, partly to avoid the chief of that village, a testy, rude, and disagreeable man, who, on the last occasion, inhospitably tried to turn us out of a hut in his village, because we would not submit

to his impudent demand of a cloth for the accommodation—a proceeding quite at variance with anything we had met in our former receptions, and we resisted the imposition with pertinacity equal to his own. Besides this, by coming on the little extra distance, we arrived at the best and cheapest place for purchasing cows and jembies.

8th.—Halt. I purchased two jembies for one shukka Amerikan, but could not come to any terms with these grasping savages about their cows, although their country teems with them, and they are sold at wonderfully cheap prices to ordinary traders. They would not sell to me unless I gave double value for them. The Fauna of this country is most disappointing. Nearly all the animals that exist here are also to be found in the south of Africa, where they range in far greater numbers. But then we must remember that a caravan route usually takes the more fertile and populous tracks, and that many animals might be found in the recesses of the forests not far off, although there are so few on the line. The elephants are finer here than in any part of the world, and have been known, I hear, to carry tusks exceeding 500 lb. the pair in weight. The principal wild animals besides these are the lion, leopard, hyæna, fox, pig, Cape buffalo, gnu, kudu, hartebeest, pallah, steinboc, and the little madoka, or Sultana gazella. The giraffe, zebra, quagga, rhinoceros, and hippopotamus are all common. The game-birds are the bustard, florikan, Guinea fowl, partridge, quail, snipe, various geese and ducks, and a very dark-coloured rock-pigeon or sand-grouse. The birds in general have very tame plumage, and are much more scarce, generally speaking, than one finds in most other countries.

The traveller on entering these

agricultural districts meets with a treatment quite opposite to what he does from the pastoral tribes, such, for instance, as the Somal, Gallas, Masai, &c. &c. Here they at once hail his advent as a matter of good omen; or the precursor of good fortune, and allow him to do and see whatever he likes. They desire his settling amongst them, appreciate the benefits of commerce and civilisation, and are not suspicious, like the plundering pastorals, of every one coming with evil intentions towards them. The Somal, about as bad a lot as any amongst the rovers, will not admit a stranger into their country, unless accompanied by one of their tribe, who becomes answerable for the traveller's actions, and even with this passport he is watched with the eyes of Argus. Every strange act committed by him, no matter how simple, absurd, or trifling, is at once debated about in council, and always ends to Viator's disadvantage. They add to everything they see or hear, by conjuring up the most ridiculous phantoms; and the more ridiculous they are, the more firmly do they at last believe in them themselves. The worse their grounds are, the more jealously do they guard against anybody's seeing them; and woe betide any one who should frequent any particular spot too often: he is at once set down as designing a plot against it, to fortify the place and take it from them; this idea is their greatest bugbear. Among that tribe blood shed by any means—by the stealthy knife or in fair fight—is deemed meritorious and an act of heroism. No one is ever sure of his life unless he has force to carry him through, or can rely on the chief of the clan as his pillar of safety. This latter plan is probably the safer one, for, as the old adage goes, "there is honesty amongst thieves;" so with these savages it is a matter of importance to their honour and dignity, according to their quaint notions of rectitude, to protect their trust to their utmost; whereas, on the contrary, were that trust not reposed in them, they would feel justified in taking any liberties, or act in opposition to any of those general laws which guide the conduct of civilised men.

I would not, however, desire the African agricultural people to be considered models of perfection. Individually, or in small bodies, the mass of them are very far from being so, for they would commit any excesses without the slightest feelings of compunction. The fear of retribution alone keeps their hands from blood and plunder. The chiefs and principal men, if they have no higher motives, keep their different tribes in order, and do not molest travellers without good cause, or from provocation, as they know that protecting the traveller is the only way in which they can keep up that connection with the commerce of the coast which they all so much covet. It may be worthy of remark that I have always found the lighter-coloured savages more boisterous and warlike than those of a dingier hue. The ruddy black, fleshy-looking Wazaramos and Wagogos are much lighter in colour than any of the other tribes, and certainly have a far superior, more manly and warlike independent spirit and bearing than any of the others.

9th. — We started early, and crossed the Jordans by a ferry at a place lower down than on the first occasion. After leaving the low land, we rose up to the higher ground where we had first gained a sight of the Nyanza waters, and now took our final view. To myself the parting with it was a matter of great regret, but I believe I was the sole sufferer from disappointment in being obliged to go south, when all my thoughts or cares were in the north. But this feeling was much alleviated by seeing the happy, contented, family state to which the whole caravan had at length arrived. Going home has the same attraction with these black people that it has with schoolboys. The Belooches have long since behaved to admiration, and now even the lazy Pegazis, since completing their traffic, have lighter hearts, and begin to feel a freshness dawn upon them. We soon entered our old village in Nera, having completed fourteen miles. Here the chief, who had travelled up the western shore of the Nyanza, assured me that canoes like

the Tanganyika once were used by the natives, and were made from large trees which grew on the mountain-slope overlooking the lake. The disagreeable-mannered Wasukumas (or north men) are now left behind; their mode of articulation is most painful to the civilised ear. Each word uttered seems to begin with a T'hu or T'ha, producing a sound like that of spitting sharply at an offensive object. Any stranger with his back turned would fancy himself insulted by the speaker. The country throughout is well stocked with cattle, and bullocks are cheap, two dhotis, equal to four dollars, being the price of a moderate-sized animal; but milch cows are dear in consequence of the great demand for sour curd. Sheep and goats sell according to their skias: a large one is preferred to a shukka, equal to one dollar; but a dhoti, the proper price of three small goats, is scarcely the value of the largest. The bane of this people is their covetousness. They do not object to sell cheaply to a poor man, yet they hang back at the sight of much cloth, and price their stock, not at its value, but at what they want, or think they may get, obstinately abiding by their decision to the last. Cattle are driven from this to Unyanyembé, and consequently must be cheaper here than in those more southern parts, still I could not purchase them so well: indeed, a traveller can never expect to buy at a reasonable rate in a land where every man is a sultan, and his hut a castle; where no laws regulate the market, and every proprietor is grasping. Bombay suggests that to buy cattle cheap from the Washenzi (savages), you should give them plenty of time to consider the advantages and disadvantages of the transaction, for their minds are not capable of arriving at a rapid conclusion; but friend Bombay forgets that, whilst waiting to beat them down a cloth or two, four or five are consumed by the caravan in that waiting. The women, especially the younger ones, are miserably clad here: a fringe, like the thong kilt of the Nubian maidens, made of aloe fibres, with a single white bead at the end of each

string, is the general wear: it is suspended by a strap tied round the waist. Hanging over the belly, it covers about a foot of ground in breadth, but not more than seven or eight inches in depth. The fibrous strings, white by nature, soon turn black, and look like India-rubber, the effect of butter first rubbed in, and then constant friction on the grimy person. The dangling, waving motion of this strange appendage, as the wearer moves along, reminded me of the common fly-puzzler sometimes attached to horses' head-stalls. Amongst a crowd of fifty or sixty people, not more than two or three have a cloth of native make, and rarely one of foreign manufacture is to be seen. Some women have stood before me in the very primitive costume of a bunch of leafy twigs.

But far worse clad than these are the Wataturu, a tribe living to the eastward, and the Watuta, living to the westward of this place, to whose absolute nakedness I will draw your attention, because a ridiculous opinion prevails that man, by natural impulse, as was the case with our original progenitors Adam and Eve, entertains an innate sense of shame from the exposure of his person.

Of the first mentioned, the Wataturu, a people living a little to the northward of Turu (see map), I have only seen a few males, and they were stark naked, and adhered to the ancient Jewish rite, which is the more remarkable, as they are the only natives that I am aware of who indulge in this practice, and none are Mussulmans. The Wataturu despise any one who is weak enough to cover his person, considering that he does so only to conceal his natural imperfections. Their women are currently reported to be as naked as the men, but I did not see any of them, and cannot vouch for it.

Of the Watuta tribe, the second mentioned, who live a little to the westward of Msené (see map), these savages are said to be all but naked also, only wearing a cylinder, or a piece of hollow bamboo. This is a second living example, though I have no doubt there are many more in Africa, antagonistic to the received

opinion, which holds that man is possessed of an inherent sense of modesty, and that, from some normal yet incomprehensible action on his mind, he is induced to cover up certain portions of his body.

Until India, or rather Bombay, exports cheap and strong cloths for the Zanzibar market, and outbids the American sheeting now in common use throughout the most of the interior, this will be the national costume. It is to be hoped that India, when once aroused to the advantages of dealing more extensively with this country, will never lose sight of the fact that the negro as well as more enlightened man can detect the difference between good and poor stuffs; that the nation which makes the strongest stuffs will be considered to be the honestest, and the more lasting the material, the more readily it will be taken. In sending cloths great care should be taken that every piece be of the same length, and always evenly divisible by cubits, or eighteen-inches measure. If the Lion and the Unicorn, figuring on the outside of each piece—Thān or Gora, as it is called respectively in India and Africa—were security of its being English manufacture, and, by being so, sure to be of uniform quality and size, much respect would be given to it; and "Shukka Anglési" (English shukka) would soon take the place of "Amerikan," which are by different mills, and are different lengths and qualities. The only reason for the negro taking a large goat-skin in preference to a shukka, is because it is stronger.

On coming here I had the misfortune to make my donkey over to Bombay, to save his foot, which had been galled by too constant walking; for though unable to ride, he was too proud to say nay, and was therefore placed upon it, whilst carrying the gun devoted to his charge, Captain Burton's smooth elephant. Now Bombay rode much after the fashion of a sailor, trusting more to balance and good-luck than skill in sticking on; and the consequence was, that with the first side-slip the donkey made he came to the ground an awkward cropper, falling heavily on the

small of the stock of the gun, which snapped short off, and was irredeemably damaged. At first I rated him heartily, for this was the second of Captain Burton's guns which had been damaged in my hands. I then told Bombay of the circumstances which led to the accident to the first gun. It was done whilst hippopotamus-shooting on the coast rivers opposite to Zanzibar; and as Bombay had a little experience in that way to relate, we had long yarns about such sport, which served to improve our Hindoostani (the language I always conversed with him in), as well as to divert our useless yet unavoidable feelings of regret at the accident, and also killed time.

One day, when on the Tanga river, near its mouth, I was busily engaged teasing hippopotami, with one man, a polesman, in a very small canoe, just capable of carrying what it had on board, myself in the bows, with my 4-bore Blissett in hand, while Captain Burton's monster elephant-gun, a double-barrelled 6-bore, weighing, I believe, 20 lb., was lying at the stern in the pole's charge.

The river was a tidal one, of no great breadth, and the margin was covered by a thick growth of the mangrove shrub, on the boughs of which the sharp-edged shells of the tree-oyster stuck in strings and clusters in great numbers. The best time to catch the hippopotamus is when the tide is out and the banks are bared, for then you find him wallowing in the mud or basking on the sand (when there is any), like jungle hog, and with a well-directed shot on the ear, or anywhere about the brain-pan, you have a good chance of securing him. I especially mention this, as it is quite labour in vain, in places where the water is deep, to fire at these animals, unless you can kill them outright, as they dive under like a water-rat, and are never seen more if they are only wounded. I, like most raw hands at this particular kind of sport, began in a very different way from what, I think, a more experienced hunter would have done, by chasing them in the water, and firing at their heads whenever they appeared above it; and even fired slugs about their eyes

and ears, in hopes that I might irritate them sufficiently to make them charge the canoe. This teasing dodge proved pretty successful, for when the tide had run clean out, only pools and reaches, connecting by shallow runnels the volume of the natural stream, remained for the hippopotami to sport about in; and my manœuvring in these confined places became so irritating, that a large female came rapidly under water to the stern of the canoe, and gave it such a sudden and violent cant with her head or withers, that that end of the vessel shot up in the air, and sent me sprawling on my back, with my legs forced up by the sea—a bar of wood—at right angles to my body; whilst the pole and the big double gun were driven like a pair of shuttlecocks, flying right and left of the canoe high up into the air. The gun on one side fell plump into the middle of the stream, and the man on the other dropped, *post* first, on to the hippopotamus's back, but rapidly scrambling back into the canoe. The hippopotamus then, as is these animals' wont, renewed the attack, but I was ready to receive her, and as she came rolling porpoise-fashion close by the side of the canoe, I fired a quarter of a pound of lead, backed by four drams of powder, into the middle of her back; the muzzle of the rifle almost touching it. She then sank, and I never saw her more; but the gun (after lying on the sandy bottom the whole of that night), I managed, by the aid of several divers, to find on the following day.

Bombay says that on one occasion, when coming down the Pangani river in a canoe with several other men, an irritated hippopotamus charged and upset it, upon which he and all his friends dived under water and then swam to the shore, leaving the hippopotamus to vent his rage on the shell of the canoe, which he most spitefully stuck to. This, he assures me, is the proper way to dodge a hippopotamus, and escape the danger of a bite from him. On another occasion, when I was hippopotamus-hunting in one of the boats belonging to a large frigate, the property of Sultan Majid of Zanzibar, in an inlet of the sea close to

Kaolé, I chased a herd of hippopotami in deep water, till one of the lot, coming as usual from below, drove a tusk clean through the boat with such force that he partially hoisted her out of the water; but the brute did no further damage, for I kept him off by making the men splash their oars rapidly whilst making for the shore, where we just arrived in time to save ourselves from sinking.

The day previous to this adventure, I bagged a fine young male hippopotamus close to this spot, by hitting him on the ear when standing in shallow water. The ivory of these animals is more prized than that of the elephant, and, in consequence of the superior hardness of its enamel, it is in great requisition with the dentist.

Hippopotami are found all down this coast in very great numbers, but especially in the deltas of the rivers, or up the streams themselves, and afford an easy, remunerative, and pleasant sport to any man who is not addicted to much hard exercise. The Panjani, Kingani, and Lufji rivers are full of them, as well as all the other minor feeders to the sea along that coast. If these animals happen to be killed in places so far distant from the sea that the tidal waters have not power to draw them out to the ocean depths, their bodies will be found, when inflated with gas, after decomposition, floating on the surface of the water a day or two afterwards, and can easily be secured by the sportsman, if he be vigilant enough to take them before the hungry watchful savages can and secure them, to damp their rapacious appetites. Mussulmans will even eat these amphibious creatures without cutting their throats, looking on them as cold-blooded animals, created in the same manner as fish.

The following day, 10th August, we made a halt to try our fortune again in purchasing cows, but failed as usual; so the following morning we decamped at dawn, and marched thirteen miles to our original station in southern Nera. Here I purchased four goats for one dhoti Amerikan, the best bargain I ever made. Thunder had rumbled, and clouds overcast

the skies for two days; and this day a delicious cooling shower fell. The people said it was the little rains—*chota barsāt*, as we call it in India—expected yearly at this time, as the precursor of the later great falls. As Seedi Bombay was very inquisitive to-day about the origin of Seedis, his caste, and as he wished to know by what law of nature I accounted for their cruel destiny in being the slaves of all men, I related the history of Noah, and the disposition of his sons on the face of the globe; and showed him that he was of the black or Hametic stock, and by the common order of nature, they, being the weakest, had to succumb to their superiors, the Japhetic and Semitic branches of the family; and, moreover, they were likely to remain so subject until such time as the state of man, soaring far above the beast, would be imbued by a better sense of sympathy and good feeling, and would then leave all such ungenerous appliances of superior force to the brute alone. Bombay, on being created a Mussulman by his Arab master, had been taught a very different way of accounting for the degradation of his race, and narrated his story as follows: "The Arabs say that Mahomet, whilst on the road from Medina to Mecca, one day happened to see a widow woman sitting before her house, and asked her how she and her three sons were; upon which the troubled woman (for she had concealed one of her sons on seeing Mahomet's approach, lest he, as is customary when there are three males of a family present, should seize one and make him do portage) said, 'Very well; but I've only two sons.' Mahomet, hearing this, said to the woman reprovingly: 'Woman, thou liest; thou hast three sons, and for trying to conceal this matter from me, henceforth remember that this is my decree—that the two boys which thou hast not concealed shall multiply and prosper, have fair faces, become wealthy, and reign lords over all the earth; but the progeny of your third son shall, in consequence of your having concealed him, produce Seedis as black as darkness, who will be sold in the market like cattle

and remain in perpetual servitude to the descendants of the other two."

12th.—We returned to our former quarters, the village of Salawé; but I did not enjoy such repose as on the former visit, for the people were in their cups, and *volens volens*, persisted in entering my hut. Sometimes I rose and drove them out, at other times I turned round and feigned to sleep; but these manoeuvres were of no avail; still they poured in, and one old man, more impudent than the rest, understanding the trick, seized my pillow by the end, and, tugging at it as a dog pulls at a quarter of horse, roused me with loud impatient "Whu-hu" and "Hi, Hi's," until at last, out of patience, I sent my boots whirling at his head. This cleared the room, but only for a moment: the boisterous, impudent crowd, true to savage nature, enjoying the annoyance they had occasioned, returned exultingly, with shouts and grins, in double numbers. The Belooches then interfered, and, in their zeal to keep order, irritated some drunkards, who at once became pugnacious. On seeing the excited state of these drunkards, bawling and stepping about in long, sudden, and rapid strides, with brandished spears and agitated bows, endeavouring to exasperate the rest of the mob against us, I rose, and going out before them, said that I came forth for their satisfaction, and that they might now stand and gaze as long as they liked; but I hoped as soon as their legs and arms were tired that they would depart in peace. The words acted with magical effect upon them; they urgently requested me to retire again, but finding that I did not, they took themselves homewards. The sultan arrived late in the evening, he said from a long distance, on purpose to see me, and was very importunate in his desire for my halting a day. As I had paid all the other sultans the compliment of a visit, he should consider it a slight if I did not stay a little while with him. On the occasion of my passing northwards he had been absent, and could not entertain me; so I must now accept a bullock, which he would send for on the morrow. A long debate ensued, which

ended by my giving him one shukka Amerikan, and one dhoti kiniki.

13th.—Travelling through the Nindo Wilderness to-day, the Belooches were very much excited at the quantity of game they saw; but though they tried their best, they did not succeed in killing any. Troops of zébras, the quagga and giraffe, some varieties of antelopes roaming about in large herds, a buffalo and one ostrich, were the chief visible tenants of this wild. We saw the fresh prints of a very large elephant; and I have no doubt that by any sportsman, if he had but leisure to learn their haunts and watering-places, a good account might be made of them—but one and all are wild in the extreme. Ostrich feathers bedeck the frizzly polls of many men and women; but no one has ever heard of any having been killed or snared by hunters. These ornaments, as well as the many skulls and skins seen in every house, are said to be found lying about in places where the animals have died a natural death.

14th.—We left, as we did yesterday, an hour before dawn, and crossed the second broad wilderness to Kahama. At 9 A. M. I called the usual halt to eat my rural breakfast of cold fowl, sour curd, cakes, and eggs, in a village on the south border of the desert. As the houses were devoid of all household commodities, I asked the people stopping there to tend the fields to explain the reason, and learnt that their fear of the plundering Wamandas was such that they only came there during the day to look after their crops, and at night they retired to some distant place of safe retreat in the jungles, where they stored all their goods and chattels. These people, in time of war, thus putting everything useful out of the way of the forager's prying eyes, it is very seldom that blood is spilt. This country being full of sweet springs, accounts for the denseness of the population and numberless herds of cattle. To look upon its resources, one is struck with amazement at the waste of the world: if instead of this district being in the hands of its present owners, it were ruled by a few scores of

Europeans, what an entire revolution a few years would bring forth! An extensive market would be opened to the world, the present nakedness of the land would have a covering, and industry and commerce would clear the way for civilisation and enlightenment. At present the natural inert laziness and ignorance of the people is their own and their country's bane. They are all totally unaware of the treasures at their feet. This dreadful sloth is in part engendered by the excessive bounty of the land in its natural state; by the little want of clothes or other luxuries, in consequence of the congenial temperature; and from the people having no higher object in view than the first-coming meal, and no other stimulus to exertion by example or anything else. Thus they are, both morally and physically, little better than brutes, and as yet there is no better prospect in store for them. The climate is a paradox quite beyond my solving, unless the numerous and severe maladies that we all suffered from, during the first eight months of our explorations, may be attributed to too much exposure; and even that does not solve the problem. To all appearance, the whole of the country to the westward of the east-coast range is high, dry, and healthy. No unpleasant exhalations pollute the atmosphere; there are no extremes of temperature; the air is neither too hot nor too cold; and a little care in hutting, dressing, and diet should obviate any evil effects of exposure. Springs of good water, and wholesome food, are everywhere obtainable. Flies and musquitos, the great Indian pests, are scarcely known, and the tsetse of the south nowhere exists. During the journey northwards, I always littered down in a hut at night; but the ticks bit me so hard, and the anxiety to catch stars between the constantly-fleeting clouds; to take their altitudes, perhaps preying on my mind, kept me many whole nights consecutively without obtaining even as much as one wink of sleep, a state of things I had once before suffered from. But there really was no assignable cause for this, unless

weakness or feverishness could create wakefulness, and then it would seem surprising that even during the day, or after much fatigue, I rarely felt the slightest inclination to close my eyes. Now, on returning, without anything to excite the mind, and having always pitched the tent at night, I enjoyed cooler nights and perfect rest. Of diseases, the more common are remittent and intermittent fevers, and these are the most important ones to avoid, since they bring so many bad effects after them. In the first place, they attack the brain, and often deprive one of one's senses. Then there is no rallying from the weakness they produce. A little attack, which one would only laugh at in India, prostrates you for a week or more, and this weakness brings on other disorders: cramp, for instance, of the most painful kind, very often follows. When lying in bed, my toes have sometimes curled round and looked me in the face; at other times, when I have put my hand behind my back, it has stuck there until, with the other hand, I have seized the contracted muscles, and warmed the part affected with the natural heat, till relaxation taking place, I was able to get it back. Another nasty thing is the blindness, which I have already described, and which attacked another of our party in a manner exactly similar to my complaint. He, like myself, left Africa with a misty veil floating before his eyes.

There are other disorders, but so foreign to my experience that I dare not venture to describe them. For as doctors disagree about the probable causes of their appearance, I most likely would only mislead if I tried to account for them. However, I think I may safely say they emanate from general debility, produced by the much-to-be-dreaded fevers.

15th.—The caravan broke ground at 4 p. m., and, completing the principal zigzag made to avoid wars, arrived at Senagongo. Kanoni, followed by a host of men, women, and children, advanced to meet the caravan, all roaringly intoxicated with joy, and lavishing greetings of welcome, with showers of "Yambo,

Yambo Sanas," ("How are you?" and, "Very well, I hope?") which we as warmly returned: the shakings of hands were past number, and the Belooches and Bombay could scarcely be seen moving under the hot embraces and sharp kisses of admiring damsels. When recovered from the shock of this great outburst of feelings, Kanoni begged me to fire a few shots, to apprise his enemies, and especially his big brother, of the honours paid him. No time was lost: I no sooner gave the order than bang, bang went every one of the escort's guns, and the excited crowd, immediately seeing a supposed antagonist in the foreground, rushed madly after him. Then spears were flourished, thrust, stabbed, and withdrawn; arrows were pointed, huge shields protected black bodies, sticks and stones flew like hail; then there was a slight retreat, then another advance—dancing to one side, then to the other—jumping and prancing on the same ground, with bodies swaying here and bodies swaying there, until at length the whole foreground was a mass of moving objects, all springs and hops, like an army of frogs, after the first burst of rain, advancing to a pond: then again the guns went off, giving a fresh impulse to the exciting exercise. Their great principle in warfare appears to be, that no one should be still. At each report of the guns, fresh enemies were discovered retreating, and the numbers of their slain were quite surprising. These, as they dropped, were, with highly dramatic action, severally and immediately trampled down and knelt upon, and hacked and chopped repeatedly with knives, whilst the slayer continued showing his savage wrath by worrying his supposed victim with all the angry energy that dogs display when fighting. This triumphal entry over, Kanoni led us into his boma, and treated us with sour curd. Then, at my request, he assembled his principal men and greatest travellers to debate upon the Nyanza. One old man, shrivelled by age, stated that he had travelled up the western shores of the Nyanza two moons (sixty days) consecutively,

had passed beyond Karagwah into a country where coffee grows abundantly, and is called Muanyé. He described the shrub as standing between two and three feet high, having the stem nearly naked, but much branched above; it grows in large plantations, and forms the principal article of food. The people do not boil and drink it as we do, but pulverize and form it into porridge or cakes. They also eat the berry raw, with its husk on. The Arabs are very fond of eating these berries raw, and have often given us some. They bring them down from Uganda, where, for a pennyworth of beads, a man can have his fill. When near these coffee plantations, he (our informer) visited an island on the lake, called Kitiri, occupied by the Watiri, a naked lot of beings, who subsist almost entirely on fish and coffee. The Watiris go about in large canoes like the Tanganyika ones; but the sea-travelling, he says, is very dangerous. In describing the boisterous nature of the lake, he made a rumbling, gurgling noise in his throat, which he increased and diversified by pulling and tapping at the skin covering the apple, and by puffing and blowing with great vehemence indicated extraordinary roughness of the elements. The sea itself, he said, was boundless. Kanoni now told me that the Muingiri river lies one day's journey N. N. W. of this, and drains the western side of the Msalala district into the southern end of the Nyanza creek. It is therefore evident that those extensive lays in the Nindo and Salawé districts which we crossed extend down to this river, which accounts for there being so many wild animals there: water being such an attractive object in these hot climes, all animals group round it. Kanoni is a dark, square, heavy-built man, very fond of imbibing pombe, and, like many tipplers, overflowing with human kindness, especially in his cups. He kept me up several hours to-night, trying to induce me to accept a bullock, and to eat it in his boma, in the same manner as I formerly did with his brother. He was much distressed because I would not take the half of my requirements in cattle from

him, instead of devoting everything to his brother Kurua; and not till I assured him I could not stay, but instead would leave Bombay and some Belooches with cloth to purchase some cows from his people, would he permit of my turning in to rest. It is strange to see how very soon, when questioning these negroes about anything relating to geography, their weak brains give way, and they can answer no questions, or they become so evasive in their replies, or so rambling, that you can make nothing out of them. It is easily discernible at what time you should cease to ask any further questions; for their heads then roll about like a ball upon a wire, and their eyes glass over and look vacantly about as though vitality had fled from their bodies altogether. Bombay, though, is a singular exception to this rule; but then, by long practice, he has become a great geographer, and delights in pointing out the different features on my map to his envying neighbours.

16th.—We came to Mgogwa this morning, and were received by Kurua with his usual kind affability. Our entrance to his boma was quiet and unceremonious, for we came there quite unexpectedly—hardly giving him time to prepare his musket and return our salute. Though we were allowed a ready admission, a guinea-fowl I shot on the way was not. The superstitious people forbade its entrance in full plumage, so it was plucked before being brought inside the palisade. Kurua again arranged a hut for my residence, and was as assiduous as ever in his devotion to my comforts. All the elders of the district soon arrived, and the usual debates commenced. Kurua chiefly trades with Karagwah and the northern kingdoms, but no one could add to the information I had already obtained. One of his men stated that he had performed the journey between Pangani (latitude 5° south), on the east coast of Africa, and Lake Nyanza three times, in about two months each time. The distance was very great for the little time it took him; but then he had to go for his life the whole way, in consequence of the Masai, or Wahumba, as some call them, being so inimical to strangers

of any sort that he dare not stop or talk anywhere on the way. On leaving Pangani, he passed through Usambarā, and entered on the country of the warring nomadic race, the Masai; through their territories he travelled without halting until he arrived at Unkuma, bordering on the lake. His fear and speed were such that he did not recognise any other tribes or countries besides those enumerated. Wishing to ascertain what number of men a populous country like this could produce in case of an attack; and to gain some idea of savage tactics, I proposed having a field-day. Kurua was delighted with the idea, and began roaring and laughing about it with his usual boisterous energy, to the great admiration of all the company. The programme was as follows:—At 3 P.M. on the 17th, Kurua and his warriors, all habited and drawn up in order of battle, were to occupy the open space in front of the village, whilst my party of Beloochees, suddenly issuing from the village, would perform the enemy and commence the attack. This came off at the appointed time, and according to orders the forces were drawn up, and an engagement ensued. The Belooches, rushing through the passages of the palisaded village, suddenly burst upon the enemy, and fired and charged successively; to which the Wamandas replied with equal vigour, advancing with their frog-like leaps and bounds, dodging and squatting, and springing and flying in the most wild and fantastic manner; stabbing with their spears, protecting with their shields, poisoning with bows and arrows pointed, and, mingling with the Belooches, rushed about striking at and avoiding their guns and sabres. But all was so similar to the Senagango display that it does not require a further description. The number of Kurua's forces disappointed me,—I fear the intelligence of the coming parade did not reach far. The dresses they wore did credit to their nation—some were decked with cock-tail plumes, others wore bunches of my guinea-fowl's feathers in their hair, whilst the chiefs and swells were attired in long red baize mantles, consisting of a

strip of cloth four feet by twenty inches, at one end of which they cut a slit to admit the head, and allowed the remainder to hang like a tail behind the back. Their spears and bows are of a very ordinary kind, and the shield is constructed something like the Kaffir's, from a long strip of bull's hide, which they painted over with ochreish earth. The fight over, all hands rushed to the big drums in the cow-yard, and began beating them as though they deserved a drubbing: this "sweet music" set everybody on wires in a moment, and dancing never ceased till the sun went down, and the cows usurped the revelling-place. Kurua now gave me a good milch-cow and calf, and promised two more of the same stamp. Those which were brought by the common people were mere weeds, and dry withal; they would not bring any good ones, I think, from fear of the sultan's displeasure, lest I should prefer theirs to his, and deprive him of the consequent profits. My chief reason for leaving Bombay behind at Senagango was, that business was never done when I was present. For, besides staring at me all day, the people speculated how to make the most of the chance offered by a rich man coming so suddenly amongst them, and in consequence of this avariciousness offered their cattle at such unreasonable prices as to preclude the transaction of any business.

18th. — Halt. My anticipations about the way of getting cows proved correct, for Bombay brought twelve animals, costing twenty-three dhotis Amerikan and nine dhotis kiniki. Kurua now gave me another cow and calf, and promised me two more when we arrived at the Ukumbi district, as he did not like thinning one herd too much. I gave in return for his present one barsati, five dhotis Amerikan, and two dhotis kiniki, with a promise of some gunpowder when we arrived at Unyanyembé, for he is still bent on going there with me. Perhaps I may consider my former obstruction in travel by Kurua a fortunate circumstance, for though the eldest brother's residence lay directly in my way, he might not possess so

kind a nature as these two younger brothers. Still I cannot see any good reason for the Kirangozi abandoning the proper road: there certainly could be no more danger on the one side than on the other, and all would be equally glad to have had me. It is true that I should have had to pass through his enemies' hands to the other brother, and such a course usually excites suspicion; but, by the usual custom of the country, Kurua should have been treated by him only as a rebellious subject, for though all three brothers were by different mothers, they are considered in line of succession as ours are, when legitimately begotten by one mother. Some time ago the eldest brother made a tool of an Arab trader, and with that force on his side threatened these two brothers with immediate destruction unless they resigned to him the entire government, and his rights as senior. They admitted in his presence the justness of his words and the folly of waging war, as such a measure could only bring destruction on all alike; but on his departure they carried on their rule as before. Bombay, talking figuratively with me considers Kurua's stopping me something like the use the monkey turned the cat's paw to; that is, he stopped me simply to enhance his dignity, and gain the minds of the people by leading them to suppose I saw justice in his actions. Pombe-brewing, the chief occupation of the women, is as regular here as the revolution of day and night, and the drinking of it just as constant. It is made of bajéri and jowari (common millets), and is at first prepared by malting in the same way as we do barley; then they range a double street of sticks, usually in the middle of the village, fill a number of pots with these grains mixed in water, which they place in continuous line down the street of sticks, and setting fire to the whole at once, boil away until the mess is fit to put aside for refining: this they then do, leaving the pots standing three days, when fermentation takes place and the liquor is fit to drink. It has the strength of labourers' beer, and both sexes drink it alike. This fermented bever-

age resembles pig-wash, but is said to be so palatable and satisfying—for the dregs and all are drunk together—that many entirely subsist upon it. It is a great help to the slave-masters, for without it they could get nobody to till their ground; and when the slaves are required to turn the earth, the master always sits in judgment with lordly dignity, generally under a tree, watching to see who becomes entitled to a drop. In the evening my attention was attracted by small processions of men and women, possessed of the Phépo, or demon, passing up the palisaded streets, turning into the different courts, and paying each and every house by turns a visit. The party advanced in slow funereal order, with gently springing, mincing, jogging action, some holding up twigs, others balancing open baskets of grain and tools on their heads, and with their bodies, arms, and heads in unison with the whole hobbling bobbling motion, kept in harmony to a low, mixed, droning, humming chorus. As the Sultan's door was approached, he likewise rose, and mingling in the crowd, performed the same evolutions. This kind of procession is common at Zan-zibar: when any demoniacal possessions take place in the society of the blacks, it is by this means they cast out devils. While on the subject of superstition, it may be worth mentioning what long ago struck me as a singular instance of the effect of supernatural impression on the uncultivated mind. During boyhood my old nurse used to tell me with great earnestness of a wonderful abortion shown about in the fairs of England, of a child born with a pig's head; and as solemnly declared that this freak of nature was attributable to the child's mother having taken fright at a pig when in the interesting stage. The case I met in this country is still more far-fetched, for the abortion was supposed to be producible by indirect influence on the wife of the husband taking fright. On once shooting a pregnant Kudu doe, I directed my native huntsman, a married man, to dissect her womb and expose the embryo; but he shrank from the work with horror, fearing lest the sight of the kid,

striking his mind, should have an influence on his wife's future bearing, by metamorphosing her progeny to the likeness of a fawn.

19th.—We bade Kurua adieu in the early morning, as a caravan of his had just arrived from Karagwah, and appointed to meet at the second station, as marching with cattle would be slow work for him. Our march lasted nine miles. The succeeding day we passed Ukumbi, and arrived at Uyombo. On the way I was obliged to abandon one of the donkeys, as he was completely used up. This made up our thirty-second loss in asses since leaving Zanzibar. My load of beads was now out, and I had to purchase rations with cloth—a necessary measure, but not economical, for the cloth does not go half as far as beads of the same value. I have remarked throughout this trip, that in all places where Arabs are not much in the habit of trading, very few cloths find their way, and in consequence the people take to wearing beads; and beads and baubles are the only foreign things much in requisition.

As remarks upon the relative valuation of commodities appear in various places in this diary, I will endeavour to give a general idea how it is that I have found this plentiful country—quite beyond any other I have seen in Africa in fertility and stock—so comparatively dear to travel in. The Zanzibar route to Ujiji is now so constantly travelled over by Arabs and Sowabils, that the people, seeing the caravans approach, erect temporary markets, or come hawking things for sale, and the prices are adapted to the abilities of the purchasers; and at such markets our Shaykh bought for us, and transacted all business. It is also to be observed that where things are brought for sale, they are invariably cheaper than in those places where one has to seek and ask for them; for in the one instance a livelihood is the consequence of a trade, whereas in the other a chance purchaser is treated as a windfall to be made the most of. Now this line is just the opposite to the Ujiji one, and therefore dear; but added to those influences here, the sultans, to increase

their own importance whilst having me their guest, invariably gave out that I was no peddling Arab or Sowabili, as they say, "Bana Waurungwana," for Zanzibar merchant; but an independent Mundéwa, or Sultan of the Wazungu (white or wise men), and the people took the hint to make me pay or starve. Then again, not having the Shaykh with me, I had to pay for and settle everything myself, and from having no variety of beads in this exclusively bead country, there was great inconvenience.

Kurua now joined us, and reported the abandoned donkey dead. A cool shower of rain fell, to the satisfaction of every thirsty soul. It is delightful to observe the freshness which even one partial shower imparts to all animated nature after a long-continued drought.

24th.—During the last four days we have marched fifty-eight miles, and are now at our old village in Uiékam-puri. As we have now traversed all the ground, I must try to give a short description, with a few reflections on the general character of all we have seen or heard, before concluding this diary. To give a faithful idea of a country, it is better that the object selected for comparison should incline to the large and grander scale than to the reverse, otherwise the reader is apt to form too low an idea of it. And yet, though this is leaning to the smaller, I can think of no better comparison for the surface of this high land than the long sweeping waves of the Atlantic Ocean; and where the hills are fewest, and in lines, they resemble small breakers curling on the tops of the rollers, all irregularly arranged, as though disturbed by different currents of wind. Where the hills are grouped, they remind me of a small chopping sea in the Bristol Channel. That the hills are nowhere high, is proved by the total absence of any rivers along this line, until the lake is reached; and the passages between or over them are everywhere gradual in their rise; so that in travelling through the country, no matter in which direction, the hills seldom interfere with the line of march. The flats and hollows are

well peopled, and cattle and cultivation are everywhere abundant. The stone, soil, and aspect of this tract is uniform throughout. The stone is chiefly granite, the rugged rocks of which lie like knobs of sugar over the surface of the little hills, intermingled with sandstone in a highly ferruginous state; whilst the soil is an accumulation of sand the same colour as the stone, a light brownish grey, and appears as if it were formed of disintegrated particles of the rocks worn off by time and weathering. Small trees and brushwood cover all the outcropping hills; and palms on the plains, though few and widely spread, prove that water is very near the surface. Springs, too, are numerous, and generally distributed. The mean level of the country between Unyanyembé and the Lake is 8767 feet; that of the Lake itself, 3750. The tribes, as a rule, are well disposed towards all strangers, and wish to extend their commerce. Their social state rather represents a conservative than a radical disposition; and their government is a sort of semi-patriarchal-feudal arrangement, and, like a band of robbers, all hold together from feeling the necessity of mutual support. Bordering the south of the Lake, there are vast fields of iron; cotton is also abundant; and every tropical plant or tree could grow; those that do exist, even rice, vegetate in the utmost luxuriance. Cattle are very abundant, and hides fill every house. On the east of the Lake, ivory is said to be very abundant and cheap; and on the west we hear of many advantages which are especially worthy of our notice. The Karagwa hills overlooking the lake are high, cold, and healthy, and have enormous droves of cattle bearing horns of stupendous size; and ivory, fine timber, and all the necessaries of life, are to be found in great profusion there. Again, beyond the equator, of the kingdom of Uganda we hear from everybody a rapturous account. That country evidently swarms with people who cultivate coffee and all the common grains, and have large flocks and herds, even greater than what I have lately seen. Now if the Nyanza be really the Nile's fount, which I sincerely believe to be the case, what

an advantage this will be to the English merchant on the Nile, and what a field is opened to the world, if, as I hope will be the case, England does not neglect this discovery?

But I must not expatiate too much on the merits and capabilities of inner Africa, lest I mislead any commercial inquirers; and it is as well to say at present, that the people near the coast are in such a state of slothful helplessness and insecurity, that for many years, until commerce, by steady and certain advance, shall in some degree overcome the existing apathy, and excite the population to strive to better their position, no one need expect to make a large fortune by dealing with them. That commerce does make wonderful improvements on the barbarous habits of the Africans, can now be seen in the Masai country, and the countries extending north-westward from Mombas up through Kikuyu into the interior, where the process has been going on during the last few years. There even the roving wild pastoralists, formerly untamable, are now gradually becoming reduced to subjection; and they no doubt will ere long have as strong a desire for cloths and other luxuries as any other civilised beings, from the natural desire to equal in comfort and dignity of appurtenances those whom they now must see constantly passing through their country. Caravans are penetrating farther, and going in greater numbers, every succeeding year, in those directions, and Arab merchants say that those countries are everywhere healthy. The best proof we have that the district is largely productive is the fact that the caravans and competition increase on those lines more and more every day. I would add, that in the meanwhile the staple exports derived from the far interior of the continent will consist of ivory, hides, and horns; whilst from the coast and its vicinity the clove, the gum copal, some textile materials drawn from the banana, aloe and pine-apples, with oleaginous plants such as the ground-nut and cocoa-nut, are the chief exportable products. The cotton plant which grows here, judging

from its size and difference from the plant usually grown in India, I consider to be a tree cotton and a perennial. It is this cotton which the natives weave into coarse fabrics in their looms. Then, again, the coffee-plant of Uganda, before alluded to, being a native of that place, and being consequently easily grown, ought in time to afford a very valuable article of export. Rice, although it is not indigenous to Africa, I believe is certainly capable of being produced in great quantity and of very superior quality; and this is also the case with sugarcane and tobacco, both of which are grown generally over the continent. There is also a species of palm growing on the borders of the Tanganyika Lake, which yields a concrete oil very much like, if not the same as, the palm-oil of Western Africa; but this is limited, and would never be of much value. Salt, which is found in great quantity in pits near the Malagarazi River, and the iron I have already spoken about, could only be of use to the country itself in facilitating traffic, and in maturing its resources.

It is a singular piece of luck that, with a few pounds' worth of kit, I should, in the course of three weeks, have discovered and brought to light a matter, the importance of which cannot be over-estimated, and on which endless sums have been fruitlessly lavished for ages past by ambitious monarchs, and eager and enterprising governments. Thousands of years, I may say from Ptolemy to the present time, has this inquiry been going on, and now, so far as the main features and utility of such discovery are concerned, it is well-nigh, if not entirely, solved. But out of justice to my commandant, Captain Burton, I must add that the advantages over all other men, under which I accomplished the journey, are solely attributable to him. For I was engaged in organising an expedition in another quarter of the globe when he induced me to relinquish it, by inviting me to co-operate with him in opening up Africa; and this brought me to Kazeh, the starting-point for my separate journey. These fertile regions have been

hitherto unknown from the same cause which Dr. Livingstone has so ably explained in regard to the western side of Africa—the jealousy of the shortsighted people who live on the coast, who, to preserve a monopoly of one particular article exclusively to themselves (ivory), have done their best to keep everybody away from the interior. I say shortsighted, for it is obvious that, were the resources of the country once fairly opened, the people on the coast would double or triple their present incomes, and Zanzibar would soon swell into a place of real importance. All hands would then be employed, and luxury would take the place of beggary.

I must now (after expressing a fervent hope that England especially, and the civilised world generally, will not neglect this land of promise) call attention to the marked fact, that the Church missionaries, residing for many years at Zanzibar, are the prime and first promoters of this discovery. They have been for years past doing their utmost, with simple sincerity, to Christianise this negro land, and promote a civilised and happy state of existence for these benighted beings. During their sojourn among these blackamoors, they heard from Arabs and others of many of the facts I have now stated, but only in a confused way, such as might be expected in information derived from an uneducated people. Amongst the more important disclosures made by the Arabs was the constant reference to a large lake or inland sea, which their caravans were in the habit of visiting. It was a singular thing that, at whatever part of the coast the missionaries arrived, on inquiring from the travelling merchants where they went to, they one and all stated to an inland sea, the dimensions of which were such that nobody could give any estimate of its length or width. The directions they travelled in pointed north-west, west, and south-west, and their accounts seemed to indicate a single sheet of water, extending from the Line down to 14° south latitude—a sea of about 840 miles in length, with an assumed breadth of two to three hundred miles. In fact, from

this great combination of testimony that water lay generally in a continuous line from the equator up to 14° south latitude, and, from not being able to gain information of there being any territorial separations to the said water, they very naturally, and I may add fortunately, created that monster slug of an inland sea which so much attracted the attention of the geographical world in 1855–56, and caused our being sent out to Africa. The good that may result from this little, yet happy accident, will, I trust, prove, proportionately as large and fruitful as the produce from the symbolical grain of mustard-seed; and nobody knows or believes in this more fully than one of the chief promoters of this exciting investigation, Dr. Rebmann. From these late explorations, he feels convinced, as he has oftentimes told me, that the first step has been taken in the right direction for the development of the commercial resources of the country, the spread of civilisation, and the extension of our geographical knowledge.

As many churchmen, missionaries, and others, have begged me to publish what facilities are open to the better prosecution of their noble ends in this wild country, I would certainly direct their attention to the Karagwah district, in preference to any other. There they will find, I feel convinced, a fine healthy country; a choice of ground from the mountain-top to the level of the Lake capable of affording them every comfort of life which an isolated place can produce; and being the most remote region from the coast, they would have less interference from the Mohammedan communities that reside by the sea. But then, I think, missionaries would have but a poor chance of success unless they went there in a body, with wives and families all as assiduous in working to the same end as themselves, and all capable of other useful occupations besides that of disseminating the gospel, which should come after, and not before, the people are awake and prepared to receive it. As that country must be cold in consequence of its great altitude, the people would much sooner than in the hotter and more enervat-

ing lowlands, learn any lessons of industry they might be taught. To live idle in regard to everything but endeavouring to cram these empty-headed negroes with Scriptural doctrines, as has too often been and now is done, is, although apparently the straightest, the longest way to reach the goal of their desires.

The missionary, I think, should be a Jack-of-all-trades—a man that can turn his hand to anything; and being useful in all cases, he would, at any rate, make himself influential with those who were living around him. To instruct him is the surest way of gaining a black man's heart, which, once obtained, can easily be turned in any way the preceptor pleases, as is the case with all Asiatics: they soon learn to bow to the superior intellect of the European, and, like children, are as easily ruled as a child is by his father. No better illustration of that can be found than in the Indian irregular corps, where there is one chief to rule over them, and the interest is consequently undivided. The opposite again, is to be found in the regulars where the power is divided, and all, as we have lately seen, have gone to the dogs.

25th.—We left Ulékampuri at 1 A.M., and marched the last eighteen miles into Kazeh under the delightful influence of a cool night and a bright full moon. As the caravan, according to its usual march of single file, moved along the serpentine footpath in peristaltic motion, fring muskets and singing "the return," the Unyanyembé villagers, men, women, and children, came running out and flocking on it, piercing the air with loud shrill noises, accompanied with the lullabooing of these *fairs*, which, once heard, can never be mistaken. The crowd was composed in great part of the relatives of my porters, who evinced their feelings towards their adult masters as eagerly as stray deer do in running to join a long-missing herd. The Arabs, one and all, came out to meet us, and escorted us into their depôt. Their congratulations were extremely warm, for they had been anxious for our safety in consequence of sundry rumours abroad concerning the war-parties

which lay in my track. Captain Burton greeted me on arrival at the old house, where I had the satisfaction of finding him greatly restored in health, and having everything about him in a high state of preparation for the journey homewards.

It affords me great pleasure to be able to report the safe return of the expedition in a state of high spirits and gratification. All enjoyed the salubrity of the climate, the kind entertainments of the sultans, the variety and richness of the country, and the excellent fare everywhere. Further, the Belooches, by their exemplary conduct, proved themselves a most efficient, willing, and trustworthy guard, and are deserving of the highest encomiums; they, with Bombay, have been the life and success of everything, and I sincerely hope they may never be forgotten.

Thus ends my Second Expedition. The Arabs told me I could reach the Nyanza in fifteen to seventeen marches, and I have returned in sixteen, although I had to take a circuitous line instead of a direct one. The provisions, too, have just held out. I took a supply for six weeks, and have completed *that time this day*. The total road-distance there and back is 452 miles, which, admitting that the Arabs made sixteen marches of it, gives them a marching rate of more than fourteen miles a-day.

The temperature is greater at this than at any other time of the year, in consequence of its being the end of the dry season; still, as will be seen by the annexed register of one week; the Unyamuézi plateau is not unbearably hot, and far less so than the Indian plains.

Thermometer hung in a passage of our house showed—Morning, Noon, and Afternoon respectively—

| 6 A.M. | 9 A.M. | Noon. | 3 P.M. | 6 P.M. | |
|--------|--------|-------|--------|--------|---|
| 73° | 75° | 84° | 86° | 84° | Mean temperature during first week or seven days of September 1858. |
| 71° | ... | ... | 88° | ... | Extreme: difference, 17° of variation during twelve hours of day. |

Thermometer suspended from ridge-pole of a one-cloth tent pitched in a close yard:—

| 6 A.M. | 9 A.M. | Noon. | 3 P.M. | 6 P.M. | |
|--------|--------|-------|--------|--------|--|
| 65° | 85° | 108° | 107° | 80° | Mean temperature. |
| 63° | ... | ... | 113° | ... | Extreme; difference, 60° of variation. |

List of Stores along this Line.

Rice is grown at Unyanyembé, or wherever the Arabs settle, but is not common, as the negroes, considering it poor food, seldom eat it.

Animal.

Cows, sheep, goats, fowls, donkeys, eggs, milk, butter, honey.

P. S.—Donkeys are very scarce; only found in a few places in the Unyamuézi country.

Vegetable.

Rice, jowari, bagri, maize, manioc, sweet potatoes, yams, pumpkins, melons, cucumbers, tobacco, cotton, pulse in great varieties, chillis, béngghans, plantains, tomatoes.

The Quantity of Kit taken for the Journey consisted of—

| | |
|---|---|
| 9 Gorahs Amerikan, 1 Gorah or piece of American sheeting—15 cloths of 4 cubits each. | } These cloths are more expensive, being of better stuff, and are used chiefly by the sultans and other black swells. |
| 30 Do. Kiniki, 1 Gorah Kiniki, a common indigo-dyed stuff, — 4 cloths of 4 cubits each. | |
| 1 Sabari, a coloured cloth. | } |
| 1 Uzar Dubwani, do. | |
| 2 Barsati, do. | |
| 20 Maunds white beads — 60 lb. | |
| 3 Loads of rice grown at Unyanembé by the Arabs. | |

Expenditure for the Journey from 9th July to 25th August 1858.

| | Value. |
|--|-----------------|
| 10 Belooches' wages, 150 shukkas, or 4 cubits a-piece Amerikan, . . . | = 100\$ |
| Do. rations, given in advance, 30 lb. white beads, . . . | = 5 |
| 15 Pagazis' wages, 75 shukkas Amerikan, . . . | = 50 |
| 26 Men, including self, rations, 60 lb. white beads, . . . | = 10 |
| 2 Pagazis, extra wages, 7 shukkas of Amerikan and Kiniki mixed, . . . | = 5 |
| 6 Sultan's kuhongos or presents, 22 shukkas of Amerikan and Kiniki, mixed, . . . | = 16 |
| Do. do. 2 barsatis, . . . | = 2 |
| Total expenditure, . . . | 188\$ |
| | Or £39, 3s. 4d. |

As the shells which I found on the Tanganyika Lake have now been compared at the British Museum, and have been reported on by their conchologist, Mr. S. P. Woodward, F.G.S., I will give the account of them in his own words, in an appendix.

APPENDIX.

ON SOME NEW FRESH-WATER SHELLS FROM CENTRAL AFRICA. BY S. P. WOODWARD, F.G.S. COMMUNICATED BY PROFESSOR OWEN.

(Mollusca, Pl. XLVII.)

The four shells which form the subject of the present note were collected by Captain Speke in the great fresh-water Lake Tanganyika, in Central Africa.

The large bivalve belongs to the genus *Iridina*, Lamarck,—a group of river mussels, of which there are nine reputed species, all belonging to the African continent. This little group has been divided into several sub-genera. That to which the new shells belongs is distinguished by its broad and deeply-wrinkled hinge-line, and is called *Pleiodon* by Conrad. The posterior slope of this shell is encrusted with tufa, as if there were limestone rocks in the vicinity of its habitat.

The small bivalve is a normal *Unio* with finely-sculptured valves.

The smaller univalve is concave beneath, and so much resembles a *Nerita* or *Calyptraea* that it would be taken for a sea-shell if its history were not well authenticated. It agrees essentially with *Lithoglyphus*—a genus peculiar to the Danube, for the American shells referred to it are probably, or, I may say, certainly distinct. It agrees with the Danubian shells in the extreme obliquity of the aperture, and differs in the width of the umbilicus, which in the European species is nearly concealed by the callous columellar lip.

In the Upper Eocene Tertiaries of the Isle of Wight there are several estuary shells, forming the genus *Globulus*, Sow., whose affinities are uncertain, but which resemble *Lithoglyphus*.

The Lake Tanganyika (situated in lat. 3° to 8° S. and long. 30° E.), which is

several hundred miles in length, and 30 to 40 in breadth, seems entirely disconnected with the region of the Danube: but the separation may not always have been so complete, for there is another great lake, Nyanza, to the northward of Tanganyika, which is believed by Speke to be the principal source of the Nile.

The other univalve is a *Melania*, of the sub-genus *Melanella* (Swainson), similar in shape to *M. hollandi* of S. Europe, and similar to several Eocene species of the Isle of Wight. Its colour, solidity, and tuberculated ribs, give it much the appearance of a small marine whelk (*Nassa*); and it is found in more boisterous waters, on the shores of this great inland sea, than most of its congeners inhabit.

1. IRIDINA (PLEIODON). SPEKII, n. sp.
Shell oblong, ventricose, somewhat attenuated at each end; base slightly concave; epidermis chestnut-brown, deepening to black at the margin; anterior slope obscurely radiated; hinge-line compressed in front and tuberculated, wider behind, and deeply wrinkled.

Testa oblonga, tumida, extremitalibus fere attenuata, basi subarcuata; epidermide castaneo-fusca, marginem versus nigricante; linea cardinali antice compressa tuberculata, postice latiore, paucis rugis arata.

2. UNIO BURTONI, n. sp.
Shell small, oval, rather thin, somewhat pointed behind; umbones small, not eroded; pale olive, concentrically furrowed, and sculptured more or less

with fine divaricating lines; anterior teeth narrow, not prominent; posterior teeth laminar; pedal scar confluent with anterior adduction.

Testa parva, ovalis, tenuiuscula, postice subattenuata; umbonibus parvis, acuminatis; eperditimide pallide olivacea; valvis lineolis divaricatis, decussalim exaratis; dentibus cardinalibus angustis, haud prominentibus.

3. LITHOGLYPHUS ZONATUS, n. sp.

Shell oblicular, hemispherical; spire very small; aperture large, very oblique; umbilicus wide and shallow, with an open fissure in the young shell; lip continuous in front with the umbilical ridge; columella callous, ultimately covering the fissure; body-whorl flattened, pale olivaceous, with two brown bands, darker at the apex; lines of growth crossed by numerous oblique, interrupted striae.

Testa orbicularis, hemisphaerica, late umbilicata (apud junior rimata), spira minuta; apertura magna, valde obliqua; labio calloso (in testa adulta rimam tegente); pallide olivacea, fasciis duabus fuscis zonata; lineis incrementi striolis interruptis obliquatim decussatis.

4. MELANIA (MELANELLA) NASSA, n. sp.

Shell ovate, strong, pale brown, with (sometimes) two dark bands; spire shorter than the aperture; whorls flattened, ornamented with six brown spiral ridges crossed by a variable number of white, tuberculated, transverse ribs; base of body-whorl with eight tuberculated spiral ridges variegated with white and brown; aperture sinuated in front; outer lip simple; inner lip callous.

Testa ovata, solida, pallide fusca, zonis 2 nigricantibus aliquando notata; spira apertura brevior; anfractibus planulatis, lineis 6 fuscis spiralibus et costis tuberculatis ornatis; apertura antice sinuata; labro simplici; labio calloso.

P. S. July 27th.—In addition to the foregoing shells, several others were collected by Capt. Speke, when employed, under the command of Capt. Burton, in exploring Central Africa in the years

1856–59; these were deposited at the Geographical Society, and are now transferred to the British Museum.

A specimen of *Ampullaria (Lanistes) sinistrorsa*, Lea, and odd valves of two species of *Unio* both smooth and olive-coloured, were picked up in the Ugogo district, an elevated plateau in lat. 6° to 7° S., long. 34° to 35° E.

A large *Achatina*, most nearly related to *A. glutinosa*, Pfr., is the "common snail" of the region between lake Tanganyika and the East coast. Fossil specimens were obtained in the Usagara district, at a place called Maroro, 3000 feet above the sea, overlooking the Lufigi River, where it intersects the coast-range (lat. 7° to 8° S., long. 36° to 37° E.)

Another common land-snail of the same district is the well-known "*Bulimus caillaudi*, Pfr.," a shell more nearly related to *Achatina* than *Bulimus*.

Captain Speke also found a solitary example of *Bulimus ovoides*, Brug., in a musjid on the island of Kilwa (lat. 9° S., long. 39° to 40° E.) This species is identical with *B. grandis*, Desh., from the island of Nosse Bé, Madagascar, and very closely allied to *B. liberianus*, Lea from Guinea.

P.S.—It may be interesting as well as useful to many readers of this Magazine, to know that Dr. Petermann is "now drawing up all Knoblicher's astronomical observations, and intends to make a map shortly of the Upper Nile, as far as he has seen it." These observations are the ones alluded to in the body of my journal, and, as I mentioned there, were kindly furnished me by Dr. Petermann.

P.P.S.—For a more complete knowledge of the countries I have aimed to describe, I would recommend geographical inquirers to apply to the Royal Geographical Society of London a few weeks hence, when all my observations will have been computed, and a correct map will have been drawn up from them.

J. H. SPEKE, Captain, F.R.G.S.
46th Regt., Bengal N. I.
Surveyor to the E. A. Expedition.

A WEEK IN FLORENCE.

First day—A Fog.—There is a great deal to be said about fogs. But for the foolish general prejudice against those caprices of nature, a fog is not to be despised among the accidents of climate. I do not know that there is any other phase of our unfailling insular theme, The Weather, anything like so dramatic and interesting. A bright day—very well, there it is—what more can you make of it?—describe the sunshine, how it drops through the leaves (if there are any) and throws down irregular gleams through the house-tops, and falls in misty, moty, dazzling breadth through the long, languid, fainting street—and when you have said all, you will find it much more forcible and emphatic to turn back to your first phrase, and repeat it is a bright day. And then as for rain—what is to be said about rain? Either it sweeps in sheets of falling water, oblique and white, from heaven to earth—or it tumbles down in cloudfalls, impetuous and sharp, a stray overflow of mischief from some angelic carnival—or it drizzles down still and spiteful and persistent, like—February. But fog is piquant and mysterious, a totally different influence. Let us cross over to this low stone-wall. Who can tell what that river is, nestling down below there? It might be the Thames, it might be the Seine, it might be a nobody of a stream, unknown in polite society. It is, however, the Arno. And having thus introduced this august individual to your acquaintance, who will venture to say what are the surrounding circumstances, to us invisible, which fill up this landscape which we cannot see? Here is nothing in the world but a flow of water, running strong, yet running calm, a little brown from the hills, and which we cannot trace to its opposite bank. A little way to the left, something hangs dimly in mid-sky, as one might suppose—or rather in mid-distance, there being no sky, no heaven, no earth, nothing but fog—which is a bridge. Where does that bridge cross to, do you suppose? Whither flows this myste-

rious stream, of which the coming and the going are equally lost in that white obscure? What mysterious enchanted palaces and people may be dreaming yonder, on that other side, which is to us no human limited locality, but Infinitude and The Unknown? Out of that visionary blank it requires no strain of imagination to raise such glories as become the Medicean capital. Free Italy, graceful, glorious, alive with art and polity in her subtle heart, with youth and freshness in her veins, with her marble unsmirched, and her robes unsoiled, waits for us behind this vapour-veil. Yes, it is a fog—and for one day more Dante's Florence is the inconceivable city, the home of the imagination, that place which people set out to discover wherever they travel to, but never find.

This, then, being the complexion of our first day in Florence, I ask everybody, what better we could do than find out the perfections of the fog. It was not like that fog which shrouded London a fortnight since. Those profound brown shadows, that lurid gloom, those rolling ghosts of smoke, are not in the Italian skies. This is the fog of hills and rivers—pure, white, shadowy—veiling off a majestic personage whose grand proportions are dimly visible at points here and there when you approach the veil. However, it is a little unfortunate for practical purposes—there is not much to be seen—that must be granted; for Florence might be situated on a vast plain, or near the sea-shore, or at the foot of Mont Blanc, for anything we could say to the contrary. Here, however, is the Lung' Arno, the "Along Arno," the familiar affectionately-titled promenade of the Florentines, with its low river-wall on one side, and its imposing line of lofty hotels and lodging-houses on the other, and its irregular pavement, where carriages and people get along together, each at his own respective risk, and small Italian "fast" equipages, dart at full gallop whenever they can get a chance, through the crowd. There is not