

different kinds of trees, transplanted when young by himself. In this grove are to be seen various instruments of iron in the state he left them. One looks like the guard of a basket-hilted sword; another has an upright stem, on which are placed branches worked at the ends into miniature axes, hoes, and spears. To these he presented offerings, according as he desired to prosper in hewing, agriculture, or fighting. The people in charge of these articles were supported by presents from the chief; and the Makololo sometimes follow the example. This was the nearest approach to a priesthood I had met. When I asked them to part with one of the relics they replied, "O, no, he refuses."—"Who refuses?"—"Santuru," was their reply, showing their belief in a future state of existence.

I inquired whether Santuru had ever seen white men, and could find no trace of any having been here till the arrival of Mr. Oswell and myself in 1851. Any remarkable event is commemorated in names borrowed from the persons or things concerned. Thus the year of our visit was dignified as the year when the white men came. Great numbers of children had been called Ma-Robert, or mother of Robert, in honour of my wife and her eldest boy; others were styled Gun, Horse, Waggon, Monare, Jesus, &c.; but though our names, and those of the native Portuguese who came in 1853, were adopted, there is no earlier trace of anything of the kind. For a white man to make his appearance is such a memorable circumstance, that, had it taken place during the last three hundred years, there must have remained some tradition of it.

But Santuru was once visited by the Mambari, and a distinct recollection of the incident is retained. They came to purchase human beings, and both he and his head-men refused them permission to buy any of the people. These traffickers in flesh and blood reside near Bihe, and profess to use the slave for domestic purposes only. Some of them visited us while at Naliele. They are of the Ambonda race, which inhabits the country south-east of Angola, and speak the Bunda dialect, which is of the same family of languages with the Barotse, Bayeiye, &c., or those black tribes comprehended under the general term Makalaka. They plait their

hair in three-fold cords, and lay them carefully down around the sides of the head. They are quite as dark as the Barotse, but have among them a number of half-castes, with their peculiar yellow sickly hue. They showed the habits which prevailed in their own country by digging up and eating, even here where large game abounds, the mice and moles which infest the district. The half-castes could all read and write, and the leader of the party, if not a real Portuguese, had, at least, European hair. I feel assured they were the first individuals of Portuguese blood who ever saw the Zambesi in the centre of the continent, and they had not reached it till two years after our discovery in 1851.

While still at Naliele I walked out to Katongo (lat. 15° 16' 33"), on the ridge which bounds the valley of the Barotse in that direction, and found it covered with trees. It is the commencement of the lands which are never inundated. Their gentle rise from the dead level of the valley much resembles the edge of the Desert in the valley of the Nile. But here the Banyeti have fine gardens, and raise great quantities of maize, millet, and native corn (*Holcus sorghum*), of large grain and beautifully white. They also grow pumpkins, melons, beans, ground-nuts, yams, sugar-cane, the Egyptian arum, the sweet potato (*Convolvulus batates*), and two kinds of manioc or cassava (*Jatropha manihot* and *J. utilisissima*, a variety which contains scarcely any poison). They have in addition wild fruits and water-fowl, and plenty of fish in the river, its branches and lagoons. The scene from the ridge, on looking back, was beautiful. The great river glanced out at different points, and fine large herds of cattle were quietly grazing among numbers of villages dotted over the landscape. Leches in hundreds fed securely beside the oxen, for the wild animals keep only out of bow-shot, or two hundred yards. When guns come into a country these sagacious creatures soon learn their range, and begin to run at a distance of five hundred yards.

I imagined in consequence of its slight elevation that Katongo might be healthy, but was informed that no part of this region is exempt from fever. When the waters begin to retire, masses of decayed vegetation and mud are exposed to the torrid sun. The grass is so rank in its growth that it completely conceals the black alluvial soil of this periodical

lake. Even when the herbage falls down in winter, or is "laid" by its own weight, it is necessary to lift the feet high, to avoid being tripped up by it. So much cover does it afford that young leches are hidden beneath it by their dams. The current of the river was about four and a half miles per hour, and in the higher lands, from which it seemed to come, I imagined we might find that wholesome locality of which I was in search. Determined not to abandon the idea till I had accomplished a complete examination of the Barotse country, I left Sekeletu at Naliele, and ascended the river. He furnished me with men, and among the rest with a herald, that I might enter his villages in what is considered a dignified manner. His habit was to shout, "Here comes the lord; the great lion;" the latter phrase being "tau e tōna," which in his imperfect way of pronunciation became "sau e tōna," and so like "the great sow," that I had to entreat him to be silent, much to the annoyance of my party.

In our ascent we visited a number of villages, and were always received with a hearty welcome, as messengers of "sleep" or peace. These Makololo behaved well in public meetings, even at the first attendance, probably from the habit of commanding the Makalaka, crowds of whom swarm in every settlement, and whom the Makololo women seem to consider as especially under their charge.

The river presents the same appearance of low banks without trees as it had done from 16° 16', until we arrive at Libonta (14° 59' S. lat.). Twenty miles beyond that point there is forest down to the water's edge, and along with the woods there is tsetse. No locality can be inhabited by Europeans where that scourge exists; but I still pushed forward on hearing that we were not far from the confluence of the river of Lōnda, or Lunda, named Leeba, or Loiba. At this confluence (latitude 14° 11' 3" S.) the Leeambye assumes the name Kabompo, and seems to be coming from the east. It is there about three hundred yards wide, and the Leeba two hundred and fifty. The Loeti, a branch of which is called Langebongo, comes from W.N.W., through a level grassy plain named Mango, and is about one hundred yards wide where it enters the Leeambye. The waters of the Loeti are of a light hue, those of the Leeba of a dark mossy tinge. After

the Loeti joins the Leeambye the different-coloured waters flow side by side for some distance unmixed.

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

The numbers of large game above Libonta are prodigious, and they proved remarkably tame. Eighty-one buffaloes defiled in slow procession within gunshot before our fire one evening; and herds of splendid elands stood by day without fear at two hundred yards' distance. They were all of the striped variety, and with their forearm markings, large dewlaps, and sleek skins, were a beautiful sight. The lions here give tongue much more than in the south. One of these animals stood for hours on the opposite side of the river roaring as loudly as he could, and putting his mouth near the ground, as he usually does on such occasions, to make the sound reverberate. Wherever the game abounds lions exist in proportionate numbers. They were frequently seen in this district, and two of the largest seemed about as tall as common donkeys.

We came down a branch of the Leeambye called Marile, which departs from the main river in lat. $15^{\circ} 15' 43''$ S. It is a fine deep stream about sixty yards wide, and makes the whole of the district around Naliele an island. A party of Arabs from Zanzibar were in the country at this time, and when we were sleeping at a village in the same latitude as Naliele two of them made their appearance. They were quite as dark as the Makololo, but, having their heads shaved, I could not compare their hair with that of the natives. I asked them to help us to eat our ox. As they had scruples about partaking of it because it had not been killed in their own way, I gained their good will by saying I was quite of their opinion as to the propriety of draining out the blood, and gave them two

legs of an animal slaughtered by themselves. They professed the greatest detestation of the Portuguese, "because they eat pigs;" and disliked the English, "because they thrash them for selling slaves." I ventured to tell them that I agreed with my countrymen that it was better to let the young grow up and comfort their mothers when they became old, than to carry them away and sell them across the sea. This form of the traffic they never attempt to justify; "they want them only to cultivate the land, and take care of them as their children." It is the same old story, justifying a monstrous wrong on pretence that it is a benefit to the victims.

These Arabs, or Moors, could read and write their own language; and, when speaking about our Saviour, I admired the boldness with which they informed me "that Christ was a very good prophet, but Mahomet was far greater." Their loathing of pork may have some foundation in their nature; for I have known Bechuanas, who fed on it without scruple, vomit it up again. The Bechuanas south of the lake have a prejudice against eating fish, and especially anything like a snake, which may arise from the remnants of serpent-worship floating in their minds, for they sometimes render a sort of obeisance to serpents by clapping their hands to them, and refusing to destroy them. In the case of the hog they are conscious of no superstitious feeling.

Having parted with our Arab friends, we proceeded down the Marile till we re-entered the Leeambye. Sekeletu had gone to the town of Ma-Sekeletu (mother of Sekeletu) and left us instructions to follow him. Thither we went. As soon as I arrived he presented me with a pot of boiled meat, while his mother handed me a large jar of butter, of which they make great quantities for the purpose of anointing their bodies. He had himself felt the benefit of my putting aside meat after a meal, and had now in turn ordered some to be kept for me. The Makololo usage is to devour every particle of an ox at a single sitting. Henceforth Sekeletu saved for me and I for him; and when some of the sticklers for custom grumbled, I advised them to eat like men, and not like vultures.

As this was the first visit which Sekeletu had paid to this

part of his dominions, it was to many a season of great joy. The head-men of each village presented more oxen, milk, and beer than the horde which accompanied him could devour, though their abilities in that line are something wonderful. The people usually show their joy and work off their excitement in dances and songs. The men stand nearly naked in a circle, with clubs or small battle-axes in their hands, and all roar at the top of their voices, while they simultaneously stamp heavily twice with one foot and then once with the other. The arms and head are thrown about in every direction. The perspiration streams off their bodies, the noise rends the air, and the continued stamping makes a cloud of dust ascend, and leaves a deep ring in the ground. Grey-headed men joined in the performance with as much zest as the young. The women stand by clapping their hands, and occasionally one advances into the circle, composed of a hundred persons, makes a few movements, and then retires. Motibe asked what I thought of it. I replied, "It is very hard work, and brings but small profit." "It is," replied he, "but it is very nice, and Sekeletu will give us an ox for dancing for him;" which he usually does when the work is over.

As soon as I arrived at Ma-Sekeletu the chief was ready to return homewards. We proceeded down the river, and our speed as we floated with the stream was very great, for in one day we went from Litofe to Gonye, a distance, including the windings of the river, which could not be much less than sixty geographical miles. At this rate we soon reached Sesheke, and from thence the capital of Linyanti. I had failed to discover a healthy place for a settlement, and I at once determined to put in execution my second plan and endeavour to open a path to the coast.

During a nine weeks' tour I had been in closer contact with heathens than I had ever been before; and though all were as kind and attentive to me as possible, yet to endure the dancing, roaring, and singing, the jesting, grumbling, quarrelling, and murderings of these children of nature, was the severest penance I had yet undergone in the course of my missionary duties. I thence derived a more intense disgust of paganism than I had hitherto felt, and formed a greatly elevated opinion of the effects of missions in the south, among tribes which

are reported to have been as savage as the Makololo. The benefits which to a casual observer may be inappreciable are worth all the money and labour that have been expended to produce them.

CHAPTER XIII.

LINYANTI.—DESCENT OF THE CHOBE.—ASCENT OF THE LEEAMBYE.

LINYANTI, *September*, 1853.—The object proposed to the Makololo seemed so desirable, that it was resolved to proceed with it as soon as the cooling influence of the rains should be felt in November. The longitude and latitude of Linyanti showed that St. Philip de Benguela was much nearer to us than Loanda; and I might have easily made arrangements with the Mambari to allow me to accompany them as far as Bihe, which is on the road to that port; but it is so undesirable to travel in a path once trodden by slave-traders, that I preferred to discover another line of march.

Accordingly, men were sent at my suggestion to examine all the country to the west, to see if a route could be found free from tsetse. The search was fruitless. The town and district of Linyanti are surrounded by forests infested by this poisonous insect, except at a few points, such as that by which we entered at Sanshureh and another at Sesheke. The Mambari had informed me that many English lived at Loanda. Thither I prepared to go, and the prospect of meeting with countrymen seemed to overbalance the toils of the longer march.

A "picho" was called to deliberate on the terms proposed. In these assemblies great freedom of speech is allowed; and on this occasion one of the old diviners said, "Where is he taking you to? This white man is throwing you away. Your garments already smell of blood." This man was a noted croaker. He always dreamed something dreadful at every expedition, and was certain that an eclipse or comet betokened the propriety of flight. Sebituane formerly set his visions

down to cowardice, and Sekeletu only laughed at him now. The general voice was in my favour, and a band of twenty-seven unhired men were deputed to accompany me, to enable me to accomplish an object as much desired by the chief and his people as by myself. The sums which the Cape merchants could offer for the commodities of the country, after defraying the expenses of the journey, were so small, that it was scarce worth while for the natives to collect the produce; while the Mambari only exchanged a few bits of print and baize for elephants' tusks which were worth more pounds than they gave yards. The Makololo were therefore eager for direct trade with the sea-coast, and I, on my part, was convinced that no permanent elevation of a people can be effected without commerce. If missionaries were placed in this territory in its present isolation, they must descend in their mode of living to the level of the natives, for, even at Kolobeng, the traders demanded for the articles we needed three or four times their cost-price.

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

The fever had caused considerable weakness in my own frame. I was seized with a strange giddiness when I looked up quickly at any object in the heavens. Everything appeared to rush to the left, and if I did not catch hold of some support I fell heavily on the ground. What seemed a gush of bile along the duct from the liver caused the same fit to occur at night whenever I turned suddenly round.

The Makololo now put the question, "In the event of your death, will not the white people blame us for having allowed you to go away into an unknown country of enemies?" I replied that none of my friends would blame them, because I would leave a book with Sekeletu, which, if I did not return, would explain all that had happened until the time of my departure. The book was a volume of my Journal, which

contained valuable notes on the habits of wild animals. As I was detained longer than I expected at Loanda, it was delivered by Sekeletu to a trader, and unfortunately I have been unable to trace it. When the prospect of passing away from this fair and beautiful world came before me in a plain matter-of-fact form, it did seem a serious thing to leave wife and children and enter on an untried state of existence. But I had always believed that, if we serve God at all, it ought to be done in a manly way, and I was determined to "succeed or perish" in the attempt to open up this part of Africa. I wrote to my brother, commending our little girl to his care. The Boers, by taking possession of all my goods, had saved me the trouble of making a will.

When I committed the waggon and remaining goods to the care of the Makololo, they took all the articles except one box into their huts. Two warriors, Ponuane and Mahale, brought forward each a fine heifer calf, and, after performing a number of warlike evolutions, they asked the chief to witness the agreement made between them, that whoever of the two should kill a Matebele warrior first, in defence of the waggon, should possess both the calves.

I had three muskets for my people, and a rifle and a double-barrelled smooth bore for myself. My ammunition was distributed in portions throughout the luggage, that, if an accident befell one part, we might not be left without a supply. Our chief hopes for food were on our guns; and having seen such abundance of game in my visit to the Leeba, I imagined that I could easily shoot enough for our wants. In case of failure, I carried about 20 lbs. of beads, worth 40s. To avoid heavy loads, I only took a few biscuits, a few pounds of tea and sugar, and about twenty of coffee, which, as the Arabs find, though used without either milk or sugar, is a most refreshing drink after fatigue or exposure to the sun. One small tin canister, about fifteen inches square, was filled with spare shirts, trowsers, and shoes, to be used when we reached civilised life; another of the same size was stored with medicines; a third with books; and a fourth box contained a magic lantern, which we found of much service. The sextant and other instruments were carried apart. A bag contained the clothes we expected to wear out

in the journey, which, with a small gipsy tent, just sufficient to sleep in, a sheepskin mantle as a blanket, and a horse-rug as a bed, completed my equipment. I had always found that the art of successful travel consisted in taking as few "impedimenta" as possible. The outfit was rather spare, and intended to be still more so when we should come to leave the canoes. An array of baggage would probably have excited the cupidity of the tribes through whose country we wished to pass.

11th of November, 1853.—We left the town of Linyanti, accompanied by Sekeletu and his principal men, to embark on the Chobe. We crossed five of its branches before we reached the main stream; and this ramification must be the reason why it appeared so small to Mr. Oswell and myself in 1851. When all the subdivisions re-enter, it is a large deep river. The chief lent me his own canoe, and, as it was broader than usual, I could turn about in it with ease.

The Chobe is much infested by hippopotami. As a rule they flee the approach of man, and are only dangerous if a canoe passes into the midst of a sleeping herd, when some of them may strike the vessel in terror. To avoid this mishap, it is generally recommended to travel by day near the bank, and by night in the middle of the stream. Certain elderly males, however, which have been expelled the community, become soured in their temper, and attack every one that passes near them. One of these "bachelors" issued out of his lair, and, putting down his head, ran after some of our company with considerable speed. Another, before we arrived, had smashed to pieces a canoe by a blow from his hind foot. I was informed by my men that, in the event of a similar assault, the proper course was to plunge to the bottom of the river, and remain there a few seconds, because the animal, after breaking a canoe, always looks for the people on the surface, and, if he finds none, soon moves off. I have seen some frightful gashes made on the legs of men who were unable to dive. The hippopotamus uses his teeth against foes as an offensive weapon, but he is altogether a herbivorous feeder.

The part of the river called Zabesa, or Zabenza, is spread out like a little lake, surrounded on all sides by dense masses of tall reeds. As it issues from this expanse, it is still a hundred or a hundred and twenty yards broad, and never

dries up so as to become fordable. At certain points, where the partial absence of reeds affords a view of the opposite banks, the Makololo have placed villages of observation to keep a look-out for their enemies the Matebele. We visited all these settlements, and found that everywhere orders had preceded us, "that Nake (which means doctor) must not be allowed to become hungry."

The Chobe, like the Zouga, runs through soft calcareous tufa, and has cut out for itself a deep, perpendicular-sided bed. Where the banks are high, they are covered with magnificent trees, the habitat of tsetse, and the retreat of various antelopes, wild hogs, zebras, buffaloes, and elephants. Among the trees may be observed some species of the *Ficus indica*, light-green coloured acacias, the splendid motsintsela, and evergreen cypress-shaped motsouri. The fruit of the motsouri was ripe, and the villagers presented many dishes of its beautiful pink-coloured plums, which are chiefly used to form a pleasant acid drink. The motsintsela is a lofty tree, and yields a wood of which good canoes are made. The fruit is nutritious, but the fleshy parts require to be enlarged by cultivation: it is nearly all stone.

The course of the stream was extremely tortuous, and carried us to all points of the compass every dozen miles. Some of us walked in six hours from a bend at the village of Moremi to a place which it took the canoes just twice the time to reach, though they moved at more than double our speed. The suddenness of the bendings in the river would prevent steam navigation; but, should the country ever become civilised, it would be a convenient natural canal.

The precise place of confluence of the Chobe and the Zambesi is ill defined, on account of each dividing into several branches as they inosculate. The former, up to its junction, is of a dark mossy hue. Here it suddenly assumes a lighter tint, indicative of a greater amount of mineral derived from a dyke of amygdaloid which exists at this point. The mass contains crystals, which the stream gradually dissolves, leaving the rock with a wormeaten appearance. Wherever the water has this mineral quality, there are not mosquitoes enough to annoy any person who is not of a very irritable temperament.

A few miles east of the junction of the rivers are two large islands, upon one of which a Makalaka chief had, several years before, lured a number of fugitive Bamangwato men, after separating them from their wives. The women were appropriated, and their husbands left to perish. Leaving the Chobe, we turned round and began to ascend the Zambesi. On the 19th of November we again reached the town of Sesheke, which means "white sand-banks," many of which exist at this part. It stands on the north bank of the river, and contains a large population of Makalaka, under Moriantsane, brother-in-law of Sebituane. The Makololo sway, though essentially despotic, is modified by custom. One of the Makalaka had stabbed an ox, and was detected by his spear which he had been unable to extract. The culprit, bound hand and foot, was placed in the sun to force him to pay a fine. He continued to deny his guilt. His mother, believing in the innocence of her son, came forward with her hoe, and, threatening to cut down any one who interfered, untied the cords and took him home. This open defiance of authority was not resented by Moriantsane, but referred to Sekeletu at Linyanti. Where the criminal was unable to give direct compensation, it had not occurred to the chiefs to make him pay in work till I suggested the system on the occasion of a stranger, who visited Sesheke for the purpose of barter, having been robbed by one of the Makalaka of most of his goods. The Makololo were much enraged at the idea of their good name being compromised; and as throwing the criminal into the river, their customary mode of punishing what they conceive to be a heinous offence, would not restore the lost property, they were sorely puzzled how to act. When the case was referred to me, I paid the value of the goods, and sentenced the thief to work out an equivalent with his hoe in a garden. Thieves are now condemned to raise an amount of corn proportioned to their offences. Among the Bakwains, when a woman had stolen from the garden of another, her own became the property of the person she had injured.

A curious custom, not to be found among the Bechuanas, prevails among the black tribes beyond them. They watch eagerly for the first glimpse of the new moon; and when they perceive the faint outline after the sun has set deep in the

west, they utter a loud shout of "Kuā!" and vociferate prayers to it. My men, for instance, called out, "Let our journey with the white man be prosperous! Let our enemies perish, and the children of Nake become rich! May he have plenty of meat on this journey!" &c. &c. The day after the appearance of the new moon is the only stated day of rest in any part of this country, and then people merely refrain from going to their gardens.

I gave many public addresses to the people of Sesheke under the outspreading camel-thorn tree, which serves as a shade to the kotla on the high bank of the river. It was pleasant to see the long lines of men, women, and children winding along from different quarters of the town, each party following behind their respective head-men. They often amounted to between five and six hundred souls, and were very attentive. Moriantsane, desiring to please me, rose up once in the middle of the discourse, and hurled his staff at the heads of some young fellows who were employed upon a skin instead of listening. My audience sometimes put sensible questions on the subjects brought before them; at other times after hearing solemn truths they talked the most frivolous nonsense. Some begin to pray to Jesus in secret as soon as they hear of the white man's God, with but little comprehension of what they are doing. Others wake by night, and, recollecting what has been said about a future world, tell next day what a fright they got by it, and resolve not to listen to the teaching again. Many keep to the determination not to believe, like certain villagers in the south, who put all their cocks to death because they crowed the words, "Tlang lo rapeleng"—"Come along to prayers."

On recovering partially from a severe attack of fever which remained upon me ever since our passing the village of Moremi on the Chobe, we recommenced our ascent. The rains were just beginning; but though showers sufficient to lay the dust had fallen, they had no influence on the amount of water in the river. Yet there was never less than three hundred yards of a deep flowing stream. Our progress was rather slow, in consequence of our waiting opposite different villages for supplies of food. We might have done with much less than we received; but my Makololo man, Pitsane,

knew of the generous orders of Sekeletu, and was not disposed to allow them to remain a dead letter. The villages of the Banyeti contributed a quantity of mosibe, a bright red bean which grows on a large tree. The pulp enclosing the seed is the portion used, and is not much thicker than a wafer. It requires the addition of honey to render it palatable. Another fruit furnished us in abundance was one resembling a large orange. The rind is hard, and, with the pips and bark, contains much of that deadly poison strychnine. These have an intensely bitter taste, whereas the pulp, which is the part eaten, is of a juicy nature, and has a pleasant, sweet, acidulous flavour. The people dry the pulp before the fire, the better to separate the noxious seeds, which if swallowed inadvertently cause considerable pain, but not death.

A sweet fruit, called mobola, which was presented to us, has the flavour of strawberries, with a touch of nauseaousness. Round a pretty large stone there is about as much fleshy matter as in the common date, which, as with the date, is stripped off and preserved in bags. We carried some of the dried produce more than a hundred miles from this spot. Another fruit, about the size of a walnut, and named mamosho (mother of morning), is the most delicious of all. The fleshy part is juicy, and somewhat like the cashew-apple, with a pleasant acidity added. Fruits similar to those which here grow on trees are herbaceous products on the plains of the Kalahari. There are several other examples of the kind. As our latitude decreases, there is a gradual ascent of the same description of plant, beginning with the herbaceous form, and passing on through the regular series of shrubs, bushes, small trees and large. But it is questionable if, in the cases of mamosho, mabola, and mawa, the tree and shrub are identical, though the fruits so closely resemble each other; for I not only found both the dwarf and the giant in the same latitude, but there was a difference in the leaves and in the season of bearing.

The banks of the river were at this time appearing to greater advantage than before. Notwithstanding the want of rain many trees were putting on their fresh leaves, their lighter green contrasting beautifully with the dark motsouri,

or moyela, now covered with pink plums as large as cherries. The rapids rendered our passage difficult, for the water, which in the portions of the river only three hundred yards wide is very deep, becomes shallow in these parts from being spread out more than a mile, and flows swiftly over a craggy bottom. It required great address to keep the vessel free from rocks, which lay just beneath the surface. The men leaped into the water without the least hesitation, to save the canoes from being dashed against obstructions or caught by eddies. The native craft must never be allowed to come broadside on to the stream, for, being flat-bottomed, they would at once be capsized, and everything in them be lost.

The rapids are caused by rocks of dark-brown trap, or of hardened sandstone, stretching across the river. In some places these form miles of flat craggy bottom, with islets covered with trees. At one cataract, where the fall is from four to six feet, we lost many of our biscuits, for in guiding up the canoe the stem goes under the water, and takes in a quantity. These rocks are overgrown with a small aquatic plant, which, when the surface is exposed, becomes crisp, and crackles under the foot, as if it contained much stony matter in its tissue. It probably assists in disintegrating the rocks, for they are covered with a thin black glaze in parts which are so high as not to be much submitted to the action of the water or the influence of the plant.

In passing along under the overhanging trees of the banks we often saw the pretty turtle-doves sitting peacefully on their nests above the roaring torrent. An ibis* had perched on the end of a stump. Her loud, harsh scream of "Wa-wa-wa," and the piping of the fish-hawk, are sounds which can never be forgotten by those who have heard them. If we step on shore, the *Charadrius caruncula*, a species of plover, a plaguy sort of "public-spirited individual," follows, flying overhead, and is most persevering in its attempts to give warning to all animals to flee from the approaching danger. Another variety of the same family (*Pluvianus armatu* of Burchell) is called "setula-tsipi," or hammering-iron, from the metallic ring of its alarm-note, "tinc-tinc-tinc." It has a sharp spur on its shoulder, much like that on the heel of a

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

cock, but scarcely half an inch in length. Conscious of power, it may be seen chasing the comparatively large white-necked raven with great fury, and making it call out from fear. It is this plover which is famed for its friendship with the crocodile of the Nile, and which Mr. St. John saw performing the part of toothpicker to the reptile. The bird is frequently seen on the same sandbanks with the alligator, and often appears as if perched on the animal itself to a person passing by. A water-turtle, in trying to ascend a steep bank to lay her eggs, toppled on her back, and enabled us to capture her.

We observed several new birds among the forest trees which fringe the rocky parts of the Zambesi. Some are musical, and their songs are pleasant in contrast with the harsh voice of the parrots of the country. One of them was a pretty little bird, coloured dark blue, except the wings and tail, which were of a chocolate hue. It has two feathers projecting from the tail six inches. Another was coloured white and black, and always appeared in companies of six or eight. There were also great numbers of jet-black weavers.

Francolins and guinea-fowl abound; and on every stump and rock the webfooted *Plotus*, darter, or snake-bird, is perched, either sunning itself over the stream, or standing erect with outstretched wings. Occasionally it may be seen fishing, with its body so much submerged that hardly anything but the neck appears above the water. Its time of feeding is by night, and, as the sun declines, it may be seen flying in flocks to the fishing-grounds. It is a most difficult bird to catch, even when disabled, in consequence of its expertness in diving; it goes down so adroitly and comes up again in such unlikely places, that the most skilful boatmen rarely secure them. The rump of the darter is remarkably prolonged, and serves both as a rudder in swimming, and as a lever to lift the bird out of the water when it wishes to fly.

The fish-hawk, with white head and neck, and reddish-chocolate coloured body, may frequently be seen perched on the trees. It generally kills more fish than it can devour, eating only a portion of the back, and leaving the rest for the Barotse, who often had a race across the river when they saw an abandoned morsel on the opposite sandbanks. It sometimes plunders the purse of the pelican in the following

manner. Soaring over head, it watches till a fine fish is safe in the pelican's pouch, and then it descends with a tremendous rush. The pelican looks up to see what is the matter, and, seeing the hawk approaching, roars out "Murder!" in his terror. The opening of his mouth enables the hawk to whisk the fish out of his pouch, upon which the pelican quietly recommences fishing.

A fish called *moshéba*, about the size of a minnow, often skims along the surface for several yards, in order to get out of the way of the canoe. It never makes a clean flight as the flying fish, but rather a succession of hops, by the aid of its side fins.

Numbers of iguanos (*mpulu*), which were sunning themselves on overhanging branches, splashed into the water on our approach. They are highly esteemed as an article of food, and hence the chief boatman had a light javelin always at hand, to spear them if they did not disappear too quickly. The surface of the stream was further disturbed by large alligators taking the water with a heavy plunge as we rounded the bend of the river.

The rapids between *Katima-molelo* and *Naméta* are relieved by reaches of still deep water, which are frequented by large herds of hippopotami, the furrows they make, in ascending the banks to graze during the night, being everywhere apparent. As they are guided back to the water by scent, they cannot after a long-continued rain perceive in which direction the river lies, and they are found standing bewildered on the land. On these occasions the hunters take advantage of their helplessness to kill them.

The males are of a dark colour, the females of a yellowish brown. There is not such a complete separation of the sexes among them as amongst elephants. It is impossible to judge of the numbers in a herd, as they are generally hidden beneath the water; they rise, however, every few minutes to breathe, and a constant succession of heads furnishes an indication that the herd is large. The still reaches are their favourite haunts, as elsewhere the constant exertion necessary to keep themselves from being carried down the stream disturbs their nap. They remain by day in a drowsy yawning state, taking little notice of things at a distance. The males

utter loud snorting grunts, which may be heard a mile off. The young ones stand on the necks of their dams, and their small heads appear first above the surface, as they rise to breathe the air. The dam, knowing the more urgent need of her calf, rises more frequently when it is in her care. In the rivers of Londa, where they are in danger of being shot, the hippopotami gain wit by experience; for while those in the Zambesi expose their heads, the others keep their noses among the water-plants, and breathe so quietly as to elude all observation.

CHAPTER XIV.

ASCENT OF THE LEEAMBYE CONTINUED.—GONYE FALLS.—NALIELE.
—LIBONTA.—ANIMAL LIFE.

30th November, 1853.—At Gonye Falls. These falls are formed by the passage of the river through a deep fissure in the sandstone rocks, a hundred yards wide and several miles long, through which the stream rushes and eddies with such violence that not even the most expert swimmer could live in it. In flood-time the river rises between these walls to a perpendicular height of 50 or 60 feet. The rocks are perforated by madrepores, and have their surface glazed with an impregnation of iron.

As no rain had fallen here, it was excessively oppressive both in cloud and sunshine, and we all felt great lassitude in travelling. The trees had put on their gayest dress, and many flowers adorned the landscape, yet they all looked languid for want of rain.

The routine of our day's work was as follows:—We rose a little before 5 a.m., and, having taken a light breakfast of coffee, we loaded the canoes and embarked. The next two hours were the most pleasant part of the day's sail. The men paddled away vigorously, and occasionally relieved the tedium of their work by loud altercations. About 11 we landed and took a light meal.

After an hour's rest we again embarked, and I sheltered

myself with an umbrella from the intense heat of the sun. The men, being unshaded, perspired profusely, and in the afternoon began to loiter, as if waiting for the canoes which were behind. Sometimes we reached a sleeping-place two hours before sunset, and gladly put up for the night. Coffee again, and a biscuit, or a piece of coarse bread made of maize or else of native corn, made up the bill of fare for the evening, unless we had been fortunate enough to kill something, in which case we boiled a potful of flesh.

Then followed the arrangements for the night: some of the men cut a little grass for my bed, while Mashauana planted the poles of my tent. The bed being made, and boxes ranged on each side of it, the tent was then pitched, and the principal or kotla fire was lighted some four or five feet in front of it. Each person knows the station he is to occupy in reference to the post of honour at the kotla. The two Makololo occupied my right and left, both in eating and sleeping, as long as the journey lasted; but as soon as I retired, Mashauana, my head boatman, made his bed at the door of the tent. The rest, divided into small companies according to their tribes, made sheds all round the fire, leaving a horseshoe-shaped space in front sufficient for the cattle to stand in. As the fire gives confidence to the oxen, the men were careful to keep them in sight of it. The sheds were formed by planting two stout forked poles in an inclined direction, and placing another across them in a horizontal position. A number of branches were then stuck in the ground in the direction to which the poles are inclined, and tied to the horizontal pole with strips of bark. Long grass was then laid over the branches in sufficient quantity to draw off the rain. In less than an hour we were usually all under cover. The varied attitudes of men and beasts as they reposed beneath the clear bright moonlight formed a most picturesque and peaceful scene.

The cooking was usually done in the native style, and was by no means despicable. Sometimes alterations were made at my suggestion, and then they believed that they could cook in white man's fashion. As the cook always comes in for something left in the pot, all were eager to obtain the office.

The people at Gonye conveyed our canoes over the space requisite to avoid the falls, by slinging them on poles, and

carrying them on their shoulders. They are a merry set of mortals, and a feeble joke sends them into fits of laughter. Here, as elsewhere, all petitioned for the magic lantern, and, as it is a good means of conveying instruction, I willingly complied. The islands above the falls are covered with the most beautiful foliage, and the view from the rock which overhangs the fall was the loveliest I had yet seen.

Nothing worthy of note occurred on our way up to Nameta. There we heard that a party of the Makololo, headed by Lerimo, and supported by Mpololo, the head-man of the Barotse valley, had made a foray to the north against Masiko, the son of a former Barotse chief, who had established himself as an independent chieftain on the banks of the Leebea. They had taken some of Masiko's subjects prisoners, and had destroyed some of the villages of the Balonda, among whom we were going. This was unfortunate, as it was calculated to raise a prejudice against us. In order, therefore, to prove that we had nothing to do with this transaction, we made Mpololo and his people give up some of their captives, and we took them along with us to return to Masiko.

The people of every village treated us most liberally, presenting us with oxen, butter, milk, and meal. The cows in this valley yielded more milk than the people could use, and both men and women presented butter in such quantity that I was able to refresh my men with it as we travelled on. Anointing the skin prevents excessive perspiration, and acts as a substitute for clothing in both sun and shade. The presents were always made gracefully: when an ox was given, the owner would say, "Here is a little bit of bread for you." This was pleasing to me, who had been accustomed to the Bechuanas' mode of presenting a miserable goat, with the pompous exclamation, "Behold an ox!" The women persisted in giving me copious supplies of shrill praises, or "lulliloing;" but though I frequently tried to dissuade them, I could not help being pleased with the poor creatures' wishes for our success.

The rains began while we were at Naliele; the showers were refreshing, but the air felt hot and close, the thermometer standing at 90° even in the shade, though in a cool hut it was reduced to 84°. A new attack of fever here caused me excessive languor; but, as I am already getting tired of quoting

my fevers, I shall henceforth say little about them. We here sent back the canoes of Sekeletu, and borrowed others from Mpololo. Eight riding oxen, and seven for slaughter, were also furnished, some intended for our own use, and others as presents to the chiefs of the Balōnda. Mpololo was particularly liberal in giving all that Sekeletu ordered, though, as he subsisted on the cattle he had in charge, he might have felt it so much abstracted from his own perquisites.

In coming up the river to Naliele we met a party of fugitive Barotse returning to their homes, and, as the circumstance illustrates the social status of these subjects of the Makololo, I introduce it here. They were the serfs, if we may use the term, of a young man of an irritable temper, named Sekobinyáne, whose treatment of his servants was so bad that most of them had fled; he had even sold one or two of the Barotse children of his village, upon which the rest immediately fled to Masiko, and were gladly received by him as his subjects. Sekobinyane, dreading the vengeance of Sekeletu, made his escape to lake Ngami. He was sent for, however, and the chief at the lake delivered him up, on Sekeletu's assurance that he intended only to punish him by a scolding. He did not even do that, as Sekobinyane was evidently terrified, and became even ill through fear. The fugitive villagers remained only a few weeks with Masiko, and then fled back again, and were received as if they had done nothing wrong. All united in abusing the conduct of Sekobinyane, and in excusing the fugitives; and as their cattle had never been removed from the village, they re-established themselves with apparent satisfaction.

Leaving Naliele amidst abundance of good wishes for the success of our expedition, we recommenced the ascent of the river. It was now beginning to rise, though the rains had but just commenced in the valley. The banks are low, steep, and regular, and at low water the river assumes very much the aspect of a canal. In flood-time it is always wearing away one side or the other, and occasionally forms new channels by cutting across from one bend to another. As we kept close under the bank, overhanging pieces often fell in with a splash like that caused by the plunge of an alligator, and endangered the canoe.

These banks harbour a pretty species of bee-eater,* of gregarious habits. The face of the sandbank is perforated with hundreds of holes leading to their nests, each of which is about a foot apart from the other; as we passed they poured out of their hiding-places, and floated overhead.

A speckled kingfisher builds in similar spots, and attracts the attention of the herdboys, who dig out its nest for the sake of the young. It is seen everywhere along the banks with a most lovely little blue-and-orange kingfisher, darting, like arrows, into the water after their prey. A third species, about the size of a pigeon, and of a slaty colour, is more rare. Another denizen of the banks, the sand-martin, is also of gregarious habits. It never leaves this part of the country even in the depth of winter. I have seen them at the Orange river during a frost; so that they probably do not migrate even from thence.

Fresh-water sponges were occasionally seen encircling the stalks of the reeds which in some parts line the banks. They are hard and brittle, and present numbers of small round grains near their circumference. The river was running at the rate of five miles an hour, and carried bunches of reed and decaying vegetable matter on its surface. This was considered unhealthy, and on one occasion, when I felt no inclination to leave my canoe for the land, my head boatman, Mashauana, told me never to remain on board while so much vegetable matter was floating down the stream.

17th December.—At Libonta. We were detained for days together collecting contributions of fat and butter, as presents for the Balonda chiefs. Fever and ophthalmia prevailed, as is generally the case before the rains begin. Some of my men required my assistance, as well as the people of Libonta. A lion had done much mischief here, and, when the people went to attack it, two men were badly wounded; one of them had his thigh-bone broken, and the other died of the inflammation produced by the teeth-wounds. We here demanded the remainder of the captives, and got our number increased to nineteen. They consisted of women and children, and one young man of twenty.

Libonta is the last town of the Makololo; a few cattle-

* *Merops opiaster* and *M. bullockoides* (Smith).

stations and outlying hamlets, followed by an uninhabited border country, intervene between it and Londa, or Lunda. Libonta, like the rest of the villages in the Barotse valley, is situated on a mound. It belongs to two of the chief wives of Sebituane, who furnished us with an ox and abundance of other food. The same kindness was manifested by all who could afford to give anything; and as I glance over their deeds of generosity recorded in my journal, my heart glows with gratitude to them, and I hope and pray that God may spare me to make them some return.

When quite beyond the inhabited parts we found the country abounding in animal life of every form. There are upwards of thirty species of birds on the river itself, among which we may notice as most common the *Ibis religiosa*, which comes down the Zambesi with the rising water, as on the Nile; large white pelicans, appearing in flocks of three hundred at a time, in long waving lines; clouds of a black shell-eating bird, called linongolo (*Anastomus lamelligerus*); and plovers, snipes, curlews, and herons, without number.

Some of the rarer varieties also deserve notice, such as the pretty white *ardetta*, which settles on the backs of buffaloes, and follows them on the wing when they run; the kala (*Texator erythrorhynchus*), which sits on the withers when the animal is at full speed; and those strange birds, the scissor-bills, with snow-white breast, jet-black coat, and red beak, which sit on the sandbanks, the very picture of comfort and repose. Their nests are made on the sandbanks without any attempt at concealment; they watch them closely, and frighten away the marabou and crows by feigned attacks at their heads, but when a man approaches they change their tactics, and, like the lapwing and ostrich, let one wing drop and limp with one leg as if lame. The upper mandible being so much shorter than the lower, the young require to have everything conveyed to their mouths by their parents. The lower mandible, as thin as a paper-knife, is put into the water while the bird skims along the surface and scoops up any little insects it meets. The wonder is, how this process can be so well performed as to yield a meal, for it is usually done in the dark, the time when insects and fishes rise to the surface. One pretty little wader, an avoset, with very long legs, and its bill bent

upwards, is constantly to be seen wading in the shallows and digging up insects, which the peculiar form of its bill enables it to do. It ducks its head under the water to seize the insect at the bottom, then raises it quickly, and makes a rapid gobbling, as if it were swallowing a wriggling worm. The *Parra Africana* has long thin legs, and extremely long toes, for the purpose of enabling it to stand on the floating plants. When it stands on a lotus-leaf five inches in diameter, its toes covering the surface prevent it from sinking. It thus obtains a livelihood, not by swimming or flying, but by walking on the water.

To these we may add spoonbills, nearly white in plumage; the beautiful, stately flamingo; the Numidian crane, or demoiselle; two other species of cranes—one light blue, the other also light blue, but with a white neck; and gulls (*Procellaria*) of different sizes.

In the Barotse valley numbers of large black geese* may be seen walking slowly about after their food. They have a strong black spur on the shoulder like the armed plover, but they only use it in defence of their young. They choose anthills for their nests. There are also two varieties of geese, smaller, but better flavoured. One of these, the Egyptian goose or Vulpanser, being unable to rise from the water, is hunted in canoes during the floods. The third is furnished with a peculiar knob on the beak. These, with myriads of ducks of three varieties, abound everywhere on the river. On one occasion, our canoe having neared a bank on which a large flock was sitting, we bagged no less than seventeen ducks and a goose at two shots. No wonder that the Barotse always look back to this fruitful valley as the Israelites did to the flesh-pots of Egypt. The poorest are so well supplied with vegetables from their gardens, with fruits from the forest trees, and with fish from the river, that when their children are taken into the service of the Makololo they become quite emaciated and pine for a return to their parents.

Part of our company marched along the banks with the oxen, and part went in the canoes. The pace was regulated by that of the men on shore, whose course was impeded by the numerous branches of the Zambesi, which they were obliged either to circumvent or to be carried across in the

* *Anser leucogaster* and *melanogaster*.

boats. The number of alligators is prodigious, and they are more savage here than elsewhere. Children are constantly carried off by them at Sesheke and other towns; for, notwithstanding the danger, they generally play on the river side when they go down for water. Many calves are also lost, and it is seldom that a herd of cows swims over at Sesheke without some loss. I never could avoid shuddering on seeing my men swimming across these branches, after one of them had been caught by the thigh and taken below. He, however, retained his full presence of mind, and, having a small javelin with him, he gave the alligator a stab behind the shoulder, the pain of which caused the brute to let go, and he came out with the deep marks of the teeth on his thigh. No antipathy is here felt towards one who has met with such an adventure, but, in the Bamangwato and Bakwain tribes, if a man is either bitten by an alligator, or even has had water splashed over him by its tail, he is expelled his tribe. On the Zouga we saw one of the Bamangwato who had been bitten and was expelled from his tribe in consequence. Fearing that I should regard him with the same disgust as his countrymen, he would not tell me the cause of his exile, but the Bayeiye informed me of it. If the Bakwains happen to approach an alligator they spit on the ground, and indicate its presence by saying "Boleo ki bo"—"There is sin." They imagine that the mere sight of it gives inflammation of the eyes; and, though they eat the zebra without hesitation, yet, if a man be bitten by one, he is obliged to take his family away to the Kalahari.

When we had gone thirty or forty miles above Libonta we sent some of our captives to the chief called Makoma with an explanatory message. This caused some delay; but as we were loaded with presents of food from the Makololo, and game was abundant, we fared sumptuously. The animals were so tame that it was quite grievous to kill them. With little skill in stalking, it was easy to get within fifty or sixty yards of them; and, instead of shooting them at that distance, I often lay admiring the graceful forms and motions of pokus,* leches, and other antelopes, until my men, wondering what was the matter, came up to see, and frightened them away.

* I propose to name this new species *Antilope Vardonii*, after the African traveller, Major Vardon.

I have often been surprised at the widely different effects of injuries of equal intensity on different animals. Antelopes and other animals of that class, formed for a partially amphibious existence, are much more tenacious of life than those which are purely terrestrial. When in distress or pursued, they generally make for the water. A leche shot right through the body, but with no limb-bone broken, is almost sure to get away, while a zebra, with a wound of equal severity, will probably drop down dead. I have seen a rhinoceros while standing chewing the cud drop down dead from a shot in the stomach, while others shot through one lung and the stomach go off as if little hurt. But if a rhinoceros be hit on a dark spot just behind the shoulder, at a distance of about twenty yards, it will drop stone dead.

To show the fatal effects of a shock to the nervous system, I may mention that an eland when hunted can be despatched by a wound which inflicts only a slight injury on its system, inasmuch as that is then absorbing its whole nervous force. Again, a giraffe, when hard pressed by a good horse for only two or three hundred yards, has been known to drop down dead without any wound at all. A full gallop exhausts the powers of these animals, and therefore the hunters try to press them at once to it, knowing that after a short run the animals will be in their power. When the nervous force is intact, terrible wounds may be inflicted without killing. Having once shot a tsessebe through the neck while feeding, we went up to him and cut his throat deep enough to bleed him largely. After this he ran more than a mile, and would have got off, had not a dog brought him to bay.

My men, having never had firearms in their hands before, found it so difficult to hold the musket steady at the flash of fire in the pan, that they naturally expected me to furnish them with "gun-medicine," without which they believed that no one could shoot straight. Great expectations had been formed on this subject when I arrived among the Makololo; but as I had hitherto declined to deceive them, my men supposed that I would now consent, and thus relieve myself of the fatigue of hunting, which I was most willing to do, if I could have done it honestly. Sulphur is the favourite gun-medicine, and I remember Sechele giving a large price

for a very small bit. He also gave some elephant's tusks worth 30*l.* for another medicine which was to make him invulnerable to musket-balls. As I uniformly recommended that these things should be tested by experiment, a calf was anointed with the charm and tied to a tree. It proved decisive, and Sechele remarked that it was "pleasanter to be deceived than undeceived."

I tried to teach my men the nature of the gun, but, as I found they would soon have expended all my ammunition, I was obliged to do all the shooting myself. Their inability was rather a misfortune; for, from working too soon after I had been bitten by the lion, the bone of my left arm had not united well. Continued labour, and some falls from ox-back, lengthened the ligament by which the bones were united, and a false joint was the consequence. The limb has never been painful, but I could not steady the rifle, and was always obliged to shoot with the piece resting on the left shoulder.

We spent a Sunday on our way up to the confluence of the Leeba and Zambesi. Rain had lately fallen, and the woods had put on their gayest hue. Flowers of great beauty and curious forms, unlike those in the south, grow everywhere. Many of the forest-trees have large palmated leaves and trunks covered with lichens; and the abundance of ferns which appear in the woods indicates a more humid climate than any to the south of the Barotse valley. The ground swarms with insect life; and in the cool mornings the welkin rings with the singing of birds, whose notes, though less agreeable than those of the birds at home, because less familiar, nevertheless strike the mind by their loudness and variety as the wellings forth of praise to Him who fills them with overflowing gladness. We all rose early to enjoy the balmy air of the morning, and assembled for Divine worship; but amidst all the beauty with which we were surrounded, a feeling of want was awakened in my soul at the sight of my poor companions, and at the sound of their bitter impure words, and I longed that their hearts might be brought into harmony with the Great Father of Spirits. I pointed out to them in the simplest words the remedy which God has presented to us in the precious gift of His own Son, on whom the Lord "laid the iniquity of us all." The great difficulty in dealing with these

people is to make the subject plain. The minds of the auditors cannot be understood by one who has not mingled much with them. They readily pray for the forgiveness of sins, and then sin again; confess the evil of it, and there the matter ends.

The men went about during the day, and brought back wild fruits of several varieties which I had not hitherto seen. One, called mogamétsa, is a bean with a little pulp round it, which tastes like sponge-cake; another, named mawa, grows abundantly on a low bush. Berries and edible bulbs abound. The mamósho or moshomósho, and milo (a medlar), were to be found near our encampment, and were good to our taste. Many kinds are better than our crab-apple or sloe, and with care and culture might take high rank among the fruits of the world. The Africans, however, think nothing of posterity; and when I sometimes deposited date-seeds in the soil, and told them I had no hope whatever of seeing the fruit, they viewed the act much as we do that of the South-Sea Islanders when they planted in their gardens the iron nails received from Captain Cook.

Many of the fruits and berries in the forests were unknown to my companions. Great numbers of a new kind of palm were seen growing about the confluence of the Loeti and Zambesi, the seed of which probably came down the former river. It is nearly as tall as the palmyra, and yields a larger fruit, with a soft yellow pulp round the kernel: when ripe it is fluid and stringy, like the wild mango, and not very pleasant to eat.

Below the junction of the Leeba and Zambesi the banks of the latter river are twenty feet high and covered with trees. The inundations cover even these lofty banks, but, as the water does not stand long upon them, the trees flourish. The left bank is frequented by the tsetse and elephants, and I suspect that some connection exists between these two, as the Portuguese in the district of Tete imply when they call it the *Musca da elephant* (the elephant-fly).

On the right bank, or that which the Loeti joins, there is an extensive flat country called Manga, which, though covered with grass, is destitute in a great measure of trees.

Flocks of green pigeons rose from the trees as we passed

along the banks, and the notes of many birds told me that we were among strangers. The beautiful trogon, with bright scarlet breast and black back, uttered a most peculiar note, similar to that said to have been emitted by Memnon, and compared to the tuning of a lyre. The boatmen answered it by calling "Nama, nama!"—meat, meat—as if they thought that a repetition of the note would be a good omen for our success in hunting. Many more interesting birds were met; but as I wished to avoid exciting the cupidity of those through whose country we intended to pass by having much luggage, I refrained from making any collection.

Vast shoals of fish come down the Zambesi with the rising waters, as in the Zouga. They probably make this migration in consequence of the increased rapidity of the current, by which they are dislodged from their old pasture-grounds higher up the river. Insects constitute but a small portion of the food of many fish. Fine vegetable matter, such as slender mosses, forms another article of their diet, and, when they are dislodged from the main stream by the force of the current, they find abundant pasture on the flooded plains. The mosala (*Clarius Capensis* and *Glanis silurris*), the mullet (*Mugil Africanus*), and other fishes, spread over the Barotse valley in such numbers that, when the waters retire, all the people are employed in cutting them up and drying them. The supply exceeds the demand, and a most offensive smell is generated by the putrefying masses. The Zambesi is everywhere remarkable for the abundance of animal life in and upon its waters, and on the adjacent banks.

CHAPTER XV.

ASCENT OF THE LEEBA.—THE BALONDA AND AMBONDA.—FEMALE CHIEFS.

ON the 27th December we reached the confluence of the Leeba and Zambesi (lat. 14° 10' 52" S., long. 23° 35' 40" E.). Masiko, the Barotse chief, for whom we had some captives, consisting of two boys, a girl, a young man, and two women, lived nearly

due east of this point. As we had been informed that he was in the habit of seizing orphans and friendless persons, and selling them for clothing to the Mambari, we resolved to send a party of our own people to see the captives safely among their relatives. The party consisted of Mosantu, a Batoka man, and his companions; the Barotse being unwilling to go, since they owed allegiance to Masiko as the son of Santuru, and would be considered rebels while continuing with the Makololo. I sent a message by Mosantu to the effect that "I was sorry to find that Santuru had not borne a wiser son. Santuru loved to govern men, but Masiko wanted to govern wild beasts only, as he sold his people to the Mambari." I also urged him to live in peace, and to prevent his people kidnapping the children and canoes of the Makololo, as such acts would lead to war. We ferried Mosantu over to the left bank of the Leeba. The journey required five days, at the rate of ten or twelve miles a day, which was as much as the children, who were between seven and eight years of age, were able to accomplish.

We were now about to leave the Zambesi, which from this point turns eastwards, while our course was directed to the north-west. Before proceeding, however, we will briefly describe the character of the river. From its confluence with the Leeba, down to Mosioatunya, there are several long reaches where vessels equal in size to the Thames steamers could freely run; for even at this high point the river is frequently as broad as the Thames at London Bridge. There are, however, many and serious obstacles to a continued navigation for hundreds of miles at a stretch. Below the confluence of the Loeti, for instance, there are large sandbanks; and again, between Simah and Katima-molelo there are five or six rapids with cataracts, one of which, Gonye, could not be passed at any time without portage. Beyond Katima-molelo to the confluence of the Chobe, the river might be navigated for nearly a hundred miles, in the same way as in the Barotse valley. This part of the river may not present a very inviting prospect for extemporaneous European enterprise; but surely, when we remember that this country was pronounced by geographers to be a vast sandy desert, and that instead of this we find it remarkably fertile, and furnished with a highway

requiring only the formation of portages to make it equal to our canals for hundreds of miles, we must confess that the future partakes at least of the elements of hope. My deliberate conviction was and is, that the part of the country indicated is as capable of supporting millions of inhabitants as it is of its thousands.

We now began to ascend the Leeba. The water is black as compared with that of the main stream, and flows placidly, receiving numerous rivulets from both sides. It winds slowly through the most charming meadows, each of which is fertilized by a large pond or a trickling rill. The trees were covered with a profusion of the freshest foliage, and were grouped together in the most graceful manner. The grass, which had been burned off and was growing again after the rains, was short and green; and all the scenery was so parkish, that it was difficult to believe it to be the work of nature alone. I suspect that the level meadows are annually inundated, for the trees stand on elevated knolls, the variety in the forms of which contributes to the park-like appearance of the country. Numbers of fresh-water shells are scattered all over these valleys. The elevations, as I have observed elsewhere, consist of a soft sandy soil, and the meadows of a rich alluvial loam. Beautiful flowers abound, and we found plenty of honey in the woods, and saw the stages on which the Balonda dry their meat when they come down to gather the produce of the wild hives. In one spot we came upon groups of trees as straight as masts, with festoons of orchilla-weed hanging from the branches. This plant, which is used as a dye-stuff, is found nowhere in the dry country to the south, but prefers the humid climate near the west coast. We wounded a large buffalo, which ran into the thickest part of the forest, bleeding profusely. The young men went on his trail; but when the animal heard them approaching he shifted his position, and doubled on his course in the most cunning manner. I have sometimes known a buffalo turn back to a point a few yards from his own trail, and then lie down in a hollow, waiting for the hunter to come up. Though a heavy, lumbering-looking animal, his charge is rapid and terrific. All are aware of the mischievous nature of the animal when wounded; still the natives have no dread of him; when he charges they

take refuge behind a tree, and, wheeling round it, stab him as he passes.

A tree which was in flower brought back to my memory the pleasant fragrance of the hawthorn, which it resembled in most respects, only that the flowers were as large as dog-roses, and the "haws" like boys' marbles. The flowers in this part of the country smell sweetly, while in the south they seldom emit any scent at all, and then only a nauseous one. A botanist would find a rich harvest on the banks of the Leeba. The climbing plants display great vigour, being thick not only in the butt, but at the very summit, like quickly-growing asparagus. The maroro or malolo abounds in many parts between this and Angola. It is a small bush, resembling a dwarf "anona," with a yellow fruit of a sweet taste, and full of seeds, like the custard-apple.

On the 28th we slept at a spot on the right bank from which two broods of alligators had just emerged. We had seen many young ones as we came up sunning themselves on sandbanks in company with the old ones, so that this seems to be their time for coming forth from their nests. We made our fire in one of the nests, which was strewn with the broken shells. At the Zouga we saw sixty eggs taken out of a single nest. They are about the same size as those of a goose, but perfectly round. The shell is partially elastic, from having a strong internal membrane and but little lime in its composition. The spot was about ten feet above the water, and the broad path leading down to the river-side furnished evidence of its having been used for a similar purpose in former years. The dam, after depositing her eggs, covers them up, and returns to assist the young out of their place of confinement. Assistance seems necessary, for, besides the tough membrane of the shell, they have four inches of earth upon them. They do not however require immediate food, because they retain a portion of yolk, equal to that of a hen's egg in a membrane in the abdomen, as a stock of nutriment. When this is expended the dam leads them to the water's edge, and lets them catch fish for themselves. This is the principal food of both small and large, and they are much assisted in catching them by their broad scaly tails. Generally speaking, they avoid the sight of man, but occasion-

ally, if they see a man in the water at some short distance, they will rush through the stream with wonderful agility. They seldom leave the water for food, but often for the pleasure of basking in the sun. In walking along the bank of the Zouga, a small one, about three feet long, made a dash at my feet; but I never heard of a similar case. They will almost certainly seize a wounded leche, when chased into any of the lagoons in the Barotse valley, or a man or dog going in after one. When employed in looking for food they keep out of sight, and fish chiefly by night. In eating they make a loud champing noise, which, once heard, is never forgotten.

The young which had come out of the nests where we spent the night were about ten inches long, with yellow eyes, and all marked with transverse stripes of pale green and brown. When speared, they bit the weapon savagely, uttering at the same time a sharp bark, like that of a young whelp. I could not ascertain whether the ichneumon has the reputation of devouring the alligator's eggs here as in Egypt. Probably the Barotse and Bayeiye would not look upon it as a benefactor if it were to do so, for they prefer eating the eggs themselves. The yolk of the egg alone coagulates, and is the only part eaten.

When we reached the part of the river opposite to the village of Manenko, the first female chief whom we encountered, two of the people called Balunda, or Balonda, came to us in their little canoe. From them we learned that Kolimbóta, one of our party, was credited with having acted as guide to the marauders under Lerimo, whose captives we were now returning. This they suspected from the facility with which their villages had been found; they had since removed them to some distance from the river, and were unwilling to reveal their places of concealment. We were in bad repute, but, having a captive boy and girl as evidence that Sekeletu and ourselves were not partakers in the outrage, I could freely express my desire that all should live in peace. They evidently felt that I ought to have first taught the Makololo this lesson, for they remarked that what I advanced was very good, but that guilt lay at the door of the Makololo for having disturbed the peace. They then went away to report us to Manenko.

When the strangers visited us again in the evening, they were accompanied by a number of the people of an Ambönda chief named Sekelenke, who had fled from his own country in the N.W., and was now living as a vassal of Masiko. He had gone to hunt elephants on the right bank of the Leebea, and was now on his way back to Masiko. He sent me a dish of boiled zebra's flesh, with a request that I would lend him a canoe to ferry his wives and family across the river to the bank on which we were encamped. Many of his people came to salute the first white man they had ever seen; but Sekelenke himself did not come, and we heard that he was offended with his people for letting me know he was among them. This was the only instance in which I was shunned in this quarter.

As it would have been impolitic to pass Manenko without calling and explaining the objects of our journey, we waited two days for the return of the messengers to her; and as I could not hurry matters, I went into the adjacent country to search for meat.

The country is largely furnished with forest, having occasionally open glades completely covered with grass, and not in tufts as in the south. We came upon a man and his two wives and children, burning coarse rushes and the stalks of tsitla, in order to extract salt from the ashes. Their mode of effecting this was as follows:—they made a funnel of branches of trees which they lined with grass rope, twisted round until it resembled an inverted beehive. The ashes were mixed with water, and were then allowed to percolate through the grass. When the water has evaporated, a residuum of salt is left, sufficient to form a relish with food. The women and children fled, and the man trembled excessively at the apparition before him; but when we explained our object he became calm and called back his wives. We soon afterwards fell in with another party engaged in the same business as ourselves. The man had a bow about six feet long, and iron headed arrows about thirty inches in length; he had also wooden arrows to use when he was likely to lose them. We soon afterwards got a zebra, and gave our hunting acquaintances such a liberal share that we soon became friends. All whom we saw that day then accompanied us to the encampment.

ment to beg a little meat; and I have no doubt they felt grateful for what we gave.

Sekelenke's people, twenty-four in number, defiled past our camp carrying large bundles of dried elephant's meat. Most of them came to say good-bye, and Sekelenke himself sent word that he had gone to visit a wife in the village of Manenko. This was a mere manoeuvre to gain information, and not commit himself with respect to our visit. Another zebra came to our camp, and, as we had friends near, it was shot. It was the *Equus montanus*, and, like all the zebras in these parts, it was finely marked down to the feet.

To our first offer of a visit to Manenko we got an answer, accompanied with a basket of manioc-roots, that we must remain where we were till she should visit me. When I had already waited two days, other messengers arrived with orders for me to go to her. After four days of negotiation I declined going, and proceeded up the river to the Makondo (lat. 13° 23' 12" S.), which enters the Leeba from the east, and is between twenty and thirty yards broad.

January 1st, 1854. We had heavy rains almost every day; indeed the rainy season had fairly set in. Baskets of the purple fruit called mawa were frequently presented to us by the villagers, in the belief that their chiefs would be pleased to hear that we had been well treated; we gave them pieces of meat in return.

At the confluence of the Leeba and Makondo a bit of a steel watch-chain of English manufacture was picked up, and we were informed that this was the spot where the Mambari cross in coming to Masiko. Their visits explain why Sekelenke kept his tusks so carefully. These Mambari are very enterprising merchants: when they mean to trade with a town they begin by building huts, as if they knew that little business could be transacted without time for palaver. They bring Manchester goods into the heart of Africa, and the cotton prints look so wonderful that the Makololo cannot believe them to be the work of mortal hands. The Mambari told them that English manufactures came out of the sea, and that beads were gathered on its shore. To the Africans our cotton-mills are as fairy dreams. "How can the irons spin, weave, and print so beautifully?" Any attempt at

explanation usually elicits the expression, "Truly! ye are gods!"

When about to leave the Makondo, one of my men dreamed that Mosantu was imprisoned in a stockade; this dream depressed the spirits of the party, and when I appeared in the morning they were sitting the pictures of abject sorrow. I asked if we were to be guided by dreams, and ordered them to load the boats at once; they seem ashamed to confess their fears; but at last they entered the canoes, and got a good scolding for being inclined to put dreams before authority. It rained all the morning; about eleven we reached the village of Sheakondo, and sent a message to the head-man, who soon appeared with two wives bearing handsome presents of manioc: he could speak the language of the Barotse fluently, and seemed awe-struck when told some of the "words of God." He manifested no fear, but spoke frankly, and, when he made an asseveration, did so by simply pointing up to the sky. The Balonda cultivate the manioc, or cassava, as well as dura, ground-nuts, beans, maize, sweet potatoes, and yams, here called "lekóto."

The people who came with Sheakondo had some of their teeth filed to a point by way of beautifying them; they were generally tattooed in various parts, but chiefly on the abdomen, the skin being raised in small elevated cicatrices, so as to form a star, or some other device. The dark colour of the skin prevents any colouring matter being deposited in these figures, but they love to have the whole of their bodies anointed with a comfortable varnish of oil. They generally depend on supplies of oil from the Palma-Christi, or castor-oil-plant, or from various other oleiferous seeds, but they are all excessively fond of clarified butter, or ox fat, when they can get it. Sheakondo's old wife presented some manioc-roots, and then politely requested to be anointed with butter: I gave her as much as would suffice, and in the absence of clothing I can readily believe that her comfort was enhanced thereby. The favourite wife, who was also present, was equally anxious for butter. She had a profusion of iron rings on her ankles, to which were attached little pieces of sheet-iron, to enable her to make a tinkling as she walked in her mincing African style.

We had so much rain and cloud that I could not get a single observation for longitude or latitude for a fortnight. Yet the Leeba did not show any great rise, nor was its water in the least discoloured. More rain had fallen in the east, for the Zambesi was rising fast, and working against its sandy banks so vigorously that a slight yellow tinge was perceptible in it. The Leeba has remarkably few birds and fish, and the alligators are more shy than in the Zambesi. The Balonda have taught them to keep out of sight by their poisoned arrows, and we did not see one basking in the sun. The Balonda set so many traps for birds that few appear. I heard, however, some new small birds of song on its banks.

One of our men was bitten by a non-venomous serpent, and of course felt no harm. The Barotse concluded that this was owing to many of them seeing it, as if the sight of human eyes could act as a charm against the poison.

On the 6th of January we reached the village of another female chief, named Nyamoána, who is said to be the mother of Manenko, and sister of Shinté, the greatest Balonda chief in this part of the country. Her people had but recently come to the present locality, and had erected only twenty huts. Her husband, Samoána, was clothed in a kilt of green and red baize, and was armed with a spear, and a broad-sword of antique form. The chief and her husband were seated on skins in the centre of a slightly elevated circle, surrounded by a trench, outside which sat about a hundred persons of both sexes, the men well armed with bows, arrows, spears, and broadswords. Beside the husband sat a rather aged woman, having a bad squint in her left eye. We deposited our arms about forty yards off, and I saluted him in the usual way, by clapping my hands. He pointed to his wife, as much as to say, the honour belongs to her. I saluted her in the same way, and, a mat having been brought, I squatted down in front of them.

The talker was then called, and I was asked who was my spokesman. Having pointed to Kolimbota, who knew their dialect best, the palaver began in due form. I explained my real objects, for I have always been satisfied that the truthful way of dealing with the uncivilised is unquestionably the best. Kolimbota repeated what I had said to Nyamoána's

talker, by whom it was transmitted to the husband, and by him again to his wife. It was thus rehearsed four times over, in a tone loud enough to be heard by the whole party of auditors. The response came back by the same roundabout route, beginning at the lady to her husband, &c. After explanations and re-explanations I perceived that our friends were mixing me up with Makololo affairs; I therefore stated that my message of peace and friendship was delivered on the authority of the great Creator, and that, if the Makololo again broke His laws by attacking the Balonda, the guilt would rest with them and not with me. The palaver then came to a close.

By way of gaining their confidence I showed them my hair, which is considered a curiosity in all this region. They said, "Is that hair? It is the mane of a lion, and not hair at all." I could not return the joke by telling them that theirs was not hair but wool, for they have no sheep in their country, and therefore would not have understood me. So I contented myself with asserting that mine was the real original hair, such as theirs would have been, had it not been scorched and frizzled by the sun. In proof of what the sun could do, I compared my own bronzed face and hands with the white skin of my chest. They readily believed that, as they are fully exposed to the sun's influence, we might be of common origin after all.

The Balonda are real negroes, having much more wool on their heads and bodies than any of the Bechuana or Caffre tribes. They are generally very dark, but occasionally of a lighter hue. They bear a general similarity to the typical negro, having heads somewhat elongated backwards and upwards, thick lips, flat noses, &c. &c.; but there are also many good-looking, well-shaped heads and persons among them. The dress of the men consists of the softened skins of small animals, such as the jackal and wild cat, suspended before and behind from a girdle. The dress of the women is of a nondescript character.

They are more superstitious than any people we had yet encountered; though still only building their village, they had erected two little sheds, in which were placed two pots with charms in them. When I asked what medicine they

contained, they replied, "Medicine for the Barimo;" but when I looked into them, they said they were medicine for the game. We saw the first evidence of idolatry in the remains of an old idol at a deserted village. It simply consisted of a human head carved out of a block of wood. Certain charms, mixed with red ochre and white pipeclay, are dotted over the idols when they are in use; and a crooked stick is used instead of an idol in the absence of a professional carver.

The trees all along the paths are marked with incisions, and offerings of small pieces of manioc-roots, or ears of maize, are placed on branches. Heaps of sticks may be seen at intervals of a few miles, raised cairn-fashion by every passer-by adding a small branch to the heap; or a few sticks are placed on the path, and at these points each passer-by forms a sudden bend in the road to one side. It seems as if their minds were ever in doubt and dread in these gloomy recesses of the forest, and that they were striving to propitiate by their offerings some superior beings residing there.

As the Leebea seemed to come from the direction in which we wished to go, I was desirous of proceeding farther up with the canoes; but Nyamoana interposed numerous objections, and the arrival of Manenko herself settled the point in the negative. She was a tall strapping woman about twenty years of age, and distinguished by a profusion of ornaments and medicines, which latter are supposed to act as charms. Her body was smeared all over with a mixture of fat and red ochre, as a protection against the weather; a necessary precaution, for, like most of the Balonda ladies, she was in a state of frightful nudity, not so much from want of clothing as from her peculiar ideas of elegance in dress. When she arrived with her husband, Sambánza, they listened for some time to the statements I was making to the people of Nyamoana; after which her husband commenced an oration, during the delivery of which he picked up a little sand at intervals of two or three seconds, and rubbed it on the upper part of his arms and chest. This is a common mode of salutation in Londa; and when they wish to be excessively polite they bring a quantity of ashes or pipeclay in a piece of skin, and rub it on the chest and upper front part of each arm; others drum their ribs with their elbows; while others

touch the ground with one cheek after the other, and clap their hands. When Sambanza had finished his oration he rose up, and showed his ankles ornamented with a bundle of copper rings. Had they been very heavy, they would have impeded his walk; and some chiefs wear so many as to be forced to keep one foot apart from the other, the weight being a serious inconvenience in walking. Gentlemen like Sambanza, who wish to ape their betters, adopt their gait, strutting along with only a few ounces of ornament on their legs, just as if they had double the number of pounds. When I smiled at Sambanza's walk, the people remarked, "That is the way in which they show off high blood in these parts."

Manenko readily adopted our views of alliance with the Makololo, and, by way of cementing the bond, she and her counsellors proposed that Kolimbota should take a wife from their tribe. She thus hoped to secure his friendship, and obtain accurate information as to the future intentions of the Makololo. The proposition was favourably received by Kolimbota, and it afterwards led to his desertion from us.

On the evening of the day in which Manenko arrived we were delighted by the appearance of Mosantu and an imposing embassy from Masiko. It consisted of all his underchiefs, who brought a present of a fine elephant's tusk, two calabashes of honey, and a large piece of blue baize. Masiko expressed delight at the return of the captives, and at the proposal of peace with the Makololo. He stated that he never sold any of his own people to the Mambari, but only captives whom his people kidnapped from small neighbouring tribes. When the question was put, whether his people had not been in the habit of kidnapping the servants and stealing the canoes of the Makololo, he admitted that two of his men, when hunting, had gone to the Makololo gardens to see after some of their relatives. As the great object in all native disputes is to get both parties to turn over a new leaf, I set forth the desirableness of forgetting past feuds, and avoiding in future any cause for marauding. I presented Masiko with an ox, furnished by Sekeletu as provision for ourselves. All these people are excessively fond of beef and butter, from having been accustomed to them in their youth, before the Makololo deprived them of their cattle. They have abundance of game,

but in their opinion, which, I am sure, every Englishman will endorse, there is nothing equal to roast beef. The ox was intended for Masiko, but his men were very anxious to get my sanction for slaughtering it on the spot, in which case not many ounces would have remained in the morning. I should have given permission if I had had anything else to offer in return for Masiko's generosity.

We were now without any provisions except a dole of manioc-roots each evening from Nyamoana, which, when eaten raw, produce poisonous effects. A small loaf of maize-meal was all my stock, and our friends from Masiko were still more destitute; yet we all rejoiced so much at their arrival that we resolved to spend a day with them. The Barotse of our party, meeting with friends among the Barotse of Masiko, had many tales to tell; and, after an agreeable chat by day, we regaled our friends with the magic lantern by night, having first, in order to make it available for all, removed our camp to the village of Nyamoana.

When erecting our sheds at the village, Manenko fell upon our friends from Masiko in a way that left no doubt as to her powers of scolding. Masiko had once sent to Samoána for a cloth, which is a common way of keeping up intercourse; after receiving it, he returned it, because it had the appearance of having had "witchcraft medicine" on it; this was a grave offence, and Manenko had now a good excuse for retaliation, as his ambassadors had slept in one of the huts of her village without asking leave. She set upon them in style, advancing and receding in true oratorical style, belabouring her own servants for allowing the offence, and raking up the faults and failings of the objects of her ire ever since they were born; in conclusion expressing her despair of ever seeing them become better until they were all "killed by alligators." Masiko's people received this torrent of abuse in silence, and, as neither we nor they had anything to eat, we parted next morning. In reference to the sale of slaves, they promised to explain to Masiko the relationship which exists between even the most abject of his people and our common Father, and that no more kidnapping ought to be allowed. We promised to return through his town when we came back from the sea-coast.

Manenko gave us some manioc-roots in the morning, and had determined to carry our baggage to her uncle's, Shinte. We had heard a sample of what she could do with her tongue; and as neither my men nor myself had much inclination to encounter this black virago, we proceeded to make ready the packages; but she said the men whom she had ordered for the service would not arrive until to-morrow. I felt annoyed at this further delay, and ordered the packages to be put into the canoes at once; but Manenko was not to be circumvented in this way; she came forward with her people, seized the luggage, and declared that she would carry it in spite of me. My men succumbed and left me powerless. I was moving off in high dudgeon to the canoes, when she kindly placed her hand on my shoulder, and, with a motherly look, said, "Now, my little man, just do as the rest have done." My feelings of annoyance of course vanished, and I went out to try for some meat.

The only kinds of game to be found in these parts are, the zebra, the *kualata* or tahetsi (*Aigoceros equina*), kama (*Bubalus caama*), buffaloes, and the small antelope hakiténwe (*Philan-tomba*). They are very shy, and can be seen only by following on their trail for many miles. Urged by hunger, we followed some zebras during the greater part of the day: we got within fifty yards of them in a dense thicket, and I had made sure of one, when to my infinite disgust the gun missed fire, and off they bounded. The climate is so damp that the powder in the gun-nipples cannot be kept dry. It is curious to mark the intelligence of the game; in districts where they are much annoyed by fire-arms they keep out on the most open country they can find, in order to have a widely-extended range of vision; but here, where they are killed by the arrows of the Balonda, they select for safety the densest forest, where the arrow cannot be easily shot. This variation may indeed be partly owing to the greater heat of the sun, which is here particularly overpowering. However it is to be accounted for, the wild animals here certainly frequent the forests by day even when there is no sunshine, while those farther south generally shun these covers.

CHAPTER XVI.

LAND JOURNEY TO SHINTE'S TOWN.—RECEPTION BY THE CHIEF.—
HIS FRIENDSHIP.

11th January, 1854.—ON starting this morning Samoana (or rather Nyamoana, for the ladies are the chiefs here) presented a string of beads, and a shell of high value, as an atonement for having assisted Manenko to vex me the day before. They were much pleased when I replied that I never kept up my anger all night. We had to cross a stream which flows past the village of Nyamoana. Manenko's doctor waved some charms over her, and she took some in her hand and on her body before she ventured in the canoe. When one of my men spoke rather loudly near the basket of medicines, the doctor reproved him, and always spoke in a whisper himself, glancing back to the basket as if afraid of being heard by something therein. Such superstition is quite unknown in the south, and is mentioned here to show the difference in the feelings of this new people, as compared with the Caffres and Bechuanas.

Manenko was accompanied by her husband and her drummer, who continued to thump most vigorously until a heavy mist compelled him to desist. Her husband used various incantations to drive away the rain, but down it poured incessantly, our Amazon leading the way through it all, in the very lightest marching order, and at a pace that few of the men could rival. Being on ox-back, I kept pretty close to our leader; and on my asking her why she did not clothe herself during the rain, I was informed that a chief ought not to appear effeminate, but must always wear the appearance of robust youth, and bear vicissitudes without wincing. My men, in admiration of her pedestrian powers, kept remarking, "Manenko is a soldier;" and we were all glad when she proposed a halt to prepare our night's lodging on the banks of a stream.

The country through which we were passing was the same succession of forest and open lawns as formerly mentioned, the trees for the most part being evergreens, and of good, though not gigantic, size. The lawns were covered with grass, which in point of thickness looked like an ordinary English hay-crop. We passed two small hamlets surrounded by gardens of maize and manioc, near each of which I observed an ugly idol common in Londa—the figure of an animal resembling an alligator, formed of grass, and plastered over with soft clay, with two cowrie-shells inserted as eyes, and numbers of the bristles from an elephant's tail stuck about the neck. It is called a lion, but bears more resemblance to an alligator. It stood in a shed, and the Balonda pray and beat drums before it all night in cases of sickness.

Some of Manenko's followers had quadrangular shields made of reeds, about five feet long and three broad. With these, and short broadswords and sheaves of iron-headed arrows, they appeared rather ferocious; but their constant habit of wearing arms is probably only a substitute for their lack of courage. We always deposited our arms outside a village before entering it, while the Balonda, on visiting us at our encampment, always came fully armed, until we ordered them to lay down their weapons. Next day we passed through a piece of forest so dense that it could not be penetrated without an axe. It was flooded by the heavy rains which poured down every day. I observed in this forest, as I had frequently done elsewhere, a very strong smell of sulphuretted hydrogen. I had repeated attacks of intermittent fever, in consequence of the drenchings I got in these unhealthy spots.

On the 11th and 12th we were detained by incessant and violent rains. I had a little tapioca and a small quantity of Libonta meal, which I still reserved for emergencies. The patience of my men under hunger was admirable; present want is never so painful as the prospect of future starvation. We thought the people of some large hamlets very niggardly and independent, for, though they had large fields of ripe maize, they gave us nothing. Even when Manenko kindly begged some for me, they gave her only five ears. They were subjects of her uncle; and, had they been Makololo,

they would have been lavish in their gifts to the niece of their chief.

Each house in these hamlets is surrounded by a palisade of thick stakes, and when the owner wishes to enter he removes a stake or two, squeezes through, and then replaces them, so that an enemy coming in the night would find it difficult to discover an entrance. These palisades seem to indicate a sense of insecurity in regard to their fellow-men; there are at all events no wild beasts to disturb them, for these have been nearly as well thinned by bows and arrows here as by guns further south. This was a disappointment to us, for we expected the same abundance of game in the north which we found at the confluence of the Leeba and Zambesi.

A species of the silver-tree of the Cape (*Leucodendron argenteum*) grows in abundance in the district between this and Samoana's village. The forests became more dense as we went north, and we travelled much more in the deep gloom of the forest than in open sunlight. No passage existed on either side of the narrow path made by the axe. Large climbing plants entwined themselves like boa-constrictors around gigantic trees, and often stood erect by themselves, having choked the trees by which they had been supported. The bark of a fine tree, called "motuia," is used by the Barotse for making fish lines and nets, and the "molompi," so well adapted for paddles by its lightness and flexibility, was abundant. There were other trees quite new to my companions, many of which ran up to an unbroken height of fifty feet of one thickness.

In these forests we first encountered the artificial beehives so common between this and Angola; they are made out of the bark of a tree about four feet in circumference, which is taken off in two pieces and then rejoined, the tops and bottoms being made of coiled grass-rope. These hives are placed on high trees in different parts of the forest, and in this way all the wax exported from Benguela and Loanda is collected. A "piece of medicine" is tied round the trunk of the tree, and proves a sufficient protection against thieves; for they believe that certain medicines can inflict disease and death, though these are supposed to be known only to a few.

This being the rainy season, great quantities of mushrooms

were found, and were eagerly devoured by my companions; the edible variety is always found growing out of ant-hills, and attains a diameter of six or eight inches. Some, not edible, are of a brilliant red, and others of a light blue colour.

I derived considerable pleasure, in spite of rain and fever, from this new scenery. The deep gloom contrasted strongly with the shadeless glare of the Kalahari, which had left an indelible impression on my memory. Though drenched day by day, I could hardly bring myself to believe that we were getting too much of a good thing. Nor could I see water thrown away without an impression flitting across my mind that we were guilty of wasting it. Occasionally we emerged from the deep gloom into a pretty little valley, with a swampy spot in the middle, which, though now filled with water, at other times supplies only enough moisture for wells.

We crossed, in canoes, a small perennial stream named Lefuje, or "the rapid," proceeding from a goodly mountain, of an oblong shape, and about eight hundred feet high, called Monakadzi (the woman), which rose about twenty or thirty miles to the east of our course. The Lefuje probably derives its name from the rapid descent of its short course from the Monakadzi to the Leebea.

Generally speaking, each valley contained its own little village. At some we rested, the people becoming more liberal as we advanced. Others we found deserted, a sudden panic having seized the inhabitants, though the drum of Manenko was kept constantly beaten in order to announce the approach of great people. When we had decided to remain for the night at any village, the inhabitants lent us the roofs of their huts, which can be taken off the walls at pleasure. They brought them to the spot selected as our lodging, and, when my men had propped them up with stakes, we were safely housed for the night. Every one who comes to salute either Manenko or ourselves rubs the upper parts of the arms and chest with ashes; those who wish to show profounder reverence put some also on the face.

Every village had its idols near it, so that, when we came to an idol in the woods, we always knew that we were within a mile of human habitations. We passed one very ugly idol

resting on a horizontal beam supported by two uprights. On remarking to my companions that these idols had ears, but that they heard not, &c., I learned that, though the wood itself could not hear, the owners had medicines by which it could be made to hear and give responses; so that, if an enemy were approaching, they would have full information. Manenko having brought us to a stand, through a desire to send notice of our approach to her uncle, I asked why it was necessary to give information of our movements, if Shinte had idols who could tell him everything? "She did it only," was the reply, implying that she had no reason to give. It is seldom of much use to point out the folly of idolatry, unless an object of adoration be supplied in place of the idols.

Whilst delayed, by Manenko's management, in the neighbourhood of the town of Shinte, we were well supplied by the villagers with sweet potatoes and green maize. I was labouring under fever, and therefore did not find it very difficult to exercise patience; but as it was Saturday, I proposed to go to the town for Sunday (15th). "No," she objected; "her messenger must return from her uncle first." Being sure that the answer of the uncle would be favourable, I suggested that we might proceed at once. "No," she said, "it is not our custom;" and everything else I could urge was answered in the same pertinacious style. She ground some meal for me with her own hands, and told me with a self-satisfied air that she had actually gone to a village and begged corn for the purpose. It was a fine day for a wonder, and the sun shone so as to allow us to dry our clothing and other goods, many of which had become mouldy from the constant rain. The guns were rusted, in spite of being oiled every evening. On Sunday afternoon messengers arrived from Shinte, expressing his approbation of the objects we had in view, and his joy at the prospect of a way being opened by which white men might visit him. Manenko now threatened in sport to go on, and I soon afterwards perceived that her dilly-dallying way was the proper mode of making acquaintance with the Balonda; and that much of the favour with which I was received was due to my sending forward messengers to state the object of our coming, without which precaution our arrival would have caused alarm to the inhabitants. Shinte sent us two large

baskets of manioc and six dried fishes. His men had the skin of a monkey, called in their tongue "polúma" (*Colobus guereza*), of a jet black colour, except the long mane, which is pure white. They behaved with reverence at our religious services—a circumstance of some importance when we remember the almost total want of reverence we encountered in the south.

Our friends informed us that Shinte would be highly honoured by the presence of three white men in his town at once. Two others had sent notice of their approach from the west. How pleasant the prospect of meeting with Europeans in such an out-of-the-way region! The rush of thoughts made me almost forget my fever. "Are they of the same colour as I am?" I inquired.—"Yes; exactly so."—"And have the same hair?"—"Is that hair?" was the rejoinder; "we thought it was a wig; we never saw the like before; this white man must be of the sort that lives in the sea." Henceforth my men sounded my praises as a true specimen of the variety of white men who live in the sea. "Only look at his hair," they exclaimed; "it is made quite straight by the sea-water!" I repeatedly explained to them that, when it was said we came out of the sea, it did not mean that we came from beneath the water; but the fiction has been widely spread in the interior by the Mambari, that the real white men live in the sea, and I believe that my men always represented themselves to the natives as led by a genuine merman. As the strangers had woolly hair, I gave up the idea of meeting anything more European than two half-caste Portuguese, engaged in trading for slaves, ivory, and bees'-wax.

16th.—After a short march we came to a most lovely valley stretching away eastwards up to a low prolongation of Monakadzi. A small stream meanders down the centre of this pleasant glen; and on a little rill, which flows into it from the western side, stands the town of Shinte. (Lat. 12° 37' 35" S., long. 22° 47' E.) When Manenko thought the sun high enough for us to make a lucky entrance, we proceeded. The town was embowered in banana and other tropical trees; the streets were straight, and presented a complete contrast to those of the Bechuanas, which are very tortuous. The native huts had square walls and round roofs, and were enclosed with

fences made of upright poles a few inches apart, with strong grass or leafy bushes neatly woven between. In the courts were small plantations of tobacco, sugar-cane, and bananas. Many of the poles had taken root, and trees of the *Ficus indica* family, which are regarded with superstitious reverence, were planted around for the sake of shade. When we made our appearance a crowd of negroes ran towards us as if they would eat us up; all were armed and some had guns, but the manner in which they were held showed that the owners were more accustomed to bows and arrows. After staring at us for an hour they began to disperse.

The two native Portuguese traders had erected a little encampment opposite the place where ours was about to be made. One of them had that sickly yellow hue which made him look fairer than myself, but his head was covered with a crop of undeniable wool. They were accompanied by a number of Mambari, and had a gang of young female slaves whom they had recently purchased in Lobale, and who were now clearing the ground in front of their encampment. The establishment was conducted with that military order which pervades all the arrangements of the Portuguese colonists. A drum was beaten and trumpet sounded at certain hours, quite in military fashion. Few of my men had ever seen slaves in chains. "They are not men!" they exclaimed (meaning they are beasts), "who treat their children so!"

17th, Tuesday.—We were honoured with a grand reception by Shinte about eleven o'clock. Sambanza claimed the honour of presenting us, Manenko being slightly indisposed. He was gaily attired, and, besides a profusion of beads, had a cloth so long that a boy carried it after him as a train. The kotla, or place of audience, was about a hundred yards square, and contained two graceful specimens of a species of banyan, under one of which sat Shinte, on a sort of throne covered with a leopard's skin. He was dressed in a checked jacket, and a kilt of scarlet baize edged with green; strings of large beads hung from his neck, and his limbs were covered with iron and copper armlets and bracelets; on his head he wore a helmet made of beads neatly woven together, and crowned with a great bunch of goose-feathers by way of a crest. Close to him sat three lads with large sheaves of arrows over their

shoulders; in front was his chief wife, with a curious red cap on her head, and behind him about a hundred women clothed in a profusion of red baize.

On entering the kotla Manenko's party saluted Shinte by clapping their hands; and Sambanza did obeisance by rubbing his chest and arms with ashes. The other tree being unoccupied, I and my party retreated to it for the sake of the shade, and could thence see the whole ceremony. The different sections of the tribe came forward in the same way that we did, the head-man of each making obeisance with ashes which he carried with him for the purpose; then the soldiers, all armed to the teeth, with swords drawn, and their faces screwed up so as to appear as savage as possible, came running and shouting towards us; they then wheeled round towards Shinte, saluted him, and retired. When all were seated the curious capering usually seen in pichos began. A man starts up and imitates the most approved attitudes observed in actual fight,—such as throwing a javelin, receiving one on his shield, springing aside to avoid another, running backwards or forwards, leaping, &c. Then Sambanza, and Nyamoana's spokesman, stalked backwards and forwards in front of Shinte, vociferating all that they knew of my history and my connection with the Makololo; explaining at length the objects of my mission, and winding up with a recommendation to Shinte that he had better receive the white man well, and send him on his way.

During the intervals between the speeches the ladies burst forth into a sort of plaintive ditty; but we could not ascertain whether it was in praise of the speaker, of Shinte, or of themselves. This was the first time I had seen females present in a public assembly. In the south the women are not permitted to enter the kotla; and even when invited to come to a religious service they would not enter until ordered by the chief; but here they expressed approbation by clapping their hands and laughing; and Shinte frequently turned round and spoke to them.

A party of musicians, consisting of three drummers and four performers on the piano, went round the kotla several times, regaling us with their music. The drums are neatly carved from the trunk of a tree, and have a small hole in the