

stand my position pretty well, from having not travelled extensively themselves. Indeed, had they not been present, I should have pocketed some to eat by night, for, after fever, the appetite is excessively keen, and manioc is one of the most unsatisfying kinds of food. Captain Neves then invited me to take up my abode in his house, and next morning generously arrayed me in decent clothing. During the whole period of my stay he treated me as if I had been his brother, and I feel deeply grateful to him for his disinterested kindness both to myself and my party.

The village of Cassange (pronounced Kassanjé) is composed of thirty or forty traders' houses, built of wattle and daub, irregularly scattered about on an elevated spot in the great Quango valley. They are surrounded by plantations of manioc, maize, &c., and generally possess kitchen gardens, stocked with the common European vegetables, as potatoes, peas, cabbages, onions, tomatoes, &c. &c. Guavas and bananas appear, from the size and abundance of the trees, to have been introduced many years ago, but pine-apples, orange, fig, and cashew-trees have but lately been tried. There are about forty Portuguese traders in this district, all of them officers in the militia, many of whom have become rich from adopting the plan of sending out Pombeiros, or native traders, with large quantities of goods, to trade in the more remote parts of the country. The extent to which these native traders carry their expeditions appears from the fact that two of them, called in the history of Angola "the trading blacks" (os feirantes pretos), having been sent by the first Portuguese trader that lived at Cassange, actually returned from some of the Portuguese possessions in the East, with letters from the governor of Mozambique, in the year 1815, proving, as is remarked, "the possibility of so important a communication between Mozambique and Loanda." This is the only instance of native Portuguese subjects crossing the continent. No European ever accomplished it, though this fact has lately been quoted as if the men had been "*Portuguese*." Some of the governors of Loanda, the capital of Angola, in which Cassange lies, have enforced the law which forbids the Portuguese themselves from passing the boundary. They seem to have taken it for granted, that, when a white trader was killed, he had

himself commenced the aggression, and they wished to avoid the necessity of punishing those who had shed Portuguese blood against their own will. This indicates a much greater impartiality than we have shown in our own dealings with the Caffres, for we have engaged in most expensive wars with them without once inquiring whether the fault may not have lain with our frontier colonists. The Cassange traders seem inclined to spread along the Quango, in spite of the desire of their government to concentrate them for purposes of mutual protection. If I might judge from the week of feasting I passed among them, they are generally prosperous.

As I always preferred to appear in my own proper character, as missionary, I was an object of curiosity to these hospitable Portuguese. They evidently looked upon me as an agent of the English Government, engaged in some new movement for the suppression of slavery. They could not divine what a "missionario" had to do with observations of latitude and longitude, and the questions put were rather amusing: "Is it common for missionaries to be doctors?" "Are you a doctor of medicine and a 'doutor mathematico' too? You must be more than a missionary to know how to calculate the longitude! Come; tell us at once what rank you hold in the English army." They may have given credit to my reason for wearing the moustache, but they were sorely puzzled at the anomaly of my being a "sacerdote," with a wife and four children!

On the 16th I witnessed the celebration of the anniversary of our Lord's Resurrection. The coloured population dressed up a figure representing Judas Iscariot, and paraded it on a riding-ox about the village, amidst the sneers and maledictions of the spectators. The natives, whether slaves or free, dressed in their gayest clothing, made visits to the principal merchants to wish them "a good feast," and to get a present in return. At ten a.m. we went to the residence of the Commandant, and at a given signal two brass guns commenced firing, to the great admiration of my men, whose ideas of the power of a cannon are very exalted. The Portuguese flag was hoisted and trumpets sounded, as an expression of joy at the resurrection of our Lord. Captain Neves invited all the principal inhabitants of the place, and feasted them in princely

style. All manner of foreign preserved fruits and wine from Portugal, American biscuits, Cork butter, and English beer were displayed, and no expense was spared in the entertainment. After the feast card-playing commenced and continued till eleven o'clock at night.

As far as a mere traveller could judge, the Portuguese seemed to be sociable and willing to aid each other. They have neither doctor, apothecary, school, nor priest. Fevers are prevalent, and, when taken ill, they trust to each other and to Providence : they have however a good idea of what ought to be done in such cases, and they freely impart to each other whatever medicinal skill they possess. None of these gentlemen had Portuguese wives. They come out here in order to make a little money, and then return to Lisbon. They frequently have families by native women, and it was particularly gratifying to me to view the liberality with which people of colour were treated by the Portuguese. Instances of half-caste children being abandoned, so common in the south, are here extremely rare. They are acknowledged at table, and provided for by their fathers, as if they were European. The coloured clerks of the merchants sit at the same table with their employers, without any embarrassment. This consideration is probably the result of the position the whites occupy—being only a handful among thousands of blacks ; but however this may be, nowhere else in Africa is there so much goodwill between Europeans and natives as here.

From the village of Cassange we had a good view of the surrounding country, which consists of a gently undulating plain covered with grass and patches of forest. The western limit of the Quango valley, twenty miles distant, looks like a range of lofty mountains, and passes by the name of Tala Mungongo, "Behold the range." The valley, as I have before remarked, is fertile in the extreme. My men could never cease admiring its capability for raising their corn (*Holcus sorghum*), and despising the comparatively limited cultivation of the inhabitants. The Portuguese informed me that manure is never needed, and that the more the ground is tilled the better it yields, and, judging from the size of the maize and manioc in the old gardens, I can readily believe the statement.

Cattle also thrive, so that the capabilities of the country may be regarded as very great. They are not however turned to account, for the Portuguese devote themselves almost exclusively to trading in wax and ivory, and, though the country would yield any amount of corn and dairy produce, they prefer to purchase their flour, bread, butter, and cheese from the Americans.

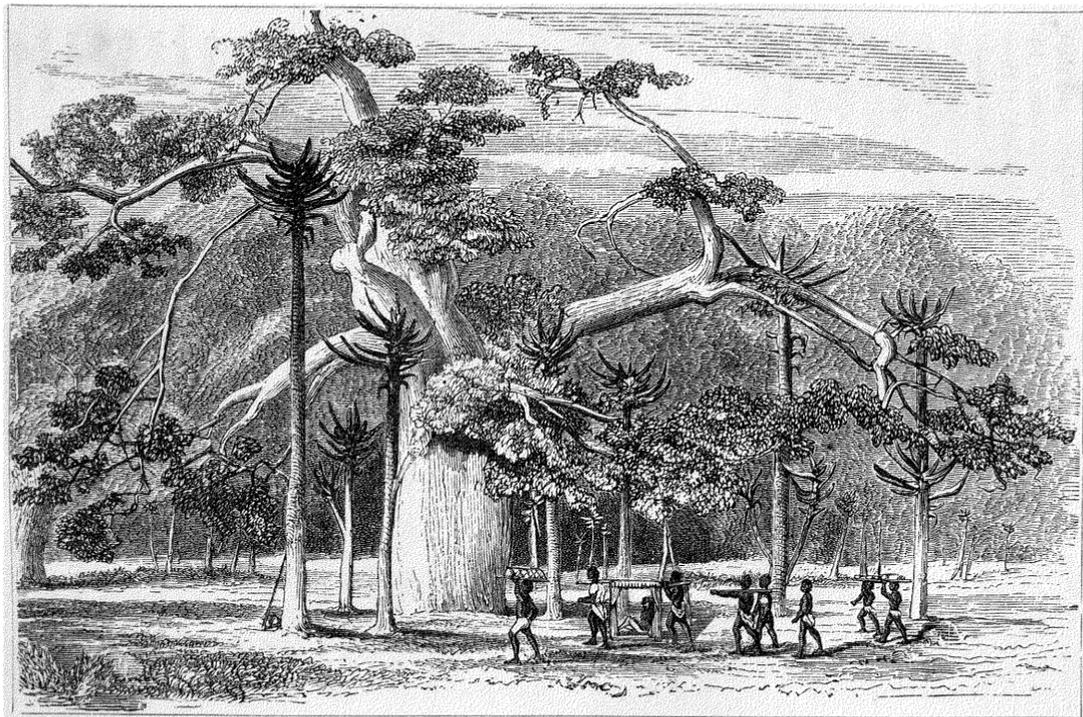
As the traders of Cassange were the first white men we reached, we sold the tusks belonging to Sekeletu, which had been brought to test the difference of prices in the Makololo and white men's country. The result was highly satisfactory to my companions, as the Portuguese give much larger prices for ivory than the traders from the Cape, who labour under the double disadvantage of overland expenses and ruinous restrictions. Two muskets, three small barrels of gunpowder, and English calico and baize sufficient to clothe my whole party, with large bunches of beads, were given in exchange for one tusk, to the great delight of those who had been accustomed to get only one gun for two tusks. With another tusk we procured calico, which is the chief currency here, to pay our way down to the coast. The remaining two were sold for money, in order to purchase a horse for Sekeletu at Loanda.

The superiority of this new market astounded the Makololo, and they began to abuse the traders by whom they had been visited in their own country, and who had, as they now declared, "cheated them." They had no idea of the value of time and carriage, and it was somewhat difficult for me to convince them that the difference of prices arose from their having come hither; but that, if the Portuguese had to carry goods to their country, they would not be so liberal in their prices. I believe I gave them at last a clear idea of the manner in which prices were regulated by the expenses incurred; and when we went to Loanda, and saw goods delivered at a still cheaper rate, they concluded that it would be better for them to come to that city than to trade at Cassange.

The Commandant very handsomely offered me a soldier as a guard to Ambaca. My men told me that they had been thinking it would be better to turn back here, as they had been informed by the people of colour at Cassange that I was

leading them down to the sea-coast only to sell them, and that they would be taken on board ship, fattened, and eaten by the white men, who were cannibals. I told them that, if they doubted my intentions, they had better not go to the coast; but that I was determined to proceed. They replied that they only thought it right to tell me what had been told to them, but that they had no intention of leaving me, and would follow wherever I led the way. This affair being disposed of for the time, the Commandant gave them an ox, and entertained me at a friendly dinner before parting. All the merchants of Cassange accompanied us to the edge of the plateau on which the village stands, and I parted from them with the feeling in my mind that I should never forget their disinterested kindness. They not only did everything they could to make myself and my men comfortable during our stay, but they furnished me with letters of recommendation to their friends in Loanda, where there are no hotels, requesting them to receive me into their houses. May God remember them in their day of need!

From Cassange we had still about 300 miles to traverse before we reached the coast. We had a black militia corporal as a guide, a native of Ambaca, who, like most of the inhabitants of that district, was able to read and write. He had three slaves to carry him in a "tipoa," or hammock, slung to a pole: but as they were young, and unable to convey him far at a time, he was considerate enough to walk except when we came near to a village, when he mounted his tipoa and entered in state, his departure being made in the same manner. Two slaves were always employed in carrying his tipoa, and the third carried a wooden box about three feet long, containing his writing materials, dishes, and clothing. He was cleanly in all his ways, and, though quite black himself, abused others of his own colour as "negroes." When he wanted to purchase any article from a village, he would sit down, mix a little gunpowder as ink, and write a note in a neat hand to ask the price, addressing it to the shopkeeper with the rather pompous title "Illustrissimo Senhor" (Most Illustrious Sir), which is the invariable mode of address throughout Angola. The answer would be in the same style, and, if satisfactory, another note followed to conclude the



From a Sketch by Captain Henry Need H.M. Brig Linnet.

SCENE IN ANGOLA.—THE MASHEELA, OR ANGOLESE PALANQUIN, COMING TO REST UNDER A BAOBAB AND EUPHORBIAS.

bargain. There is so much of this note correspondence carried on in Angola, that a very large quantity of paper is consumed in it. Some other peculiarities of our guide were not so pleasing. We were often cheated through his connivance with the sellers of food, and could perceive that he got a share of the plunder from them. Food, though very cheap, was generally made dear enough for us, until I refused to allow him to come near the place where we were bargaining. However, he took us safely down to Ambaca, and I was glad to see, on my return to Cassange, that he was promoted to be sergeant-major of a company of militia.

Having left Cassange on the 21st, we traversed the remaining portion of the valley to the foot of Tala Mungongo. We crossed a fine little stream called the Lui on the 22nd, and another named the Luare on the 24th, then slept at the bottom of the western range, which, on my return, I estimated to be from twelve to fifteen hundred feet high. The clouds which came floating along the valley broke against the sides of the ascent, and the dripping rain rendered the tall grass anything but agreeable as it flapped against the face of the rider. This edge of the valley is exactly like the other; jutting spurs and defiles give it the same serrated appearance as that on the side of the highlands of Londa. The whole of this vast valley has been removed by denudation, for pieces of the plateau which once filled the vacant space stand in it, and present the same structure of red horizontal strata of equal altitudes with those of the acclivity which we are now about to ascend. One of these insulated masses, named Kasala, bore E.S.E. from the place where we made our exit from the valley, and about ten miles W.S.W. from the village of Cassange. It is remarkable for its perpendicular sides; even the natives find it extremely difficult to reach its summit.

The ascent of Tala Mungongo was not so arduous as I was led to suppose. We accomplished it in the course of an hour by a steep, slippery path, bordered on each side by a deep gorge, and at the summit found a table-land similar to that on the other side of the valley, and similarly clothed with trees. We found the village of Tala Mungongo, situated a few miles from the edge of the descent, and were kindly

accommodated with a house to sleep in, which was very welcome, as we were all both wet and cold. We found the temperature so much lowered by the greater altitude, and the approach of winter, that many of my men suffered severely from colds. At this, as at several other Portuguese stations, travellers' houses, on the same principle as the khans or caravanserais of the East, have been erected, and are furnished with benches for the wayfarer to make his bed on, chairs and a table, and a large jar of water. These benches, though far from luxurious couches, were preferable to the wet ground under the rotten fragments of my gipsy-tent, and I continued to use them until I found that they were tenanted by certain inconvenient bedfellows.

27th.—Five hours' ride through a pleasant country of forest and meadow brought us to a village of the Basongo, a tribe living in subjection to the Portuguese. We crossed several little streams, flowing in a westerly direction, which unite to form the Quize, a feeder of the Coanza. The Basongo were very civil, as indeed is the case with all the tribes subject to the Portuguese. The subjection is indeed little more than nominal in this part of the country; but the governors of Angola wisely accept the limited allegiance rendered by these distant tribes as better than none.

The inhabitants of this region possess the characteristics of the true negroes, such as dark colour, thick lips, heads elongated backwards and upwards and covered with wool, flat noses, with other negro peculiarities; but it must not be supposed that all these features are necessarily, or even frequently, combined in one individual. All, for instance, have a certain thickness and prominence of lip, but in many instances these characteristics are hardly more marked than in Europeans. All are dark, but the degree of darkness varies from deep black to light yellow. As we go westward the light colour predominates over the dark, until we approach the coast, where, under the influence of damp from the sea air, the shade deepens into the general blackness of the coast population. The shape of the head, again, with its woolly crop, though general, is not universal.

We passed through a fertile and well-peopled country to Sanza on the river Quize, and here we had the pleasure of

seeing a field of wheat growing luxuriantly without irrigation, the ears being upwards of four inches long. This small field was cultivated by a Portuguese merchant, whose garden also was interesting, as showing the capabilities of the land at this elevation, for we saw in it European vegetables in a flourishing condition. The coffee-plant grows wild in certain parts of this same district, and may be seen on the heights of Tala Mungongo, where it was first introduced by the Jesuit missionaries.

We spent Sunday the 30th of April at Ngio, on the banks of the Quize. The country here becomes more open, but is still well wooded and abundantly fertile, with a thick crop of grass between two and three feet high. The villages of the Basongo are dotted over the landscape, and frequently a square house of wattle and daub, belonging to a native Portuguese, is erected among them for purposes of trade. The people possess both cattle and pigs. The different stations on our path, from eight to ten miles apart, are marked by a cluster of sheds made of sticks and grass. There is a constant stream of people either going to or returning from the coast. The goods are carried on the head, or on one shoulder, in a basket attached to the extremities of two poles between five and six feet long, and called Motete. When the basket is placed on the head, the poles project forwards horizontally; and when the carrier wishes to rest, he either props up the burden against a tree, or simply plants the poles on the ground, and holds the burden until he has taken breath, thus in either case avoiding the trouble of placing the burden on the ground and lifting it up again. When a party of travellers arrives at a station, immediate possession is taken of the sheds, and any subsequent comers must then erect others for themselves, which is easily done with the long grass. No sooner do any strangers appear at the spot than women may be seen emerging from the villages bearing baskets of manioc-meal, roots, ground-nuts, yams, bird's-eye pepper, and garlic, which they exchange for calico. They were civil, and, judging from the amount of talking and laughing in bargaining, they enjoyed their occupation.

Pitsane and another of the men had violent attacks of fever, from the excessive humidity both of the ground and of the

air; and I also suffered so much from exposure to the night-dews, that I was obliged to give up observations altogether. It would have afforded me pleasure to have cultivated a more intimate acquaintance with the inhabitants of this part of the country, but the dizziness produced by frequent fevers made it as much as I could do to stick on the ox and crawl along in misery. In crossing the Lombe, my ox Sinbad, in the indulgence of his propensity to strike out a new path for himself, plunged out of his depth into a deep hole, and so soused me, that I was obliged to move on to dry my clothing, without calling on the Europeans who live on the bank. This I regretted, for the Portuguese, like the Boers, feel it a slight to be passed without a word of salutation.

On entering the district of Ambaca we found the landscape enlivened by the appearance of lofty mountains in the distance, the grass comparatively short, and the whole country looking gay and verdant. On our left we saw certain rocks of the same nature with those of Pungo Andongo, and closely resembling the Stonehenge group on Salisbury Plain, only that the stone pillars here are of gigantic size. This region is wonderfully fertile, and yields all kinds of agricultural produce at a cheap rate. The soil contains sufficient ferruginous matter to impart a red tinge to most of it. It is watered by numerous small tributaries of the Lucalla, which, after draining Ambaca, falls into the Coanza to the south-west at Masangano. We crossed the Lucalla by means of a large canoe kept there by a man who farms the ferry from the government, and charges about a penny per head. A few miles beyond the Lucalla we came to Ambaca, once an important place, but now a mere paltry village, beautifully situated on a slight elevation in a plain surrounded by lofty mountains. We were most kindly received by the Commandant, Arsenio de Carpo, who spoke a little English. He recommended wine for my debility, and gave me the first glass of that beverage I had ever taken in Africa. The weakening effects of the fever were most extraordinary: for instance, in attempting to take lunar observations, I could not avoid confusion of time and distance, neither could I hold the instrument steady, nor perform a simple calculation. I had in vain tried to learn words of the Bunda, or dialect spoken in Angola: I forgot even the days

of the week and the names of my companions, and, had I been asked my own, I probably could not have told it.

The district of Ambaca is said to contain upwards of 40,000 souls, of whom a large number are able to read and write. This is the fruit of the labours of the Jesuits, who had in former times a missionary station at Cahenda, about ten miles north of Ambaca, and since whose expulsion by the Marquis of Pombal the natives have continued to teach each other. These devoted men are held in high estimation throughout the country to this day; and I could only regret that they had not felt it their duty to give the people the Bible, to be a light to their feet when they themselves were gone.

When sleeping in the house of the Commandant I was bitten on the foot by a kind of tick, known in the southern country by the name Tampan, and common in all the native huts in this country. It varies in size from that of a pin's-head to that of a pea, and its skin is so tough and yielding that it is impossible to burst it by any amount of squeezing with the fingers. The effects of its bite are, a tingling sensation of mingled pain and itching, which gradually ascends the limb until it reaches the abdomen, where it soon causes violent vomiting and purging. Where these effects do not follow, as we found afterwards at Tete, fever sets in; and I was assured by intelligent Portuguese there that death has sometimes resulted from this fever. The anxiety manifested by my friends at Tete to keep my men out of the reach of the tampans proved that they had good cause to dread this insignificant insect. The only inconvenience I afterwards suffered from this bite was the continuance of the tingling sensation for about a week.

May 12th.—As we were about to start this morning, the Commandant provided a most bountiful supply of bread and meat for my use on the way to the next station, and sent two militia soldiers as guides. About midday we sought shelter from the sun in the house of Senhor Mellot, at Zangu; and though I was unable to sit up and engage in conversation, I found on rising from his couch that he had cooked a fowl for my use; and at parting he gave me a glass of wine, which prevented the violent fit of shivering I expected that afternoon. We spent Sunday, the 14th, at Cabinda, one of the stations of

the sub-commandants, situated in a beautiful glen, and surrounded by plantations of bananas and manioc. The country was gradually becoming more picturesque the farther we proceeded west. The lofty blue mountain-ranges of Libollo, which we had seen in coming to Ambaca thirty or forty miles to the south, were now shut out from view by others nearer at hand, and the grey ranges of Cahenda and Kiwe were now close upon our right. As we looked back towards Ambaca the undulating plains seemed surrounded on all sides by rugged mountains, and as we went westward we were entering upon a wild-looking mountainous district called Golungo Alto.

We met numbers of Mambari on their way back to Bihe, some of whom had penetrated as far as Linyanti, and now showed a foolish displeasure at the prospect of the Makololo trading to the coast markets themselves, instead of intrusting them with their ivory. The Mambari repeated the tale of the mode in which the white men are said to trade. "The ivory is left on the shore in the evening, and next morning the seller finds a quantity of goods placed there in its stead by the white men who live in the sea." "Now," added they to my men, "how can you Makololo trade with these 'Mermen' ? Can you enter into the sea, and tell them to come ashore ?" My men replied that they only wanted to see for themselves ; and as they were now getting some idea of the nature of the trade, they were highly amused on perceiving the reasons why the Mambari would rather have met them on the Zambesi than so near the sea-coast.

There is something so exhilarating to one of Highland blood in the proximity of high mountains, that I forgot my fever as we wended our way among the lofty masses of mica schist which form the highlands around the romantic residence of the Commandant of Golungo Alto. (Lat. 9° 8' 30" S., long. 15° 2' E.) The whole district is extremely beautiful and of unrivalled fertility. The hills are bedecked with trees of various hues, among which towers the graceful palm, whence are obtained the oil of commerce for making our soaps, and the intoxicating toddy. Some clusters of hills look like crested waves, driven into a narrow open bay, and there suddenly congealed. The cottages of the natives, perched on

the tops of many of the hillocks, looked as if the owners possessed an eye for the romantic, but they were probably more influenced by the desire to overlook their gardens, and keep their families out of the reach of the malaria, which is supposed to prevail most on the banks of the numerous little streams which run among the hills.

We were most kindly received by the Commandant, Lieutenant Antonio Canto e Castro. Like every other person of intelligence whom I had met, he lamented deeply the neglect with which this fine country has been treated. The district contained, by the last census, 26,000 hearths, or fires; and if we reckon four souls to a hearth, we have a population of 104,000. There are no roads adapted for vehicles, and since the difficulties placed in the way of the slave-trade by the English Government a system of compulsory carriage has been established by means of porters or carriers, of whom there are no less than 6000 liable to serve in this district alone. Formerly the goods were conveyed by slaves, who on reaching the coast were sold for exportation. The system is worked in the following manner. A trader who requires two or three hundred carriers to convey his merchandise to the coast applies to the general Government, and an order is sent to the commandant of a district to furnish the required number. This order is transmitted to the head-men of the villages, who then furnish from five to twenty or thirty men, according to the proportion that their people bear to the entire population of the district. For this accommodation the trader pays to the Government a tax of 1000 reis, or about three shillings, per load carried, and to each carrier the sum of 50 reis, or about twopence, a day, for his sustenance. As a day's journey is never more than eight or ten miles, the expense which must be incurred for this compulsory labour is very heavy, and yet no effort has been made to form a great line of road for wheel-carriages.

A few days' rest enabled me to regain much of my strength, and I could look with pleasure on the luxuriant scenery around me. We were quite shut in by green hills, many of which were cultivated up to their tops with manioc, coffee, cotton, ground-nuts, bananas, pine-apples, guavas, papaws, custard-apples, pitangas, and jambos—fruits brought from

South America by the former missionaries. The high hills, dotted with towering palms, reminded me strongly of the bay of Rio de Janeiro, the scenery of which is allowed by all who know it to be quite unrivalled.

We left Golungo Alto on the 24th of May, which falls in the winter in these parts. Every evening, clouds came rolling in great masses over the western mountains, and descended in heavy showers, accompanied by constant peals of thunder, during the night or early morning. The clouds hung over the hills till the morning was well spent, so that we became familiar with morning mists, which we never saw at Kolobeng. The thermometer stood at 80° by day, but sank as low as 76° by night. In going westward we crossed several fine gushing streams which unite in the Luinha (pronounced Lueenya) and Lucalla. As they frequently form cascades, they might easily be turned to good account. We passed through forests of gigantic timber, and at an open space named Cambondo found numbers of carpenters converting the trees into planks in the manner adopted by the illustrious Robinson Crusoe. A tree of three or four feet in diameter, and forty or fifty feet up to the nearest branches, having been felled, was cut into lengths of a few feet, and split into thick junks, which again were reduced to planks an inch thick by a persevering use of the axe. The object of the carpenters was to make little chests to sell at Cambondo. When finished with hinges, lock, and key, all of their own manufacture, they cost twenty pence a-piece. My men were so delighted with them that they carried several on their heads all the way to Linyanti.

At Trombeta we were pleased at the taste displayed by the Sub-Commandant in laying out his grounds and adorning his house with flowers. This was the more pleasing as it was the first attempt at neatness I had seen since leaving the establishment of Mozinkwa in Londa. Rows of trees, with pine-apples and flowers interspersed, had been planted along each side of the road. This gentleman had now a fine estate, which but a few years ago was a forest, and cost him only 16*l*. He had planted about 900 coffee-trees upon it; and as these begin to bear in three years, and attain perfection in six, I have no doubt that ere this his 16*l*. yields him sixty-fold.

Fruit-trees and vines yield twice in the year, without any labour or irrigation being bestowed on them. Grains and vegetables do the same; and if advantage is taken of the mists of winter, even three crops of pulse may be raised. Cotton was now standing in the pods in his fields, but he did not seem to value it: I understood him to say that the wet of one of the two rainy seasons with which this country is favoured, sometimes proves unfavourable to the growth of this plant. I am not aware whether wheat has ever been tried, but I saw both figs and grapes bearing well. The great complaint of all cultivators is the want of a good road to carry their produce to market.

Farther on we left the mountainous country, and descended towards the west coast through a district of a more sterile aspect. On our right ran the river Senza (or Bengo, as it is called nearer the sea), here about fifty yards broad, and navigable for canoes. The low plains adjacent to its banks are protected from inundation by embankments, and the population is entirely occupied in raising food and fruits for exportation to Loanda. The banks are infested by myriads of the most ferocious mosquitoes I ever met with, and not one of our party could get a snatch of sleep. I had taken up my quarters in the house of a Portuguese, but was soon glad to make my escape and lie across the path on the lee side of the fire, with the smoke blowing over my body. My host wondered at my want of taste, and I at his want of feeling, for to my astonishment he had actually become used to the infliction of a pain equal to that of a nail through the heel of one's boot, or of the toothache.

As we were now drawing near to the sea, the anxiety of my companions increased. One of them asked me if we should have an opportunity of watching each other at Loanda. "If, for instance, one went for water, would the others see if he were kidnapped?" "I see what you are driving at," I replied; "and, if you suspect me, you may return, for I am as ignorant of Loanda as you are: but nothing will happen to you but what happens to myself. We have stood by each other hitherto, and will do so to the last." The plains adjacent to Loanda are somewhat elevated and comparatively sterile. In crossing these we first beheld the sea, the appear-

ance of which impressed my companions with awe. They had always supposed the world to be an unlimited plain, and in describing their feelings afterwards they remarked, "We were marching along with our father, believing that what the ancients had always told us was true, that the world has no end; but all at once the world said to us, 'I am finished; there is no more of me!'"

They were now somewhat apprehensive of suffering want, and in my depressed state I was unable to allay their fears. The fever had induced a state of chronic dysentery so troublesome that I could not remain on the ox more than ten minutes at a time; and as we came down the declivity above the city of Loanda on the 31st of May, I was affected with melancholy at the thought that, in a population of twelve thousand souls, there was but one genuine English gentleman, and I felt most anxious to know whether this one would give me a hearty welcome or no. My anxiety was soon dispelled: Mr. Gabriel, the gentleman in question, our commissioner for the suppression of the slave-trade, received me most kindly, and, seeing the state in which I was, benevolently offered me his bed. Never shall I forget the luxuriant pleasure I enjoyed in feeling myself again on a good English couch, after six months' sleeping on the ground. I was soon asleep; and Mr. Gabriel, coming in almost immediately after, rejoiced at the soundness of my repose.

CHAPTER XX.

THE MAKOLOLO AT LOANDA.—THE CITY AND DISTRICT.—ICOLLO I BONGO.—DISTRICT OF CAZENGO.—THE LUCALLA.—DISTRICT AND TOWN OF MASSANGANO.—RETURN TO GOLUNGO ALTO.

IN the hope that a short enjoyment of Mr. Gabriel's generous hospitality would restore me to my wonted vigour, I continued under his roof; but instead of experiencing any improvement, I became much more reduced than ever. Several Portuguese gentlemen called on me shortly after my arrival; and the Bishop of Angola, the Right Reverend Joaquim

Moreira Reis, the then acting governor of the province, sent his secretary to offer the services of the government physician. Some of her Majesty's cruisers soon came into port, and offered to convey me to St. Helena or homewards; but I could not allow my Makololo friends to attempt a return to their country without my assistance, now that I knew the difficulties of the journey and the hostility of the tribes living on the Portuguese frontier. I therefore resolved to decline the tempting offers of my naval friends, and take back my companions to their chief, with a view of trying to make a path from his country to the east coast by means of the great river Zambesi. I however gladly availed myself of the medical assistance of Mr. Cockin, the surgeon of the "Polyphemus," whose treatment, aided Mr. Gabriel's unwearied hospitality, soon brought me round again. On the 14th I was so far well as to be able to call on the bishop, in company with my party, who were arrayed in new robes of striped cotton cloth and red caps, presented by Mr. Gabriel. He received us, as head of the provisional government, in the grand hall of the palace. He put many intelligent questions respecting the Makololo, and gave them permission to visit Loanda as often as they pleased.

Every one remarked the serious deportment of the Makololo. The large stone houses and churches in the vicinity of the ocean struck them with awe, as things quite beyond their comprehension. Their own huts being only one story high, they regarded each story as a separate hut, and they never could comprehend how the poles of one hut could be founded upon the roof of another, or how men could live in the upper story, with the roof of the lower one in the middle. Some Makololo, who had visited my little house at Kolobeng, in trying to describe it to their countrymen at Linyanti, said, "It is not a hut; it is a mountain with several caves in it."

Commander Bedingfeld and Captain Skene invited them to visit their vessels, the "Pluto" and "Philomel." Knowing their fears, I told them that no one need go if he entertained the least suspicion of foul play. Most of them, however, went; and when on deck I pointed to the sailors, and said, "Now these are all my countrymen, sent by our Queen for the

purpose of putting down the trade of those that buy and sell black men." They replied, "Truly! they are just like you!" and all their fears seemed to vanish at once, for they went forward amongst the men, and the jolly tars handed them a share of the bread and beef which they had for dinner. The commander allowed them to fire off a cannon; and having the most exalted ideas of its power, they were greatly pleased when I told them, "That is what they put down the slave-trade with." The size of the brig-of-war amazed them. "It is not a canoe at all," they remarked, "it is a town!" The sailors' deck they named "the Kotla;" and then, as a climax to their description of this great ark, added, "and what sort of a town is it that you must climb up into with a rope?"

In the beginning of August I suffered a severe relapse, which reduced me to a mere skeleton. I was then unable to attend to my men for a considerable time; but when I recovered from this last attack I was thankful to find that I was free from that lassitude which, after my first recovery, showed the continuance of the malaria in the system. I found that my men had, on their own motion, established a brisk trade in firewood. They sallied forth early in the mornings for the uncultivated parts of the adjacent country, and, having collected a bundle of firewood, brought it back to the city, and sold it to the inhabitants; and as they gave larger quantities than the regular wood-carriers, they found no difficulty in meeting with purchasers. A ship freighted with coal for the cruisers having arrived from England, they were engaged to unload her at sixpence a-day. They continued at this work for upwards of a month, and nothing could exceed their astonishment at the vast amount of cargo contained in a single ship. With the money so obtained they purchased clothing, beads, and other articles to take back to their own country. Their ideas of the value of different kinds of goods differed materially from those of the natives on the coast. The latter preferred the thinnest fabrics, provided they had gaudy colours and a large extent of surface, probably from the circumstance of calico being the chief circulating medium among them. The Makololo, on the other hand, when offered a choice of different fabrics, at once selected the strongest

pieces of English calico and other cloths, showing that they paid more regard to strength than to colour.

St. Paul de Loanda has been a very considerable city, but is now in a state of decay. It contains about twelve thousand inhabitants, most of whom are people of colour.* Various evidences of its former magnificence survive, especially two cathedrals, one of which is now converted into a workshop, while the other is in a state of ruin. Three forts continue in a good state of repair. The palace of the governor and the government offices are commodious structures, and many large stone houses are to be found; but nearly all the houses of the native inhabitants are of wattle and daub. Trees are planted all over the town for the sake of shade; and the city presents an imposing appearance from the sea. The harbour is formed by the low sandy island of Loanda, which is inhabited by about 1300 souls, upwards of 600 of whom are industrious fishermen. The roadstead lies between the island and the mainland, on which the city is built. In a south-west gale the waves dash over part of the island, and carry large quantities of sand before them. Great quantities of soil are also washed in the rainy season from the heights above the city, so that the port, which once contained water sufficient to float the largest ships close to the custom-house, is now dry at low water, and the ships are compelled to anchor about a mile north of their old station. Nearly all the water consumed in Loanda is brought from the river Bengo by means of launches, the only supply that the city affords being from some deep wells of slightly brackish water; unsuccessful attempts have been made by different governors to bring water from the river Coanza by means of a canal which the Dutch had begun during the seven years they held the place before 1648. There is not a single English and only two American merchants at Loanda. This is the more remarkable, as nearly all the commerce is carried on by means of English calico brought hither *viâ* Lisbon. Several English houses attempted

* From the census of 1850-51 we find the population of this city arranged thus:—830 whites, of whom only 160 are females. This is the largest collection of whites in the country, for Angola itself contains only about 1000. There are 2400 half-castes in Loanda, of whom only 120 are slaves; and 9000 blacks, more than 5000 of whom are slaves.

to establish a trade about 1845, and accepted bills on Rio de Janeiro in payment for their goods, but in consequence of the increased activity of our cruisers most of the mercantile houses of that city failed, and the English merchants lost all.

Loanda is regarded somewhat in the light of a penal settlement, to which Europeans resort with the hope of getting rich in a few years, and then returning home. They have thus no motive for seeking the permanent welfare of the country, while the law which forbids the subjects of any other nation from holding landed property excludes all foreign enterprise; hence the country remains very much in the same state as our allies found it in 1575. Most of the European soldiers sent out are convicts, who on the whole behave very well, and it is a remarkable fact that the whole of the arms of Loanda are every night in the hands of convicts. Various unsatisfactory reasons are assigned by the officers for this mild behaviour. Perhaps the climate may have some influence in subduing their turbulent disposition; for it certainly appears to have its influence on the natives, who are all a timid race, and even on animals, bulls being much tamer than with us and being commonly used for riding. If we must have convict settlements, attention to the climate might be of advantage in the selection.

The objects which I had in view in opening up the country so commended themselves to the government and merchants of Loanda, that, at the instance of his Excellency the Bishop, the Board of Public Works granted a handsome present to Sekeletu, consisting of a colonel's uniform and a horse for the chief, and suits of clothing for all the men who accompanied me. The merchants also made a present of handsome specimens of all their articles of trade, and two donkeys, for the purpose of introducing the breed into his country, as tsetse cannot kill this beast of burden. These presents were accompanied by letters from the bishop and merchants; and I was kindly favoured with letters of recommendation to the Portuguese authorities in Eastern Africa. I took with me a good stock of cotton-cloth, and fresh supplies of ammunition and beads. As my companions were unable to carry mine as well as their own goods, the bishop furnished me with twenty carriers, and sent forward orders to all the commandants of the districts

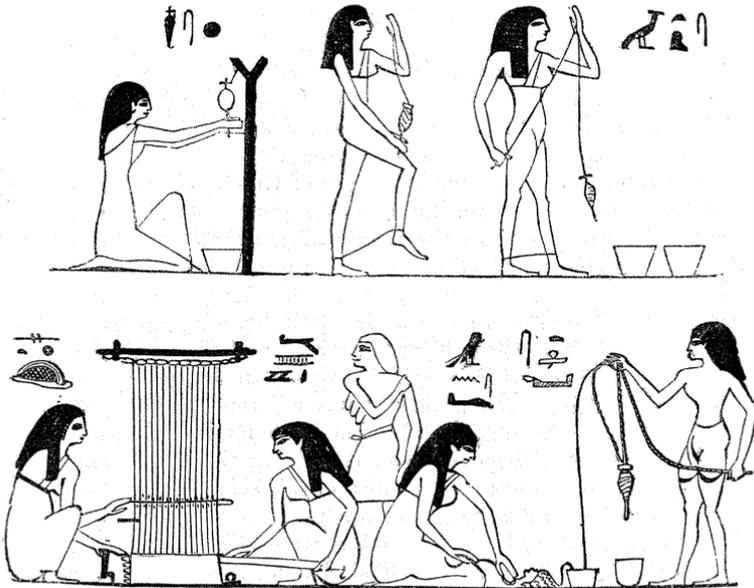
through which we were to pass to render me every assistance in their power.

We left Loanda on the 20th September, 1854, and passed round by sea to the mouth of the river Bengo. Ascending this river, we went through the district in which stand the ruins of the convent of St. Antonio; thence into Icollo i Bengo, so named from having been the residence of a former native king. We here visited a large sugar manufactory worked by a vast number of slaves; but somehow or other, although the flat alluvial lands on the banks of the Senza or Bengo are well adapted for raising sugar-cane, the establishment was far from being in a flourishing condition. The water of the river is muddy, and it is observed that such rivers have many more mosquitoes than those which have clear water. We were told that these insects are much more numerous at the period of new moon than at other times; however this may be, we were thankful to get away from the Senza and its insect plagues.

The whole of this part of the country is composed of marly tufa, containing the same kind of shells as those at present found in the sea. As we advanced eastward and ascended the higher lands, we found eruptive trap, which had tilted up immense masses of mica and sandstone schists. The mica schist almost always dipped towards the interior of the country, forming the mountain-ranges of Golungo Alto. The trap has frequently run through the gorges made in the upheaved rocks, and at the points of junction between the igneous and older rocks there are large quantities of strongly magnetic iron-ore. The clayey soil formed by the disintegration of the mica schist and trap is admirably adapted for the coffee, and it is on these mountain sides, and on others possessing a similar red clay soil, that this plant has propagated itself so widely. The meadow-lands adjacent to the Senza and Coanza being underlaid by the same marly tufa which abounds towards the coast, and containing the same shells, shows that previous to the elevation of this side of the country it possessed some deeply indented bays.

28th September, *Kalungwembo*.—We were still on the same path by which we had come, and, having escaped from the mosquitoes, we could enjoy the scenery. Ranges of hills

skirted both sides of our path, and the fine level road was adorned with a beautiful red flower named *Bolcamaria*. The markets or sleeping-places were well supplied with provisions by great numbers of women, every one of whom came spinning cotton with a spindle and distaff, exactly like those used by the ancient Egyptians. A woman is seldom seen going to the fields without being engaged in this employment at the same time that she carries a pot on her head, a child on her back, and a hoe over her shoulder. The cotton was brought to market for sale, and I bought a pound for a penny, which was probably double the price they ask from each other. We saw the cotton growing luxuriantly all around the market-places and the native huts, from seeds dropped accidentally; so far as I could learn, it was the American cotton rendered perennial by the influence of the climate. We met in the road natives passing with bundles of cops, or spindles full of cotton-



Ancient Spinning and Weaving. From Wilkinson's 'Ancient Egyptians,' II. 85, 86.

thread, which they were carrying to other places to be woven into cloth. The women spin and the men weave. Each web is about 5 feet long, and 15 or 18 inches wide. The loom is of the simplest construction, being only two beams placed one over the other, the web standing perpendicularly. The threads of the web are separated by means of a thin wooden lath, and the woof passed through by means of the spindle on which it has been wound in spinning. The mode of spinning and weaving in Angola, and indeed throughout South Central Africa, so closely resembles that practised by the ancient Egyptians, that I introduce a woodcut from the interesting work of Sir Gardner Wilkinson. The lower figures are engaged in spinning in the real African method, and the weavers in the left-hand corner have their web in the Angolese fashion.

Numerous other articles are brought for sale to these sleeping-places. The native smiths carry on their trade there, and I bought ten very good table-knives made of country iron for two pence each. Labour is extremely cheap; I was assured that even carpenters, masons, smiths, &c., might be hired for fourpence a day, and that agriculturists would gladly work for half that sum.

Being anxious to become better acquainted with this interesting country and its ancient missionary establishments, I resolved to visit the town of Massangano, situated south of Golungo Alto, at the confluence of the rivers Lucalla and Coanza. This led me to pass through Cazengo, a district famous for the abundance and excellence of its coffee, extensive plantations of which exist on the sides of several lofty mountains. They were not planted by the Portuguese, but by the Jesuits and other missionaries, who brought some of the fine old Mocha seed, and thus established the excellence of the Angola coffee. Some have indeed supposed the coffee-tree to be indigenous; but the presence of pine-apples, bananas, yams, orange-trees, custard-apple trees, pitangas, guavas, and other South American trees, in the same localities as the coffee, seems to indicate that this like the others must have been introduced from abroad. The propagation of the coffee-plant is forwarded by the circumstance that the seed requires simply to be laid on the surface of the soil, with no

other covering than the shade of trees. The seeds are conveyed to different spots by the birds, which eat the outer rind, and throw the kernel on the ground. As the plant cannot bear the direct rays of the sun, all that is necessary, when a number of trees are discovered in a forest, is to clear away the brushwood, and leave as many of the tall trees as will afford good shade to the coffee-plants below.

The wealth of this district is such, that with only a population of 13,822 it yields an annual tribute to the Government of thirteen hundred cotton cloths, each 5 feet by 18 or 20 inches.

Accompanied by the Commandant of Cazengo, I proceeded in a canoe down the Lucalla to Massangano. The river is about 85 yards wide, and navigable for canoes up to about six miles above the confluence of the Luinha. Near this latter point stand the massive ruins of an iron-foundry, erected in 1768 by the famous Marquis of Pombal. The effort of the Marquis to improve the mode of manufacturing iron was rendered abortive by the death of the European labourers whom he introduced in order to instruct the natives. At the present time a certain quantity of malleable iron (about 500 bars a month) is produced by native workmen in the employ of Government. The pay of these men consists of a certain number of a fish called "cacusu," which is much esteemed in this country: what they do not want to consume they can readily sell.

Large plantations of maize, manioc, and tobacco are seen along both banks of the Lucalla, and the scenery is enlivened by the frequent appearance of native houses embosomed in shady groves of orange-trees, bananas, and the palm (*Elois Guineensis*) which yields the oil of commerce. The banks are steep, the water having cut out its bed in a dark red alluvial soil. Before every cottage a small stage is erected, by which the inhabitants descend to draw water without danger from the alligators. Some have a little palisade made in the river to protect them from these reptiles, while others use the shell of the fruit of the baobab-tree attached to a pole about ten feet long, with which they may draw water from the top of the high bank. Many climbing plants run up the lofty trees, and hang their beautiful flowers in gay festoons on the

branches. Near Massangano the land becomes very level, and large portions are left marshy after the annual floods; but all is very fertile. As an illustration of the strength of the soil, I may state that we saw tobacco-plants eight feet high, and furnished with thirty-six leaves, each of which was eighteen inches long by six or eight inches broad. In our descent we observed the tsetse, and consequently the people had no domestic animals, save goats.

We found the town of Massangano placed on an elevated tongue of land, composed of calcareous tufa, between the Lucalla and the Coanza, the latter of which is here a noble stream, about a hundred and fifty yards wide, and navigable for canoes to Cambambe, some thirty miles higher up.

There are two churches and an hospital in ruins at Massangano; and the remains of two convents are pointed out, one of which is said to have been an establishment of black Benedictines. The cultivated lands attached to all these conventual establishments in Angola are now rented by the Government of Loanda. The fort, which stands on the south side of the town, on a high perpendicular bank overlooking the Coanza, is small, but in good repair: it contains some very ancient guns, which were loaded from the breech, and must have been formidable weapons in their time. The natives entertain a remarkable dread of a great gun, though the carriage may be so rotten that it would fall to pieces at the first shot; the fort of Pungo Andongo is kept securely by cannon perched on cross sticks alone!

Massangano was a very important town under the Dutch, but after their expulsion by the Portuguese in 1648 the place fell into a state of decay, and now contains little more than a thousand inhabitants. Fires are very frequent, and several occurred during the four days we remained there, apparently through the ignition of the dry thatch by the sun's rays. Each event of the sort excited terror in the minds of the inhabitants, as the slightest spark carried by the wind would have set the whole town in a blaze. There is not a single inscription on stone visible in Massangano, so that, if it were destroyed to-morrow, no one could tell where it had stood.

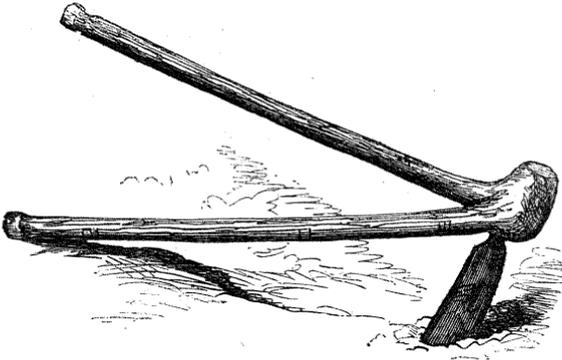
The Massangano district is well adapted for sugar and rice, while Cambambe is a very superior field for cotton; but it is

unfortunately inaccessible to steam-navigation in consequence of the bar at the mouth of the Coanza. It is probable that the canal from Calumbo to Loanda was designed not merely to supply that city with fresh water, but to afford facilities for transportation. At all events, the remains of it show it to have been made on a scale suited for the Coanza canoes. The Portuguese began another on a smaller scale in 1811, and, after three years' labour, had finished only 6000 yards. The country between Massangano and Loanda being comparatively flat, a railroad might be constructed at small expense, and might then be prolonged inland along the north bank of the Coanza to the edge of the Cassange basin, thus forming a cheap means of transit for the products of the rich districts of Cassange, Pungo Andongo, Ambaca, Cambambe, Golungo Alto, Cazengo, Muchima, and Calumbo,—in short, for the whole of Angola and the adjacent tribes.

The lands on the north side of the Coanza belong to the Quisamas (Kisamas), an independent tribe, which the Portuguese have not been able to subdue, in consequence of the scarcity of water in the district, the supply, which is usually kept in reservoirs formed in the trunks of baobab-trees, having been purposely exhausted before the invading army. The few members of this tribe who came under my observation possessed much of the Bushman or Hottentot feature, and were dressed in strips of soft bark hanging from the waist to the knee. They deal largely in salt, which their country produces in great abundance. It is brought in crystals of about 12 inches long and $1\frac{1}{2}$ in diameter, and is hawked about everywhere in Angola, forming, next to calico, the most common medium of barter. The country lying near to Massangano is low and marshy, but becomes more elevated in the distance, and is backed by the lofty mountain-ranges of the Libollo, another powerful and independent people. Near Massangano I observed what seemed to be an effort of nature to furnish a variety of domestic fowls capable of bearing with comfort the intense heat of the sun. Their feathers were curled upwards; thus giving shade to the body without increasing the heat. They are here named "kisafu" by the natives, and "arripiada," or shivering, by the Portuguese. There seems to be a tendency in nature to afford

varieties adapted to the convenience of man. For instance, a very short-legged species of fowl was obtained by the Boers, who required one that could be easily caught in their frequent removals. A similar instance of securing a variety occurred in the short-limbed sheep in America.

Returning into Cazengo by the Lucalla, we had an opportunity of visiting several flourishing coffee-plantations, and observed that several industrious men, who had begun without capital, had in the course of a few years acquired a comfortable subsistence. One of these, Mr. Pinto, generously furnished me with a good supply of his excellent coffee, and my men with a breed of rabbits to carry to their own country. Their lands yielded, with but little labour, coffee sufficient to furnish them with all the necessaries of life. The fact of this and other avenues of wealth opening up so readily seems like a providential invitation to forsake the slave-trade and engage in lawful commerce. We saw the female population occupied, as usual, in spinning cotton and cultivating the land with a double-handed hoe, which is worked with a



Double-handed Angola hoe.

sort of dragging motion. Many of the men were employed in weaving, but they appear to be less industrious than the women, for they require a month to finish a single web. There is, however, not much inducement to industry, for, notwithstanding the time consumed in its manufacture, each web fetches only two shillings.

On returning to Golungo Alto I found several of my men laid up with fever. One of my motives for leaving them there was, that they might recover from the fatigue of the journey from Loanda, which had had much more effect upon their feet than hundreds of miles on our way westwards. They had always been accustomed to moisture in their own well-watered land, but the roads from Loanda to Golungo Alto were both hard and dry, and they suffered severely in consequence; they were, nevertheless, cheerful, and were composing songs to be sung when they should reach home. Their "pluck" was certainly extraordinary; and they remarked very impressively to me, "It was well you came with Makololo, for no tribe could have done what we have accomplished in coming to the white man's country: we are the true ancients who can tell wonderful things." Two of them now had fever in the continued form, and had become jaundiced; a third was suffering from delirium. He came to his companions one day, and said, "Remain well. I am called away by the gods!" and set off at the top of his speed. The young men caught him before he had gone a mile, and bound him. By gentle treatment and watching for a few days he recovered. I have observed several instances of this kind in the country, but I believe that confirmed insanity is rare.

CHAPTER XXI.

RESIDENCE AT GOLUNGO ALTO.—AMBACA.—PUNGO ANDONGO.—THE
COANZA.

WHILE waiting for the recovery of my men I visited the deserted convent of St. Hilarion, at Bango, a few miles north-west of Golungo Alto. It is situated in a magnificent valley, which contains a population numbering 4000 hearths, and is the abode of the Sova, or chief Bango, who still holds a place of authority under the Portuguese. The garden of the convent, the cemetery, the church, and dormitories of the brethren, are still kept in a good state of repair. I looked

at the furniture, couches, and large chests for holding the provisions of the brotherhood with interest, and would fain have learned something of the former occupants; but the books and sacred vessels had lately been removed to Loanda. All speak well of the Jesuits and other missionaries, as the Capuchins, &c., for having attended diligently to the instruction of the children. They were supposed to share the political sentiments of the people against the Government, and were therefore supplanted by priests, who have been allowed to die out without being regretted by any. In viewing the results of former missions it is impossible not to feel assured that, if the Jesuit teaching has been so permanent, that of Protestants, who leave the Bible in the hands of their converts, will not be less so. The chief Bango has built a large two-story house close by the convent, but he is prevented from sleeping in it by superstitious fears. The Portuguese take advantage of all the gradations into which native society has divided itself. This man, for instance, is still a sova or chief, has his councillors, and maintains the same state as when the country was independent. When any of his people are guilty of theft he at once pays down the value of the stolen goods, and reimburses himself out of the property of the thief so effectually as to be benefited by the transaction. The people under him are divided into a number of classes, from the councillors, as the highest, to the carriers, as the lowest among the free men. One class obtains the privilege of wearing shoes from the chief, by paying for it; another, that of serving as soldiers or militia, by which they become exempt from the liability of serving as carriers. They are also divided into gentlemen and little gentlemen, and, though quite black, speak of themselves as white men, and of others, who may not wear shoes, as "blacks." There is also a sort of fraternity of freemasons, into which no one is admitted unless he is an expert hunter, and can shoot well with the gun. They are named Empacasseiros, and are distinguished by a fillet of buffalo-hide around their heads. They are very trustworthy and active, and are hence employed as messengers in all cases requiring express, and, when on active service, they form the best native troops the Portuguese possess. The militia are of no value as soldiers, but cost the

country nothing, being supported by their wives. Their duties are chiefly to guard the residences of commandants, and to act as police. The men of all these classes spend most of their time in drinking "malova" or the juice of the palm-oil tree (*Elois Guineensis*), which becomes intoxicating when it has been allowed to stand for a few hours. This palm-toddy is the bane of the country, and culprits are continually brought before the commandants for assaults and other crimes committed under its influence.

The chief recreations of the natives of Angola are marriages and funerals. When a young woman is about to be married, she is placed in a hut alone, anointed with various unguents, and subjected to various incantations, in order to secure good fortune and fruitfulness. Here, as almost everywhere in the south, the height of good fortune is to bear sons, and a woman often leaves her husband altogether if they have only daughters. In their dances, when one woman wishes to deride another a line is introduced into the accompanying song to the following effect, "So-and-so has no children, and never will get any," and the insult is so keenly felt as to lead not unfrequently to suicide. After some days the bride elect is taken to another hut, and adorned with the richest clothing and ornaments that the relatives can either lend or borrow. She is then placed in a public situation, saluted as a lady, and surrounded with presents by her acquaintances. After this she is taken to the residence of her husband, and the dancing, feasting, and drinking on such occasions are prolonged for several days. Polygamy is general, and each wife has a hut for herself. A man generally gives the parents a price for his wife, and, for a mulatto, as much as 60*l.* is often given. In case of separation the woman returns to her father's family, and the husband receives back what he gave for her.

In cases of death the body is kept several days, amid a grand concourse of both sexes, who celebrate the event with beating of drums, dances, and debauchery. The great ambition of many of the blacks of Angola is to give their friends an expensive funeral. When a man is asked to sell a pig, he often replies, "I am keeping it in case of the death of any of my friends." A pig is usually eaten on the last day of the

ceremonies, and its head thrown into the nearest stream. A native sometimes gets intoxicated on these occasions, and will justify his misconduct by pleading, "Why! my mother is dead!" The expenses of funerals are so heavy that years often elapse before they are defrayed.

The people are said to be very litigious, and constant disputes take place respecting their lands. A case came before the weekly court of the Commandant, involving property in a palm-tree worth two pence. The judge advised the pursuer to withdraw the case, as the expenses would much exceed the value of the tree. "O no," said he; "I have a piece of calico with me for the clerk, and money for yourself. It's my right, I will not forego it." The calico itself cost three or four shillings. It is quite a triumph to be able to say of an enemy, "I took him before the court."

My host Mr. Canto, the Commandant, having been seized with fever in a severe form, I had an opportunity of observing some of the workings of slavery. When a master is ill the slaves run riot among the eatables. I did not know this until I observed that every time the sugar-basin came to the table it was emptied. On visiting my patient by night I unexpectedly came upon the washerwoman eating pine-apples and sugar. All the sweetmeats were devoured, and it was difficult for me to get even bread and butter until I took the precaution of locking the pantry door. Upon this they took to killing the fowls and goats, and, when the animal was dead, brought it to me, saying, "We found this thing lying out there," and then enjoyed a good feast of meat. A feeling of insecurity prevails throughout this country: it is quite common to furnish visitors with the keys of their rooms, and on going down to breakfast or dinner each locks his door and puts the key in his pocket. At Kolobeng, where slavery is unknown, we never locked our doors night or day for months together. The Portuguese do not seem at all bigoted in their attachment to slavery, nor yet in their prejudices against colour. Mr. Canto gave an entertainment in order to draw all classes together and promote general good will. Two sovas were present, and took their places without the least appearance of embarrassment. One of them appeared in the dress of a general, the other in a red coat profusely ornamented with

tinsel, and accompanied by a band of musicians who performed very well. At this meeting Mr. Canto communicated to the company some ideas which I had penned on the dignity of labour, and the superiority of free over slave labour. The Portuguese gentlemen are now in a transition state from unlawful to lawful trade, and, having been compelled to abandon the slave-trade, are turning their attention to cotton, coffee, and sugar, as new sources of wealth. There is already much more cotton in the country than can be consumed; much larger quantities would be produced if only there was a market for it, but now it is common to cut down cotton-trees as a nuisance, and cultivate beans, potatoes, and manioc in their stead. I have the impression that cotton, which is deciduous in America, is perennial here; for the plants I saw in winter were not dead, though going by the name *Algodão Americana*, or American cotton. The rents paid for gardens belonging to the old convents are here merely nominal, varying from one shilling to three pounds per annum, but in the immediate vicinity of Loanda higher rents are realized which none but Portuguese or half-castes can pay.

We were delayed some time longer by the illness of Sekeletu's horse, which was seized with inflammation, and died under it. The change of diet may have had some influence in producing the disease; for I was informed by Dr. Welweitsch, an able German naturalist, whom we found pursuing his labours here, that, out of fifty-eight kinds of grasses found at Loanda, only three or four exist here, and these of the most diminutive kinds. The species of grasses of Golungo Alto, twenty-four in number, are nearly all gigantic. Indeed, gigantic grasses, climbers, shrubs, and trees constitute the chief vegetation of this region.

November 20th.—An eclipse of the sun, which I had anxiously looked for with a view of determining the longitude, happened this morning, but the cloudy state of the sky precluded the possibility of making any observations. The greatest patience and perseverance are required in order to effect this object during the rainy season. Before leaving I had an opportunity of observing a curious insect which inhabits trees of the fig family (*Ficus*), upwards of twenty species of which are found here. Seven or eight of them cluster round a spot on

one of the smaller branches, and there keep up a constant distillation of a clear fluid, which forms a little puddle on the ground below. If a vessel is placed under them, it will receive three or four pints of it in the course of a single night. The natives say that if a drop falls into the eyes it causes inflammation. It is stated that the insects suck this fluid out of the tree; but I have never seen an orifice, and it is scarcely possible that the tree can yield so much. Our own "frog-hopper" (*Aphrophora spumaria*) or "cuckoo-spit," as it is called when in the pupa state, from the mass of froth in which it envelops itself, is an insect of similar powers, and, though very much smaller, belongs I believe to the same family. From observation I came to the conclusion that in each case the chief part of the moisture is derived from the atmosphere. Finding a colony of these insects busily distilling on a branch of the *Ricinus communis*, or castor-oil plant, I denuded about 20 inches of the bark on the upper part of the branch, and scraped away the inner bark, so as to destroy all the ascending vessels. I also cut a hole into the heart of the branch, and removed the pith and internal vessels. The distillation was then going on at the rate of a drop in 67 seconds, or about 2 ounces $5\frac{1}{2}$ drams in 24 hours. Next morning the distillation, so far from being affected by the attempt to stop the supplies, was increased to a drop every 5 seconds. I then cut the branch so much that during the day it broke; but they still went on at the rate of a drop every 5 seconds, while another colony on a branch of the same tree gave only a drop every 17 seconds. I finally cut off the branch; but this was too much for their patience, for they immediately decamped, as insects will do from either a dead branch or a dead animal. The presence of greater moisture in the air increased the power of distillation, and the period of greatest activity was in the morning, when the air and everything else was charged with dew. Having but one day left for experiment, I found that another colony on a branch, denuded in the same way, yielded a drop every 2 seconds, while a colony on a branch untouched yielded a drop every 11 seconds. I regretted that I had no time to institute another experiment, namely, to cut off a branch and place it in water, so as to keep it in life, and then observe whether there was any diminution

of the quantity of water in the vessel. This alone was wanting to make it certain that they draw water from the atmosphere.

December 14th.—Both myself and my men having recovered from severe attacks of fever, we left the hospitable residence of Mr. Canto with a deep sense of his kindness to us all, and proceeded on our way to Ambaca. Frequent rains, accompanied with thunder, had fallen in October and November. Occasionally the humidity of the atmosphere is increased without any visible cause; and a sensation of considerable cold follows from the circumstance of the increased humidity affording a better conducting medium for the radiation of heat from the body. These sudden changes of temperature cause considerable disease among the natives, and this season, though the most healthy for Europeans, is quite the reverse for the natives, and is denominated “carneirado,” as if they were slaughtered like sheep in it.

Owing to the weakness of the late invalids we were unable to march long distances. Three hours and a half brought us to the banks of the Caloi, a small stream which flows into the Senza. This part of the country is reputed to yield petroleum, but the geological formation, mica schist dipping towards the eastward, is not favourable for it. We crossed another little river, called the Quango, and then passed on to Ambaca in bright sunlight, the whole country looking beautifully fresh and green after the rains.

On crossing the Lucalla we made a détour to the south, in order to visit the famous rocks of Pungo Andongo. As soon as we crossed the rivulet Lotete a change in the vegetation of the country was apparent: the trees were identical with those to the south of the Chobe; and the grass was adapted for cattle. Two species of grape-bearing vines prevail in this district, and the influence of the good pasturage is seen in the plump condition of the cattle. In all my previous inquiries respecting the vegetable products of Angola I was invariably directed to Pungo Andongo. Do you grow wheat? “O yes, in Pungo Andongo.”—Grapes, figs, or peaches? “O yes, in Pungo Andongo.”—Do you make butter, cheese, &c.? The uniform answer was, “O yes, there is abundance of all these in Pungo Andongo.” But when we arrived here we found

that these productions were confined to the estate of one man, Colonel Pires—a man who originally came out to this country as a cabin-boy, and who has raised himself, by a long course of persevering labour, to be the richest merchant in Angola. The presence of the wild grape shows that vineyards might be cultivated with success; the wheat grows well without irrigation; and any one who tasted the butter and cheese at the table of Colonel Pires would prefer them to the stale produce of the Irish dairy, generally used throughout this province. The cattle are seldom milked here, on account of the strong prejudice entertained by the Portuguese against the use of milk, which they think causes fever if taken after midday. It struck me as an absurdity for them to avoid a few drops in their coffee, after having devoured ten times the amount in the shape of cheese at dinner.

The fort of Pungo Andongo (lat. $9^{\circ} 42' 14''$ S., long. $15^{\circ} 30' E.$) is situated in the midst of a curious group of columnar rocks, each of them upwards of three hundred feet in height. They are composed of conglomerate, made up of a great variety of rounded masses in a matrix of dark red sandstone, on a thick stratum of which they rest. Several little streams run amongst these rocks, and in the centre of the pillars stands the village, completely environed by well-nigh inaccessible rocks. The pathways into the village might be defended by a small body of troops against an army; and this place was long the stronghold of the Jinga tribe, the original possessors of the country.

A foot-print carved on one of these rocks is spoken of as that of the famous Queen Donna Anna de Souza, who came, in 1621, from this vicinity, as ambassadress from her brother Gola Bandy, king of the Jinga, to Loanda, to sue for peace, and astonished the governor by the readiness of her answers. The governor proposed, as a condition of peace, the payment by the Jinga of an annual tribute. "People talk of tribute after they have conquered, and not before it: we come to talk of peace, not of subjection," was the ready answer. She remained some time in Loanda, gained all she sought, and, after being taught by the missionaries, was baptized, and returned to her own country with honour. She succeeded to the kingdom on the death of her brother, whom it was

supposed she poisoned, but she lost nearly all her army in a great battle fought with the Portuguese in 1627. She returned to the church after a long period of apostacy, and died in extreme old age; and the Jinga still live as an independent people to the north of this their ancient country.

In former times the Portuguese imagined this place to be particularly unhealthy, and banishment to the black rocks of Pungo Andongo was thought by their judges to be a much severer sentence than transportation to any part of the coast; it turns out, however, to be the most healthy part of Angola. The water is remarkably pure, the soil light, and the country open and undulating, with a general slope down towards the river Coanza, a few miles distant. That river is the southern boundary of the Portuguese, and beyond it, to the S. and S.W., we see the high mountains of the Libollo, while on the S.E. we have a mountainous country, inhabited by the Kimbonda or Ambonda, a brave and independent people, but hospitable and fair in their dealings. They are rich in cattle, and their country produces much bees'-wax, which is carefully collected, and brought to the Portuguese, with whom they have always been on good terms. The Ako (Haco), a branch of this family, who inhabit the left bank of the Coanza above this village, instead of selling slaves as formerly, occasionally purchase them from the Portuguese. The Libollo on the S. have not so good a character, but the Coanza is always deep enough to form a line of defence.

I remained with Colonel Pires for about a fortnight, occupied in rewriting my journal, which had unfortunately been lost along with my despatches and maps in the mail packet, "Forerunner." Colonel Pires having another establishment on the banks of the Coanza, about six miles distant, I occasionally visited it with him for the purpose of recreation. The difference of temperature caused by the lower altitude was seen in the cashew-trees, which were ripening their fruit at the lower station, while near the rocks they were but just coming into flower. Cocoa-nut trees and bananas bear well at the lower station, but yield little or no fruit at the upper. The difference indicated by the thermometer was 7°. The general range near the rocks was 67° at 7 A.M., 74° at midday, and 72° in the evening.

A slave-boy belonging to Colonel Pires, having stolen and eaten some lemons in the evening, went to the river to wash his mouth, so as not to be detected by the flavour. An alligator seized and carried him to an island in the middle of the stream; there the boy grasped hold of the reeds, and baffled all the efforts of the reptile to dislodge him, till his companions came in a canoe to his assistance, when the alligator at once let go his hold. The boy had marks of the teeth in his abdomen and thigh, and of the claws on his legs and arms.

In the neighbourhood of this station were a large number of the ancient burial-places of the Jinga, consisting of large mounds of stones, arranged in a circular form, two or three yards in diameter, and shaped like a haycock, with drinking and cooking vessels of rude pottery on them. The natives of Angola generally have a strange predilection for burying their dead by the sides of the most frequented paths, or at the junction of cross roads. On and around the graves are planted euphorbias of various kinds, and on the grave itself are placed water-bottles, broken pipes, cooking vessels, and sometimes a little bow and arrow. The Portuguese Government, wishing to prevent this custom, imposed a penalty on any one burying by the roadside, and appointed places of public sepulture in every district. The people persist, however, in their ancient custom, in spite of the most stringent enforcement of the law.

The country between the Coanza and Pungo Andongo is covered with low trees, bushes, and fine pasturage. In the latter we were pleased to see our old acquaintances the gaudy *gladiolus*, *Amaryllis toxicaria*, *hymanthus*, and other bulbs in as flourishing a condition as at the Cape.

It is surprising that so little has been done in the way of agriculture in Angola. Raising wheat by means of irrigation has never been tried; no plough is ever used; and the only instrument is the native hoe. The chief object of agriculture is the manioc, which does not contain nutriment sufficient to give proper stamina to the people. The half-caste Portuguese have not so much energy as their fathers. They subsist chiefly on the manioc, and, as that can be eaten in a variety of ways, it does not so soon pall upon the palate as one might

imagine. The leaves boiled make an excellent vegetable for the table; and, when eaten by goats, their milk is much increased. The wood is a good fuel, and yields a large quantity of potash. In a dry soil it takes two years to come to perfection, requiring, during that time, one weeding only. It bears drought well, and never shrivels up under it as other plants do. When planted in low alluvial soils, and well watered, it will come to maturity in twelve, or even ten months. The well-known substance tapioca is extracted from the plant by pouring water over the grated root, and thus disengaging the starch from it, which subsides and is then dried over a slow fire, the mass being kept in motion during the process, and thus forming itself into the globules with which we are familiar. Throughout the interior of Angola fine manioc-meal, which could with ease have been converted either into superior starch or tapioca, is commonly sold at the rate of about ten pounds for a penny. This region possesses, however, no means of transport to Loanda other than the shoulders of the carriers and slaves, and no road better than a footpath.

Cambambe, to which the navigation of the Coanza reaches, is reported to be thirty leagues below Pungo Andongo. A large waterfall is the limit on that side; and another exists higher up, at the confluence of the Lombe (lat. $9^{\circ} 41' 26''$ S., and about long. 16° E.), over which hippopotami and elephants are sometimes drawn and killed. Between these points the current is rapid and the bed generally rocky. The course of the Coanza turns southwards from the point of its confluence with the Lombe: its source is stated to be near Bihe, about eight days' journey south of Sanza.

The prospects of Christianity are at present anything but bright in these parts. There are only three or four priests in Loanda, all men of colour, but educated for the office. I was visited by one of these, who was on a tour of visitation in the different interior districts, for the purpose of baptizing and marrying. He had lately visited Lisbon, in company with the Prince of Congo, and had been invested with an order of honour by the King of Portugal as an acknowledgment of his services. He had all the appearance of a true negro, but commanded the respect of the people. I was informed that

the Prince of Congo is professedly a Christian, and that there are no fewer than twelve churches in that kingdom, the fruits of the mission established in former times at San Salvador, the capital. These churches are kept in partial repair by the people, and the ceremonies of the Church are observed at funerals, though in a very imperfect and unmeaning manner. When a King of Congo dies, the body is wrapped up in a great many folds of cloth, until a priest can come from Lcanda to consecrate his successor. The King of Congo still retains the title of Lord of Angola, which he had when the Jinga owed him allegiance; and in writing to the Governor of Angola he still places his own name first, as if addressing a vassal. The Jinga paid him an annual tribute in cowries, which were found on the island that shelters Loanda harbour, and, on their refusing to continue it, the king gave over the island to the Portuguese, whose dominion thus commenced in this quarter.

CHAPTER XXII.

TALA MUNGONGO.—CASSANGE.—ORDEAL.—TRADE OF LOANDA.—THE QUANGO.—BASHINJE.—MORE DIFFICULTIES WITH THE CHIBOQUE.—FEEDERS OF THE CONGO.—THE LOAJIMA.

January 1, 1855.—HAVING, through the kindness of Colonel Pires, reproduced some of my lost papers, I left Pungo Andongo on the first day of the year; and, at Candumba, slept in one of the dairy establishments of my friend, who had sent forward orders for an ample supply of butter, cheese, and milk. Our path lay along the right bank of the Coanza, through a champaign district well adapted for pasturage. On reaching the confluence of the Lombe we left the river, and proceeded in a north-easterly direction, through a fine open country, to the village of Malange, where we struck into our former path. A few miles to the west of this a path branches off across the Lucalla to a new district named the Duke Braganza, the whole of which is described as extremely fertile. The territory west of Braganza is reported to be mountainous, well wooded and watered, with wild coffee in

such abundance that the people even make their huts of coffee-trees. Numerous independent tribes inhabit the country to the north. The Portuguese power may be said to be firmly seated only between the rivers Dande and Coanza, and to extend inland about three hundred miles to the river Quango, containing a population amounting to about 600,000 souls.

Leaving Malange, we passed quickly along the path by which we had come to Sanza and Tala Mungongo. At the latter place we met a native of Bihe who had visited the country of Shinte three times for the purposes of trade. He gave us some of the news of that distant part, but not a word about the Makololo, who have always been represented in the countries to the north as a desperately savage race whom no trader could visit with safety. The half-caste traders whom we met at Shinte's had returned to Angola with sixty-six slaves and upwards of fifty tusks of ivory. As we came along the path we daily met long lines of carriers bearing large square masses of bees'-wax, each about a hundred pounds' weight, and numbers of elephants' tusks, the property of Angolese merchants. Many natives were proceeding to the coast also on their own account, carrying bees'-wax, ivory, and sweet oil. They appeared to travel in perfect security; and at different parts of the road we purchased fowls from them at a penny apiece.

During our stay at Tala Mungongo our attention was attracted to a species of red ant, which infests different parts of this country, and is remarkable for its love of animal food. The commandant of the village having slaughtered a cow, slaves were obliged to sit up the whole night, burning fires of straw around it to keep them off. These ants travel across the country in vast numbers like a small army. At a little distance they appear as a brownish-red band, two or three inches wide, stretched across the path, all eagerly pressing on in one direction. If a person happens to tread upon them, they rush up his legs and bite with surprising vigour. I first encountered this by no means contemptible enemy near Cassange, where I accidentally stepped upon one of their nests. Not an instant seemed to elapse before a simultaneous attack was made on various unprotected parts, up the trousers from below, and on my neck and breast above. Their bites were

like sparks of fire, and there was no escape from them. I jumped about for a second or two, then in desperation tore off all my clothing, and picked them off one by one as quickly as possible. Fortunately no one observed this proceeding, or they might have pronounced me to be mad. I was once assaulted in a similar way when sound asleep in my tent, and it was only by holding my blanket over the fire that I could get rid of them. It is really astonishing how such small bodies can contain so large an amount of venom. They not only bite, but twist themselves round after the mandibles are inserted, thus producing a larger amount of laceration and pain than would be effected by the simple wound. Frequently while sitting on oxback they rush up the animal's legs to the rider, and soon let him know that he has disturbed their march. They possess no fear, attacking with equal ferocity the largest as well as the smallest animals. Even if a person leap over the band, numbers of them leave the ranks and rush along the path, as if anxious for a fight. They are very useful as scavengers; when they visit a human habitation they clear it entirely of the destructive white ants and other vermin; while out of doors rats, mice, lizards, and even the *Python natalensis*, when in a state of surfeit from recent feeding, fall victims to their fierce onslaught. These ants make their nests a short distance beneath, and not above the soil, as the white ants. Occasionally during their marauding expeditions they construct galleries over their path to the cells of the white ant, in order to secure themselves from the heat of the sun.

January 15th, 1855.—We descended in an hour from the heights of Tala Mungongo to the valley of Cassange. The rivulets which cut up the valley were now dry; but the Lui and Luare contained abundance of rather brackish water. The banks are lined with palm, wild date-trees, and guavas, the fruit of which was now becoming ripe. A tree much like the mango abounds, but yields no fruit. These rivers contain a kind of edible muscle, sustained probably by the brackish quality of the water, the shells of which exist in all the alluvial beds of the ancient rivers as far as the Kuruman. On the open grassy lawns great numbers of a species of lark are seen, black, but with yellow shoulders. Another black bird,

with a long tail (*Centropus Senegalensis*), floats awkwardly over the long grass, with its tail in a perpendicular position. It always chooses the highest points, and is caught on them with bird-lime for the sake of its long black tail-feathers, which are highly esteemed by the natives for plumes. We saw here also the "Lehututu" (*Tragopan Leadbeaterii*), a large bird strongly resembling a turkey, and deriving its native name from the noise it makes; when stationary it appears quite black, but when it flies the outer half of the wings are white. It kills serpents, striking them dexterously behind the head. Another species like it is called the Abyssinian hornbill.

Before we reached Cassange we were overtaken by Senhor Carvalho (who had superseded Senhor Rego as commandant since I was here), returning, with a detachment of fifty men and a field-piece, from an unsuccessful search after some rebels. The rebels had fled, and all he could do was to burn their huts. I was most kindly welcomed by my friend Captain Neves, whom I found labouring under a violent inflammation and abscess of the hand. Thinking that this affection was simply an effort of nature to get rid of malarious matter from the system, I recommended the use of quinine. He himself applied the leaves of a plant called cathory, famed among the natives as an excellent remedy for ulcers: these when boiled exude a gummy juice, which effectually shuts out the external air. Each remedy of course claimed the merit of the cure.

In spite of the apparent healthiness of this place, fevers abound and prove particularly fatal to children. A fine boy of Captain Neves' had been cut off since my passage westward. Another died during the period of my visit. During his sickness his mother, a woman of colour, sent for a diviner in order to ascertain what ought to be done. The diviner, after throwing his dice, worked himself into a state of ecstasy, in which he pretended to be in communication with the Barimo. He then gave the oracular response, that the child was being killed by the spirit of a Portuguese trader who once lived at Cassange. The case was this:—On the death of the trader the Portuguese merchants held a sale among themselves of the goods of the deceased, and accounted for them to the creditors at Loanda. The natives, not understanding the nature of mercantile trans-

actions, concluded that the merchants of Cassange had stolen the dead man's goods, and that now the spirit was killing the child of Captain Neves for the part he had taken in the affair. Upon this the mother of the child came and told the father that he ought to give a slave to the diviner, as his fee, if he would appease the spirit and save the life of the child. Instead of this, the father quietly sent for a neighbour, and by a brisk application of a couple of sticks to his back suddenly reduced the diviner to a most undignified flight. The child was soon in a dying state, and, as the father wished it to be baptized, I commended its soul to the care and compassion of Him who said, "Of such is the kingdom of heaven." The mother at once rushed away, and commenced that doleful wail which is so affecting, inasmuch as it expresses sorrow without hope. In the evening her female companions used a small musical instrument constructed of caoutchouc, which produced a kind of screeching sound, as an accompaniment to the death-wail.

The intercourse which the natives have had with white men does not seem to have ameliorated their condition to any great extent. Very many lives are annually sacrificed to their cruel superstitions without the knowledge, or at all events without the interference, of the Portuguese authorities. The use of the ordeal prevails, and proves very fatal: persons accused of witchcraft, in order to assert their innocency, will often travel from distant districts to a river on the Cassange called Dua, and there drink the infusion of a poisonous tree, and perish. While we were at Cassange a woman who was accused by a brother-in-law of being the cause of his sickness offered to take the ordeal, under the idea that it would prove her conscious innocence. Captain Neves refused his consent to her going, and thus saved her life, which would have been sacrificed to the virulence of the poison. Shortly after, when we were at the Quango, we heard of a chief named Gando, who was accused of witchcraft, being killed by the ordeal, and his body thrown into the river. When a strong stomach rejects it, the accuser reiterates his charge; the dose is repeated, and the person dies. Hundreds perish thus every year in the valley of Cassange.

The prevalence of the same superstitious ideas through the whole of the country north of the Zambesi seems to indicate

a community of race among the tribes. All believe that the souls of the departed still mingle among the living, and partake in some way of the food they consume. In sickness sacrifices of fowls and goats are made to appease the spirits, who wish, as they imagine, to take the living away from earth and all its enjoyments. In cases of murder or manslaughter a sacrifice is made to lay the spirit of the victim. A sect is reported to exist who kill men in order to take their hearts and offer them to the Barimo. The prejudices in favour of these practices are very deeply rooted in the native mind. Even at Loanda they retire out of the city in order to perform their heathenish rites in secrecy. Their religion, if such it may be called, is one of dread. Numbers of charms are employed to avert the evils with which they feel themselves to be encompassed. Occasionally you meet a man, more cautious or more timid than the rest, with twenty or thirty charms hung round his neck, on the principle that among so many he surely must have the right one. How painful is the contrast between this inward gloom and the brightness of the outer world—between the undefined terrors of the spirit, and the peace and beauty that pervade the scenes around us! I have often thought, in travelling through this land, that it presents pictures of beauty which angels might enjoy. How often have I beheld, in still mornings, scenes the very essence of beauty, and all bathed in an atmosphere of delicious warmth to which the soft breeze imparts a pleasing sensation of coolness as if from a fan! Green grassy meadows, the cattle feeding, the goats browsing, the kids skipping, the groups of herdboys with miniature bows, arrows, and spears; the women wending their way to the river with watering-pots poised jauntily on their head; men sewing under the shady banians; and old grey-headed fathers sitting on the ground, with staff in hand, listening to the morning gossip, while others carry branches to repair their hedges. Such scenes, flooded with the bright African sunshine, and enlivened by the songs of the birds before the heat of the day has become intense, form pictures which can never be forgotten.

Captain Neves was now actively engaged in preparing a present, worth about fifty pounds, to be sent by Pombeiros or

native traders to Matiamvo. It consisted of great quantities of cotton cloth, a large carpet, an arm-chair with a canopy and curtains of crimson calico, an iron bedstead, mosquito curtains, beads, &c., and a number of pictures rudely painted in oil by an embryo black painter at Cassange. Matiamvo, like most of the natives in the interior of the country, had a strong desire to possess a cannon, and had sent ten large tusks to purchase one; this, being government property, could not be sold, but he was furnished with a blunderbuss, mounted as a cannon, which would probably please him as well.

Feb. 20th.—On the day of starting from Cassange the westerly wind blew strongly, and on the day following we were brought to a stand by several of our party being laid up with fever. Captain Neves, who possesses an observing turn of mind, had noticed that whenever the west wind blows fever immediately follows. The only explanation to be offered for this phenomenon is that the malaria is carried down by this wind from the elevated land of Tala Mungongo into the valley of Cassange. The banks of the Quango, though much more marshy, and covered with ranker vegetation, are comparatively healthy; but the westerly wind does not seem to convey the noxious agent so far. Unhealthiness is the only serious drawback Angola possesses: in every other respect it is an agreeable country, and admirably adapted for yielding a rich abundance of tropical produce. Indeed I have no hesitation in asserting that, had it been in the possession of England, it would now have been yielding as much of the raw material for her manufactures as an equal extent of territory in the cotton-growing States of America. A railway from Loanda to this valley would secure the trade of most of the interior of South Central Africa.

As soon as we could move towards the Quango we did so, meeting in our course several trading parties, both native and Portuguese. Two of the latter were carrying a tusk weighing 126 lbs., and the owner afterwards informed us that its fellow weighed 130 lbs., though the elephant was rather a small one. Some idea may be formed of the strength of his neck when it is recollected that he bore a weight of 256 lbs. The ivory which comes from the east and north-east of Cassange is very much larger than any to be found further south. A

weight of 120 lbs. is by no means uncommon; and occasionally they reach even 158 lbs.

Before reaching the Quango we were again brought to a stand by fever in two of my companions, close to the residence of a Portuguese who rejoiced in the name of William Tell, and who lived here, in spite of the prohibition of the government. This gentleman, having come to invite me to dinner, drank a little of the water of a pond close by, and caught fever in consequence. If malarious matter existed in water itself, it would have been a wonder had we escaped; for, travelling in the sun, with the thermometer from 96° to 98° in the shade, we generally partook of every water we came to. My men were busy collecting a better breed of fowls and pigeons than those in their own country, and Mr. Tell presented them with some large specimens from Rio Janeiro. Of these they were wonderfully proud, and bore the cock in triumph through the country of the Balonda, as evidence of having been to the sea. At the village of Shinte, however, a hyæna came into our camp when we were all sound asleep, and carried off the giant, to the great grief of my men. The anxiety these people have always shown to improve the breed of their domestic animals is, I think, a favourable point in their character. Observing the common breed of cattle in the possession of the Portuguese, and their practice of slaughtering both heifer-calves and cows, and of abstaining from any use of the milk, they concluded that the Portuguese must be an inferior race of white men. They never ceased remarking on the fine soil over which we were passing; and when I happened to mention that most of the flour which the Portuguese consumed came from another country, they exclaimed, "Are they ignorant of tillage?" "They know nothing but buying and selling: they are not men!"

On reaching Cypriano's village on the 28th we found that his step-father had died after we had passed, and that he had spent more than his patrimony in funeral orgies. He informed us that the source of the Quango is one hundred miles to the south of this, in a range called Mosamba, in the country of the Basongo. We could see from where we were a break in the high land to the south, through which the river comes. In crossing the Quango the ferrymen demanded thirty yards

of calico, but thankfully accepted six. The canoes were wretched, carrying only two persons at a time; but my men being well acquainted with the water, we all got over in about two hours and a half. The admiration of the inhabitants was excited by the manner in which they managed the cattle and donkeys in crossing. Five or six, seizing hold of one, bundled it into the stream, and thus forced it to swim for its own preservation. Sometimes they swam along with the cattle, and forced them to go on by dashing water at their heads. The servants of the native traders behaved in a very different manner, being rather glad than otherwise when the oxen refused to cross, for, as they were obliged to slaughter them on such occasions, the loss to their masters was a welcome feast to themselves.

On the eastern side of the Quango we passed on, without visiting our friend of the conical head-dress, to the residence of some Ambakistas who had crossed the river in order to secure the first chances of trade in wax. I have before remarked on the knowledge of reading and writing that these Ambakistas possess; they are employed as clerks and writers, their feminine delicacy of constitution enabling them to write a fine lady's hand, which is much esteemed amongst the Portuguese. They are also famed for their love of learning, and have acquired a knowledge of the history of Portugal, of Portuguese law, &c. &c. They are remarkably keen in trade, and are sometimes called the Jews of Angola. The black population of Angola has become much deteriorated, chiefly through the consumption of an inferior kind of spirit named *aguardente*, which is imported into the country, and is most injurious in its effects. We saw many parties carrying casks of this baneful liquor to the independent chiefs beyond; and were informed that it is difficult for any trader to convey it far, as the carriers are in the habit of helping themselves by means of a straw, and filling up the vacuum with water. To prevent this, it is common to see large demijohns with padlocks on the corks, but these are liable to be stolen bodily—an event of common occurrence.

We had now rain every day, and the sky seldom presented that aspect of clear blue expanse so common in the dry lands of the south. The heavens are often overcast by stationary

masses of fleecy clouds, the intervening spaces being filled up with a milk-and-water looking haze. Notwithstanding these unfavourable circumstances, I obtained good observations for the longitude of this important point on both sides of the Quango, and found the river running in $9^{\circ} 50'$ S. lat., $18^{\circ} 33'$ E. long. On proceeding to our former station near Sansawe's village, he ran to meet us with wonderful urbanity, asking if we had seen Moene Put, king of the white men (or Portuguese), and concluding with an intimation that he would come to receive his dues in the evening. I replied that, if he did not bring a fowl and some eggs, as part of his duty as a chief, he should receive no present from me. He arrived in due course mounted on the shoulders of his spokesman, by way of showing the exalted position he occupied, after the fashion of the Southern Islanders when Captain Cook visited them. My companions, amused at his idea of dignity, greeted him with a hearty laugh. He visited the native traders first, and then came to me with two cocks as a present. I spoke to him about the impolicy of the treatment we had received at his hands, and quoted the example of the Bangalas, who had been conquered by the Portuguese for their extortionate demands of payment for firewood, grass, water, &c.; and concluded by denying his right to any payment for simply passing through uncultivated land. To all this he agreed; and then I gave him, as a token of friendship, a pannikin of coarse powder, two iron spoons, and two yards of coarse printed calico. He looked rather superciliously at these articles, for he had just received from Senhor Pascoal the Pombeiro a barrel containing 18 lbs. of powder, 24 yards of calico, and two bottles of brandy. Other presents were added the next day by the Pombeiros, who informed me that it was necessary to give largely, because their slaves and carriers are no great friends to them; and if they did not secure the friendship of these petty chiefs, many slaves might be stolen with their loads while passing through the forests. It is thus a sort of blackmail that these insignificant chiefs levy; and the native traders pay simply as a bribe to keep them honest. Most of the carriers of my travelling companions were hired Basongo, who required to be constantly watched in order to prevent them from stealing the goods they carried. Salt, which is

one of the chief articles conveyed into the country, became considerably lighter as we went along, but the carriers shielded themselves by saying that it had been melted by the rain. Their burdens were taken from them every evening and placed in security under the guardianship of Senhor Pascoal's own slaves.

Finding the progress of Senhor Pascoal and the other Pombeiros excessively slow, I resolved to forego his company after I had delivered to him some letters to be sent back to Cassange. We ascended the eastern acclivity that bounds the Cassange valley, and we found that, though apparently lower than that at Tala Mungongo, in consequence of the ascent being more gradual, it is actually much higher. From the summit of the ridge we began to descend towards the central country, hoping soon to get out of the Chiboque territory, which we had entered when we left the Cassange valley. On the 19th of April, however, I was laid up with an extremely severe attack of rheumatic fever, brought on by being obliged to sleep on a plain covered with water. The rain poured down incessantly, but we formed our beds by heaping up the earth into oblong mounds, somewhat like graves in a country churchyard, and then placing grass upon them. We were weather-bound for two days, but as soon as it became fair we attempted to continue our march. My illness, however, aggravated by the cold damp of the heavy dews, would not allow me to proceed, and I was forced to lie by for eight days, tossing and groaning with a violent headache, which made me quite unfit to move, or even to inquire what was passing outside my little tent. Senhor Pascoal, who had been detained by the severe rain at a better spot, at last came up, and applied some dozens of leeches to the nape of the neck and the loins, by which I was partially relieved. After about twenty days I began to recover, and wished to move on, but my men objected to the attempt on account of my weakness.

It happened that the head-man of the village where I had lain had been struck on the mouth by one of my men while bargaining in my camp for a piece of meat. My principal men paid five pieces of cloth and a gun as an atonement; but the more they yielded the more exorbitant he became, and he

sent word to all the surrounding villages to aid him in avenging the affront of a blow on the beard. As their courage usually rises with success, I resolved to yield no more, and departed. In passing through a forest in the country beyond we were startled by a body of men rushing after us. They began by knocking down the burdens of the hindermost of my men, and several shots were fired, each party spreading out on both sides of the path. I fortunately had a six-barrelled revolver, and with this in my hand I staggered along the path with two or three of my men, and fortunately encountered the chief. The sight of the six barrels gaping into his stomach, with my own ghastly visage looking daggers at his face, seemed to produce an instant revolution in his martial feelings, for he cried out, "Oh! I have only come to speak to you, and wish peace only." Mashauana had hold of him by the hand, and found him shaking. We examined his gun, and found that it had been discharged. Both parties crowded up to their chiefs. The enemy protested their amicable intentions, and my men alleged the fact of the goods having been knocked down as evidence of the contrary. I requested all to sit down, and then said to the chief, "If you have come with peaceable intentions, we have no other; go away home to your village." He replied, "I am afraid lest you should shoot me in the back." I rejoined, "If I wanted to kill you, I could shoot you in the face as well." Mosantu called out to me, "That's only a Makalaka trick; don't give him your back." But I said, "Tell him to observe that I am not afraid of him;" and, turning, mounted my ox and took my departure. I mention this little skirmish with the object of showing that the negro character in these parts is essentially cowardly, except when influenced by success. Individually these tribes have but little power, but a partial triumph over any body of men would induce the whole country to rise in arms, and this is the chief danger to be feared.

In the evening we came to Moena Kikanje, and found him a sensible man. He is the last of the Chiboque chiefs in this direction, and is in alliance with Matiamvo, whose territory commences a short distance beyond. His village is placed on the east bank of the Quilo, which is here twenty yards wide,

and breast deep. The country was generally covered with forest, and we slept every night at some village. I was so weak, and had become so deaf from the effects of the fever, that I was glad to avail myself of the company of Senhor Pascoal and the other native traders. Our rate of travelling was only seven geographical miles a day, and two-thirds of the month was spent in stoppages caused by sickness, and the necessity of remaining in different parts to purchase food.

One of the Pombeiros had eight good-looking women in a chain, whom he was taking to the country of Matiamvo to sell for ivory. They always looked ashamed when I happened to come near them, and felt keenly their degraded position. The terms applied to slaves must sound strangely even to the ears of their owners when they first come from Europe. In Angola the common appellation is "o diabo," or "brutu;" and it is quite usual to hear gentlemen call out "O diabo! bring fire." In eastern Africa, on the contrary, they apply the term "bicho" (an animal), and you hear the phrase, "Call the *animal* to do this or that." In fact, slave-owners come to regard their slaves as not human, and will curse them as the "race of a dog."

We crossed the Loange, a deep but narrow stream, forming the boundary of Londa on the west. Thence we reached the banks of the Pezo, now flooded, and could not but admire the capabilities for easy irrigation afforded by it. On the 25th of April we were at the river Chikapa, in lat. 10° 10' S., long. 19° 42' E., which we found to be here fifty or sixty yards wide, and flowing E.N.E. into the Kasai. The adjacent country is of the same level nature as that part of Londa formerly described; but having come further northward than in our previous journey, we found that all the rivers flowed in much deeper valleys than at the points we had formerly crossed them. Beyond the Chikapa we crossed one of its tributaries, named the Kamáue, a small deep stream proceeding from the S.S.W.; and on the 30th of April we reached the Loajima, where we had to form a bridge to effect our passage. This was not so difficult an operation as might be imagined; a tree happened to be growing in a horizontal position across part of the stream, and the tough climbing