

observed an idol, consisting either of a clay figure of a lion or alligator, or a block of wood on which a human face was rudely carved. In cases of sickness or failure in any pursuit, offerings of food are presented and drums beat before them during whole nights. The Balonda invariably go armed with short broadswords, large bows and arrows, and guns, and seem to possess but little sense of security in their own country. Cases of kidnapping of children occurred while we were passing, and these with persons who flee from one chieftain to another are generally sold to half-blood Portuguese who visit the country as slave dealers. The country appeared to contain a large population, and it abounds in the necessaries of life. The soil is fertile, and the climate admits of the crops appearing in all the different stages all the year round.

“The time of our visit was unfortunately the season of the heavy rains, which appear to follow the course of the sun in his progress north. Our experience can scarcely be considered a fair criterion of what may occur during the rest of the year: perpetual drenchings, a hot sun (the temperature never under 84° in the shade), quickly drying our clothing, and frequently sleeping in damp beds, prevented my forming a reliable idea of the salubrity of the climate. My companions, all native Zambesians, had nearly as much sickness as myself—intermittent fever being the complaint from which we all suffered most. The country, however, is elevated, and, abounding in flowing streams, is moreover of great fertility and beauty. The time spent in the way was also longer than may be required at other seasons, because we had to halt early in the afternoons, in order to allow the men to build little huts for shelter during the night. The dense-tangled forests, however, presented an insurmountable obstacle to travelling in waggons, but the plains on our west may not be similarly obstructed.

“When we came into the vicinity of the Portuguese settlements, the native tribes treated us rather badly. Some levied heavy fines on the most frivolous pretences; others demanded payment for leave to pass at all. I parted with everything I could dispense with, and my men gave all their ornaments and most of their clothes, either for food, fines, or ferries. But when we explained we had nothing to part with besides, it did not in the least appease the violence of the mobs which surrounded us, we must pay either a man, an ox, or a gun, and were looked upon as interlopers, wishing to cheat them out of their dues. At last, on reaching the river Quango, by the generous assistance of a young Portuguese sergeant of Militia, we entered the territory of Portugal, and received the kindest treatment from all classes all the way to Loanda.

“In that city I arrived nearly knocked up, and suffering from fever and dysentery. Edmund Gabriel, Esq., Her Majesty’s Commissioner for the Suppression of the Slave Trade, and the only Englishman I know in the city, most generously received me and my twenty-seven companions into his house.

I shall never forget the delicious pleasure of lying down on his bed, after sleeping six months on the ground, nor the unwearied attention and kindness, through a long sickness, which Mr. Gabriel invariably showed. May God reward him! My companions were struck with awe at the sight of a city, and more especially when taken on board Her Majesty's ships of war. The kindness of the officers of the cruisers removed the last vestige of fear from their minds; for finding them to be all my countrymen, they saw the fallacy of the declarations of the negroes of every village we came to west of Cassange, 'that the white man was taking them to the sea, and would sell them all, to be taken on board ship, fattened, and eaten.' They were afterwards engaged in discharging coals from a ship for wages, and will marvel to the end of their lives at the prodigious quantity of 'stones that burn' one ship could contain. They previously imagined their own little canoes on the Zambesi the best vessels, and themselves the most expert sailors in the world.

"His excellency the Bishop of Angola, then the acting governor of the province, received my companions with great kindness, and assured them of his protection and friendship as well as desire to promote commercial intercourse with the country of Sekeletu. He also sent a present of a horse and handsome dress for that chief, and showed very great attention to myself in my sickness. The merchants too, of Loanda, took the opportunity of our return, to send presents to Sekeletu; and as they give much more for the produce of his country than can be or is done by merchants from the Cape colony, it is to be hoped that intercourse with either Cassange or Loanda, will promote the civilization of the interior. . . . I have been remarkably well treated by the Portuguese. The Government did everything in its power to facilitate my progress through the province. . . . I visited several of the 'extinct convents,' or, as we should say, deserted missionary stations. The churches are standing in some instances, and would require but little to put them in good repair. South American fruit trees grow in the neat gardens which the missionaries laid out, the bedsteads stand in the dormitories as they left them, and the chests in which the brethren stowed their provisions; but there were no books nor any inscriptions on the graves which would enable one to learn something of the dust which sleeps beneath. But turning to the people we soon recognise their memorials in the great numbers who can both read and write. There are few of the people of Ambaca who cannot use their pen, and the sight is not uncommon in that district of a black man sitting in the evening with a fire-stick in one hand, and a pen in the other, writing in a beautiful hand a petition to a commandant. I looked upon these relics of former times with peculiar interest. . . . Among the benefits conferred on the country by the missionaries may be mentioned coffee. A few mocha seeds were planted, and it has now extended itself over the whole country. Plantations of it are daily discovered in the forests, and only require to be

cleaned to yield as good quality of fruit as can be found in the world. A few months ago it was discovered at Cassange, 300 miles inland. . . . I return because I feel that the work to which I set myself is only half accomplished. The way out to the eastern coast may be less difficult than I have found that to the west. If I succeed, we shall at least have a choice. I intend, God helping me, to go down the Zambesi or Leeambye to Killimane. I may, in order to avoid the falls of Mosioatunya, and the rapid and rocky river above that part, go across from Sesheke to the Mauniche-Loeuge or river of the Bashokolompo, and then descend it to the Zambesi. If I cannot succeed I shall return to Loanda, and thence embark for England. I expected letters at Loanda, and feel much disappointed at receiving none. I asked my friends to write to that place, and now suppose they believed I should never reach it. I shall feel obliged if you will send a letter to Killimane. I know not whether I shall reach it. I mean to try."

The following extracts from a letter written by Dr. Livingstone to Dr. Tidman give a graphic account of the countries and peoples he had visited previous to October, 1855, the date of the letter:—

"DEAR SIR,—The excessive heat and dust which prevail previous to the commencement of the rainy season, have prevented my departure from the town of Sekeletu, as I intended at the beginning of this month, in order to descend the Leeambye or the Zambesi. And though often seized with sore longing for the end of this pilgrimage, the certainty that the present weather would soon lay me up with fever, at a distance from friends, almost reconciles the mind to the delay. As I now possess considerable knowledge of the region to which I have devoted some years of toil, I will employ my present comparative leisure in penning a sort of report, which may enable you to form a clear idea of inter-tropical Africa as a missionary field.

"PHYSICAL FEATURES OF THE COUNTRY.

"It may be advantageous to take a glance at the physical features of the country first, in order to be able to appreciate the nature of the obstacles which will have to be surmounted by those whom God may honour to introduce Christianity into this large section of the heathen world. The remarks made for this purpose must be understood as applying exclusively to the country between 18° and 10° S. latitude, and situated towards the centre of the continent. The region thus indicated may be described as an extensive plain, intersected in every direction by large rivers, with their departing and re-entering branches. They bear on their bosoms volumes of water, such as are totally unknown in the south, and never dry up as the Orange and most other African rivers do. They appear as possessing two beds, one of inundation, and another cut out exactly like the Clyde above Bothwell bridge. They overflow annually during the rainy season in the north, and then the beds of

inundation—the haughs or holms—are all flooded, though, as in the Barotse valley, they may be more than 20 miles broad. The main body of the water still flows in the now very deep low water bed, but the rivers look more like chains of lakes than streams. The country between this and Sheseke was, during the present year, nearly all under water. The parts which remained dry are only a few feet above the general level, and canoes went regularly from Linyanti to Sheseke, the distance being in a straight line more than 120 miles. It was an unusually wet year, and the plains are not yet free from large patches of stagnant, foul-smelling water; though we expect the rains of another season to begin during the present month. The inundation, if I may judge from my own observation, is by no means partial. The exceptions are where overtopping rocks form high banks, and there we have rapids and cataracts, which impede navigation, and have probably been the barriers to inland trade. When the supply of water from the north diminishes, the rivers are confined to the low water channels, and even at their lowest are deep enough to prevent invasion by enemies who cannot swim or manage canoes. Numerous lakes, of considerable size, are left on the lately flooded meadows by the retiring rivers, and these are either fringed with reeds or covered with mat rushes, papyrus plants, the Egyptian arum, the lotus, and other water-loving plants. They are always drying up, but are never altogether dry ere the next wet season begins.

“The country over which the rivers never rise is nearly two hundred feet higher than the holms.

“THE INHABITANTS, THEIR ACCESSIBILITY TO CHRISTIANITY.

“In regard to the people inhabiting this large and populous territory, it is difficult in the absence of all numerical data to present a very precise idea. The tribes are large, but divided into a great number of villages. So thickly were these dotted over the country, that in travelling in a straight line in which we could rarely see more than a mile on each side, we often passed ten or twelve hamlets in a single day. Occasionally, however, we marched ten miles without seeing any. In no part of the south I have visited is such a population seen. Angola contains 600,000 souls, and Loanda seemed more populous and of larger extent than it. The Cape Colony, with 200,000 souls, possesses some hundreds of missions and other Christian instructors and schoolmasters, but it will bear no comparison with Loanda as a missionary field. The Makololo territory has several tribes—Batoka, Barotse, Bashubca, Banyeti, Makalaka, &c.—and there is no impediment to immediate occupation by missionaries; and to such as aspire to the honour of being messengers of mercy to the actual heathen, there is no more inviting field in South Africa. I am not to be understood as meaning that any of these people are anxious for the Gospel. They are quite unlike the intelligent inquiring race of the Punjaub, or the

vivacious islanders of the Pacific. But there is not such callous indifference to religious truth as I have seen elsewhere, nor yet that opposition which betokens progress in knowledge. But there is a large population, and we are sure, if the word of life is faithfully preached, in process of time many will believe. I repeat again, that I know of no impediment to immediate efforts for their instruction. Every headman and chief in the country would be proud of the visit or residence of a white man. There is security generally for life and property. I left by mistake a pontoon in a village of Loanda, and found it safe eighteen months afterwards. Some parcels sent by Mr. Moffat, by means of Matebele, lay a whole year on an island in the Zambesi, near Mosioatunya. It is true, it was believed, that they contained medicine, which might bewitch, but regular rogues are seldom scared by such preservatives. The Balonda are a friendly industrious race, and thousands of the Balobale find an asylum among them from the slave-dealing propensities of their chiefs. They seem to possess a more vivid conviction of their relation to the unseen world than any of the southern tribes. In the deep dark forests near their villages, we always met with idols and places of prayer. The latter are spots about four feet broad and forty long, kept carefully clear of vegetation and falling leaves. Here, in the still darkness of the forest night, the worshipper, either male or female, comes alone and prays to the gods (Barimo) or spirits of departed relatives, and when an answer to the petition seems granted, meal or other food is sprinkled on the spot as a thank offering.

“The Balonda extend to 7° south latitude, and their paramount chief is always named Matiamvo. There are many subordinate chiefs all nearly independent. The Balobale possess the same character, but are more warlike, yet no prudent white man would be in the least danger among them. It seems proper to refer to the Chiboque, Bashingo, and Bangala, who treated us more severely than any I had previously met with in Africa. Sometimes they levelled their guns at us, and it seemed as if we must fight to prevent entire plunder and reduction to slavery. But I thank God we did them no harm, and no one need fear vengeance on our account. A few more visits on this principle would render them as safe as all other tribes, concerning which it may confidently be stated, that if one behaves as a Christian and a gentleman he will invariably be treated as such. Contrary conduct will give rise to remarks and treatment of scorn.”

LANGUAGES.

“Reference has been made to the Barotse, Batoka, &c., as of the true negro race which occupies the interior of the continent. By their subjection to the Makololo, they have acquired considerable knowledge of the Sichuana language. We have thus a very important field open in a tongue into which

the whole of the Sacred Scriptures will, it is hoped, soon be translated, and the time necessary for learning and reducing the negro language may not be so barren as is usually the case. The Barotse, Batoka, Balonda, and Ambonda dialects (or language spoken by the Angolese), with those spoken in Luba and beyond, as also those of the people on the east coast, are all undoubtedly cognate with the Bechuana tongue and Kaffre. The very considerable number of words exactly alike or only slightly varied in their inflections, can only be explained on that hypothesis, for there has been no intercourse between these tribes, at least for centuries past. Each of the negro tribes readily learns the language of the others. The Bechuana, however, often fail to acquire that of the negroes though living among them. Yet my companions acquired it in Angola as readily as I could a smattering of Portuguese, and failed entirely in the latter. The influence of the Sacred Scriptures in the true negro language will be immense. If we call the actual amount of conversion the *direct* results of missions, and the wide diffusion of better principles the *indirect*, I have no hesitation in asserting that the latter are of infinitely more importance than the former. I do not undervalue the importance of the conversion and salvation of the most abject creature that breathes, but viewing our work of wide sowing of the good seed, relatively to the harvest when all our heads are low, there can, I think, be no comparison.

“It might be premature to contemplate the probability of any results from the circulation of the edition of the Testament which was furnished to Park; but the circumstances are somewhat similar, seeing that all the Arabs I have met with are able to read and write. We may accomplish that which he was not permitted to do. It will, at all events, be working in the right direction.

OPENINGS FOR THE ULTIMATE SPREAD OF CIVILIZATION AND CHRISTIANITY.

“The Africans are all deeply imbued with the spirit of trade. We found great difficulty in getting past many villages; every artifice was employed to detain us, that we might purchase our suppers from them. And having finished all the game, they are entirely dependent on English calico for clothing. It is retailed to them by inches; a small piece will purchase a slave. If they had the opportunity of a market they would raise on their rich soil abundance of cotton, and zingoba beans for oil. I cannot say they were lazy, though they did seem to take the world easy. Their hair was elaborately curled; many of their villages were models of neatness, and so were their gardens and huts. Many were inveterate musicians. The men who went with me to Loanda did so in order to open up a path for commerce, and without any hope of payment from me. Though compelled to part with their hard-won earnings in that city for food, on our way home I never heard a murmur. The report they gave of the expedition, both in public and

private, and very kind expressions towards myself, were sufficiently flattering. A fresh party was dispatched with ivory, under the guidance of an Arab from Zanzibar, and two days only given for preparation; and when they return, or even sooner, my companions are to start again. That their private opinions are in accordance with their public professions, I have evidence in the number of volunteers who offer themselves to go to the east with me, knowing I have not wherewith to purchase food even. And they are not an enthusiastic race either; there is not the least probability of any mere adventurer attaining much influence among them. If the movement now begun is not checked by some untoward event, the slave trade will certainly come to a natural termination in this quarter, our cruisers have rendered slaves so little value now on the coast. Commerce has the effect of speedily letting the tribes see their mutual dependence. It breaks up the sullen isolation of heathenism. It is so far good. But Christianity alone reaches the very centre of the wants of Africa and of the world.

“Theoretically I would pronounce the country about the forks of the Lecba and Leeambye, or Kabompo, and the river of the Bashukolompo, as a most desirable central point for the spread of civilization and Christianity. And unfortunately I must mar my report by saying I feel a difficulty as to taking my children there without their own intelligent self-dedication. I can speak for my wife and myself only—we will go whoever remains behind.”

We give a few extracts from an interesting letter written by Dr. Livingstone, and addressed to Sir Roderick Murchison. It is the earliest of that series of letters between these two distinguished men we have been able to recover:—

“The commerce of the country over which Sekeletu now reigns, and that of numerous tribes situated more to the East, have been until lately completely neglected by Europeans. A large waterfall, called Mosioatunya, is conjectured to have prevented the Portuguese from ascending the Zambesi; and the Desert presented an insurmountable obstacle to commercial enterprise in the south. Accordingly, when we first visited the country we saw many instances in which valuable ivory had been allowed to rot with other bones, just where the animal had fallen. Indeed tusks went by the name of “mere bones” (marapohela = bones only); and, though the inhabitants soon acquired an idea of their superior value, they have not, up to the present time, received prices sufficient to stimulate them to proper efforts to procure large supplies. Elephants abound in the land, and there are many daring hunters; but a few pieces of cloth present only a very small indication that the tusks are of more value than the flesh. The elephants have always been killed more for food than for profitable barter; and other articles of trade, such as beeswax, which abounds in some parts of the country, are thrown aside as useless.

“The common methods of killing elephants may be mentioned. The

hunters having observed the path by which certain elephants or a herd go to water, select the highest overhanging trees as best adapted for their purpose. They are armed with spears having very long handles, made of very light wood, and blades about two feet long, furnished with a barb on the shaft. As the animals generally drink during the night, the men perch themselves on branches hanging nearly over the path, and, when the elephant comes unsuspectingly along, plunge their spears into his body. The wounded animal rushes madly away, and, as the spear is held in by the barb, the motion of the body causes the long handle to swing in different directions. Contact with trees produces the same effect; and, as the motions of the blade are uniform with those of the handle, the numerous internal gashes soon bring this strong animal to the ground. Another method is by means of a log of wood, having a poisoned spear-head inserted. It is suspended on a branch above the elephant's path by means of a cord, which again is secured to a small wooden catch on the ground. When the catch is touched by the foot of the elephant in passing along, the beam falls on his back, and the barbed spear-head remains. In this case the trust of the hunter lies in the poison. Still another method is that of deep, wedge-shaped pitfalls, carefully covered over and plastered, so as to have the same appearance as the rest of the path. Many females and young animals are destroyed by this last means; but it is evident that with better arms and the prospect of a speedy and profitable sale of the ivory, much more produce would appear. The present means are often rendered futile by one elephant helping another out of a pitfall, or by the sagacious beast snuffing danger in the wind, and abruptly leaving the country. Even when successful, it can only be with one animal, for the others at once forsake the district if one of their number falls a victim.

“The inhabitants of the Balonda country, belong to the true woolly-headed negro race, and differ remarkably from the Bechuanas and other tribes in the south in their treatment of females and in the practice of idolatry. They swear by their mothers, and never desert them; they allow the women a place and voice in their public assemblies, and frequently elevate them to the chieftainship.

“The Bechuanas, on the contrary, swear by their fathers, glory in the little bit of beard which distinguishes them from the sex which they despise, and, though they have some idea of a future state, it exerts but little influence on their conduct. Their supreme God is a cow, and they never pray.”

After giving details of his intercourse with Shinte, which we have already quoted, Dr. Livingstone goes on to explain the river system of the country. He struck the Leeba after leaving Shinte's town:—“It had,” he says, “assumed the same easterly and westerly course as the Leeambye. After crossing it we were obliged to go almost due North, in consequence of the

plains of Lobale on our West being flooded and impassable. It happened to be the rainy season, and never did twenty-four hours pass without frequent drenching showers. All the streams were swollen, so as to appear considerable rivers; but as they were generally furnished with rustic bridges, we may infer their flow to be perennial. Several extensive plains were crossed with the water standing more than a foot deep; and broad valleys also, along which the water flowed fast towards the Leeba, deep enough to wet our blankets, which we used as pads on the oxen instead of saddles. Both this and the water in the rivers were so clear, that, in using the bridges over the latter, though they were submerged breast-deep, we could easily see the sticks on which to place our feet. This clearness of the water, which we observed in the Zouga, Chobe, and Leeambye, at the times of inundation, is the result of the rains falling on a mat of grass so thick as to prevent the abrasion of the soil. As the tropical rains cause the plains of Lobale to present a similar phenomenon, it may not be unreasonable to conclude that the water of inundation of the Barotse valley and lower parts of the Zambesi, is supplied by copious rains in the North, and, as the natives reported, comes chiefly from Lobale.

“We suffered less detention than might be expected from the swollen state of the rivers; for though we had to swim some of them, all except two boys knew the art; and we never stopped to dry our clothes, unless it were in the afternoons. We got drenched, either by rains or rivers, two or three times every day; but the sun was hot, and we suffered no inconvenience. If, however, we arrived at our sleeping-place damp, or got our blankets wet, intermittent fever was sure to follow.

“The country of the Balonda through which we passed was both fertile and beautiful. Dense forests alternate constantly with open valleys covered with grass resembling fine English meadows. The general surface, though flat, seems covered with waves disposed lengthways from N.N.E. to S.S.W. The crest of each of these earthen billows is covered with forest 4 or 5 miles broad; while the trough, about a mile wide, has generally a stream or bog in the centre, with the habitations and gardens of the inhabitants on the sides. The forests consist of lofty evergreen trees, standing close together, and interlaced with great numbers of gigantic climbers. The trees, covered with lichens, and the ground with mosses and ferns, indicate a much more humid climate than is to be found in the south. The only roads through these dense thickets are small winding footpaths; and as an attempt to stop an ox suddenly, only makes him rush on, we were frequently caught by the overhanging climbers, and came to the ground head foremost. On this account I never trusted to the watch alone for longitudes.

“The streams with which the country is well supplied differ remarkably in the directions in which they flow. Many were flowing southwards; but a

distance of about 20 miles brought us to streams running N.E., and in much deeper valleys. I suspected that we were travelling on an elevated table-land, because the current of the Zambesi and other rivers was rapid, and we had large Cape-heath and rhododendrons, which grow on elevated positions, together with a wonderful lack of animal life. This proved to be the fact, for when we were about 40 miles E.S.E. of the Quango we came upon a sudden descent, perhaps about 2000 feet, which to me seemed about the same height as Table Mountain at the Cape. Ninety or one hundred miles West from this descent appeared as it were a range of mountains; but it is only the edge of a similar table-land, identical with that on the margin of which we stood. This presents the same mountainous appearance to a person coming from the West. The intervening valley is called Cassange, and through it flows the Quango and other rivers.

“Only when we reached the declivity which forms the valley of Cassange could I conceive why all the rivers that flowed North N.E., or N.W., ran in much deeper valleys than those which followed an opposite course. The slopes down to the feeders of the Kasai and Quango are more than 500 yards long and pretty steep, while the beds of the branches of the Leeba are never more than 10 yards below the level of the surrounding country. The whole valley of Cassange seems to have been a work of denudation, for on all sides the declivity presents the same geological peculiarities, viz., a covering of brown hæmatite, mixed with quartz pebbles, lying upon bright-red friable clay slate. This, differing only in hardness and paleness of colour, continues to the bottom; but towards the centre of the valley it takes the form of argillaceous schist. A detached mountain, 7 or 8 miles S.S.W. of Cassange, called Kasala, and having perpendicular sides all round, possesses the same structure. I regret much having no instruments to measure the elevations of these parts; but, after ascending again at Tala Mungongo, we appeared to descend again all the way to Ambaca, where we met primitive and secondary rocks, the latter containing metals.

“This country, as compared with that to the South, is well peopled. We came to villages every few miles, and often passed as many as ten in a day. Some were extremely neat; others were so buried in a wilderness of weeds, that, though sitting on the ox in the middle of the village, we could see only the tops of the houses. There is no lack of food; manioc or the tapioca plant is the staff of life, and requires but little labour for its cultivation. The seasons seemed to allow of planting or reaping all the year round. The Balonda were all extremely kind; and, indeed, had they been otherwise, we should have starved; for there is no game, and all the goods which I had brought from the Cape were expended before we started, excepting a few beads.

“When we came near to the Portuguese possessions, the tribes altered very

much for the worse; and the Chiboque so annoyed us by heavy fines levied on the most frivolous pretences, that we changed our course from N.W. to N. This did not relieve us long, for, when we came nearer Cassange, we found our route obstructed by the M'bangala, who demanded payment of 'a man, an ox, or a gun,' for leave to pass at all. A refusal on our part was sometimes followed by a whole tribe surrounding us, brandishing their swords, arrows, and guns, and tumultuously vociferating their demands. The more we yielded, the more unreasonable the mob became, till at last, in order not to aid in robbing ourselves, we ceased speaking, after telling them that they must strike the first blow. My men, who were inured to fighting by Sebituane, quickly surrounded the chief and councillors. These felt their danger, and speedily became more amicable. They never disputed the proposition that the ground they cultivated alone belonged to them, and all the rest of the country to God. This being the idea in the native mind, they readily admitted that they had no right to demand payment for treading on the soil of our common Father. But they pleaded custom; 'slave-traders always gave them a slave.' My companions being all free subjects of Sekeletu, had as good a right to give me as I had to give one of them; and the affair usually ended by our agreeing to give each other food in token of friendship. I had to part with an ox; and their part of the contract was sometimes fulfilled by sending us two or three pounds of the meat of our own animal, with many expressions of regret at having nothing else to give. It was impossible to avoid laughing at the coolness of the generous creatures. I had paid away my razors, shirts, and everything I could dispense with; but, though I showed these extortioners the instruments and all we had, as being perfectly useless to them, the oxen, men and guns still remained. 'You may as well give what we ask for, as we shall get the whole to-morrow, after we have killed you;' or, 'You must go back from whence you came, and say we sent you;' were some of the witticisms, which, with hunger, were making us all sulky and savage. If Sekeletu had allowed my companions to bring their shields, I could not have restrained them; but we never came into actual collision, and, as far as we are concerned, the way is open for our return. On the last occasion on which we parted with an ox, objections were raised against one which had lost his tail, because they imagined a charm had been inserted in the stump, which might injure them; and the remaining four, still in our possession, very soon exhibited the same peculiarity of their caudal extremities. Attempts have frequently been made by the Balonda and other distant tribes to open up commercial intercourse with the Portuguese, and these have always been rendered abortive by the borderers."

The value and magnitude of the discoveries made by Dr. Livingstone left the members of the Royal Geographical Society in no dubiety as to who should be the gold medallist for the year. At the annual meeting the president of the

Society, Lord Ellesmere, after handing the medal to Dr. Tidman, who represented the London Missionary Society, said:—

“After the observations which have been addressed to this Meeting, on the subject of Dr. Livingstone’s merits, by a Right Reverend Prelate, the Bishop of Oxford, a Fellow of this Society, it has become scarcely necessary for me to say anything in justification of an award, which I know will meet with an assent as unanimous in this assembly as it did in our Council-room. If its further vindication were necessary, I should appeal rather to the eye than the ear. I should point to the pregnant sketches of the routes of recent South African discoverers on our walls; and borrowing from the epitaph of Wren the simple word ‘Circumspice,’ request you to search for yourselves, where Dr. Livingstone entered on the terra incognita of South Africa, and where, at Loanda, he emerged. The satisfaction with which I pronounce the award of our Society, unanimous as I am sure it is, is only alloyed by the circumstance that Dr. Livingstone is not here in person to receive it, as he might have been, but for that noble spirit of perseverance and fidelity to his engagements with a native chief, which has launched him again on his adventurous career. It is some consolation to feel that, in his absence, I could not more appropriately confide this Medal than to the hands of Dr. Tidman, the distinguished Secretary of the London Missionary Society, which has found and sent forth an instrument for their sacred purposes, so illustrious as Dr. Livingstone. Your character, Sir, and your functions remind me, that if Dr. Livingstone has incidentally done that for science which has deserved from us, as a scientific Society, our highest reward, he has gone forth with even higher objects than those which we specially pursue. Your presence here reminds me that his object has been the introduction of Christian truth into benighted regions, and that the means and method of his action have been strictly appropriate to his ends. Within these two days a volume in the Portuguese language has been placed in my hands, the record of a Portuguese expedition of African exploration from the East Coast. I advert to it to point out the contrast between the two. Colonel Monteiro was the leader of a small army—some 20 Portuguese soldiers and 120 Kaffres. I find in the volume no reason to believe that this armed and disciplined force was abused to any purpose of outrage or oppression; but still the contrast is as striking between such military array and the solitary grandeur of the missionary’s progress, as it is between the actual achievements of the two; between the rough knowledge obtained by the Portuguese of some 300 leagues of new country, and the scientific precision with which the unarmed and unassisted Englishman has left his mark on so many important stations of regions hitherto a blank, over which our associate Mr. Arrowsmith* has sighed in vain. To you then, Sir, I gladly confide this mark

* Mr. Arrowsmith, a great Geographer and Constructor of Maps.

of our Society's appreciation of Dr. Livingstone's merits; and I would fain hope that our award will add somewhat to the satisfaction, you and your fellow-labourers must indulge, in having selected and sent forth such an instrument of your high and holy designs."

The Rev. Dr. Tidman replied:—

"My Lord,—In receiving this mark of honour on behalf of Dr. Livingstone, I can but very inadequately express the gratification which I feel that my intrepid and devoted friend should have secured the distinguished commendation of the President and Council of the Royal Geographical Society.

"When I had the pleasure on a former occasion of receiving, as Dr. Livingstone's representative, the award of a chronometer watch from your Society, I ventured to express the sanguine expectation that, if his life were spared, he would hereafter accomplish more extended labours for the exploration of the interior of Southern Africa. That expectation was founded on the knowledge I have long possessed of the indefatigable industry and dauntless courage of Dr. Livingstone; his ardent love of science; and above all, his disinterested Christian benevolence toward the aboriginal tribes of that hitherto unexplored region: for I need not inform your lordship and this meeting, that, how anxious soever our missionary traveller may be to ascertain the geographical facts and physical features of the country, his first and ultimate object is with *the people*. by introducing them to a knowledge of that inspired volume which is the true source of civilization and happiness in the present life, no less than of immortal hope and joy beyond it.

"When Christian missionaries half a century since commenced their work of mercy in Southern Africa, the native tribes possessed no symbol, or visible form of thought; and the Rev. Robert Moffat and others had to acquire the knowledge of their rude speech, not by the eye, but by the ear; to make the hut of the savage their study, and by a nice comparison of utterances and sounds, to learn, by slow degrees, the thoughts and feelings of the natives. But over these difficulties their ardour and perseverance triumphed; and they have given back to these aborigines, in their own tongue, various treatises on education and useful knowledge, together with that inspired volume which can make men wise unto salvation.

"Dr. Livingstone, in the course of his extended journey, found his knowledge of the *Sichuana* language invaluable; for notwithstanding the variety of dialects which prevailed among different tribes, he was able to hold easy and intelligent intercourse with all; but, in addition to the charm which the traveller bears about him who can speak the language of the people whom he visits, Dr. Livingstone carries with him the stronger charm of truthfulness, rectitude, and disinterestedness—these have secured for him a good name, and throughout his journey, with rare exceptions, he was received with confidence and treated with kindness by the natives.

“ I sympathise deeply in the pleasure expressed by the Bishop of Oxford, who moved the adoption of your report, that this most successful effort to explore the *terra incognita* of Southern Africa has been accomplished by a Christian missionary; and I can confidently assure your lordship and this meeting, that you will find in these devoted labourers, in every field of their efforts, the true friends of science and social improvement, no less than the faithful teachers of religion.

“ It would be premature to offer an opinion on the probable results of Dr. Livingstone's researches in the future extension of civilization and Christianity in South Africa; but it is a benevolent and noble enterprise to seek out these myriads, who have remained for ages unknown to the great family of man; and as they are now brought within our sympathy, so we may hope, by God's help, to extend to them hereafter the blessings of knowledge and of true religion.”

In his annual address delivered to the members of the Royal Geographical Society, Lord Ellesmere alluding again to the labours and discoveries of Dr. Livingstone, said :—

“ Dr. Livingstone's unparalleled journey from the Cape of Good Hope through the interior has, since the last anniversary, been continued with perfect success as far as Loanda in the Portuguese territory on the West coast. His map arrived here safely, but unfortunately the journals and communications which had been transmitted to the Society through our associate Lieut. Bedingfield, R.N., were lost in the 'Forerunner.' Dr. Livingstone had left his friend Sekeletu with 27 men and oxen, as well as a consignment of ivory, entrusted to him by that chief. With this party he ascended the Leeambye and a portion of the Leeba flowing from the northward, as far as the Balonda country, which he found populous and well governed under a powerful chief named Matiamvo. Here the party left the boats and proceeded on oxback. The natives continued to exhibit great kindness as far as the borders of the Portuguese settlements, when exorbitant payments for passage were demanded, in accordance with the practice of these border tribes, which has hitherto effectually obstructed commerce, but which, it is hoped, will be overruled. After vainly endeavouring to avoid these plunderers, he succeeded in reaching the Quango, where a fortunate meeting with a Portuguese settler obtained him protection till he reached Cassange, in lat. 9° 37' 30" South and long. 23° 43' East. From thence he proceeded without difficulty to Loanda, where he was received with unbounded favour and hospitality by the Portuguese authorities and the whole population.

“ Heavy rain constantly occurred throughout the journey. The whole route passed over a plateau of extreme fertility, well watered, and populous, and great hopes are entertained of its being laid open to commerce and civilisation.

“Dr. Livingstone has left Loanda to return with his party to Sekeletu, with a present of trade goods for that worthy chief from the Portuguese merchants. From thence it was the traveller’s intention to follow the Leeambye, in the expectation of reaching Killimane on the West coast, where he hoped to find some means of returning to England, and begged that inquiries might be made for him by one of H.M.’s ships on the station.

“In connection with Dr. Livingstone’s adventures, a communication has just been received by the London Missionary Society from his father-in-law, the veteran missionary Robert Moffat, who is stationed at Kuruman, and has spent nearly forty years in South Africa. Finding that letters and parcels which had been transmitted for Livingstone through a native chief had been detained, Dr. Moffat started from Kuruman with supplies for his brave son-in-law in June, 1854, accompanied by two traders, Messrs. Chapman and Edwards. This journey occupied seven months, and it is alone of great interest, relating to a beautiful, wooded, and well-watered country, occupied by a very powerful chief and warlike people. The dominions of this ruler, named Moselekatse, extend from the river Zambesi southwards, over an immense territory, to the river Limpopo, and eastwards towards the river Shash, a tributary of the Limpopo. It is inhabited by Matabele, or Zulus of the original stock, and by several other tribes, including the Bakone on the South, the Mashona on the North, the Batonga, &c. The town of Matlotloko in the Mashona country, where Moselekatse was residing, is ten days to the southward of the Zambesi river. The Mashona speak the language of the Makalaka, a dialect of the Sichuana, which was reduced to a written form by Dr. Moffat, who has also translated and printed the Bible in that widely-spread tongue. Dr. Moffat succeeded in forwarding the supplies for Dr. Livingstone to his friend Sekeletu at Linyanti. He learned that the traveller was still on his journey to the West coast, and was expected to return when the summer rains commenced. Dr. Moffat established the most friendly relations with Moselekatse, who could scarcely be persuaded to part with him, and at last gave him an escort and supplies for the entire journey to Kuruman. Further accounts of this interesting journey will, we hope, be made known from Dr. Moffat’s journals.”

The Senatus Academicus of Glasgow University—Livingstone’s *Alma Mater*—unanimously conferred upon him the degree of M.D. immediately after the receipt of the intelligence of his arrival at Loanda had reached this country.

The Portuguese would appear to have been more successful in their colonising efforts on the west coast of Africa than they have been on the east coast, as we shall see when we follow Dr. Livingstone to the mouth of the Zambesi. The following is his account of Angola:—

“The province of Angola possesses great fertility and beauty, and its

capabilities, both agriculturally and commercially, are of a very high order; indeed, I do not fear contradiction in asserting it to be the richest in resources of Western Africa.

“As I have now had the advantage of passing through the province twice, and have honestly endeavoured to obtain correct knowledge of the country, I venture to give you my impressions, as not calculated to mislead any except those whose general views of the world are much more gloomy than mine.

“As we proceed from the coast inland, the country, except in the vicinity of rivers, presents a rather arid appearance. There are not many trees, but abundance of hard, coarse grass. But the low meadow-lands, of several miles width, lying adjacent to the rivers, are sufficiently fertile, and yield annually fine crops of sugar-cane, different vegetables and manioc (the staff of life through all this part of Africa), also oranges, bananas, and mangoes, of excellent quality. Proceeding eastwards, we enter on a different sort of country, about longitude 14° E. It is mountainous, well watered with perennial streams, and mollified by fogs deposited from the western winds, which come regularly to different places at different hours every day. Near the Muria we enter dense forests, whose gigantic trees, covered with scarlet or other coloured blossoms, and giving support to numerous enormous climbers, with the curious notes of strange tropical birds, present the idea of excessive luxuriance, and recall the feelings of wildness produced when standing in similar sylvan scenery in the interior of Brazil. The palm which yields the oil of commerce grows everywhere. Pine apples, bananas, and different kinds of South American fruit-trees first introduced by the missionaries, flourish in the woods, though apparently wild and totally uncared for. Most excellent coffee, from a few seeds of the celebrated Mocha, propagates itself spontaneously in the forests which line the mountain-sides. Cotton of rather inferior quality finds itself so well suited with climate and soil, that it appears as if indigenous. Provisions are abundant and cheap. Ten pounds of the produce of the manioc plant, which, under the *classical* appellation ‘Revalenta Arabica,’ sells in England for twenty-two shillings, may, in the district referred to, be purchased for one penny. Labour, too, is abundant and cheap; twopence per day is considered good wages by carpenters, smiths, potters, &c., as well as by common labourers. The greatest drawback the population has in developing the resources of the country, is the want of carriage-roads for the conveyance of produce to markets. The slave-trade led to the neglect of every permanent source of wealth. All the merchandise of the interior was transported on the shoulders and heads of the slaves, who, equally with the goods, were intended for exportation. And even since the traffic has been effectually repressed by our cruisers, human labour for transport has alone been available. This is a most expensive and dilatory system, as the merchants and persons of smaller means, on whose industry access to a

proper market would have a most beneficial effect, possess no stimulus for exertion in cultivation. Some use is made of the river Zenza by means of canoes, and considerable trade is carried on between the districts on the Coanza and Loanda by the same means; but the bars at the mouths of both rivers present serious obstacles to speedy transit.

“The country still further inland becomes gradually more open. Ambaca presents an undulating surface, with ranges of mountains on each side in the distance. It possesses a great number of fine little streams, which might be turned to much advantage for water-power and irrigation. Both it and Pungo Adongo abound in cattle. The latter seems more elevated; for, as we cross the Lotete, the boundary between the two districts, we enter upon the same vegetation and trees which characterise Lunda. Wheat, grapes, and European vegetables, grow in nearly the same spots with bananas and other tropical fruits. Indeed, by selecting proper localities, cotton, sugar, coffee, and other products of hot climates, might be raised to any amount in this fine and beautiful country, together with many of the grains and fruits of colder regions. No attempts have hitherto been made to develop its internal resources. It is but lately that coffee-plantations were turned to as a source of wealth. Some were discovered during my progress, and the actual extent of the tree is still unknown: I saw it at Tala Mungongo, nearly 300 miles from the coast. Different kinds of gum abound, as gum elemi, *India rubber*, &c., and, among metals, very superior iron is found all through the country. Rich copper ore exists in the interior of Ambriz, and there are indications of coal.

“Cassange is at present the farthest inland station of the Portuguese. It may be called the commercial capital of the interior. Trade in ivory and wax is carried on with great vigour and success; and large quantities of English cotton goods are sent into the country beyond, by means of natives or half-blood Portuguese. The merchants treat their customers with great liberality. At the time I write, Captain Neves is preparing presents, consisting of cloth, beads, carpets, furniture, &c., of upwards of £50 value, for Matiamvo, the most powerful potentate east of this. This chief lives about long. 24°, and monopolises the trade which, but for him, might pass to tribes called Kanyika beyond him.

“The deep valley of Cassange is wonderfully fertile, but success in trade prevents the merchants from paying any attention to agriculture. The soil, so far as present experience goes, would place Mr. Mechi's pipes for liquid manure at a discount, for it requires nothing but labour; the more it is worked, the more fruitful it becomes.

“The government of the country may be described as a military one, and closely resembles that which Sir Harry Smith endeavoured in vain to introduce among the Kaffres. The imposts are exceedingly light, consisting of a tax of eightpence on each hearth, and sixpence on each head of cattle. Something

is also levied on gardens near the coast, and on weavers and smiths. The population is large, between 500,000 and 600,000 souls being under the sway of the Portuguese; and of this large number, the majority are free-born. In those districts to the statistics of which I had access, the slaves did not form 5 per cent. of the entire population, and a very large proportion was dependent on agriculture alone. There are very few whites comparatively; and, from the polite way in which persons of colour are addressed and admitted to the tables of the more affluent, it might be inferred that there is as little prejudice against colour as in any country in the world. Nothing struck me as more remarkable than the change produced on convicts by their residence in this colony. No sooner do they arrive than they are enlisted into the 1st regiment of the line, and perform similar duties to our Foot Guards in London. The 11,000 inhabitants of Loanda go comfortably to bed every night, although they know that the citadels and all the arms of Loanda are in the hands of convicts, many of whom have been transported for life. The officers are not supposed to have been guilty of any offence against the laws of their country, and probably they may have considerable influence with the men; but their testimony even is, that the men perform their duty well, and are excellent soldiers. Some ascribe the remarkable change to the utter hopelessness of escape, the certainty of detection and punishment of any crime, and the fear of being sent to the deadly district of St. Jose de Encoge (something like our Norfolk Island, but not so bad); but, however accounted for, the beneficial change in the men is unquestionable.

“Another pleasing feature in the population is the ability of many to read and write. It is considered a disgrace in Ambaca for a free man of either colour to be unable to write. This general diffusion of education is the result of the teaching of the Jesuit missionaries, who were expelled the country by the Marquis of Pombal. If the results of their teaching have been so permanent, without anything like a proper supply of books, we may be allowed to indulge the hope that the labours of Protestants of all denominations, who endeavour to leave God’s word behind them, will be not less abiding.

“The commerce of Angola has been remarkably neglected by the English; for, though the city of Loanda contains a population of 11,000 souls, clothed chiefly in the produce of English looms, and though, in many parts of the interior, cheap Glasgow and Manchester goods constitute the circulating medium, there is not a single English house established at the capital. For this anomaly various reasons are assigned: the most cogent of these appears to be, that those who first attempted to develop a trade, unfortunately accepted bills on Rio Janeiro in part payment of their cargoes, at a time when the increased numbers and vigilance of our cruisers, caused the bankruptcy of many houses both in Rio and Loanda. Heavy losses were sustained,

and Angola got a bad name in the mercantile world in consequence. No attempt has ever been made since. Still, with the same difficulties and burdens as the English encountered, the Americans carry on a flourishing trade with Loanda. A very large proportion of the goods imported in other ships are English manufactures, taken in exchange for colonial produce, which has gone by the expensive and circuitous route of Lisbon, *i. e.* produce on which the expense of port-dues, freight, commission, &c., is paid from Loanda to Lisbon, and again thence to London. As the same round of expenses is incurred on English manufactures, a British merchant carrying merchandise direct to and from England, and dealing in Loanda in a liberal spirit, would almost certainly establish a lucrative trade."

Several of Dr. Livingstone's letters which we have drawn upon so largely in this chapter were written after his return to Linyanti, but as they refer to the journey, the first part of which he had at this stage of our narrative so successfully completed, we have given them a place here. We must now accompany him and his native party on their way back to Linyanti, where they had been given up as lost. We cannot too much admire the spirit which impelled him to return from whence he had come in redemption of the pledge he had given to Sekeletu and his people. After months of arduous travel, and constant attacks of sickness, we could scarcely have blamed him if he had been tempted to go home to England for a time to recruit. The great secret of his success as a traveller, and the confidence the native tribes reposed in him, was the dependence they felt they could place in his word. With few exceptions, his word was never doubted by a native African. Higher compliment than is conveyed in this fact could not be passed upon him.

CHAPTER IX.

Stay at Loanda.—Starts on return Journey.—Dr. Livingstone again attacked with Fever.—The Makololo suffer from Sickness.—Descent of the Leeba and Leeambye.—Arrival at Linyanti.—Dr. Moffat's Visit to Moselekatse's Country.

AS Livingstone's illness was of so serious a nature as to require a considerable period of rest and treatment, he remained at the house of Mr. Gabriel, where he was treated with every kindness and attention; nor was the comfort and well-being of his attendants forgotten. Mr. Gabriel presented them with red caps and striped cotton jackets, in which costume they were presented by Dr. Livingstone to the bishop, who was acting as provisional Governor. The bishop, who took a warm interest in Livingstone and his attendants, offered the latter a free passage to Loanda as soon as they might wish to return. Two British ships of war, engaged in the suppression of the slave trade, having come into the harbour, their commanders, Captain Skene and Commander Bedingfield, invited the party to visit their ships. Nearly the whole of them went, although filled with misgivings as to what might befall them. The kindness of the sailors, who gave them a share of their dinners, put them at their ease. The firing of a cannon gave them a high idea of the power and the determination of the countrymen of Livingstone in their endeavour to put down the slavery. The size of the ship filled them with amazement. "It is not a canoe, it is a town," they said of the brig of war; "and what sort of town is this which you must climb up into with a rope?"

The respect in which Livingstone was held by every one in authority increased their reverence for him, and added to their own importance as the servants and companions of a man so highly esteemed among white men. This tended to enhance their devotion for him; and as this and the other wonders they saw did not lose in the rehearsing to their friends on the Chobe and the Leeambye, the influence and standing of Livingstone among the tribes of Central Africa were greatly increased.

Compassionating Livingstone's emaciated condition, Captain Bedingfield, of H.M.S. *Pluto*, who was returning to England on board the *Forerunner*, an African mail steamer, in consequence of the shattered state of his health, which had suffered through a long and arduous service on the coast, offered him a passage home. This kind offer Livingstone, true to his idea of duty, was compelled to decline. The twenty-seven subjects of Sekeletu had come

thus far with him on the understanding that he should take them back again to their own country if that were possible. In addition to this, he felt that the long land journey through swamps and forests from the Leeba to the Quango, made the passage from the centre of the continent to the west coast one of extreme difficulty; and he had already begun to think of a more easy route down the valley of the Zambesi to the east coast, which he could explore after his return to Linyanti.

During his convalescence, his attendants of their own accord employed themselves in gathering firewood in the neighbouring forest, which they sold in the town. Through the interest of Mr. Gabriel, who was delighted with this evidence of their industrious habits, they were employed in unloading a coal vessel, which had come from England, at sixpence a day. In speaking of this to their friends on their return, they endeavoured to convey some idea of the size of the vessel by stating that "they had laboured every day, from sunrise to sunset, for a moon and a half, unloading, as quickly as they could, stones that burn, and were tired out, still leaving plenty in her." The money they earned was spent in purchasing clothing and ornaments to take back with them to their own country; their good sense being shewn in selecting plain, strong calico, instead of the more coloured and flaring fabrics.

Through the intelligent kindness of the authorities and merchants at Loanda, the expedition left that place handsomely provided with comforts and necessities. The authorities sent a colonel's uniform and a horse for Sekeletu, and gave suits of clothing to all the men. The public subscription among the merchants provided two donkeys, in the hope of introducing the ass into districts where its insensibility to the poison of the tsetse would make it invaluable as a beast of burden. His man-of-war friends provided Livingstone with a good new tent, manufactured by the crew of the *Philomel*. Livingstone provided each man with a musket, and procured a good stock of ammunition, beads, and cotton cloth. They set out on the 20th of September, 1854, having remained at Loanda nearly four months. Their baggage was as heavy as it was valuable; and they were much beholden to the bishop, who furnished them with twenty carriers, to assist them to the nearest station, and ordered the commandants of the districts they had to pass through to give Livingstone and his party all needful help.

The hard dry ground tried the feet of his attendants severely; and on account of this, and an attack of malaria, from which several of them suffered, their progress was slow. Towards the middle of December, they reached the estate of Colonel Pires, which is situated to the south of the Lucalla, one of the tributaries of the Coanza, in the district of Pungo Andongo, where he learned to his great sorrow and regret that the *Forerunner* was lost, and that his dispatches, journals, and maps had gone to the bottom with her. It was matter for congratulation to him that his friend, Captain Bedingfield, was among

the saved; and with characteristic energy he set to work, while under the hospitable roof of Colonel Pires, to re-write his journal. Colonel Pires had two estates, and was the most energetic and successful planter of the district. His slaves, in consequence of being so well treated, might readily, from their zeal and efficient service, have been taken for free servants. Through his exertions the district has become the garden of Angola, producing abundant crops of figs, grapes, wheat, butter, cheese, &c., &c. Coming to the country as a servant on board ship, Colonel Pires, by his skill and perseverance, had become the richest merchant in the country. He could number his cattle by thousands, and, if need were, could have defended himself and his property with several hundred armed slaves, who would have fought for him with willing devotedness.

The fort and village of Pungo Andongo are situated in the midst of a group of rocky columns, several of which are over three hundred feet in height, and about one hundred feet in width at the base. As the village is situated in an open space in the centre of these rocks, and is only reached by narrow and circuitous roads, commanded by the rocks, it must have been a place of great strength when the country was in an unsettled state under the Jingas, the original possessors of the country. This warlike tribe, which was driven out of their territory by the Portuguese, have settled farther to the north, where they maintain an independent existence.

Crossing the Coanza and several of its tributaries, they reached Tala Mungongo, where they made a short stay, and suffered from a plague of red ants, which were so numerous and so formidable that slaves were obliged to sit up all night burning fires of straw round the slaughtered carcase of a cow, otherwise the insects would have devoured it. These march in a compact band, several inches wide, and attack man and every animal crossing their track with determined pugnacity. The stinging pain caused by their bites is compared by Livingstone to that produced by sparks of fire falling upon the bare skin. They perform considerable service in devouring any carrion they come across, and by eating the white ants, rats, and mice, small snakes, and even the large pythons, when they find them in a state of surfeit. They do not form hills like the white ants, but construct their nests in burrows at some distance from the surface of the ground.

At Cassange he was again hospitably entertained by Captain Neves; and during his short stay he finished the re-writing of his journal, and to his great joy received a packet of the *Times* newspaper, which gave him, among other news, "an account of the Russian war up to the terrible charge of the light brigade. The intense anxiety I felt to hear more may be imagined by every true patriot; but I was forced to live on in silent thought, and utter my poor prayers for friends who, perchance, were now no more, until I reached the other side of the continent." When he next came within reach of news from

home, the Russian war was ended, and the Indian mutiny was the absorbing topic of interest and anxiety among his countrymen. This complete isolation from all news from the civilized quarters of the world was not the least of the trials to which his adventurous career exposed him.

But for the prevalence of fever, which perhaps improved cultivation might tend to diminish, Livingstone speaks of Angola as being "in every other respect an agreeable land, and admirably adapted for yielding a rich abundance of tropical produce for the rest of the world." He further says that, "had it been in the possession of England, it would now have been yielding as much or more of the raw materials of her manufactures, as an equal extent of territory in the cotton-growing states of America. A railway from Loanda to this valley (the Quango) would receive the trade of most of the interior of South Central Africa." Livingstone's men, during their passage through Angola, collected better breeds of fowls and pigeons than those in their own country. The native tribes of Angola are very superstitious; and notwithstanding the vigilance of the Portuguese government, practise many of their inhuman rites,—notably the ordeal for witchcraft, which consists in the accused party drinking the sap of a poisonous tree, a test which very frequently proves fatal.

After partaking of the hospitality of their good friends in Portuguese territory, they bade adieu to civilized society, and crossed the Quango, reducing the ferryman's charge from thirty yards of callico to six, their more prosperous appearance and better armament having its effect in expediting their progress where they had previously suffered so much. Sleeping on the damp ground during the incessant rains brought on a severe attack of rheumatic fever, which delayed his journey for twenty days, as the faithful Makololo would not stir during his weak state. Petty chiefs endeavoured to extract handsome presents for permission to pass through their small territories, but experience had taught the Explorer to set them at defiance, the wisdom of which course was shown when the party were attacked in a forest by a chief and his braves, whom they confronted so resolutely as to make them glad to be permitted to depart with whole skins.

As the Makololo suffered from sickness, their progress was slow,—about two-thirds of their time being taken up with stoppages to recruit or to collect provisions. Making a detour to the south the party came in contact with several tribes who had not been contaminated by connection with slave traders; and amongst these they procured abundance of food on reasonable terms. The men were great dandies, the oil dripping from their hair on to their shoulders, until every article of clothing was saturated with it. These tribes amused themselves with various kinds of musical instruments of most primitive manufacture, and never went out save armed to the teeth; their guns and bows were ornamented with strips of the hides of the various animals they had shot. Their women

tended pet lap-dogs with as much care as their civilized sisters, with a better excuse for their peculiar taste in pets, as these were fattened for eating. Flesh meat was so scarce with them that they were always pleased to give something in return for the smallest piece of ox flesh. Rats, mice, lizards, and birds, especially the latter, were so diligently hunted and trapped for food, that they were seldom seen. Parasitic plants were so plentiful, that in many places a man had to precede the party in the forests armed with a hatchet to cut a passage. The luggage on the backs of the oxen was frequently entangled by them and thrown to the ground,—the same fate frequently overtaking the leader of the party himself. Provisions were exceedingly cheap,—a fowl and 20 lbs. of manioc meal costing a yard of calico, worth threepence. From the Quango valley the party had been accompanied by Paseval and Favia, two half-caste slave traders. It was instructive to notice that they could not carry on their peculiar traffic without paying heavy black-mail in the shape of presents to every petty chief whose village they visited; nor could they trust their native bearers, who seemed to consider it the right thing to plunder them on all occasions. They were compelled to wink at these irregularities, as the safety of their merchandise was entirely in their hands.

Kawawa, a Balonda chief, being balked in his endeavours to extract black-mail from the party, sent forward four of his men to the ferry across the Kasai, with instructions to the ferrymen that they should not be carried across the stream, which was about a hundred yards broad and very deep, unless they got a man, an ox, a gun, and a robe. At night, Pitsane, who had seen where the canoes were hidden among the reeds on the opposite side of the stream, secured a canoe, in which they all passed safely across, to the chagrin of the ferrymen and Kawawa's messengers, who could hardly guess how they managed to cross, as the canoes were all safe on their side of the stream,—Pitsane had replaced the canoe after it had done its work, and swam across to join his comrades, some beads being left in it as payment for a small quantity of meal got from the ferryman on the previous day. In their mortification at being so completely worsted Kawawa's people shouted across to them, "Ah, you are bad!" to which the Makololo returned for answer, "Ah, ye are good! and we thank you for the loan of your canoe."

The country before them might now be considered as friendly territory in which the simple inhabitants could be trusted to assist them in their onward progress, and whose generous kindness would render less serious the exhausted condition of their stores of baggage and ornaments, which had disappeared through the exactions of the unfriendly chiefs and tribes whose territory they had passed through since crossing the Quango, and the payment for provisions during the long delays caused by the ill health of the party. The goods and ornaments the Makololo had received in presents, or had purchased out of

their earnings at Loanda, had nearly all gone, together with the iron they had purchased for Sekeletu.

The open plains of the Balonda country were comparatively clear of water, save in low-lying spots, and as the vegetation was less dense than they had found it farther to the east, their progress was more easy. Animal life became more abundant as they proceeded, giving cheering token of the land of plenty to which they were approaching—vultures sailed overhead; swifts and several varieties of swallows flitted about; wild ducks and other water-fowl were seen in considerable numbers in the neighbourhood of the streams and pools; small herds of the larger game, rendered very shy in consequence of being regularly hunted by the natives, were frequently seen; and jet black larks made the air musical with their song in the early mornings. The plain was radiant with flowers; one Livingstone specially noticed which grows in such numbers as to give its hue to the ground. The variety of colour of this flower was remarkable. A broad band of yellow on being closely examined would resolve itself into individual flowers, exhibiting every variety of colour from the palest lemon to the richest orange. A hundred yards of this rich carpeting would be succeeded by another broad band of the same flower of a blue colour, made up of every variation of that tint from the lightest to the darkest blue, and even purple. The colour of the birds was as variable in this and other districts as that of the flowers.

On the second day's journey from the Kasai, Livingstone suffered from his twenty-seventh attack of fever; and after an exhausting journey he reached Lake Dilolo. "The sight of the blue waters," he tells us, "and the waves lashing the shore, had a most soothing influence on the mind, after so much of lifeless, flat, and gloomy forest. The heart yearned for the vivid impressions which are always created by the sight of the broad expanse of the grand old ocean." Livingstone's old friend, Katema, entertained the party most hospitably, presenting them with a cow and abundance of meal. According to promise, Livingstone presented him with a cloak of red baize, a cotton robe, a quantity of beads, an iron spoon, and a tin pannikin containing a quarter of a pound of powder. Katema had come from his hunting ground to meet the party, to which he returned after his interview with Livingstone, leaving instructions with his headmen to attend to their wants, and provide them with a guide to the Leeba.

At Shinte's town the party were most hospitably entertained by that intelligent chief; and Nyamoana, his sister, who had changed the site of her village in consequence of the death of her husband, treated them with every kindness and gave them the loan of five small canoes in which to proceed down the Leeba. Livingstone's companions also bought several light sharp-prowed canoes for hunting animals in the water. Manenko was unable to visit the party in consequence of a burn in the foot, but her husband, Sambanza, came

instead, and as an earnest of good-will performed the ceremony called *kasendi*—Pitsane and Sambanza being the parties engaged. The hands of the parties were joined, and small incisions sufficient to cause bleeding made in the hands, on the pits of the stomachs, the right cheeks, and the foreheads. Drops of blood were conveyed from the wounds of each on a stalk of grass and dipped in beer—the one drinking the beer mixed with the other's blood. During the drinking of the beer members of the party beat the ground with clubs and muttered sentences by way of ratifying the treaty. This ceremony constitutes the parties engaging in it blood relations, each being bound to warn the other of impending evil, even if it involved the disclosure of an intended attack on the tribe of the other by his own chief. After the ceremony they exchanged presents—Pitsane getting an abundant supply of food and two shells, and Sambanza receiving Pitsane's suit of green baize, faced with red.

Below the confluence of the Leeba and Leeambye the party met some native hunters, well provided with the dried flesh of the hippopotamus, buffalo, and the crocodile. They stalk these animals among the reeds with a cap made of the skin of the head of an antelope, with the horns attached, and the breast and shoulder skin, or with the neck and head attached, of a species of crane. By adopting these stratagems, they get within bow shot of the animal they wish to kill. They presented Livingstone with three fine water turtles, one of which had upwards of forty eggs in its body. The eggs and flesh of these turtles are most excellent, and were joyfully accepted by the party. Here Livingstone had a narrow escape from a bull buffalo, which charged him at full speed. In rounding a bush the animal exposed his shoulder into which he sent a bullet. "The pain must have made him renounce his purpose, for he bounded past me into the water, where he was found dead."

At Libonta they were received with every demonstration of joy and thankfulness for their return. For months they had been given up as dead; such a scene of kissing and hand-shaking ensued, as made Livingstone glad when they were all quietly seated in the kotla to hear the report of their adventures. He wisely declined to be the spokesman of the party himself, but Pitsane enlarged for a whole hour on the wonders they had seen, and the adventures they had come through. The members of the party had with pardonable vanity throughout all their trials preserved a suit of white European clothing with red caps, and these were donned for the occasion and excited the admiration of their friends. Next day they had two religious services in the kotla, where Livingstone "addressed them all on the goodness of God in preserving us from all the dangers of strange tribes and disease." The men presented them with two fine oxen, and the women brought abundance of milk, meal, and butter. They explained the total expenditure of their means

in the return journey, as a reason for their giving nothing in return ; and the good Libontese answered—"It does not matter ; you have opened a path for us, and we shall have sleep (peace)."

All the way down the Barotse valley they were received with the same enthusiasm, and as generously treated. At Chitlane's village they were invited to collect a colony of yonubi linkololo, a long-legged bird about the size of a crow, which breeds among the reeds on the banks of the Leeambye. They secured a hundred and seventy-six of them, and when roasted they made capital eating. All along their route it was a continuous feast of joy—the donors partaking with the party of the meats they furnished.

At Sesheke Livingstone found several packages sent up the river to him by Dr. Moffat, whose long and fatiguing journey in search of him, already briefly related, will be found fully described further on. In these, which had been carefully kept by the Makololo in a hut on an island in the river, as they feared witchcraft on the part of the Matabeles (their enemies) who had brought them, he found English newspapers and magazines, and some preserved eatables. Amongst other information the papers contained, was the explanation by Sir Roderick Murchison, after a study of Mr. Barnes' geological map, and discoveries made by Livingstone and Mr. Oswell, of the peculiar conformation of the continent of Central Africa. Speaking of this wonderful prediction of the physical characteristics of a country of which Sir Roderick had no knowledge, save that supplied by induction, Livingstone says:—"There was not much use in nursing my chagrin at being thus fairly cut out by the man who had foretold the existence of Australian gold before its discovery, for here it was, in black and white. In his easy chair he had forestalled me by three years, though I had been working hard through jungle, marsh, and fever, since the light dawned in my mind at Dilolo. I had been cherishing the pleasing delusion that I should be the first to suggest the idea that the interior of Africa was a watery plateau of less elevation than flanking hill ranges !"

Arriving at Linyanti in September, Livingstone found his waggon and goods standing where he had left them more than twelve months before. Not an article had been touched, although they all possessed great value in the eyes of the Makololo. Chief and people were loud in their demonstrations of joy at the unlooked-for return of the wanderers. A great meeting was held to receive their report and the presents sent from the Governor and merchants of Loanda. The wonderful story of their adventures lost nothing in the telling at the hand of the Makololo who had accompanied him ; and the presents sent to the chief filled them with unbounded admiration. Sekeletu was proud of his colonel's uniform, and when he donned it at the first religious service held after their arrival, his splendid suit attracted more attention than the sermon. The two donkeys were greatly admired, as they promised to be the



THE ADVENTURE WITH A HIPPOPOTAMUS

parents of a flock of domestic animals of great value. They had borne the long journey with that patient and untiring endurance so characteristic of their species, and took very kindly to the abundant vegetation of their new home.

For a great part of the journeys now so happily closed, Dr. Livingstone, on account of his weakness, rode on ox-back. The back of an ox is a very uneasy seat, and slow and sedate as the animal usually appears, he can be skittish and mischievous enough. Sinbad, Dr. Livingstone's ox, was not by any means free from the vices of his kind. "He had," he says "a softer back than others, but a much more intractable temper. His horns were bent downwards, and hung loosely, so he could do no harm with them; but as we wended our way slowly along the narrow path, he would suddenly dart aside. A string tied to a stick put through the cartilage of the nose serves instead of a bridle; if you jerk this back, it makes him run faster on; if you pull it to one side, he allows his head and nose to go, but keeps the opposite eye directed to the forbidden spot, and goes in spite of you. The only way he can be brought to a stand is by a stroke with a wand across the nose. When Sinbad ran in below a climber stretched over the path, so low that I could not stoop under it, I was dragged off and came down on the crown of my head; and he never allowed an opportunity of the kind to pass without trying to inflict a kick, as if I neither had nor deserved his love."

Before reaching the Leeba on the return journey when food was scarce, the question of devouring Sinbad was frequently mooted, but the traveller had come to like this dumb companion of his wanderings. Possibly as he always liked to be overcoming something, the daily encounters with Sinbad helped to relieve the tedium of his journey. Never was so long a journey accomplished with so few accidents. Near Naliele his canoe was nearly upset by a hippopotamus. When proceeding along the shore, he says:—

"At midnight, a hippopotamus struck the canoe with her forehead, lifting one half of it quite out of the water, so as nearly to overturn it. The force of the butt she gave, tilted Mashanana out into the river; the rest of us sprang to the shore, which was only about ten yards off. Glancing back, I saw her come to the surface a short way off, and look to the canoe, as if to see if she had done much mischief. It was a female, whose young one had been speared the day before. This is so unusual an occurrence, when the precaution is taken to coast along the shore, that my men exclaimed, 'Is the beast mad?' There were eight of us in the canoe at the time, and the shake it received shows the immense power of this animal in the water."

The buffalo is at all times a dangerous animal, and one of the Makololo men had a narrow escape from one on the outward journey. Three buffaloes on a wild stampede dashed through their lines. "My ox," Livingstone says, "set off at a gallop, and when I could manage to glance back, I saw one of the men

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up in the air about five feet above a buffalo, which was tearing along with a stream of blood running down his flank. When I got back to the poor fellow, I found he had lighted on his face, and, though he had been carried about twenty yards before getting the final toss, the skin was not pierced nor was a bone broken. When the beasts appeared he had thrown down his load and stabbed one in the side. It turned suddenly upon him, and, before he could use a tree for defence, carried him off. We shampooed him well, and then went on, and in about a week he was able to engage in the hunt again."

Save an unsuccessful attack on one of the party by a crocodile, already alluded to, and a severe bite received by another from a non-poisonous snake, there are no other mishaps to chronicle. Hunger and fever and unfriendly tribes were the most dangerous enemies they had to encounter, and they had passed safely through them all.

Having been so long separated from his family, and having come through so many trials and difficulties, which left him feverish and enfeebled, no one would have blamed him if he had harnessed his oxen to his waggon and departed for Kuruman or the Cape, to rest and recruit before attempting another journey. But this was not in accordance with Livingstone's sense of duty. His popularity gave him hopes of being able to make an impression on the Makololo by his religious teaching; and their kindness, and their confidence in him made him desirous of serving them in other ways. The road to Loanda was long and difficult; and so much of it passed over land inhabited by unfriendly tribes, that he felt this was not the proper outlet for the merchandise of Central Africa. For months his mind had wandered down the course of the great Zambesi, to the East coast; and the more he thought over the matter, the more he became convinced that that was the proper route, and that it was his duty to settle the point without delay.

He was all but destitute, and was indebted to the faithful Makololo for everything he required while amongst them; and he could not carry out his intention of passing to the coast without their aid in men, oxen, and material. Nor were these wanting. Explaining to Sekeletu the method of preparing sugar, the latter asked him if he could purchase a mill for him at the East coast. On his replying that he had nothing with which to buy a mill, Sekeletu and his councillors said, "The ivory is all your own; if you leave any in the country, it will be your own fault." Sekeletu then gave him an order for a sugar mill, "and for all the varieties of clothing he had ever seen, and especially a Mohair coat, a good rifle, beads, brass wire, etc., and any other beautiful thing you may see in your own country." As he had found the two horses left with him when Livingstone started for Loanda of great use, especially in hunting, he was anxious to have more; and these Livingstone expected to be able to get for him at the nearest Portuguese settlements.

The mother of Sekeletu, who had joined her son at Linyanti, prepared a

bag of ground nuts, by frying them in cream with a little salt, as a sort of sandwich for the journey; and every one seemed anxious to contribute something for the use of the party. One hundred and fourteen men, principally volunteers, were selected to accompany him and carry the ivory, with which they were to pay their way to the coast, and purchase the articles they meant to bring back. Sekwebu, who had been captured by the Matabele when a boy had travelled along with the tribe in which he was captive to the district near Tete, and was intimately acquainted with the country on both sides of the Zambesi and the dialects spoken, was appointed the head of the expedition. Mamire, a chief who had married the mother of Sekeletu, since Livingstone's departure for the west coast, a man of great wisdom and prudence, on bidding Livingstone farewell, said, "You are now going among a people who cannot be trusted because we have used them badly; but you go with a different message from any they have ever heard before; and Jesus will be with you, and help you, though among enemies; and if He carries you safely, and brings you and Ma-Robert back again, I shall say he has bestowed a great favour upon me. May we obtain a path whereby we may visit, and be visited by other tribes, and by white men!" On Livingstone mentioning his inability to pay the men who would accompany him, the sagacious chief replied, "A man wishes, of course, to appear among his friends after a long absence, with something of his own to show; the whole of the ivory in the country is yours, so you must take as much as you can, and Sekeletu will furnish men to carry it."

As the wives of many of his companions in the journey to Loanda had given their husbands up as lost and taken to themselves other helpmeets, Livingstone had some difficult questions as to possession to settle. In cases where the man had only one wife, he decided without hesitation that she should go back to the original husband; but when a man had more than one he declined to decide what should be done, in case it should be thought that he favoured polygamy. Some of the men consoled themselves for the loss of their wives by taking others.

Soon after his arrival a picho was held to consider the propriety of settling in the Barotse valley, to be nearer the west coast for the purpose of trade with the new market the expedition had opened to them. At this "picho" Sekeletu said, addressing Livingstone, "I am perfectly satisfied as to the great advantages for trade of the path which you have opened, and think that we ought to go to the Barotse, in order to make the way for us to Loanda shorter; but with whom am I to live there? If you were coming with us, I would remove to-morrow; but now you are going to the white man's country to bring Ma-Robert (Mrs. Livingstone); and when you return you will find me near to the spot on which you wish to dwell."

Dr. Moffat's account of his expedition through the country of Moselekatse, and his intercourse with that great chief and his people, already alluded

to by Dr. Tidman in his speech before the members of the Geographical Society, is so interesting that we find room for several lengthy extracts. The influence Dr. Moffat had over this powerful and cruel savage chief is evidenced by his consenting to visit his enemies the Makololo with him. We cannot help regretting that difficulties—as we shall see—prevented their reaching Linyanti. It would have been interesting to notice how the Makololo and Matabele, who had been enemies for nearly forty years, would have departed themselves, when meeting in their unwonted character of friends. Mr. Chapman, whose travels we have drawn upon so frequently, and Mr. Edwards, another English traveller, accompanied Dr. Moffat. The party started in June, 1854; on June 20th they reached Sekomi's town:—

“This morning, at an early hour, Sekomi, who had been often heard to say that he would not give up the letters and papers until Livingstone himself should come with a large reward, sent down the parcels, the very sight of which grieved me. Most of them ought to have been sent a twelvemonth ago. Soon after a number of men presented themselves before my waggon, and a rather insignificant person saluted me, to which I answered by remarking that I was going to see the chief. He laughed, and added, ‘I am Sekomi!’ I remarked that he was beforehand with me, as it was my duty to wait on him as my superior, according to custom. He admitted this with something like a smile, but appeared quite at a loss to know what to say. He felt he had got into a difficulty and lost my esteem (if ever I had any for him), by not forwarding Livingstone's parcels, for which he knew well he would be rewarded. He tried to get out a sentence or two in palliation of his ungrateful conduct to Livingstone, who, I knew, had been kind to him, but made such a bungling excuse, that I recommended him to confess at once that he had behaved badly, and I should then hope he would improve some day. I tried to convince him how sorry I was, but he only laughed, and tried to divert my thoughts from the subject, by telling me how glad he was to see me. The subject of Christian instruction was introduced, and its importance enlarged upon, but it proved most unwelcome.”

On the 10th of July they came across several Bamanguato—subjects of Moselekatse.

“We got two of them to guide our waggons to a neighbouring village of the same people, where they said were some cattle, and an officer belonging to Moselekatse. With grateful hearts we saw that all was right, and much sooner than we yesterday anticipated. After advancing several miles we were met by a company of the same people, who requested us to halt till they should communicate with a chief man at a village about five miles beyond. To their inquiries as to what they were to say to the chief man, they were told that I was Moffat, or Moshete, as they pronounce it, of the Kuruman. Though no one of the scores who were standing round had seen me, they

appeared quite familiar with the name, and all knew that their sovereign was anxious to see me. The messenger must have been a swift one, as the Matabele made his appearance in an hour and a half with several attendants. He saluted with rather an awkward, but hearty shake of the hand. He assured me, again and again, of the delight Moselekatse would have on hearing of my long looked-for arrival. On mentioning the names of some Matabele I knew, and inquiring about their welfare, he snapped his fingers apparently with great satisfaction, as this was an additional proof that I was the veritable Moffat, for, as I afterwards learned, if he had taken a counterfeit Moffat to his master, his days would have been numbered in a few seconds. He said he would send messengers to head-quarters to request that persons should be sent who knew me; that he had seen me when he was a boy, but I had then a long black beard. We started again for the village where he was residing pro tempore to collect taxes, which we reached the same evening.

“Mr. Edwards and I took our guns and walked out to the woody heights and cornfields lately harvested, to seek pheasants and guinea fowls. We were struck with the beauty and fertility of the country. We also found hundreds of acres of new ground prepared for next year’s sowing. The trees were hewn down and the branches laid round the bottom of the trunks to be burned when sufficiently dry. The ground is all made up in ridges about 15 in. high, and from 4 to 6 ft. apart so as to allow the water to run off. The grain is sown on the tops of the ridges, where it appears to grow luxuriantly. The whole country, as far as the eye can reach, is very mountainous, and these mostly isolated, and frequently composed of enormous blocks and boulders. Blocks may be seen 30 or 40 ft., standing on one end on the top, and sometimes on the brow of hills, which the slightest touch of an earthquake would bring thundering down hundreds of feet. Though these mountains are rugged, they look fine, being partially or nearly wholly covered with trees, many of which are evergreens, or in leaf nearly the whole year. Trees may be seen, chiefly of the ficus tribe, growing on the solid granite rock, and with trunks running up perpendicular walls of a great height, and adhering so close to the rocks, and being of the same colour, it requires a near approach to convince one that they are not parts of the rock itself. A fine field for the botanist as well as the geologist! I saw some trees and shrubs entirely new to me, but, not being in flower at the time, could not tell to what genus they belonged. Granite of various grain predominates; indeed the foundations of the whole country appear to be granitic, with enormous blocks of quartz, which is also found filling up large rents and furrows in the solid rock; also slaty gneiss and pieces of basalt in the bottoms of rivers, as if washed down from higher places. It would appear as if grain might be cultivated anywhere, even at the tops of hills, where the soil is frequently very rich. Though rain has not fallen for months I found some places quite damp, and the débris of the

granite hills and the sand afford an easy passage for the water to the numberless small rivers, so that the water is, except during the rainy season, undergoing a constant filtration. In the evening two Matabele women came down from the village to see the friend of their chief. They are altogether different in their dress to that of the other tribes. On asking if they knew me, they said, 'We know your size, your nose, and your eyes, but what has become of the long black beard?' they inquired. I found that these two respectable-looking matrons, and two others, had been charged with bewitching at headquarters, and were banished to this distant outpost. This, to say the least, is a merciful punishment for the Matabelian tyrant.

"Having got in readiness we started again with a company of Bamanguato, who were to be our guides and assistants under one who is their chief, called Mapongko (words or news), and, being as familiar with the Matabele language as his own, he will serve as interpreter. After having passed through a picturesque country—fine water and abundance of pasture—we halted at what is called the M'akue river, having travelled 18 miles in 9 hours, with frequent hindrances from cutting down trees and seeking roads across ravines. Last night we slept near some large masses of granite, near a range of pools; the night cold, with heavy dew, although the atmosphere appeared dry during the day. The country exceedingly picturesque, and the mountains and trees numberless as their shapes. Wherever the eye is directed nothing but hills on hills rise in endless succession; nearly all are covered with enormous granite blocks and trees, though, to a superficial observer, there appears to be scarcely any soil. We also passed hills, some not less than 6 miles in circumference, exactly resembling the half or third part of a perfect sphere above the ground, solid granite, and, to the eye, as smooth as an orange, without a single tuft of grass or loose pebble on the whole surface. Having scrambled part of the way up such granite globes it appeared to me that not a particle, not even grains of sand had lain on them since washed by the waters of the flood. The alluvial deposits accumulated in the valleys between these hills are exceedingly rich, and send forth luxuriant brushwood and grass. Sometimes the granite crops out in large flat masses, and having been washed by the rains of some thousand summers, these are employed as threshing-floors, in the vicinity of the native gardens. Blocks rising above trees, on the tops of hills, might, without much effort of the imagination, be taken for ancient castles, surrounded with broken ramparts. I examined a single block near to where we passed, on an entirely level surface of rich soil. It exhibited a perpendicular face of 50 by 40 ft., smooth as if it had been chiseled, and looked as if intended for a base to some stupendous monument. Among the débris of the surrounding hills are large quantities of quartz, blue stone, mica, slate. It is very evident, from the appearance of these mountains, that there have been no earthquakes here since a very remote period, or otherwise thousands of boulders of great

magnitude would have been hurled from the dizzy heights, where they seem to tremble with a breath of air.

“Last night, when about retiring to rest, two messengers from Moselekatse arrived, who had left yesterday morning, and had travelled most of the night. The principal one delivered the message with great animation, and with many extravagant expressions about the delight the news of my arrival had imparted to the sovereign. Observing him to be evidently much fatigued with his run, I remarked that, instead of starting early to-morrow, we should defer till the afternoon following, that he might rest. To this he would on no account agree, adding, ‘No rest for me. I want none till I see you in the presence of Moselekatse.’ We accordingly started early, and, after much winding, got through a range of high precipitous hills. All the rivers we passed, since leaving the Banguaketse, run to the East and E.S.E. We have passed to-day rivers which all flow to the N.N.W., while farther to the right there are still tributary streams going to the Limpopo. We are thus travelling along the backbone, or highest place of this part of Africa, between 27° and 29° E. long. All the rivers to the N.W. turn North and fall into the Zambesi.

“Last night, after having all got fast asleep, a man arrived from the town with an ox to be slaughtered. The native idea was, that we must kill and eat the whole night, and start on the coming morn. It was kindly intended, but not according to our way of doing things. On we went, and as we passed some towns, out rushed men and women to see us. It was a favourable opportunity; for no one dares to come to head-quarters, except on special business, so they made the best of the time they had. Early in the forenoon, as we approached the royal residence, we met men with shields and spears coming in procession to inform us of the king’s happiness at our arrival. We, as a matter of course, expected to see some such display as I had witnessed on my former visits. Being considerably in advance of the waggons we entered the large public fold, and, following a chief man, were led to the opposite side, where sat in different parties about 60 chief men. The town appeared new, or rather half finished. There was nothing like the finish I had seen before in regal towns. We stood for some minutes at a doorway in the fence, which seemed to lead to premises behind, where some kind of preparations were going on. While our attention was directed to the waggons, Moselekatse had been moved to the entrance where we were standing. On turning round there he sat on a kaross, but how changed! The vigorous and active monarch of the Matabele, was now aged, lame in the feet, incapable of standing, or even moving himself along the floor. I entered, and he grasped my hand, gave me an impressive look, drew his mantle over his eyes, and wept. Some time elapsed before he could even speak or look at me. In the meantime Mr. Edwards, who had gone to direct the waggons,

came up, little expecting to see the hero of so many battles, and the conquering tyrant of so many tribes, bathed in tears, which he endeavoured in vain to hide, probably from some of his wives who stood behind him, and his nobles who stood waiting in silence without. After some minutes spent in this way he repeated my name several times, adding, 'Surely I am only dreaming that you are Moffat.' I remarked that God, whom I served, had spared us both, and that I had come once more to see him before I should die, and, though very sorry to see him so ill, I was thankful to God that we were permitted to meet again. He pointed to his feet, which I had observed to be dropsical, and said that they, as well as other parts of his body, were *killing* him, adding, 'Your God has sent you to help me, and heal me.'

"Moselekatse's dominion extends from the Shashe River on the South to the Zambesi on the North, and all the numerous canoes and boatmen on the southern bank acknowledge his authority. On account of the tsetse, or fly, much of the country towards the Zambesi cannot possibly be occupied with cattle; they are swept off immediately by that small but overwhelming insect. The scattered inhabitants have abundance of game, and are able to keep sheep and goats, which do not suffer; it is remarkable that this should be the case, for though their hair or wool is thicker than other animals, there are vulnerable parts, which the tsetse can easily reach; dogs immediately fall victims.

"This morning I said to my interpreter, and to another who might be called the king's aide-de-camp, that I wished to convey to Moselekatse all my plans, and what I wished to accomplish during my stay. When I mentioned Linyanti, and that, as I had goods, &c., for Livingstone, I intended to go thither, or as near the Makololo as I could, in order to forward his supplies, the proposal seemed to operate on them like an electric shock, and they supplicated me most humbly, for the sake of their lives, not to send them to their master with such a message; that I must on no account whisper such a thing—the king must first see me for a month or two to come. The day had been so windy, cold, and damp, his majesty had kept within doors, and one or two, who might be considered sheriffs, being absent, some women from the harem, and others who had brought beer, &c., to the town, took the favourable opportunity of drawing near to have a look at me. Though cold, they had nothing like dress on the upper part of their bodies, and, according to the Matabele custom, very little anywhere else. They appeared very cheerful and happy, most of them with arms over each other's necks. They acted with great decorum, and when they retired they said they were glad I had come, and were thankful for the opportunity of seeing me. By far the greater part of his people are not pure Matabele, but belong to the tribes whom Moselekatse had subjugated during his long career.

"The Mashona have more or less intercourse with the Portuguese, and



AN AWKWARD INTERRUPTION

with tribes contiguous, for they barter from that quarter coarse cottons, though they themselves make garments of cotton of a very coarse texture. I also saw among them two musical instruments, consisting of about forty notes, composed of as many strips of iron fastened to a small board within a large calabash, into the opening of which the two hands are introduced, playing in the same manner as one would on the pianoforte. The instrument exhibits considerable ingenuity, and, for a people so barbarous, is a successful one. Their dress, though rude enough, is much more decent than that of the Matabele, and indeed they seem to be an entirely different people. Their language is the same as the Makalaka tribe, of which, though a branch of the Sichuana, I could understand but little. The Mashona say their fathers emigrated from the south-east, beyond the land of the Baraputsi. Some of their customs are peculiar, and different from any other tribe I know.

“I had some conversation with Moselekatse, and tried to make him understand that the world moved, and not the sun; that the earth was a globe, and not a flat; that people could go round and round, and, were a hole pierced through its centre to the other side, he would find people on what would also appear to him a plain or sea. He looked rather bewildered at these facts, for he had no idea that I was deliberately telling falsehoods. I described to him the speed with which waggons travelled in England, and ships on the sea; but it seemed like multiplying words to no purpose, as it was far above his conception. He, however, freely admitted the superior wisdom of the white men, which afforded me an excellent text to explain to him the process by which the Maengelise, as he calls them, have reached their present state of refinement and wisdom.

“In the course of another conversation with Moselekatse I had handed to him some tin vessels I had made, which he admired, and no doubt viewed me as a perfect genius of a tinker. I had before conversed with him about Livingstone, and now stated plainly that it was my purpose to go to Sekeletu's country, or as near it as I could get, in order to hear if he had returned from the journey to the west coast, and to convey goods and letters I had brought for him. This resolution was to him like a dose of assafoetida; he replied that he was my son, and I must not leave him, especially as he was sick—that there was no one, even among his own people, whom he loved and confided in like myself, and he could not give his consent to my undertaking such a journey. He then began to number up bugbears, with the hope of frightening me, and talked of fevers which pervaded all the rivers and swamps through which I must pass—crocodiles, and savage hordes. Putting on a very grave face, I said, ‘Moselekatse, Livingstone is my child, and he is a servant of God; if I return without seeing him, or hearing certainly about him, I shall return with a heavy heart, and tell my friends Moselekatse does not love me.’ I added, that if he had any fears of my perishing on the road, I should

leave a letter, which he could send to the Kuruman, which would tell Mamele, as he called Mrs. Moffat, that it was entirely my own fault.

“Two young girls, about ten years of age, daughters of Moselekatse, of different mothers, came from a neighbouring town to see him, or rather me. He kissed each of them on the brow and then on each cheek. I observed others kiss them on each cheek, the brow, and chin. This seems to be the mode of Matabele kissing; it is done by men, too, when they meet after a long absence. The girls seemed the very picture of health; though they drank beer daily, their countenances exhibited great childish sweetness, while their bodies, well washed and anointed with oil, presented the most perfect female symmetry; but the women in general are no beauties.

“Moselekatse said, that as he had sent men to inquire respecting the road, and as they would go till they could learn something about Livingstone, he would wish me to defer my journey till they had returned. Supposing this to be a plan, like others, to prolong my stay, I could not agree, especially as the hot weather would soon commence, and the rainy season in the month of October, which would render travelling in a country like this next to impossible. He showed me a number of elephants' tusks, which he said he intended to present to me as a token of the gratitude he felt for the kindness he had received from me since he first knew me. I replied, that though I could fully appreciate his kind intentions, I felt I could not accept of anything of the kind till I should have accomplished my purpose in getting Livingstone's goods, &c., conveyed to him, and, if it were possible, seeing him myself. I added, that if he aided me in this undertaking, I should esteem his help more valuable than his present, and that I should be more ready to make him a present than to receive one, and that I should return to the Kuruman rich without a single tusk. These remarks made him look unusually grave, and, after a pause, he said, ‘Verily you love Livingstone, and you love me too;’ and, taking me by the hand, said, ‘You shall go.’ I snapped my fingers in Matabelian fashion, and thanked him with all my heart.

“In the morning, when about to start in search of Livingstone, Moselekatse got into my waggon, followed by some parcels of presents which he had received from one and another, and which were deposited within. He sat down very composedly, and requested that the waggons might start. I supposed he was intending to go only to the next town, as he was followed by most of the men, some of them rather too advanced in years to proceed far. Bidding adieu to my kind-hearted fellow-traveller—who would have been happy to accompany me, but, being in partnership with Mr. Chapman, he felt it his duty to remain a while longer—away we went, with about 100 men and nearly half that number of dogs, large and small. Passing the first town without halting, we came to a pass between two hills, commanding a beautiful and

rather extensive view. Here we halted under an ancient sycamore till the chief's own waggon, which he had sent for, should arrive. To my surprise, the waggon no sooner arrived, than he requested that we should proceed to where there were bushes and firewood. On its joining us we again set off—his sable majesty keeping possession of my bed or stretcher, which, by its creaking, gave token that it had got an unusual load. After winding through considerable thickets along the base of hills, we descended into a pretty valley, where was every requisite for a comfortable bivouac. During the last two hours we had been followed by some carrying karosses, others food, and about twenty women with large calabashes of beer on their heads. Moselekatse's waggon being placed alongside of mine, the people then, as at every halting-place during the journey, commenced hewing and tearing down branches from trees, principally evergreens. Of these, very commodious booths were formed in all directions, leaving an open space in the centre for the cattle to sleep in. On the left of my waggon was a booth for my four men, in which Moselekatse chooses to sleep, and not in his waggon, or among his own people. To the right of my waggon was what may be called a royal pavilion of evergreens, where he sometimes sat, and his personal attendants reposed. Immediately in front of my waggon was another large circular fence, where there were about nine of his wives, and twenty other women—beer-carriers. Several large companies occupied other portions of the encampment, which, lighted up by the blazing fires, presented an animated spectacle. Before dark a troop of fat cattle were brought, of which two were slaughtered, and strips of meat soon garnished the live coals at every fire-place; and if human masticators were busy, tongues were performing their part to some purpose, which never seemed to incommode the sovereign of all, who walked about evidently much pleased.

“After passing half the night meditating plans, I got up and found our governor in excellent spirits. When I asked him what he thought we were to do, ‘Let us go on,’ was the reply. While we were sitting together, eating a royal dish of meat—paunch cooked with fat, not invitingly clean, but such as travellers get accustomed to—the men who had been sent to ascertain the state of the country arrived. Their intelligence at once settled the point as to our advance. Water was not to be had for oxen until the fourth day, and then only amongst the tsetse. We talked and reasoned long on the subject, till I asked the chief what he thought was best to be done. He replied, ‘I am here to serve you; you must say what you wish, and I shall do it or order it.’ The idea of sending men with Livingstone's goods at that moment struck me, on which I inquired how far it was to Linyanti; and if messengers were sent, when would they return; or, if I were to go on foot, how long should I be absent? ‘Twenty or thirty days,’ was the reply; and if to the Barotse country, where Sekeletu might be, it would be a much longer time. I rose,

and said, 'I must think alone,' and I should tell him the result of my cogitations. I soon after received the same testimony from William, and another individual upon whose word I could rely; for I knew well that if Moselekatse said Linyanti was just three steps on the other side of the moon, all his people would say so too. I returned to Moselekatse and proposed to go on foot if he would give me a certain number of his men. To this he would on no account agree; and declared that if I went he would go too, and would be carried when he could no longer walk. I then made the proposal that, if he would give me men sufficient to carry all Livingstone's goods and papers to Linyanti, I should divide them into packages such as they could manage. To this he promptly agreed, and the next moment ordered a man to make a selection of individuals best acquainted with the country. The whole day was employed in making arrangements, and orders were given for twenty men and an officer to be in readiness. There were seventeen packages. The men, after hearing my instructions, repeated and re-repeated them, placed the bags, boxes, &c., some on their heads, others on their shoulders, and, taking their shields and spears, marched off. They were well supplied with food to enable them to pass through perhaps as wild and desolate a region as can well be found; to go through forests, over mountains and morasses to the country of those who are their enemies. No persons of any tribe with which I am acquainted would have dared to attempt such a thing. It is more than I had anticipated. Having thus done all in my power to supply the wants of Livingstone, who doubtless will find all most acceptable should he be spared to receive them, I began to think how I could make the best of my time in the company of Moselekatse, who had given such unmistakeable proofs of his willingness to serve me. On the departure of the men, I turned to him and said, 'How happy and how thankful I now feel! for with one word you have rolled off the big stone which lay on my heart.' This remark made him smile with unwonted cheerfulness. We soon unyoked and returned about twelve miles by the way we came. He remained with me at my waggon most of the evening, which afforded the opportunity of talking to him on the all-important subject of religion. He had heard me say that, but for the desire I felt to show him how grateful I was for his kindness, I should prefer taking a direct course homewards, instead of returning to Matlokotloko, but that now I should return with him thither with all my heart. He remarked that he wished to show me still more kindness. I replied that the greatest kindness he could now show was to allow me to deliver to him and his people the message of God, which was the great object I had in view in my present journey; that if he consented to this, I should desire nothing else. On hearing this he appeared thoughtful, stood up, and walked off to another part of the encampment.

"I have just now learned, with thankfulness, that Livingstone had, with

extraordinary perseverance, reached St. Paul de Loanda, and was to return to Linyanti. It affords me no little gratification to see that I was directed by a wisdom, far other than that of man, in what I was able to accomplish on his account. If he be spared to return to Linyanti, he will have the satisfaction of receiving supplies for the outer, as well as the inner man.

“As to whether the countries through which I have passed are likely soon to become fields for missionary operation, I am anything but sanguine. Of the willingness of the natives themselves to receive instruction no doubt need be entertained; but at present the prospect is anything but encouraging. Past events show to a demonstration that between the natives and the Trans-Vaal Boers there can be no peace, until the former, as far as they can be reached, shall become the vassals of the latter, whose transactions have hitherto been characterised by a deep-rooted enmity to all missionary operations. To me the case appears more hopeless than ever, since the inhabitants of the Sovereignty, or Free State, have with heart and hand espoused the cause of the Trans-Vaal Republic, and are lending their aid in the work of exterminating the Aborigines. If a road were opened up from Sebituane’s or Moselekatse’s country to the East coast, and permission obtained there for free intercourse with the interior, a wide field would be opened for missionary enterprise. The Matabele having traded with Englishmen, who come up the Zambesi from the coast in boats, shows what could be done. Between the country of Moselekatse and the Zambesi, there is, however, an insuperable barrier to travelling with either oxen or horses, on account of the tsetse, so often referred to in these pages, and described by Livingstone in his former journeys. They commence South of the Limpopo river, run North till near the Zambesi, and then stretch along between that and the country which I traversed towards the country of Sebituane. The Makalaka, Bakurutse, Mashona, Becuabi, Masuase, Batonga, and other tribes, with whom I came into contact among the Matabele, did not appear to exhibit anything very savage in their disposition.

“It is the character of the Matabelan warfare, and the nature of their government, that make them a terror to the surrounding tribes.

“Nothing remains but to seek to reach the interior tribes by the East or West coast, and any missionary who has witnessed the deteriorating influence of a juxtaposition with the civilized communities would a thousand times prefer isolation, notwithstanding the difficulties it would involve in obtaining supplies. The most part of Moselekatse’s country I should suppose to be healthy, especially the higher portion of it, principally of granite foundation. That the fever prevails in the more northern portions, especially in wet seasons, there is no doubt; but not with the virulence witnessed by Livingstone farther to the N.W. On the whole the country is beautiful, and would present a rich treat to the geologist, as well as to the botanist—but how

much more to the Christian missionary, with its numerous inhabitants, living and dying under a twofold tyranny!"

With the following extracts we exhaust Dr. Livingstone's allusions to his memorable journey to Loanda and back, and its results and probable consequences. The letter from which these extracts are taken was addressed to Sir Roderick Murchison:—

"By a note dated Cabango, in August last, I endeavoured to convey an idea of the country between Cassange and that point, and, if the rough tracing enclosed reached its destination, you will have remarked that there was little absolutely new to communicate. The path followed is that usually trodden by native Portuguese, who are employed by Angolese merchants to trade with Matiamvo—the 'Muata-ya-nvo' of some—the paramount chief of the negro tribes called Londa (Lunda) or Balonda. There is another and straighter course situated a little farther north, and I suppose it is there the scarcity of water mentioned by others is experienced. We never found it necessary to carry a supply, and almost always spent the night at villages situated on streams or rivulets. A Portuguese merchant and planter, Senhor Graca, of Monte Allegre, whose acquaintance I had the pleasure of making, was once a visitor to Matiamvo; and his notes, having been published in the Government Gazette or 'Boletim' of Loanda, might, I conceive, still be found in Lisbon. A severe and long-continued attack of fever, soon after crossing the Quango, made me so very feeble and deaf, that I was glad to avail myself of the company and friendly aid of three native Portuguese, whose employer, Senhor Neves of Cassange, very politely enjoined them by letter to forward my plans by every means in their power. The virtue of the Chiboque was thereby not much exposed to temptation to take advantage of my weakness—a temptation which often proves rather too powerful for the goodness of more enlightened specimens of humanity. The most then I could effect in the circumstances was to put down the rivers with greater precision than any of my predecessors, who have uniformly been unfurnished with instruments.

"The rate of travelling of such traders may be interesting to those who examine their accounts of journeys to otherwise unknown regions. I found the average between a great number of regular sleeping stations to be 7 geographical miles. The average time required was $3\frac{1}{2}$ hours, and the speed 2 geographical miles an hour. The stoppages from all causes amounted to 20 days monthly; so that a month's journey means actually one of 10 days, or 70 miles. The carriers are very unwilling to help each other; hence the sickness of one man often stops the march of the whole party. When we parted with them, our own rate was $10\frac{1}{2}$ geographical miles per day. This required an average of five hours' march at the rate of two geographical miles an hour, and we travelled twenty days each month. The negro step was quicker than ours, but we generally overtook them while resting, and arrived in equal times.

If we kept going for 6 successive days, both men and oxen showed symptoms of knocking up, although they were a most willing company, and all were anxious to get home. It was therefore necessary to give another day weekly for rest, besides Sunday. The starchy nature of the food had, I believe, considerable influence on the rate of progress. In winding through forest, I could not make any approach to a reckoning of distance; an observation was always necessary. The zigzag would make the day's march to be probably not much under 20 miles in these cases.

“I had indulged the hope of proceeding to the head-quarters of Matiamvo, who seems to be located 19 days east-north-east of Cabango, or on lat. 8° 20' S., long. 22° 32' E. But the long delay had now made such an inroad into our stock of goods that we saw clearly, by the time of our arrival there, we should be unable either to give a suitable present to the prince, or pay our way afterwards to the south. This alone would not have proved a barrier, for a branch of the Leeambye or Zambesi is reported to flow southwards from a part a few days east of his town, 23° or 24° E. long. (?), and it would have been of great importance to have discovered water conveyance all the way down to the country of the Makololo. But it is universally asserted and believed that Matiamvo will on no account permit any white man, or even native trader, to pass in that direction; it is his own principal resort for ivory. The tribes living there kill many elephants, and bring the ivory to him as tribute. They are called Kanyika and Kanyoka, or Banyika and Banyoka. Having but slender acquaintance with the Londa dialect, we felt that neither pay nor persuasion could be effectively employed to secure permission to follow our object; so we decided on leaving Cabango to proceed south-east to our friend Katema, and thence down the Leeba.

“The people among whom we now travelled being Balonda only, we got on very comfortably, except in one instance, in which a chief named Kawawa, who had heard of our treatment by the Chiboque in going north, presumed on his possessing the fords of the Kasai, so far as to demand tribute from the white man. Nothing could exceed the civilities which passed between us on the Sunday of our stay in his town. But when we offered to cross the river he mustered all his forces to compel payment of ‘a gun, an ox, a man, a barrel of powder, a *black coat*! or a book which would tell him if Matiamvo had any intention of sending to cut off his head.’ Unless we had submitted to everything, as the Mambari do, and given a bad precedent for all white men afterwards, we were obliged to part with ‘daggers drawn.’ The canoes were all concealed among the reeds, but my men were better sailors than his; and having taken the loan of one by night, in order to show how scrupulously honest we were, we left it and a few beads on their own side of the river, and thanked them next morning for their kindness amidst shouts of laughter.

“The route we followed to Katema, being considerably to the east of that

by which we went to Loanda, a curious phenomenon, which then escaped our notice, was now discovered, viz., that of the river Lotembwa flowing in two nearly opposite directions. By the tracing sent from Angola, you will see it as if rising in the small lake Dilolo. Such seemed the fact as far as the southern portion of the river is concerned. Our former route having led us to the Kasai, at some distance west of the northern portion, we were not aware of its existence. In returning, however, we were surprised at being obliged to cross the Lotembwa before we reached Lake Dilolo. It was more than a mile broad, three or four feet deep, and full of *Arum Egyptiacum*, lotus, papyrus, mat-rushes, and other aquatic plants. Not being then informed of the singular fact that it actually flows N.N.W. into the Kasai, I did not observe the current, simply concluding it was a prolongation of the Lotembwa beyond the lake, and that it rose in a long flat marsh, as most of the rivers in this quarter do. But we were positively informed afterwards that the flow was to the Kasai, and not into Dilolo. I have no reason to doubt the correctness of this information. I could not ascertain whether Lake Dilolo gives much water to the northern Lotembwa; but if there had been a current of one-fourth the strength of that which flows into the southern Lotembwa, I must have observed it. It looks like an arm of the lake where I crossed it, and probably flows faster when nearer the Kasai. The southern Lotembwa proceeds from an arm of the lake, half a mile broad, and at the part where most of the water flows it is chin deep. We crossed the river above its confluence with the latter arm, and the great body of flowing deep water it contained there (from 80 to 100 yards wide) made me suppose that it receives a supply from the northern as well as from the southern end of Dilolo. The fever having there caused vomiting of large quantities of blood, I could not return and examine the curious phenomenon more minutely; but I consider it as almost quite certain that Lake Dilolo divides its waters between the Atlantic and Indian Oceans. A portion flows down the Kasai—Zaire, or Congo, and another down the Leeba to the Zambesi. The whole of the adjacent country is exceedingly flat. In coming to the Lotembwa from the north we crossed a plain 24 miles broad, and so level that the rain-water stands on it for months together; and when going north we waded through another plain to the south of the northern Lotembwa, 15 miles broad, with about a foot of water on it, and the lotus flowers in bloom therein.

“As the Royal Geographical Society receives geographical information from every quarter, and then acts on the eclectic principle of securing the good and true from the heaps of materials which travellers abroad and loungers at home may send to the crucible, I have, with less diffidence than I should otherwise have felt, resolved to state some ideas which observation and native information have led me to adopt as to the form of the southern part of the continent. It is right to state also distinctly that I am now aware that the same views were clearly expressed in the anniversary speech of 1852, by the

gentleman to whom this letter is addressed. Yet having come to nearly the same conclusions about three years afterwards, and by a different method, the reasons which guided my tortoise pace may, though stated in my own way, be accepted as a small contribution to the inferences deduced by you (Sir Roderick Murchison) from the study of the map of Mr. Barnes.

“In passing northwards to Angola, the presence of large Cape heaths, rhododendrons, Alpine roses, and more especially the sudden descent into the valley of the Quango, near Cassange, led me to believe we had been travelling on an elevated plateau. I had hopes then of finding an aneroid at Loanda; but having been disappointed in this, from my friend Colonel Steel having gone to the Crimea, I had to resort, on my return, to observations of the temperature of boiling water as a means of measuring elevations.

“The highest point in the district of Pungo Andongo is given to show that it is lower than the ridge, which I believe is cut through by the valley of Cassange, in which the Quango now flows. And the top of the ascent of Tala Mungongo—which, to the eye, looks much higher than the eastern ascent, if we may depend on the point of ebullition as an approximation—is in reality much lower; indeed not more elevated than Lake Ngami, which is clearly in a hollow. In coming along this elevated land towards the Quango, we were unconsciously near the crest of a large oblong mound, or ridge, which probably extends through 20° of latitude, and gives rise to a remarkable number of rivers: thus, the Quango on the north; the Coanza on the west; the Langebongo, which the latest information identifies with the Loeti, and the numerous streams which unite and form the Chobe, on its south-east; all the feeders of the Kasai and that river itself on the east; and probably also the Embara or river of Libebe on the south. Yet this elevation is by no means mountainous. The general direction of all these rivers, except the Coanza and Quango, being towards the centre of the continent, with a little northing or southing in addition, according as they belong to the western or eastern main drains of the country, clearly implies the hollow or basin form of that portion of intertropical Africa. The country about Lake Dilolo seems to form a partition in the basin; hence the contrary direction of its drainage.

“Viewing the basin from this (Linyanti) northward, we behold an immense flat, intersected by rivers, in almost every direction, and these are not the South African mud, sand, or stone rivers either, but deep never-failing streams, fit to form invaluable bulwarks against enemies who can neither swim nor manage canoes. They have also numerous departing and re-entering branches, with lagoons and marshes adjacent, so that it is scarcely possible to travel along their banks without the assistance of canoes. We brought two asses as a present from certain merchants in Loanda to Sekeletu, and as this animal is not injured by the bite of the tsetse, they came as frisky as kids through all the flowing rivers of Loanda; but when we began to descend

the Leeambye, dragging them almost hourly through patches of water or lagoons, they were nearly killed, and we were obliged to leave them at Naliele. These valley rivers have generally two beds, one of low water and another of inundation. The period of inundation does not correspond with the rainy season here, but with a period in the north subsequent to that. The flood of the Leeambye occurs in February and March, while that of the Chobe, from its being more tortuous, is a month later. We hear of its being flooded 40 miles above Linyanti, eight or ten days before it overflows there. When these rivers do overflow, then the valley assumes the appearance of being ornamented with chains of lakes. This is probably the geologically recent form which the great basin showed, for all the low-water channels in the flats are cut out of soft calcareous tufa, which the waters of this country formerly deposited most copiously. The country adjacent to the beds of inundation is, except where rocks appear, not elevated more than from 50 to 100 feet above the general level.

“That the same formation exists on the eastern side of the country appears from the statements of Arabs or Moors from Zanzibar. They assert that a large branch of the Leeambye flows from the country of the Banyassa (Wun’yassa) to the south-west, and passes near to the town of Cazembe; it is called Luapula. The Banyassa live on a ridge parallel to the east coast; and though they have no lake in their own country, they frequently trade to one on their N.N.W. My Arab informants pass this lake on their way back to Zanzibar. It is said to be ten days’ north-east of Cazembe, and is called Tanganyika, and is said to be connected with another named Kalague (Garague?). Both are stated to be so shallow that the canoes are punted the whole way across, and the voyage occupies three days. Will it be too speculative to suppose that these large collections of fresh water are the residue of greater and deeper lakes, just as Lake Ngami is, the openings in the eastern ridge not being deep enough to drain those parts of the basin entirely?”

“In a foray made by the Makololo to the country about east of Masiko’s territory, during our visit to Loanda, they were accompanied by the Arab Ben Habib, from whom I received much of the above information. This party saw another river than the Luapula, coming from the north-east, with a south-west course, to form a lake named Shuia (Shooea). A river emerges thence, which, dividing, forms the Bashukulompo and Loangwa rivers. There is a connection between these and the Leeambye too, a statement by no means improbable, seeing the country around Shuia (lat. 13°, long. 27° or 28° E.?) is described as abounding in marshes and reedy valleys. When there, the Arab pointed to the eastern ridge, whence the rivers come, and said, ‘When we see that, we always know we are about to begin the descent of ten or fifteen days to the sea.’

“I am far from craving implicit faith in those statements, for my

informants possess a sad proneness to 'amiability,' and they will roundly assert whatever they think will please you. For example:—'Are you happy as a slave?' 'O, infinitely more so than when I was free;' and then run away from their masters. But my object in making inquiries was unknown; and, when supported by the testimony of the Makololo, the statements may be taken as supporting the view that the central parts of Africa south of the equator, though considerably elevated above the level of the sea, form really a hollow in reference to two oblong ridges on its eastern and western sides. As suggestive of further inquiry only, I may mention, though not pretending to have examined the pretty extensive portions of the country which came under my observation with the eye and deep insight of a geologist, that the general direction of the ranges of hills appears to be parallel to the major axis of the continent. The dip of the strata down towards the centre of the country led to the conclusion, before I knew of the existence of the ridges, that Africa had in its formation been pressed up much more energetically at the sides than at the centre. The force which effected this, I supposed, may have been of the same nature as that which determined most recent volcanoes to be in the vicinity of the sea. This seems to have been the case in Angola at least; and having probably been in operation over a vast extent of coast, decided the very simple littoral outline of Africa. I am induced to make this suggestion because, when the ridges are situated far from the coast, they do not seem to owe their origin to recently erupted rocks. There is a section of the western ridge, near Cassange, nearly a thousand feet in height; and except a capping of hæmatite mixed with quartz pebbles, it is a mass of the red clay shale termed in Scotland 'keel,' the thin strata of which are scarcely at all disturbed. This keel is believed to indicate gold. Had I met with a nugget I would have mounted a mule instead of the ungainly beast (his ox Sinbad) I rode.

"I have mentioned the locality of Lake Dilolo as forming a sort of partition in the central valley, but it is not formed by outcropping rocks, as one may travel a month beyond Shinte's without seeing a stone; but in proceeding south of Ngami, the farther we go the greater has been the filling up by eruptive traps. The 25th parallel of latitude divides a part of the valley, containing 1000 feet more filling up than that north of Kolobeng; and, strangely enough, the only instance of a large transported boulder occurs just at the edge of the more hollow part. The plains to the south of that are elevated perhaps 5000 feet above the level of the sea. But the erupted rocks, as that on which Kuruman stands, have brought up fragments of the very old bottom rocks in their substance.

"As I am not aware that the late Dr. Buckland made any public use of a paper which I sent to him in 1843, on the gradual desiccation of the Bechuana country, it may not be improper to mention, in support of the actual drying up of all the rivers which have a westerly course, that I had pointed

out the bed of a still more ancient river than those trickling rills which now pass by the name. It flowed from north to south, exactly as the Zambesi does now, and ended in a large lake, which must have been discharged when the fissure was made through which the Orange river now flows. At the point of confluence between river and lake some hills of amygdaloid caused an eddy, and in the eddy we have a mound of tufa and travertin full of fossil bones. From these I had hopes of ascertaining the age of the river; but, in addition to my time being much restricted by sacred duties, I had no instrument with me when I discovered these beautiful fossils, which stand out in relief on the rock. On the second occasion I was called off by express to the child of another missionary, and galloped a hundred miles to find him in his grave. To crown all, some epiphyses and teeth, which I sent with specimens to illustrate the geology of the interior, though taken to England by the Rev. H. H. Methuen, were stolen from the railway before reaching Dr. Buckland's hands. As it is not likely that I shall ever visit the spot again, I may mention that the mound is near Bootschap, and well known to the Rev. H. Helmore, who would willingly show it to any one desirous of procuring specimens. They are perfectly fossilised, and about the same size as zebras or buffaloes.

“With respect to the spirit in which our efforts have been viewed by the Makololo, I think there is no cause for discouragement. The men of my company worked vigorously while at Loanda, and their savings appeared to them to be considerable. But the long journey back forced us to expend all our goods, and on arriving at the Barotse we were all equally poor. Our reception and subsequent treatment were, however, most generous and kind. The public reports delivered by my companions were sufficiently flattering to me, and their private opinions must have been in unison, for many volunteers have come forward unasked to go to the east. A fresh party was despatched with ivory for Loanda, and only two days were allowed for preparation. They are under the guidance of the Arab from Zanzibar already alluded to, and the men have no voice in the disposal of the goods; they are simply to look and learn. After my late companions have rested some time, it is intended for them to return as independent traders. This was not my suggestion—indeed I could scarcely have expected it, for the hunger and fatigue they endured were most trying to men who have abundance of food and leisure at home. But the spirit of trade is strong in the Africans, and they are much elated with the large prices given at Loanda.

“If no untoward event interferes, a vigorous trade will certainly be established. The knowledge of the great value of ivory puts a stop to the slave-trade in a very natural way. As our cruizers on the west coast render property in slaves of very small value there, the Mambari, who are generally subjects of Kangombe of Bihe, purchase slaves for domestic purposes only; but to make such a long journey as that from Bihe to the Batoka country, east

of the Makololo, at all profitable, they must secure a tusk or two. These can only be got among certain small tribes who depend chiefly on agriculture for subsistence, and are so destitute of iron that they often use hoes of wood. They may be induced to part with ivory and children for iron implements, but for nothing else. The Mambari tried cloth and beads unsuccessfully, but hoes were irresistible. The Makololo wished to put a stop to their visits by force, but a hint to purchase all the ivory with hoes was so promptly responded to, that I anticipate small trade for the Mambari in future. If any one among the tribes subject to the Makololo sells a child now, it is done secretly. The trade may thus be said to be pretty well repressed. A great deal more than this, however, is needed. Commerce is a most important aid to civilisation, for it soon breaks up the sullen isolation of heathenism, and makes men feel their mutual dependence. Hopes of this make one feel gratified at the success which has attended my little beginning. But it is our blessed Christianity alone which can touch the centre of the wants of Africa. The Arabs, it is well known, are great in commerce, but not much elevated thereby above the African in principle. My Arab friend Ben Habib, now gone to Loanda, was received most hospitably by an old female chief called Sebola Makwaia; and she actually gave him ivory enough to set him up as a trader; yet he went with the Makololo against her to revenge some old feud with which he had no connexion."

The Victoria Falls were viewed with dread by the natives living at a distance. They supposed them to be the haunt of some powerful and mysterious deity. Dr Livingstone says:—

"The former name of the spot was Shongwe, the meaning of which I cannot ascertain. The Makololo, in passing near it, said, "Mosi oa tunya," "smoke does sound." Very few of them ever went near to examine the cause before my visit. When the river is in flood, the vapour is seen and the sound heard ten or more miles distant. Although I have not felt at liberty to act on my conviction on the subject of names, I think all rivers and hills discovered by Englishmen ought to have English names. The African name is known only to people in the locality. I could not get the name Zumbo lately from the people among the ruins, and passed Dambarari on the opposite side of the river, nobody having ever heard the name before. The same would have happened of course had they been English or Portuguese names, but we should not have the nonsense with which, by mis-spelling, we and the printers disfigure the maps. See how many ways Bechuanas are mentioned—Booshuanas, Bootjouanas, Bertjouanas, &c.: Makrakka for Makabe; Marelata for Moretcle; Wanketzeens for Bangwaketse; Beza (God) for Reza. We on the spot are often misled getting information from (native) foreigners, who pronounce names according to their own dialects, and are thereby often guilty of leading those at home astray. English names, too, are surely better than the round Dutch

names,—‘sand,’ ‘stone,’ ‘mud,’ or ‘reed’ rivers. I do not urge the point, but I think it merits consideration.”

The value of ivory showed clearly how far the slave-traders had advanced. Where ivory was common and had no value attached to it, it was a certain indication that the place had not been visited by half-caste traders from the east or west coast. No traders had been at or near the Falls prior to his visit. He says:—

“That trade has never extended thus far from either the east or western coasts, is, I believe, extremely probable from the grave of the elder Sekote being still seen on Kalai Island, ornamented with seventy large elephants’ tusks planted round it, and there are about thirty tusks over the resting-places of his relatives. Indeed, ivory was used only to form the armlets and grave-stones of the rich, and it is now met with in a rotten state all over the Batoka country. This fact I take as corroborative of the universal assertion, that no trader ever visited the country previous to the first and unsuccessful attempt of the Mambari to establish the slave trade with Santuru, the last chief of the Barotse.”

CHAPTER X.

Start for the East Coast.—The Victoria Falls.—The Batoka Tribes.—Reaches Zumbo, a Deserted Portuguese Settlement.

ON the 3rd of November, 1855, Livingstone and his fellow-adventurers, accompanied by Sekeletu with 200 of his followers, who were to accompany them as far as Kalai, on the Leeambye, started from Linyanti. The whole party were fed at Sekeletu's expense,—the cattle for the purpose being taken from his cattle stations, which are spread over the whole territory owing him allegiance. Passing through a "tsetse" district when dark, to escape its attacks, they were overtaken by a tremendous storm of thunder, lightning, and rain, which thoroughly drenched the party. Livingstone's extra clothing having gone on, he was looking forward ruefully to the prospect of passing the night on the wet ground, when Sekeletu gave him his blanket, lying uncovered himself. He says, "I was much touched by this little act of genuine kindness. If such men must perish by the advance of civilization, as certain races of animals do before others, it is a pity. God grant that ere this time comes they may receive that gospel which is a solace for the soul in death!"

Writing to Sir Roderick Murchison about this touching incident and the general kindness of Sekeletu, he uses words which, at the risk of repetition, are worth quoting:—"When passing Sheseke on our way down the river in November last, Sekeletu generously presented ten slaughter-cattle and three of the best riding oxen he could purchase among his people, together with supplies of meal and everything else he could think of for my comfort during the journey. Hoes and beads were also supplied to purchase a canoe, when we should come to the Zambesi again, beyond the part where it is constricted by the rocks. These acts of kindness were probably in part prompted by the principal men of the tribe, and are valuable as showing the light in which our efforts are viewed; but as little acts often show character more clearly than great ones, I may mention that—having been obliged to separate from the people who had our luggage, and to traverse about 20 miles infested by the tsetse during the night—it became so pitchy dark, we could only see by the frequent gleams of lightening, which at times revealed the attendants wandering hither and thither in the forest. The horses trembled and groaned, and after being thoroughly drenched by heavy rain we were obliged to give up