

**The Albert N'Yanza,**  
( Volume II )

by Sir Samuel W. Baker,

图书在版编目(CIP)数据

The Albert N'Yanza, (Volume II) / 杨丹主编 飞天电子音像出版社  
2004

ISBN 7-900363-43-2

I. 监… II. 王…

出版发行：飞天电子音像出版社

责任编辑：杨丹

经销：全国各地新华书店

印刷：北京施园印刷厂

版次：2004 年 6 月第 1 版

书号：ISBN 7-900363-43-2

## CONTENTS

CHAPTER V. LEAVE ELLYRIA.....	1
CHAPTER VI. THE FUNERAL DANCE. ....	77
CHAPTER VII. LATOOKA. ....	95
CHAPTER VIII. IBRAHIM's RETURN.....	132
CHAPTER IX. THE TURKS ATTACK KAYALA. ....	213

## **CHAPTER V. LEAVE ELLYRIA.**

ALTHOUGH Ellyria was a rich and powerful country, we had not been able to procure any provisions the natives refused to sell, and their general behaviour was such that assured me of their capability of any atrocity had they been prompted to attack us by the Turks. Fortunately we had a good supply of meal that had been prepared for the journey prior to our departure from Gondokoro: thus we could not starve. I also had a sack of corn for the animals, a necessary precaution, as at this season there was not a blade of grass; all in the vicinity of the route having been burnt.

We started on the 30th March, at 7.30 A.M., and opened from the valley of Ellyria upon a perfectly flat country interspersed with trees. After an hour's march we halted at a small stream of bad water. We had kisras and honey for breakfast; but, for several days not having tasted meat, I took the rifle for a stroll through the forest in search

of game. After an hour's ramble I returned without having fired a shot. I had come upon fresh tracks of Tetel and guinea fowl, but they had evidently come down to the stream to drink, and had wandered back into the interior. If game was scarce, fruit was plentiful both Richarn and I were loaded with a species of yellow plum as large as an egg; these grew in prodigious numbers upon fine forest trees, beneath which the ground was yellow with the quantities that had fallen from the boughs; these were remarkably sweet, and yet acid, with much juice, and a very delicious flavour.

At 11:25 we again started for a long march, our course being east. The ground was most favourable for the animals, being perfectly flat and free from ravines. We accordingly stepped along at a brisk pace, and the intense heat of the sun throughout the hottest hours of the day made the journey fatiguing for all but the camels. The latter were excellent of their class, and now far excelled the other

transport animals, marching along with ease under loads of about 600 lbs. each.

My caravan was at the rear of the trader's party; but the ground being good, we left our people and cantered on to the advanced flag. It was curious to witness the motley assemblage in single file extending over about half a mile of ground: several of the people were mounted on donkeys; some on oxen: the most were on foot, including all the women to the number of about sixty, who were the slaves of the trader's people. These carried heavy loads; and many, in addition to the burdens, carried children strapped to their backs in leather slings.

After four or five hours' march during the intense heat many of the overloaded women showed symptoms of distress, and became footsore; the grass having been recently burnt had left the sharp charred stumps, which were very trying to those whose sandals were not in the best condition. The women were forced along by their

brutal owners with sharp blows of the coorbatch; and one who was far advanced in pregnancy could at length go no farther. Upon this the savage to whom she belonged belaboured her with a large stick, and not succeeding in driving her before him, he knocked her down and jumped upon her. The woman's feet were swollen and bleeding, but later in the day again saw her hobbling along in the rear by the aid a bamboo.

The traders march in good form; one flag leads the party, guarded by eight or ten men, while a native carries a box of five hundred cartridges for their use in case of an attack. The porters and baggage follow in single file, soldiers being at intervals to prevent them from running away; in which case the runner is invariably fired at. The supply of ammunition is in the centre, carried generally by about fifteen natives, and strongly escorted by guards. The rear of the party is closed by another flag behind which no straggler is permitted. The rear flag is also guarded by six

or eight men, with a box of spare ammunition. With these arrangements the party is always ready to support an attack.

Ibrahim, my new ally, was now riding in front of the line, carrying on his saddle before him a pretty little girl, his daughter, a child of a year and a half old; her mother, a remarkably pretty Bari girl, one of his numerous wives, was riding behind him on an ox. We soon got into conversation; a few pieces of sugar given to the child and mother by Mrs. Baker was a sweet commencement; and Ibrahim then told me to beware of my own men, as he knew they did not intend to remain with me; that they were a different tribe from his men, and they would join Chenooda's people and desert me on our arrival at their station in Latooka. This was a corroboration of all I had heard previous to leaving Gondokoro, therefore I had the promised mutiny in perspective. I had noticed that my men were even more sullen than usual since I had joined Ibrahim; however, I succeeded in convincing him that he



would benefit so decidedly by an alliance with me, that he now frankly told me that I should receive no opposition from his party. So far all had prospered beyond my most sanguine expectations. We were fairly launched upon our voyage, and now that we were in the wild interior, I determined to crush the mutiny with an iron hand should the rascals attempt to carry their murderous threats into execution. Two or three of the men appeared willing, but the original ringleader, "Bellaal," would literally do nothing, not even assisting at loading the animals; but swaggering about with the greatest insolence.

After a fatiguing march of eight hours and ten minutes through a perfectly flat country interspersed with trees, we halted at a little well of excessively bad water at 7.35 P.M. The horses were so much in advance that the main party did not arrive until 11 P.M. completely fatigued. The night being fine, we slept on a hillock of sand a few yards from the well, rejoiced to be away from the mosquitoes of

Gondokoro.

On the following morning we started at sunrise, and in two hours' fast marching we arrived at the Kanieti river. Although there had been no rain, the stream was very rapid and up to the girths of the horses at the ford. The banks were very abrupt and about fifteen feet deep, the bed between forty and fifty yards wide; thus a considerable volume of water is carried down to the river Sobat by this river during the rains. The whole drainage of the country, tends to the east, and accordingly flows into the Sobat.

The range of mountains running south from Ellyria is the watershed between the east and west drainage; the Sobat receiving it on the one hand, and the White Nile on the other, while the Nile eventually receives the entire flow by the Sobat, as previously mentioned, in lat. 9 degrees 22 minutes. Having scrambled up the steep bank of the Kanieti river, we crossed a large field of dhurra, and arrived at the village of Wakkala. The village, or town, is composed of

about seven hundred houses, the whole being most strongly protected by a system of palisades formed of "babanoose," the hard iron wood of the country. Not only is it thus fortified, but the palisades are also protected by a hedge of impervious thorns that grow to a height of about twenty feet. The entrance to this fort is a curious archway, about ten feet deep, formed of the iron wood palisades, with a sharp turn to the right and left forming a zigzag. The whole of the village thus fenced is situated in the midst of a splendid forest of large timber. The inhabitants of Wakkala are the same as the Ellyria, but governed by an independent chief. They are great hunters; and as we arrived I saw several parties returning from the forest with portions of wild boar and buffalo.

From Gondokoro to this spot I had not seen a single head of game, but the immediate neighbourhood of Wakkala was literally trodden down by the feet of elephants, giraffes, buffaloes, rhinoceros, and varieties of large

antelopes.

Having examined the village, I ordered my people to unload the animals in the forest about a quarter of a mile from the entrance. The soil was extremely rich, and the ground being shaded from the scorching rays of the sun by the large trees, there was abundance of fine grass, which accounted for the presence of the game: good pasturage, extensive forests, and a plentiful supply of water insuring the supply of wild animals.

In a few minutes my horses and donkeys were luxuriating on the rich herbage, not having tasted grass for some days; the camels revelled in the foliage of the dark green mimosas; and the men, having found on the march a buffalo that had been caught in a trap and there killed by a lion, obtained some meat, and the whole party were feeding. We had formed a kind of harbour by hacking out with a sabre a delightful shady nook in the midst of a dense mass of creepers, and there we feasted upon a couple of roast

fowls that we had procured from the natives for glass beads. This was the first meat we had tasted since we had quitted Gondokoro.

At 5.10 P.M. we left this delightful spot, and marched. Emerging from the forest we broke upon a beautiful plain of fine low grass, bounded on our right hand by jungle. This being the cool hour of evening, the plain was alive with game, including buffaloes, zebras, and many varieties of large antelopes. It was a most enlivening sight to see them scouring over the plain as we advanced; but our large party, and three red flags streaming in the breeze, effectually prevented us from getting sufficiently near for a shot.

I was sorely tempted to remain in this Elysium for a few days' shooting, but the importance of an advance was too great to permit of any thoughts of amusement; thus, I could only indulge a sportsman's feelings by feasting my eyes upon the beautiful herds before me.

At a quarter past seven we bivouacked in thick jungle. In the middle of the night, the watch fires still blazing, I was awoke by a great noise, and upon arrival at the spot I found a number of the Turks with firebrands, searching upon the ground, which was literally strewed with beads and copper bracelets. The Latooka porters had broken open the bags and baskets containing many hundredweight of these objects, and, loading themselves, had intended to desert with their stolen prize; but the sentries having discovered them, they were seized by the soldiers.

There fellows, the Latookas, had exhibited the folly of monkeys in so rashly breaking open the packages while the sentries were on guard. Several who had been caught in the act were now pinioned by the Turks, and were immediately condemned to be shot; while others were held down upon the ground and well chastised with the coorbatch I begged that the punishment of death might be commuted for a good flogging; at first I implored in vain, until I suggested, that if

the porters were shot, there would be no one to carry their loads: this practical argument saved them, and after receiving a severe thrashing, their arms were pinioned, and a guard set over them until the morning.

We marched at 5.25 on the following morning. For several hours the path led through thick jungle in which we occasionally caught glimpses of antelopes. At length quitting the jungle we arrived at an open marshy plain, upon which I discerned at a great distance a number of antelopes. Having nothing to eat I determined to stalk them, as I heard from the people that we were not far from our halting place for the day.

Accordingly I left Mrs. Baker with my horse and a spare rifle to wait, while the party marched straight on; I intended to make a circuit through the jungle and to wait for the entrance of the herd, which she was to drive, by simply riding through the plain and leading my horse; she was to bring the horse to me should I fire a shot. After

walking for about a mile in the jungle parallel with the plain, I saw the herd of about two hundred Tetel going at full gallop from the open ground into the jungle, having been alarmed by the red bags and the Turks, who had crossed over the marsh. So shy were these antelopes that there was no possibility of stalking them. I noticed however that there were several waterbucks in the very centre of the marsh, and that two or three trees afforded the possibility of a stalk. Having the wind all right, I succeeded in getting to a tree within about two hundred and fifty yards of the largest buck, and lying down in a dry trench that in the wet season formed a brook, I crept along the bottom until I reached a tall tuft of grass that was to be my last point of cover. Just as I raised myself slowly from the trench I found the buck watching me most attentively. A steady shot with my little No. 24 rifle took no effect it was too high: the buck did not even notice the shot, which was, I suppose, the first he had ever heard; he was standing exactly facing me;



this is at all times an unpleasant position for a shot. Seeing that he did not seem disposed to move, I reloaded without firing my left hand barrel. I now allowed for the high range of the last shot; a moment after the report he sprang into the air, then fell upon his knees and galloped off on three legs; one of the fore legs being broken. I had heard the sharp sound of the bullet, but the shot was not very satisfactory. Turning to look for my horse, I saw Mrs. Baker galloping over the plain towards me, leading Filfil, while Richard ran behind at his best speed.

Upon her arrival I mounted Filfil, who was a fast horse, and with my little No. 24 rifle in my hand I rode slowly towards the wounded waterbuck, who was now standing watching us at about a quarter of a mile distant. However, before I had decreased my distance by a hundred yards he started off at full gallop. Putting Filfil into a canter I increased the pace until I found that I must press him at full speed, as the waterbuck, although on only three legs,

had the best of it. The ground was rough, having been marshy and trodden into ruts by the game, but now dried by the sun; bad for both horse and antelope, but especially for the former: however, after a race of about a mile I found myself gaining so rapidly that in a few moments I was riding on his left flank within three yards of him, and holding the rifle with one hand like a pistol I shot him dead through the shoulder. This little double rifle is an exceedingly handy weapon; it was made for me about nine years ago by Thomas Fletcher, gunmaker of Gloucester, and is of most perfect workmanship. I have shot with it most kinds of large game; although the bore is so small as No. 24, I have bagged with it rhinoceros, hippopotamus, lions, buffaloes, and all the heavy game except elephants and giraffes; upon the latter I have never happened to try it. Weighing only eight pounds and three quarters it is most convenient to carry on horseback, and although I have had frequent accidents through my horse falling in full gallop,

the stock is perfectly sound to this day. The best proof of thorough honest workmanship is, that in many years of hard work it has never been out of order, nor has it ever been in a gunmaker's hands.

The operation of cutting the waterbuck into four quarters, and then stringing them on to a strip of its own hide, was quickly performed, and with Richarn's assistance I slung it across my saddle, and led my horse, thus heavily laden, towards the path. After some difficulty in crossing muddy hollows and gullies in the otherwise dried marsh, we at length succeeded in finding the tracks of the party that had gone on ahead.

We had been steering from Ellyria due east towards the high peak of "Gebel Lafcet," that rose exactly above one of the principal towns of Latooka. With this fine beacon now apparently just before us, we had no difficulty in finding our way. The country was now more open, and the ground sandy and interspersed with the hegleek trees,

which gave it the appearance of a vast orchard of large pear trees. The "hegleek" is peculiarly rich in potash; so much so that the ashes of the burnt wood will blister the tongue. It bears a fruit about the size and shape of a date; this is very sweet and aromatic in flavour, and is also so rich in potash that it is used as a substitute for soap.

After an hour's walk always on the tracks of the party, we saw a large Latooka town in the distance, and upon a nearer approach we discovered crowds of people collected under two enormous trees. Presently guns fired, the drums beat, and as we drew nearer we perceived the Turkish flags leading a crowd of about a hundred men, who approached us with the usual salutes, every man firing off ball cartridge as fast as he could reload. My men were already with this lot of ragamuffins, and this was the ivory or slave trading party that they had conspired to join. They were marching towards me to honour me with a salute, which, upon close approach, ended by their holding their guns, muzzle

downwards, and firing them almost into my feet. I at once saw through their object in giving me this reception; they had already heard from the other party exaggerated accounts of presents that their leader had received, and they were jealous at the fact of my having established confidence with a party opposed to them. The vakeel of Chenooda was the man who had from the first instigated my men to revolt and to join his party, and he at that moment had two of my deserters with him that had mutinied and joined him at Gondokoro. It had been agreed that the remainder of my men were to mutiny at this spot and to join him with MY ARMS AND AMMUNITION. This was to be the stage for the outbreak. The apparent welcome was only to throw me off my guard.

I was coldly polite, and begging them not to waste their powder, I went to the large tree that threw a beautiful shade, and we sat down, surrounded by a crowd of both natives and trader's people. Mahommed Her sent me

immediately a fat ox for my people: not to be under any obligation I immediately gave him a double barrelled gun. The ox was slaughtered, and the people preferring beef to antelope venison, I gave the flesh of the waterbuck to the Latooka porters belonging to Ibrahim's party. Thus all teeth were busy. Ibrahim and his men occupied the shade of another enormous tree at about a hundred and fifty yards' distance.

The town was Latome, one of the principal places in the Latooka country, and was strongly palisaded, like the town of Wakkala. I did not go through the entrance, but contented myself with resting under my tree and writing up the journal from my note book. Before we had been there many hours the two parties of Ibrahim and Mahommed Her were engaged in a hot contention. Mahommed Her declared that no one had a right of way through that country, which belonged to him according to the customs of the White Nile trade; that he would not permit the party of Ibrahim to

proceed, and that, should they persist in their march, he would resist them by force.

Words grew high; Ibrahim was not afraid of force, as he had a hundred and forty men against Mahommed Her's hundred and five; insults and abuse were liberally exchanged, while the natives thronged around, enjoying the fun, until at last Mahommed Her's temper becoming outrageous, he was seized by the throat by Sulieman, a powerful choush or sergeant of Ibrahim's party, and hurled away from the select society who claimed the right of road. Great confusion arose, and both parties prepared for a fight, which after the usual bluster died away to nothing. However, I noticed that my men most unmistakeably took the part of Mahommed Her against Ibrahim; they belonging to his tribe.

The evening arrived, and my vakeel, with his usual cunning, came to ask me "whether I intended to start to morrow?" He said there was excellent shooting in this

neighbourhood, and that Ibrahim's camp not being more than five hours' march beyond, I could at any time join him, should I think proper. Many of my men were sullenly listening to my reply, which was, that we should start in company with Ibrahim. The men immediately turned their backs, and swaggered insolently to the town, muttering something that I could not distinctly understand. I gave orders directly, that no man should sleep in the town, but that all should be at their posts by the luggage under the tree that I occupied. At night several men were absent, and were with difficulty brought from the town by the vakeel. The whole of the night was passed by the rival parties quarrelling and fighting. At 5.30 on the following morning the drum of Ibrahim's party beat the call, and his men with great alacrity got their porters together and prepared to march.

My vakeel was not to be found; my men were lying idly in the positions where they had slept; and not a man



obeyed when I gave the order to prepare to start except Richarn and Sali. I saw that the moment had arrived. Again I gave the order to the men, to get up and load the animals; ...not a man would move, except three or four who slowly rose from the ground, and stood resting on their guns. In the meantime Richarn and Sali were bringing the camels and making them kneel by the luggage. The boy Saat was evidently expecting a row, and although engaged with the black women in packing, he kept his eyes constantly upon me.

I now observed that Bellaal was standing very near me on my right, in advance of the men who had risen from the ground, and employed himself in eyeing me from head to foot with the most determined insolence. The fellow had his gun in his hand, and he was telegraphing by looks with those who were standing near him, while not one of the others rose from the ground, although close to me. Pretending not to notice Bellaal who was now as I had

expected once more the ringleader, for the third time I ordered the men to rise immediately, and to load the camels. Not a man moved, but the fellow Bellaal marched up to me, and looking me straight in the face dashed the butt end of his gun in defiance on the ground, and led the mutiny. "Not a man shall go with you! go where you like with Ibrahim, but we won't follow you, nor move a step farther. The men shall not load the camels; you may employ the 'niggers' to do it, but not us."

I looked at this mutinous rascal for a moment; this was the burst of the conspiracy, and the threats and insolence that I had been forced to pass over for the sake of the expedition all rushed before me. "Lay down your gun!" I thundered, "and load the camels!" . . . . . "I won't" was his reply. "Then stop here!" I answered; at the same time lashing out as quick as lightning with my right hand upon his jaw.

He rolled over in a heap, his gun flying some yards

from his hand; and the late ringleader lay apparently insensible among the luggage, while several of his friends ran to him, and did the good Samaritan. Following up on the moment the advantage I had gained by establishing a panic, I seized my rifle and rushed into the midst of the wavering men, catching first one by the throat, and then another, and dragging them to the camels, which I insisted upon their immediately loading. All except three, who attended to the ruined ringleader, mechanically obeyed. Richarn and Sali both shouted to them to "burry;" and the vakeel arriving at this moment and seeing how matters stood, himself assisted, and urged the men to obey.

Ibrahim's party had started. The animals were soon loaded, and leaving the vakeel to take them in charge, we cantered on to overtake Ibrahim, having crushed the mutiny, and given such an example, that in the event of future conspiracies my men would find it difficult to obtain a ringleader. So ended the famous conspiracy that had been

reported to me by both Saat and Richarn before we left Gondokoro; and so much for the threat of "firing simultaneously at me and deserting my wife in the jungle." In those savage countries success frequently depends upon one particular moment; you may lose or win according to your action at that critical instant. We congratulated ourselves upon the termination of this affair, which I trusted would be the last of the mutinies.

The country was now lovely; we were at the base of the mountain "Lafeet," which rose abruptly on our left to the height of about 3,000 feet, the highest peak of the eastern chain that formed the broad valley of Latooka. The course of the valley was from S.E. to N.W.; about forty miles long by eighteen miles wide; the flat bottom was diversified by woods, thick jungles, open plains, and the ever present hegleek trees, which in some places gave the appearance of forest. The south side of the valley was bounded by a high range of mountains, rising to six or

seven thousand feet above the general level of Latooka, while the extreme end was almost blocked by a noble but isolated mountain of about 5,000 feet.

Our path being at the foot of the Lafcet chain, the ground was sandy but firm, being composed of disintegrated portions of the granite rocks that had washed down from the mountains, and we rode quickly along a natural road, equal to the best highway in England. We soon overtook Ibrahim and his party, and recounted the affair of mutiny.

The long string of porters now closed together as we were approaching a rebel town of Latooka that was hostile to both Turks and others. Suddenly one of the native porters threw down his load and bolted over the open ground towards the village at full speed. The fellow bounded along like an antelope, and was immediately pursued by half a dozen Turks. "Shoot him! shoot him! knock him over!" was shouted from the main body; and twenty guns were

immediately pointed at the fugitive, who distanced his pursuers as a horse would outstrip an ox.

To save the man I gave chase on Filfil, putting myself in the line between him and the guns, to prevent them from firing. After a short course I overtook him, but he still continued running, and upon my closing with him he threw his spear on the ground, but still ran. Not being able to speak his language, I made signs that he should hold the mane of my horse, and that no one should hurt him. He at once clutched with both hands the horse's mane, and pushed himself almost under my knee in his efforts to keep close to me for protection. The Turks arrived breathless, and the native appeared as terrified as a hare at the moment it is seized by the greyhound. "Shoot him!" they one and all shouted. "Well done, `Hawaga!' you caught him beautifully! We never could have caught him without your horse. Pull him out! we'll shoot him as an example to the others!" I explained that he was my man, and belonged to me as I had

caught him, therefore I could not allow him to be shot. "Then we'll give him five hundred with the coorbatch!" they cried. Even this generous offer I declined, and I insisted that he should accompany me direct to Ibrahim, into whose hands I should myself deliver him. Accordingly, still clutching to my horse's mane, the captive followed, and was received by the main body on arrival with shouts of derision.

I told Ibrahim that he must forgive him this time, if he promised to carry his load to the end of the journey. He immediately picked up his heavy burden as though it were a feather, and balancing it on his head, stepped along in the line of porters as though nothing had occurred.

Trifling as this incident may appear, it was of much service to me, as it served as an introduction to both Turks and natives. I heard the former conversing together, praising the speed of the horse, and congratulating themselves on the impossibility of the porters escaping now

that they had seen how quickly they could be overtaken. Another remarked, "Wah Illahi, I should not like to chase a nigger so closely while a lance was in his hand. I expected he would turn sharp round and throw it through the Hawaga." Thus I was now looked upon by the Turks as an ALLY, and at the same time I was regarded by the Latookas as their friend for having saved their man; and they grinned their approbation in the most unmistakeable manner as I rode past their line, shouting, " Morrte, morrte mattat!" On arriving at a large town named Kattaga, we rested under the shade of an immense tamarind tree. There was no sign of my men and animals, and I began to think that something had gone wrong. For two hours we waited for their arrival. Ascending some rising ground, I at length observed my caravan approaching in the distance, and every one of my men, except Richarn, mounted upon my donkeys, although the poor animals were already carrying loads of 150 lbs. each. Upon observing me, the dismount was sudden and



general. On their arrival I found that three of the men had deserted, including "Bellaal," and had joined the party of Mahommed Her, taking with them my guns and ammunition. Two had previously joined that party; thus five of my men were now engaged by those slave hunters, and I little doubted that my remaining men would abscond likewise.

On the arrival of my vakeel he told me, in face of the men, that so many had deserted, and that the others had refused to assist him in taking the guns from them; thus my arms and ammunition had been forcibly stolen. I abused both the vakeel and the men most thoroughly; and "as for the mutineers who have joined the slave hunters, Inshallah, the vultures shall pick their bones!" This charitable wish which, I believe, I expressed with intense hatred was never forgotten either by my own men or by the Turks. Believing firmly in the evil eye, their superstitious fears were immediately excited. Continuing the march along the same

style of country we shortly came in view of Tarrangolle, the chief town of Latooka, at which point was the station of Ibrahim. We had marched thirteen miles from Latome, the station of Mahommed Her, at which place my men had deserted, and we were now 101 miles from Gondokoro by dead reckoning.

There were some superb trees situated close to the town, under which we camped until the natives could prepare a hut for our reception. Crowds of people now surrounded us, amazed at the two great objects of interest the camels, and a white woman. They did not think me very peculiar, as I was nearly as brown as an Arab.

The Latookas are the finest savages I have ever seen. I measured a number of them as they happened to enter my tent, and allowing two inches for the thickness of their felt helmets, the average height was 5 ft. 11 1/2 in. Not only are they tall, but they possess a wonderful muscular development, having beautifully proportioned legs and

arms; and although extremely powerful, they are never fleshy or corpulent. The formation of head and general physiognomy is totally different from all other tribes that I have met with in the neighbourhood of the White Nile. They have high foreheads, large eyes, rather high cheekbones, mouths not very large, well shaped, and the lips rather full. They all have a remarkably pleasing cast of countenance, and are a great contrast to the other tribes in civility of manner. Altogether their appearance denotes a Galla origin, and it is most probable that, at some former period, an invasion by the Gallas of this country originated the settlement of the Latookas.

One of the principal channels, if not the main stream of the river Sobat, is only four days' march or fifty miles east of Latooka, and is known to the natives as the Chol. The east bank of that stream is occupied by the Gallas, who have frequently invaded the Latooka country. There is an interesting circumstance connected with these invasions,

that the Gallas were invariably mounted upon MULES. Neither horse, camel, nor other beast of burden is known to any of the White Nile tribes, therefore the existence of mules on the east bank of the Chol is a distinguishing feature. Both Abyssinia and the Galla being renowned for a fine breed of mules, affords good circumstantial evidence that the Akkara tribe of the Chol are true Gallas, and that the Latookas may be derived from a similar origin by settlements after conquest.

The great chief of the Latookas, "Moy," assured me that his people could not withstand the cavalry of the Akkara, although they were superior to all other tribes on foot.

I have heard the traders of Khartoum pretend that they can distinguish the tribes of the White Nile by their individual type. I must confess my inability on this point. In vain I have attempted to trace an actual difference. To me the only distinguishing mark between the tribes bordering

the White River is a peculiarity in either dressing the hair, or in ornament. The difference of general appearance caused by a variety of hairdressing is most perplexing, and is apt to mislead a traveller who is only a superficial observer; but from the commencement of the negro tribes in N. lat. 12 degrees to Ellyria in lat. 4 degrees 30 minutes I have found no specific difference in the people. The actual change takes place suddenly on arrival in Latooka, and this is accounted for by an admixture with the Gallas.

The Latookas are a fine, frank, and warlike race. Far from being the morose set of savages that I had hitherto seen, they were excessively merry, and always ready for either a laugh or a fight. The town of Tarrangolle contained about three thousand houses, and was not only surrounded by iron wood palisades, but every house was individually fortified by a little stockaded courtyard. The cattle were kept in large kraals in various parts of the town, and were most carefully attended to, fires being lit every night to

protect them from flies; and high platforms, in three tiers, were erected in many places, upon which sentinels watched both day and night to give the alarm in case of danger. The cattle are the wealth of the country, and so rich are the Latookas in oxen, that ten or twelve thousand head are housed in every large town; thus the natives are ever on the watch, fearing the attacks of the adjacent tribes.

The houses of the Latookas are generally bell shaped, while others are precisely like huge candle extinguishers, about twenty five feet high. The roofs are neatly thatched, at an angle of about 75 degrees, resting upon a circular wall about four feet high; thus the roof forms a cap descending to within two feet and a half of the ground. The doorway is only two feet and two inches high, thus an entrance must be effected upon all fours. The interior is remarkably clean, but dark, as the architects have no idea of windows. It is a curious fact that the circular form of but is the only style of architecture adopted among all the tribes of Central Africa,

and also among the Arabs of Upper Egypt; and that, although these differ more or less in the form of the roof, no tribe has ever yet sufficiently advanced to construct a window. The town of Tarrangolle is arranged with several entrances, in the shape of low archways through the palisades; these are closed at night by large branches of the hooked thorn of the kittur bush . The main street is broad, but all others are studiously arranged to admit of only one cow, in single file, between high stockades; thus, in the event of an attack, these narrow passages could be easily defended, and it would be impossible to drive off their vast herds of cattle unless by the main street. The large cattle kraals are accordingly arranged in various quarters in connexion with the great road, and the entrance of each kraal is a small archway in the strong iron wood fence sufficiently wide to admit one ox at a time.

Suspended from the arch is a bell, formed of the shell of the Dolape palm nut, against which every animal must

strike either its horns or back, on entrance.

Every tinkle of the bell announces the passage of an ox into the kraal, and they are thus counted every evening when brought home from pasture. I had noticed, during the march from Latome, that the vicinity of every town was announced by heaps of human remains. Bones and skulls formed a Golgotha within a quarter of a mile of every village. Some of these were in earthenware pots, generally broken; others lay strewn here and there; while a heap in the centre showed that some form had originally been observed in their disposition. This was explained by an extraordinary custom most rigidly observed by the Latookas. Should a man be killed in battle the body is allowed to remain where it fell, and is devoured by the vultures and hyenas; but should he die a natural death, he or she is buried in a shallow grave within a few feet of his own door, in the little courtyard that surrounds each dwelling. Funeral dances are then kept up in memory of the



dead for several weeks; at the expiration of which time, the body being sufficiently decomposed, is exhumed. The bones are cleaned, and are deposited in an earthenware jar, and carried to a spot near the town which is regarded as the cemetery. I observed that they were not particular in regarding the spot as sacred, as signs of nuisances were present even upon the bones, that in civilized countries would have been regarded as an insult.

There is little difficulty in describing the toilette of the native that of the men being simplified by the sole covering of the head, the body being entirely nude. It is curious to observe among these wild savages the consummate vanity displayed in their head dresses. Every tribe has a distinct and unchanging fashion for dressing the hair; and so elaborate is the coiffure that hair dressing is reduced to a science. European ladies would be startled at the fact, that to perfect the coiffure of a man requires a period of from eight to ten years! However tedious the operation, the result

is extraordinary. The Latookas wear most exquisite helmets, all of which are formed of their own hair; and are, of course, fixtures. At first sight it appears incredible, but a minute examination shows the wonderful perseverance of years in producing what must be highly inconvenient. The thick, crisp wool is woven with fine twine, formed from the bark of a tree, until it presents a thick network of felt. As the hair grows through this matted substance it is subjected to the same process, until, in the course of years, a compact substance is formed like a strong felt, about an inch and a half thick, that has been trained into the shape of a helmet. A strong rim, of about two inches deep, is formed by sewing it together with thread; and the front part of the helmet is protected by a piece of polished copper; while a piece of the same metal, shaped like the half of a bishop's mitre and about a foot in length, forms the crest. The framework of the helmet being at length completed, it must be perfected by an arrangement of beads, should the owner

of the head be sufficiently rich to indulge in the coveted distinction. The beads most in fashion are the red and the blue porcelain, about the size of small peas. These are sewn on the surface of the felt, and so beautifully arranged in sections of blue and red that the entire helmet appears to be formed of beads; and the handsome crest of polished copper, surmounted by ostrich plumes, gives a most dignified and martial appearance to this elaborate head dress. No helmet is supposed to be complete without a row of cowrie shells stitched around the rim so as to form a solid edge.

The Latookas have neither bows nor arrows, their weapons consisting of the lance, a powerful iron headed mace, a long bladed knife or sword, and an ugly iron bracelet, armed with knife blades about four inches long by half an inch broad: the latter is used to strike with if disarmed, and to tear with when wrestling with an enemy. Their shields are either of buffaloes' hide or of giraffes', the

latter being highly prized as excessively tough although light, and thus combining the two requisite qualities of a good shield; they are usually about four feet six inches long by two feet wide, and are the largest I have seen. Altogether, everything in Latooka looks like fighting. Although the men devote so much attention to their head dress, the women are extremely simple. It is a curious fact, that while the men are remarkably handsome, the women are exceedingly plain; they are immense creatures, few being under five feet seven in height, with prodigious limbs. Their superior strength to that of other tribes may be seen in the size of their water jars, which are nearly double as large as any I have seen elsewhere, containing about ten gallons; in these they fetch water from the stream about a mile distant from the town. They wear exceedingly long tails, precisely like those of horses, but made of fine twine and rubbed with red ochre and grease. They are very convenient when they creep into their huts on bands and

knees. In addition to the tails, they wear a large flap of tanned leather in front. Should I ever visit that country again, I should take a great number of "Freemasons" aprons for the women; these would be highly prized, and would create a perfect FUROR. The only really pretty women that I saw in Latooka were Bokke, the wife of the chief, and her daughter; they were fac similes of each other, the latter having the advantage of being the second edition. Both women and men were extremely eager for beads of all kinds, the most valuable being the red and blue porcelain for helmets, and the large opalescent bead, the size of a child's marble.

The day after my arrival in Latooka I was accommodated by the chief with a hut in a neat courtyard, beautifully clean and cemented with clay, ashes, and cow dung. Not patronising the architectural advantages of a doorway of two feet high, I pitched my large tent in the yard and stowed all my baggage in the hut. All being

arranged, I had a large Persian carpet spread upon the ground, and received the chief of Latooka in state. He was introduced by Ibrahim, and I had the advantage of his interpreter.

I commenced the conversation by ordering a present to be laid on the carpet of several necklaces of valuable beads, copper bars, and coloured cotton handkerchief. It was most amusing to witness his delight at a string of fifty little "berrets" which I had brought into the country for the first time, and were accordingly extremely valuable. No sooner had he surveyed them with undisguised delight than he requested me to give him another string of opals for his wife, or she would be in a bad humour; accordingly a present for the lady was added to the already large pile of beads that lay heaped upon the carpet before him. After surveying his treasures with pride, he heaved a deep sigh, and turning to the interpreter he said, "What a row there will be in the family when my other wives see Bokke

dressed up with this finery. Tell the 'Mattat' that unless he gives necklaces for each of my other wives, they will fight!" Accordingly I asked him the number of ladies that made him anxious. He deliberately began to count upon his fingers, and having exhausted the digits of one hand, I compromised immediately, begging him not to go through the whole of his establishment, and presented him with about three pounds of various beads, to be divided among them. He appeared highly delighted, and declared his intention of sending all his wives to pay Mrs. Baker a visit. This was an awful visitation, as each wife would expect a present for herself, and would assuredly have either a child or a friend for whom she would beg an addition. I therefore told him that the heat was so great that we could not bear too many in the tent, but that if Bokke, his favourite, would appear, we should be glad to see her.

Accordingly he departed, and shortly we were honoured by a visit. Bokke and her daughter were

announced, and a prettier pair of savages I never saw. They were very clean; their hair was worn short, like all the women of the country, and plastered with red ochre and fat, so as to look like vermilion; their faces were slightly tattooed on the cheeks and temples; and they sat down on the many coloured carpet with great surprise, and stared at the first white man and woman they had ever seen. We gave them both a number of necklaces of red and blue beads, and I secured Bokke's portrait in my sketch book, obtaining a very correct likeness. She told us that Mahommed Her's men were very bad people; that they had burnt and plundered one of her villages; and that one of the Latookas who had been wounded in the fight by a bullet had just died, and they were to dance for him to morrow, if we would like to attend. She asked many questions; how many wives I had? and was astonished to hear that I was contented with one. This seemed to amuse her immensely, and she laughed heartily with her daughter at the idea. She



said that my wife would be much improved if she would extract her four front teeth from the lower jaw, and wear the red ointment on her hair, according to the fashion of the country; she also proposed that she should pierce her under lip, and wear the long pointed polished crystal, about the size of a drawing pencil, that is the "thing" in the Latooka country. No woman among the tribe who has any pretensions to be a "swell" would be without this highly prized ornament, and one of my thermometers having come to an end I broke the tube into three pieces, and they were considered as presents of the highest value, to be worn through the perforated under lip. Lest the piece should slip through the hole in the lip, a kind of rivet is formed by twine bound round the inner extremity, and this protruding into the space left by the extraction of the four front teeth of the lower jaw, entices the tongue to act upon the extremity, which gives it a wriggling motion, indescribably ludicrous during conversation.

I cannot understand for what reason all the White Nile tribes extract the four front teeth of the lower jaw. Were the meat of the country tender, the loss of teeth might be a trifle; but I have usually found that even a good set of grinders are sometimes puzzled to go through the operation needful to a Latooka beefsteak. It is difficult to explain real beauty; a defect in one country is a desideratum in another; scars upon the face are, in Europe, a blemish; but here and in the Arab countries no beauty can be perfect until the cheeks or temples have been gashed.

The Arabs make three gashes upon each cheek, and rub the wounds with salt and a kind of porridge to produce proud flesh; thus every female slave, captured by the slave hunters, is marked to prove her identity, and to improve her charms. Each tribe has its peculiar fashion as to the position and form of the cicatrix.

The Latookas gash the temples and cheeks of their women, but do not raise the scar above the surface, as is the

custom of the Arabs.

Polygamy is, of course, the general custom; the number of a man's wives depending entirely upon his wealth, precisely as would the number of his horses in England. There is no such thing as love in these countries: the feeling is not understood, nor does it exist in the shape in which we understand it. Everything is practical, without a particle of romance. Women are so far appreciated as they are valuable animals. They grind the corn, fetch the water, gather firewood, cement the floors, cook the food, and propagate the race; but they are mere servants, and as such are valuable. The price of a good looking, strong young wife, who could carry a heavy jar of water, would be ten cows; thus a man, rich in cattle, would be rich in domestic bliss, as he could command a multiplicity of wives. However delightful may be a family of daughters in England, they nevertheless are costly treasures; but in Latooka, and throughout savage lands, they are exceedingly

profitable. The simple rule of proportion will suggest that if one daughter is worth ten cows, ten daughters must be worth a hundred, therefore a large family is the source of wealth; the girls produce the cows, and the boys milk them. All being perfectly naked , there is no expense, and the children act as herdsmen to the flocks as in the patriarchal times. A multiplicity of wives thus increases wealth by the increase of family. I am afraid this practical state of affairs will be a strong barrier to missionary enterprise.

A savage holds to his cows, and his women, but especially to his COWS. In a razzia fight he will seldom stand for the sake of his wives, but when he does fight it is to save his cattle. I had now a vivid exemplification of this theory.

One day, at about 3 P.M., the men of Ibrahim started upon some mysterious errand, but returned equally mysterious at about midnight. On the following morning I heard that they had intended to attack some place upon the

mountains, but they had heard that it was too powerful; and as "discretion is the better part of valour," they had returned.

On the day following I heard that there had been some disaster, and that the whole of Mahommed Her's party had been massacred. The natives seemed very excited, and messenger succeeded messenger, all confirming the account that Mahommed Her had attacked a village on the mountains, the same that Ibrahim had intended to attack, and that the natives had exterminated their whole party.

On the following morning I sent ten of my men with a party of Ibrahim's to Latome to make inquiries. They returned on the following afternoon, bringing with them two wounded men.

It appeared that Mahommed Her had ordered his party of 110 armed men, in addition to 300 natives, to make a razzia upon a certain village among the mountains for slaves and cattle. They had succeeded in burning a village,

and in capturing a great number of slaves. Having descended the pass, a native gave them the route that would lead to the capture of a large herd of cattle that they had not yet discovered. They once more ascended the mountain by a different path, and arriving at the kraal, they commenced driving off the vast herd of cattle. The Latookas, who had not fought while their wives and children were being carried into slavery, now fronted bravely against the muskets to defend their herds, and charging the Turks, they drove them down the pass.

It was in vain that they fought; every bullet aimed at a Latooka struck a rock, behind which the enemy was hidden. Rocks, stones, and lances were hurled at them from all sides and from above; they were forced to retreat. The retreat ended in a panic and precipitate flight. Hemmed in on all sides, amidst a shower of lances and stones thrown from the mountain above, the Turks fled pele mele down the rocky and precipitous ravines. Mistaking their route,

they came to a precipice from which there was no retreat. The screaming and yelling savages closed round them. Fighting was useless; the natives, under cover of the numerous detached rocks, offered no mark for an aim; while the crowd of armed savages thrust them forward with wild yells to the very verge of the great precipice about five hundred feet below. Down they fell! hurled to utter destruction by the mass of Latookas pressing onward! A few fought to the last; but one and all were at length forced, by sheer pressure, over the edge of the cliff, and met a just reward for their atrocities.

My men looked utterly cast down, and a feeling of horror pervaded the entire party. No quarter had been given by the Latookas; and upwards of 200 natives who had joined the slave hunters in the attack, had also perished with their allies. Mahommed Her had not him self accompanied his people, both he and Bellaal, my late ringleader, having remained in camp; the latter having,

fortunately for him, been disabled, and placed hors de combat by the example I had made during the mutiny.

My men were almost green with awe, when I asked them solemnly, "Where were the men who had deserted from me?" Without answering a word they brought two of my guns and laid them at my feet. They were covered with clotted blood mixed with sand, which had hardened like cement over the locks and various portions of the barrels. My guns were all marked. As I looked at the numbers upon the stocks, I repeated aloud the names of the owners. "Are they all dead?" I asked. "All dead," the men replied. "FOOD FOR THE VULTURES?" I asked. "None of the bodies can be recovered," faltered my vakeel. "The two guns were brought from the spot by some natives who escaped, and who saw the men fall. They are all killed." "Better for them had they remained with me and done their duty. The hand of God is heavy," I replied. My men slunk away abashed, leaving the gory witnesses of defeat and



death upon the ground. I called Saat and ordered him to give the two guns to Richarn to clean.

Not only my own men but the whole of Ibrahim's party were of opinion that I had some mysterious connexion with the disaster that had befallen my mutineers. All remembered the bitterness of my prophecy, "The vultures will pick their bones," and this terrible mishap having occurred so immediately afterwards took a strong hold upon their superstitious minds. As I passed through the camp, the men would quietly exclaim, "Wah Illahi Hawaga!" To which I simply replied, "Robinee fe!" From that moment I observed an extraordinary change in the manner of both my people and those of Ibrahim, all of whom now paid us the greatest respect.

Unfortunately a great change had likewise taken place in the manner of the Latookas. The whole town was greatly excited, drums were beating and horns blowing in all quarters, every one rejoicing at the annihilation of

Mahommed Her's party. The natives no longer respected the superior power of guns; in a hand to hand fight they had proved their own superiority, and they had not the sense to distinguish the difference between a struggle in a steep mountain pass and a battle on the open plain. Ibrahim was apprehensive of a general attack on his party by the Latookas.

This was rather awkward, as it was necessary for him to return to Gondokoro for a large supply of ammunition which had been left there for want of porters to convey it, when he had started for the interior. To march to Gondokoro, and to guard the ammunition, would require a large force in the present disturbed state of the country; thus we should be a much reduced party, which might induce the Latookas to attack us after his departure. However, it was necessary that he should start. I accordingly lent him a couple of donkeys to convey his powder, in case he should not be able to procure porters.

After the departure of Ibrahim, the force of his party remaining at Tarrangolle was reduced to thirty five men, under the command of his lieutenant, Suleiman. This was a weak detachment in the event of an attack, especially as they had no separate camp, but were living in the native town, the men quartered in detached huts, and accordingly at the mercy of the natives if surprised. The brutality of the Turks was so inseparable from their nature, that they continually insulted the native women to such an extent that I felt sure they would provoke hostilities in the present warlike humour of the Latoocas. The stream being nearly a mile distant, there was a difficulty in procuring water. The Turks being far too lazy to carry it for themselves, seized upon the water jars when the women returned from the stream, and beat them severely upon their refusal to deliver them without payment. I found no difficulty, as I engaged a woman to bring a regular supply for a daily payment in beads. Much bartering was going on between the Turks and

the natives for provisions, in which the latter were invariably cheated, and beaten if they complained. I felt sure that such conduct must end in disagreement, if not in actual fight, in the event of which I knew that I should be dragged into the affair, although perfectly innocent, and having nothing to do with the Turks.

My quarters in the town were near an open quadrangular space about eighty yards square, inclosed upon all sides, but having a narrow entrance to the main street. The Turks were scattered about in the neighbouring lanes, their time passed in drinking merissa, and quarrelling with the natives and with each other.

The day after Ibrahim's departure, the Turks seized some jars of water by force from the women on their return from the stream. A row ensued, and ended by one of the women being shamefully maltreated; and a Latooka, who came to her assistance, was severely beaten. This I did not see, but it was reported to me. I called Suleiman, and told

him that if such things were permitted it would entail a fight with the natives, in which I should not allow my men to join; that I prohibited my men from taking anything from the Latookas without just payment: thus, should a fight be caused by the conduct of his people, they must get out of it as they best could.

A bad feeling already existed between the natives and his people, owing to the defeat of the party of Mahommed Her. Much good management was required to avoid a collision, and the reverse was certain to cause an outbreak. Shortly before dusk the women were again assaulted on their return with water from the stream. One of Ibrahim's soldiers threatened a powerful looking Amazon with his stick because she refused to deliver up her jar of water that she had carried about a mile for her own requirements. Upon seeing this my pretty friend, Bokke, the chief's wife, seized the soldier by the throat, wrested the stick from him, while another woman disarmed him of his gun. Other

women then set upon him, and gave him a most ignominious shaking; while some gathered up mud from the gutter and poured it down the barrel of his gun until they effectually choked it; not content with this, they plastered large masses of mud over the locks and trigger.

I looked on with enjoyment at the thorough discomfiture of the Turk. The news quickly spread, and in revenge for his disgrace his comrades severely beat some women at some distance from the camp. I heard screams, and shouts, and a confused noise; and upon my arrival outside the town, I saw large numbers of natives running from all quarters, and collecting together with lances and shields. I felt sure that we were to be involved in a general outbreak. However, the Turks beat the drum, and collected their men, so that in a few minutes no straggler was in the town.

It was remarkably unpleasant to be dragged into a row by the conduct of these brutal traders, with whom I had

nothing in common, and who, should a fight actually occur, would be certain to behave as cowards. The Latookas would make no distinction between me and them, in the event of an attack, as they would naturally class all strangers and new comers with the hated Turks.

It was about 5 P.M. one hour before sunset. The woman who usually brought us water delivered her jar, but disappeared immediately after without sweeping the courtyard as was her custom. Her children, who usually played in this inclosure, had vanished. On searching her hut, which was in one corner of the yard, no one was to be found, and even the grinding stone was gone. Suspecting that something was in the wind, I sent Karka and Gaddum Her, the two black servants, to search in various huts in the neighbourhood to observe if the owners were present, and whether the women were in their houses. Not a woman could be found. Neither woman nor child remained in the large town of Tarrangolle. There was an extraordinary

stillness where usually all was noise and chattering. All the women and children had been removed to the mountains about two miles distant, and this so quickly and noiselessly that it appeared incredible. I immediately sent to the house of the chief, and requested his attendance. There were two chiefs, brothers; Moy was the greater in point of rank, but his brother, Commoro, had more actual authority with the people. I was glad that the latter appeared.

I sent to request an interpreter from the Turks, and upon his arrival I asked Commoro why the women and children had been removed. He replied, "That the Turks were so brutal that he could not prevail upon his people to endure it any longer; their women were robbed and beaten, and they were all so ill treated, that he, as their chief, had no longer any control over them; and that the odium of having introduced the Turks to Latooka was thrown upon him." I asked him whether any of my men had misbehaved. I explained that I should flog any one of my men who



should steal the merest trifle from his people, or insult any women. All my men were in dark brown uniforms. He said, "That none of the men with the brown clothes had been complained of, but that his people had taken a dislike to all strangers, owing to the conduct of the Turks, and that he could not answer for the consequences."

There was a division among his own people, some wishing to fight and to serve the Turks as the Latookas had served the party of Mahommed Her, and others yielding to his advice, and agreeing to remain quiet.

I inquired whether the chief, Moy, intended peace or war. He said, "That Bokke, his wife, had made him very angry against the Turks by describing their conduct towards the women."

This was rather an unsatisfactory state of things. Commoro departed, frankly admitting that the natives were much excited and wished to attack, but that he would do his best with them.

These rascally TRADERS set every country in a blaze by their brutal conduct, and rendered exploring, not only most dangerous but next to impossible, without an exceedingly powerful force.

The sun set; and, as usual in tropical climates, darkness set in within half an hour. Not a woman had returned to the town, nor was the voice of a man to be heard. The natives had entirely forsaken the portion of the town that both I and the Turks occupied. The night was perfectly calm, and the stars shone so brightly, that I took an observation for the latitude 4 degrees 30 minutes. There was a death like stillness in the air. Even the Turks, who were usually uproarious, were perfectly quiet, and although my men made no remark, it was plain that we were all occupied by the same thoughts, and that an attack was expected.

It was about 9 o'clock, and the stillness had become almost painful. There was no cry of a bird; not even the

howl of a hyena: the camels were sleeping; but every man was wide awake, and the sentries well on the alert. We were almost listening at the supernatural stillness, if I may so describe the perfect calm, when, suddenly, every one startled at the deep and solemn boom of the great war drum, or nogara! Three distinct beats, at slow intervals, rang through the apparently deserted town, and echoed loudly from the neighbouring mountain. It was the signal! A few minutes elapsed, and like a distant echo from the north the three mournful tones again distinctly sounded. Was it an echo? Impossible. Now from the south, far distant, but unmistakeable, the same three regular beats came booming through the still night air. Again and again, from every quarter, spreading far and wide, the signal was responded; and the whole country echoed those three solemn notes so full of warning. Once more the great nogara of Tarrangolle sounded the original alarm within a few hundred paces of our quarters. The whole country was up.

There was no doubt about the matter. The Turks well knew those three notes were the war signal of the Latookas. I immediately called Suleiman. It was necessary to act in unison. I ordered him to beat the drum loudly for about five minutes to answer the nogara. His men were all scattered in several small inclosures. I called them all out into the open quadrangle; in the centre of which I placed the baggage, and planted the English ensign in the middle, while the Turks fixed their flag within a few paces. Posting sentries at each corner of the square, I stationed patrols in the principal street. In the meantime Mrs. Baker had laid out upon a mat several hundred cartridges of buck shot, powder flasks, wadding, and opened several boxes of caps, all of which were neatly arranged for a reserve of ammunition; while a long row of first class double guns and rifles lay in readiness. The boy Saat was full of fight, and immediately strapped on his belt and cartouche box, and took his stand among the men.

I ordered the men, in the event of an attack, to immediately set fire to all the huts around the quadrangle; in which case the sudden rush of a large body of men would be impossible, and the huts being of straw, the town would be quickly in a blaze.

Everything was in order to resist an attack in five minutes from the sounding of the nogara.

The patrols shortly reported that large bodies of men were collecting outside the town. The great nogara again beat, and was answered at intervals as before from the neighbouring villages; but the Turks' drum kept up an uninterrupted roll as a challenge whenever the nogara sounded. Instead of the intense stillness that had formerly been almost painful, a distinct hum of distant voices betokened the gathering of large bodies of men. However, we were well fortified; and the Latookas knew it. We occupied the very stronghold that they had themselves constructed for the defence of their town; and the square

being surrounded with strong iron wood palisades with only a narrow entrance, would be impregnable when held, as now, by fifty men well armed with guns against a mob whose best weapons were only lances. I sent men up the watchmen's stations; these were about twenty five feet high; and the night being clear, they could distinctly report the movements of a dark mass of natives that were ever increasing on the outside of the town at about two hundred yards' distance. The rattle of the Turks' drum repeatedly sounded in reply to the nogara, and the intended attack seemed destined to relapse into a noisy but empty battle of the drums.

A few hours passed in uncertainty, when, at about midnight, the chief Commoro came fearlessly to the patrol, and was admitted to the quadrangle. He seemed greatly struck with the preparations for defence, and explained that the nogara had been beaten without his orders, and accordingly the whole country had risen; but that he had

explained to the people that I had no hostile intentions, and that all would be well if they only kept the peace. He said they certainly had intended to attack us, and were surprised that we were prepared, as proved by the immediate reply of the Turks' drum to their nogara. He assured us that he would not sleep that night, but would watch that nothing should happen. I assured him that we should also keep awake, but should the nogara sound once more I should give orders to my men to set fire to the town, as I should not allow the natives to make use of such threats with impunity. I agreed to use what little interest I had to keep the Turks in order, but that I must not be held responsible by the natives for their proceedings, as I was not of their country, neither had I anything to do with them. I explained, that upon Ibrahim's return from Gondokoro things might improve, as he was the captain of the Turks, and might be able to hold his men in command. Commoro departed, and about 2 A.M. the dense crowds of armed men that had

accumulated outside the town began to disperse.

The morning broke and saw the men still under arms, but the excitement had passed. The women soon reappeared with their water jars as usual, but on this occasion they were perfectly unmolested by the Turks, who, having passed the night in momentary expectation of an attack, were now upon their best behaviour. However, I heard them muttering among themselves, "Wait until Ibrahim returns with reinforcements and ammunition, and we will pay the Latookas for last night."

The town filled; and the Latookas behaved as though nothing out of the common had occurred; but when questioned, they coolly confessed that they had intended to surprise us, but that we were too "wide awake.". It is extraordinary that these fellows are so stupid as to beat the drum or nogara before the attack, as it naturally gives the alarm, and renders a surprise impossible; nevertheless, the war drum is always a preliminary step to hostilities. I now



resolved to camp outside the town, so as not to be mixed up in any way with the Turks, whose presence was certain to create enmity. Accordingly I engaged a number of natives to cut thorns, and to make a zareeba, or camp, about four hundred yards from the main entrance of the town, on the road to the stream of water. In a few days it was completed, and I constructed houses for my men, and two good huts for ourselves. Having a supply of garden seeds, I arranged a few beds, which I sowed with onions, cabbages, and radishes. My camp was eighty yards long, and forty wide. My horses were picqueted in two corners, while the donkeys and camels occupied the opposite extremity. We now felt perfectly independent. I had masses of supplies, and I resolved to work round to the south west whenever it might be possible, and thus to recover the route that I had originally proposed for my journey south. My present difficulty was the want of an interpreter. The Turks had several, and I hoped that on the return of Ibrahim from

Gondokoro I might induce him to lend me a Bari lad for some consideration. For the present I was obliged to send to the Turks' camp and borrow an interpreter whenever I required one, which was both troublesome and expensive.

Although I was willing to purchase all supplies with either beads or copper bracelets, I found it was impossible to procure meat. The natives refused to sell either cattle or goats. This was most tantalizing, as not less than 10,000 head of cattle filed by my camp every morning as they were driven from the town to pasturage. All this amount of beef paraded before me, and did not produce a steak! Milk was cheap and abundant; fowl were scarce; corn was plentiful; vegetables were unknown; not even pumpkins were grown by the Latookas.

Fortunately there was an abundance of small game in the shape of wild ducks, pigeons, doves; and a great variety of birds such as herons, cranes, spoonbills, &c. Travellers should always take as large a supply of shot as possible. I

had four hundred weight, and prodigious quantities of powder and caps: thus I could at all times kill sufficient game for ourselves and people. There were a series of small marshy pools scattered over the country near the stream that ran through the valley; these were the resort of numerous ducks, which afforded excellent sport. The town of Tarrangolle is situated at the foot of the mountain, about a mile from the stream, which is about eighty yards wide, but shallow. In the dry weather, water is obtained by wells dug in the sandy bed, but during the rains it is a simple torrent not exceeding three feet in depth. The bed being sandy, the numerous banks, left dry by the fluctuations of the stream, are most inviting spots for ducks; and it was only necessary to wait under a tree, on the river's bank, to obtain thirty or forty shots in one morning as the ducks flew down the course of the stream. I found two varieties: the small brown duck with a grey head; and a magnificent variety, as large as the Muscovy, having a copper and blue

coloured tinselled back and wings, with a white but speckled head and neck. This duck had a curious peculiarity in a fleshy protuberance on the beak about as large as a half crown. This stands erect, like a cock's comb. Both this, and the smaller variety, were delicious eating. There were two varieties of geese the only two that I have ever seen on the White Nile the common Egyptian grey goose, and a large black and white bird with a crimson head and neck, and a red and yellow horny protuberance on the top of the head. This variety has a sharp spur upon the wing an inch long, and exceedingly powerful; it is used as a weapon of defence for striking, like the spurred wing of the plover.

I frequently shot ten or twelve ducks, and as many cranes, before breakfast; among others the beautiful crested crane, called by the Arabs "garranook." The black velvet head of this crane, surrounded by a golden crest, was a favourite ornament of the Latookas, and they were

immediately arranged as crests for their helmets. The neighbourhood of my camp would have made a fortune for a feather dealer; it was literally strewn with down and plumes. I was always attended every morning by a number of Latooka boys, who were eager sportsmen, and returned to camp daily laden with ducks and geese.

No sooner did we arrive in camp than a number of boys volunteered to pluck the birds, which they did for the sake of the longest feathers, with which they immediately decked their woolly heads. Crowds of boys were to be seen with heads like cauliflowers, all dressed with the feathers of cranes and wild ducks. It appears to be accepted, both by the savage and civilized, that birds' feathers are specially intended for ornamenting the human head.

It was fortunate that Nature had thus stocked Latooka with game. It was impossible to procure any other meat; and not only were the ducks and geese to us what the quails were to the Israelites in the desert, but they enabled me to

make presents to the natives that assured them of our good will.

Although the Latookas were far better than other tribes that I had met, they were sufficiently annoying; they gave me no credit for real good will, but they attributed my forbearance to weakness. On one occasion Adda, one of the chiefs, came to ask me to join him in attacking a village to procure molotes ; he said, "Come along with me, bring your men and guns, and we will attack a village near here, and take their molotes and cattle; you keep the cattle, and I will have the molotes." I asked him whether the village was in an enemy's country. "Oh no!" he replied, "it is close here; but the people are rather rebellious, and it will do them good to kill a few, and to take their molotes. If you are afraid, never mind, I will ask the Turks to do it." Thus forbearance on my part was supposed to be caused from weakness, and it was difficult to persuade them that it originated in a feeling of justice. This Adda most coolly

proposed that we should plunder one of his own villages that was rather too "liberal" in its views. Nothing is more heartbreaking than to be so thoroughly misunderstood, and the obtuseness of the savages was such, that I never could make them understand the existence of good principle; their one idea was "power," force that could obtain all the strong hand that could wrest from the weak. In disgust I frequently noted the feelings of the moment in my journal a memorandum from which I copy as illustrative of the time.

"1863, 10th April, Latooka. I wish the black sympathisers in England could see Africa's inmost heart as I do, much of their sympathy would subside. Human nature viewed in its crude state as pictured amongst African savages is quite on a level with that of the brute, and not to be compared with the noble character of the dog. There is neither gratitude, pity, love, nor self denial; no idea of duty; no religion; but covetousness, ingratitude, selfishness and cruelty. All are thieves, idle, envious, and ready to plunder and enslave

their weaker neighbours."

## **CHAPTER VI. THE FUNERAL DANCE.**

Drums were beating, horns blowing, and people were seen all running in one direction; the cause was a funeral dance, and I joined the crowd, and soon found myself in the midst of the entertainment. The dancers were most grotesquely got up. About a dozen huge ostrich feathers adorned their helmets; either leopard or the black and white monkey skins were suspended from their shoulders, and a leather tied round the waist covered a large iron bell which was strapped upon the loins of each dancer, like a woman's old fashioned bustle: this they rung to the time of the dance by jerking their posteriors in the most absurd manner. A large crowd got up in this style created an indescribable hubbub, heightened by the blowing of horns and the beating of seven nogaras of various notes. Every dancer wore an antelope's horn suspended round the neck, which



he blew occasionally in the height of his excitement. These instruments produced a sound partaking of the braying of a donkey and the screech of an owl. Crowds of men rushed round and round in a sort of "galop infernel," brandishing their lances and iron headed maces, and keeping tolerably in line five or six deep, following the leader who headed them, dancing backwards. The women kept outside the line, dancing a slow stupid step, and screaming a wild and most inharmonious chant; while a long string of young girls and small children, their heads and necks rubbed with red ochre and grease, and prettily ornamented with strings of beads around their loins, kept a very good line, beating the time with their feet, and jingling the numerous iron rings which adorned their ankles to keep time with the drums. One woman attended upon the men, running through the crowd with a gourd full of wood ashes, handfuls of which she showered over their heads, powdering them like millers; the object of the operation I could not understand. The

"premiere danseuse" was immensely fat; she had passed the bloom of youth, but, "malgre" her unwieldy state, she kept up the pace to the last, quite unconscious of her general appearance, and absorbed with the excitement of the dance.

These festivities were to be continued in honour of the dead; and as many friends had recently been killed, music and dancing would be in fashion for some weeks.

There was an excellent interpreter belonging to Ibrahim's party a Bari lad of about eighteen. This boy had been in their service for some years, and had learnt Arabic, which he spoke fluently, although with a peculiar accent, owing to the extraction of the four front teeth of the lower jaw, according to the general custom. It was of great importance to obtain the confidence of Loggo, as my success depended much upon information that I might obtain from the natives; therefore, whenever I sent for him to hold any conversation with the people, I invariably gave him a little present at parting. Accordingly he obeyed any

summons from me with great alacrity, knowing that the interview would terminate with a "baksheesh" . In this manner I succeeded in establishing confidence, and he would frequently come uncalled to my tent and converse upon all manner of subjects. The Latooka language is different to the Bari, and a second interpreter was necessary; this was a sharp lad about the same age: thus the conversation was somewhat tedious, the medium being Bari and Latooka.

The chief Commoro was one of the most clever and common sense savages that I had seen in these countries, and the tribe paid far more deference to his commands than to those of his brother, "Moy," although the latter was the superior in rank.

One day I sent for Commoro after the usual funeral dance was completed, and, through my two young interpreters, I had a long conversation with him on the customs of his country. I wished if possible to fathom the

origin of the extraordinary custom of exhuming the body after burial, as I imagined that in this act some idea might be traced to a belief in the resurrection.

Commoro was, like all his people, extremely tall. Upon entering my tent he took his seat upon the ground, the Latookas not using stools like the other White Nile tribes. I commenced the conversation by complimenting him on the perfection of his wives and daughters in the dance, and on his own agility in the performance; and inquired for whom the ceremony had been performed.

He replied, that it was for a man who had been recently killed, but no one of great importance, the same ceremony being observed for every person without distinction. I asked him why those slain in battle were allowed to remain unburied. He said, it had always been the custom, but that he could not explain it.

"But," I replied, "why should you disturb the bones of those whom you have already buried, and expose them on

the outskirts of the town?"

"It was the custom of our forefathers," he answered, "therefore we continue to observe it."

"Have you no belief in a future existence after death? Is not some idea expressed in the act of exhuming the bones after the flesh is decayed?"

Commoro . "Existence AFTER death! How can that be? Can a dead man get out of his grave, unless we dig him out?"

"Do you think man is like a beast, that dies and is ended?"

Commoro. "Certainly; an ox is stronger than a man; but he dies, and his bones last longer; they are bigger. A man's bones break quickly he is weak."

"Is not a man superior in sense to an ox? Has he not a mind to direct his actions?"

Commoro. "Some men are not so clever as an ox. Men must sow corn to obtain food, but the ox and wild animals

can procure it without sowing."

"Do you not know that there is a spirit within you more than flesh? Do you not dream and wander in thought to distant places in your sleep? Nevertheless, your body rests in one spot. How do you account for this?"

Commoro . "Well, how do YOU account for it? It is a thing I cannot understand; it occurs to me every night."

"The mind is independent of the body; the actual body can be fettered, but the mind is uncontrollable; the body will die and will become dust, or be eaten by vultures, but the spirit will exist for ever."

Commoro. "Where will the spirit live?"

"Where does fire live? Cannot you produce a fire by rubbing two sticks together, yet you SEE not the fire in the wood. Has not that fire, that lies harmless and unseen in the sticks, the power to consume the whole country? Which is the stronger, the small stick that first PRODUCES the fire, or the fire itself? So is the spirit the element within the body,

as the element of fire exists in the stick; the element being superior to the substance."

Commoro. "Ha! Can you explain what we frequently see at night when lost in the wilderness? I have myself been lost, and wandering in the dark, I have seen a distant fire; upon approaching, the fire has vanished, and I have been unable to trace the cause nor could I find the spot."

"Have you no idea of the existence of spirits superior to either man or beast? Have you no fear of evil except from bodily causes?"

Commoro. "I am afraid of elephants and other animals when in the jungle at night, but of nothing else."

"Then you believe in nothing; neither in a good nor evil spirit! And you believe that when you die it will be the end of body and spirit; that you are like other animals; and that there is no distinction between man and beast; both disappear, and end at death?"

Commoro. "Of course they do."

"Do you see no difference in good and bad actions?"

Commoro. "Yes, there are good and bad in men and beasts."

"Do you think that a good man and a bad must share the same fate, and alike die, and end?"

Commoro. "Yes; what else can they do? How can they help dying? Good and bad all die."

"Their bodies perish, but their spirits remain; the good in happiness, the bad in misery. If you have no belief in a future state, WHY SHOULD A MAN BE GOOD? Why should he not be bad, if he can prosper by wickedness?"

Commoro. "Most people are bad; if they are strong they take from the weak. The good people are all weak; they are good because they are not strong enough to be bad."

Some corn had been taken out of a sack for the horses, and a few grains lying scattered on the ground, I tried the beautiful metaphor of St. Paul as an example of a future



state. Making a small hole with my finger in the ground, I placed a grain within it: "That," I said, "represents you when you die." Covering it with earth, I continued, "That grain will decay, but from it will rise the plant that will produce a reappearance of the original form."

Commoro. "Exactly so; that I understand. But the ORIGINAL grain does NOT rise again; it rots like the dead man, and is ended; the fruit produced is not the same grain that we buried, but the PRODUCTION of that grain: so it is with man I die, and decay, and am ended; but my children grow up like the fruit of the grain. Some men have no children, and some grains perish without fruit; then all are ended."

I was obliged to change the subject of conversation. In this wild naked savage there was not even a superstition upon which to found a religious feeling; there was a belief in matter; and to his understanding everything was MATERIAL. It was extraordinary to find so much

clearness of perception combined with such complete obtuseness to anything ideal.

Giving up the religious argument as a failure, I resolved upon more practical inquiries.

The Turks had only arrived in the Latooka country in the preceding year. They had not introduced the cowrie shell; but I observed that every helmet was ornamented with this species; it therefore occurred to me that they must find their way into the country from Zanzibar.

In reply to my inquiries, Commoro pointed to the south, from which he said they arrived in his country, but he had no idea from whence they came. The direction was sufficient to prove that they must be sent from the east coast, as Speke and Grant had followed the Zanzibar traders as far as Karagwe, the 2 degrees S. lat.

Commoro could not possibly understand my object in visiting the Latooka country; it was in vain that I attempted to explain the intention of my journey. He said, "Suppose

you get to the great lake; what will you do with it? What will be the good of it? If you find that the large river does flow from it, what then? What's the good of it?"

I could only assure him, that in England we had an intimate knowledge of the whole world, except the interior of Africa, and that our object in exploring was to benefit the hitherto unknown countries by instituting legitimate trade, and introducing manufactures from England in exchange for ivory and other productions. He replied that the Turks would never trade fairly; that they were extremely bad people, and that they would not purchase ivory in any other way than by bartering cattle, which they stole from one tribe to sell to another.

Our conversation was suddenly terminated by one of my men running in to the tent with the bad news that one of the camels had dropped down and was dying. The report was too true. He was poisoned by a well known plant that he had been caught in the act of eating. In a few hours he

died. There is no more stupid animal than the camel. Nature has implanted in most animals an instinctive knowledge of the plants suitable for food, and they generally avoid those that are poisonous: but the camel will eat indiscriminately anything that is green; and if in a country where the plant exists that is well known by the Arabs as the "camel poison," watchers must always accompany the animals while grazing. The most fatal plant is a creeper, very succulent, and so beautifully green that its dense foliage is most attractive to the stupid victim. The stomach of the camel is very subject to inflammation, which is rapidly fatal. I have frequently seen them, after several days of sharp desert marching, arrive in good pasture, and die, within a few hours, of inflammation caused by repletion. It is extraordinary how they can exist upon the driest and apparently most innutritious food. When other animals are starving, the camel manages to pick up a subsistence, eating the ends of barren, leafless twigs, the dried sticks of

certain shrubs, and the tough dry paper like substance of the dome palm, about as succulent a breakfast as would be a green umbrella and a Times newspaper. With intense greediness the camel, although a hermit in simplicity of fare in hard times, feeds voraciously when in abundant pasture, always seeking the greenest shrubs. The poison bush becomes a fatal bait.

The camel is by no means well understood in Europe. Far from being the docile and patient animal generally described, it is quite the reverse, and the males are frequently dangerous. They are exceedingly perverse; and are, as before described, excessively stupid. For the great deserts they are wonderfully adapted, and without them it would be impossible to cross certain tracts of country for want of water.

Exaggerated accounts have been written respecting the length of time that a camel can travel without drinking. The period that the animal can subsist without suffering from

thirst depends entirely upon the season and the quality of food. Precisely as in Europe sheep require but little water when fed upon turnips, so does the camel exist almost without drinking during the rainy season when pastured upon succulent and dewy herbage. During the hottest season, when green herbage ceases to exist in the countries inhabited by camels, they are led to water every alternate day, thus they are supposed to drink once in forty eight hours; but when upon the march across deserts, where no water exists, they are expected to carry a load of from five to six hundred pounds, and to march twenty five miles per day, for three days, without drinking, but to be watered on the fourth day. Thus a camel should drink the evening before the start, and he will carry his load one hundred miles without the necessity of drinking; not, however, without suffering from thirst. On the third day's march, during the hot simoom, the camel should drink if possible; but he can endure the fourth day.

This peculiarity of constitution enables the camel to overcome obstacles of nature that would otherwise be insurmountable. Not only can he travel over the scorching sand of the withering deserts, but he never seeks the shade. When released from his burden he kneels by his load in the burning sand, and luxuriates in the glare of a sun that drives all other beasts to shelter. The peculiar spongy formation of the foot renders the camel exceedingly sure, although it is usual to believe that it is only adapted for flat, sandy plains. I have travelled over mountains so precipitous that no domestic animal but the camel could have accomplished the task with a load. This capability is not shared generally by the race, but by a breed belonging to the Hadendowa Arabs, between the Red Sea and Taka. There is quite as great a variety in the breeds of camels as of horses. Those most esteemed in the Soudan are the Bishareen; they are not so large as others, but are exceedingly strong and enduring.

The average value of a baggage camel among the Soudan Arabs is fifteen dollars, but a good "hygeen," or riding dromedary, is worth from fifty to a hundred and fifty dollars, according to his capabilities. A thoroughly good hygeen is supposed to travel fifty miles a day, and to continue this pace for five days, carrying only his rider and a small water skin or girba. His action should be so easy that his long ambling trot should produce that peculiar movement adopted by a nurse when hushing a child to sleep upon her knee. This movement is delightful, and the quick elastic step of a first class animal imparts an invigorating spirit to the rider; and were it not for the intensity of the sun, he would willingly ride for ever. The difference of action and of comfort to the rider between a common camel and a high class hygeen is equal to that between a thoroughbred and a heavy dray horse.

However, with all the good qualities of a "Bishareen," my best camel was dead. This was a sad loss. So long as



my animals were well I felt independent, and the death of this camel was equal to minus five cwt. of luggage. My men were so idle that they paid no attention to the animals, and the watcher who had been appointed to look after the four camels had amused himself by going to the Latooka dance. Thus was the loss of my best animal occasioned.

So well had all my saddles and pads been arranged at Khartoum, that although we had marched seven days with exceedingly heavy loads, not one of the animals had a sore back. The donkeys were exceedingly fresh, but they had acquired a most disgusting habit. The Latookas are remarkably clean in their towns, and nothing unclean is permitted within the stockade or fence. Thus the outside, especially the neighbourhood of the various entrances, was excessively filthy, and my donkeys actually fattened as scavengers, like pigs. I remembered that my unfortunate German Johann Schmidt had formerly told me that he was at one time shooting in the Base country, where the grass

had been burnt, and not a blade of vegetation was procurable. He had abundance of sport, and he fed his donkey upon the flesh of antelopes, which he ate with avidity, and throve exceedingly. It is a curious fact that donkeys should under certain circumstances become omnivorous, while horses remain clean feeders.

## **CHAPTER VII. LATOOKA.**

The country in the immediate neighbourhood of Latooka was parched, as there had been no rain for some time. The latitude was 4 degrees 35', longitude 32 degrees 55' E.; the rains had commenced in February on the mountains on the south side of the valley, about eighteen miles distant. Every day there was an appearance of a storm; the dark clouds gathered ominously around the peak of the Gebel Lafet above the town, but they were invariably attracted by the higher range on the opposite and south side of the valley, where they daily expended themselves at

about 3 P.M. On that side of the valley the mountains rose to about 6,000 feet, and formed a beautiful object seen from my camp. It was most interesting to observe the embryo storms travel from Tarrangolle in a circle, and ultimately crown the higher range before us, while the thunder roared and echoed from rock to rock across the plain.

The Latookas assured me that at the foot of those mountains there were elephants and giraffes in abundance; accordingly, I determined to make a reconnaissance of the country.

On the following morning I started on horseback, with two of my people mounted, and a native guide, and rode through the beautiful valley of Latooka to the foot of the range. The first five or six miles were entirely depastured by the enormous herds of the Latookas who were driven to that distance from the towns daily, all the country in the immediate vicinity being dried up. The valley was extremely fertile, but totally unoccupied and in a state of

nature, being a wilderness of open plains, jungles, patches of forest and gullies, that although dry evidently formed swamps during the wet season. When about eight miles from the town we came upon tracks of the smaller antelopes, which, although the weakest, are the most daring in approaching the habitations of man. A few miles farther on, we saw buffaloes and hartebeest, and shortly came upon tracks of giraffes. Just at this moment the inky clouds that as usual had gathered over Tarrangolle came circling around us, and presently formed so dense a canopy that the darkness was like a partial eclipse. The thunder warned us with tremendous explosions just above us, while the lightning flashed almost at our feet with blinding vividness. A cold wind suddenly rushed through the hitherto calm air; this is the certain precursor of rain in hot climates, the heavier cold air of the rain cloud falling into the stratum of warmer and lighter atmosphere below.

It DID rain in such torrents as only the inhabitants of

tropical countries can understand. "Cover up the gun locks!" and the pieces of mackintosh for that purpose were immediately secured in their places. Well, let it rain! it is rather pleasant to be wet through in a country where the thermometer is seldom below 92 degrees Fahr., especially when there is no doubt of getting wet through not like the wretched drizzling rain of England, that chills you with the fear that perhaps your great coat is not waterproof, but a regular douche bath that would beat in the crown of a cheap hat. How delightful to be really cool in the centre of Africa! I was charmingly wet the water was running out of the heels of my shoes, which were overflowing; the wind howled over the flood that was pouring through the hitherto dry gullies, and in the course of ten minutes the whole scene had changed. It was no longer the tropics; the climate was that of old England restored to me: the chilled air refreshed me, and I felt at home again. "How delightful!" I exclaimed, as I turned round to see how my followers were

enjoying it.

Dear me! I hardly knew my own people. Of all the miserable individuals I ever saw, they were superlative they were not enjoying the change of climate in the least with heads tucked down and streams of water running from their nasal extremities, they endeavoured to avoid the storm. Perfectly thoughtless of all but self in the extremity of their misery, they had neglected the precaution of lowering the muzzles of their guns, and my beautiful No. 10 rifles were full of water. "Charming day!" I exclaimed to my soaked and shivering followers, who looked like kittens in a pond. They muttered something that might be interpreted "What's fun to you is death to us." I comforted them with the assurance that this was an English climate on a midsummer day. If my clothed Arabs suffered from cold, where was my naked guide? He was the most pitiable object I ever saw; with teeth chattering and knees knocking together with cold, he crouched under the imaginary shelter of a large tamarind

tree; he was no longer the clean black that had started as my guide, but the cold and wet had turned him grey, and being thin, he looked like an exaggerated slate pencil. Not wishing to discourage my men, I unselfishly turned back just as I was beginning to enjoy myself, and my people regarded me as we do the Polar bear at the Zoological Gardens, who begins to feel happy on the worst day in our English winter.

We returned home by a different route, not being able to find the path in the trackless state of the country during the storm. There were in some places unmistakeable evidences of the presence of elephants, and I resolved to visit the spot again. I returned to the tent at 4 P.M. satisfied that sport was to be had.

On my arrival at camp I found the natives very excited at the appearance of rain, which they firmly believed had been called specially by their chief. All were busy preparing their molotes , fitting new handles, and getting

everything ready for the periodical sowing of their crop.

The handles of the molotes are extremely long, from seven to ten feet, and the instrument being shaped like a miner's spade , is used like a Dutch hoe, and is an effective tool in ground that has been cleared, but is very unfitted for preparing fresh soil. Iron ore of good quality exists on the surface throughout this country.

The Latookas, like the Baris, are excellent blacksmiths, producing a result that would astonish an English workman, considering the rough nature of their tools, which are confined to a hammer, anvil, and tongs; the latter formed of a cleft stick of green wood, while the two former are stones of various sizes. Their bellows consist of two pots about a foot deep; from the bottom of each is an earthenware pipe about two feet long, the points of which are inserted in a charcoal fire. The mouths of the pots are covered with very pliable leather, loose and well greased; in the centre of each leather covering is an upright stick about four feet long, and



the bellows blower works these rapidly with a perpendicular motion, thus producing a strong blast. The natives are exceedingly particular in the shape of their molotes, and invariably prove them by balancing them on their heads and ringing them by a blow with the finger.

The Latookas being much engaged in preparing for cultivation, I had some difficulty in arranging a hunting party; my men abhorred the idea of elephant hunting, or of anything else that required hard work and included danger. However, I succeeded in engaging Adda, the third chief of Latooka, and several natives, to act as my guides, and I made my arrangements for a stated day.

On the 17th of April I started at 5 A.M. with my three horses and two camels, the latter carrying water and food. After a march of two or three hours through the beautiful hunting grounds formed by the valley of Latooka, with its alternate prairies and jungles, I came upon the tracks of rhinoceros, giraffes, and elephants, and shortly moved a

rhinoceros, but could get no shot, owing to the thick bush in which he started and disappeared quicker than I could dismount. After a short circuit in search of the rhinoceros, we came upon a large herd of buffaloes, but at the same moment we heard elephants trumpeting at the foot of the mountains. Not wishing to fire, lest the great game should be disturbed, I contented myself with riding after the buffaloes, wonderfully followed on foot by Adda, who ran like a deer, and almost kept up with my horse, hurling his three lances successively at the buffaloes, but without success. I had left the camels in an open plain, and returning from the gallop after the buffaloes, I saw the men on the camels beckoning to me in great excitement.

Cantering towards them, they explained that a herd of bull elephants had just crossed an open space, and had passed into the jungle beyond. There was evidently abundance of game; and calling my men together, I told them to keep close to me with the spare horses and rifles,

while I sent the Latookas ahead to look out for the elephants: we followed at a short distance.

In about ten minutes we saw the Latookas hurrying towards us, and almost immediately after, I saw two enormous bull elephants with splendid tusks about a hundred yards from us, apparently the leaders of an approaching herd. The ground was exceedingly favourable, being tolerably open, and yet with sufficient bush to afford a slight cover. Presently, several elephants appeared and joined the two leaders there was evidently a considerable number in the herd, and I was on the point of dismounting to take the first shot on foot, when the Latookas, too eager, approached the herd: their red and blue helmets at once attracted the attention of the elephants, and a tremendous rush took place, the whole herd closing together and tearing off at full speed. "Follow me!" I hallooed to my men, and touching my horse with the spur, I intended to dash into the midst of the herd. Just at that instant, in his start, my horse

slipped and fell suddenly upon his side, falling upon my right leg and thus pinning me to the ground. He was not up to my weight, and releasing myself, I immediately mounted my old Abyssinian hunter, "Tetel," and followed the tracks of the elephants at full speed, accompanied by two of the Latookas, who ran like hounds. Galloping through the green but thornless bush, I soon came in sight of a grand bull elephant, steaming along like a locomotive engine straight before me.

Digging in the spurs, I was soon within twenty yards of him; but the ground was so unfavourable, being full of buffalo holes, that I could not pass him. In about a quarter of an hour, after a careful chase over deep ruts and gullies concealed in high grass, I arrived at a level space, and shooting ahead, I gave him a shoulder shot with the Reilly No. 10 rifle. I saw the wound in a good place, but the bull rushed along all the quicker, and again we came into bad ground that made it unwise to close. However, on the first

opportunity I made a dash by him, and fired my left hand barrel at full gallop. He slackened his speed, but I could not halt to reload, lest I should lose sight of him in the high grass and bush.

Not a man was with me to hand a spare rifle. My cowardly fellows, although light weights and well mounted, were nowhere; the natives were outrun, as of course was Richarn, who, not being a good rider, had preferred to hunt on foot. In vain I shouted for the men; and I followed the elephant with an empty rifle for about ten minutes, until he suddenly turned round, and stood facing me in an open spot in grass about nine or ten feet high. "Tetel" was a grand horse for elephants, not having the slightest fear, and standing fire like a rock, never even starting under the discharge of the heaviest charge of powder. I now commenced reloading, when presently one of my men, Yaseen, came up upon "Filfil." Taking a spare gun from him, I rode rapidly past the elephant, and suddenly reining

up, I made a good shot exactly behind the bladebone. With a shrill scream, the elephant charged down upon me like a steam engine. In went the spurs. "Tetel" knew his work, and away he went over the ruts and gullies, the high dry grass whistling in my ears as we shot along at full speed, closely followed by the enraged bull for about two hundred yards.

The elephant then halted; and turning the horse's head, I again faced him and reloaded. I thought he was dying, as he stood with trunk drooping, and ears closely pressed back upon his neck. Just at this moment I heard the rush of elephants advancing through the green bush upon the rising ground above the hollow formed by the open space of high withered grass in which we were standing facing each other. My man Yaseen had bolted with his fleet horse at the first charge, and was not to be seen. Presently, the rushing sound increased, and the heads of a closely packed herd of about eighteen elephants showed above the low bushes, and they broke cover, bearing down directly upon me, both I and my

horse being unobserved in the high grass. I never saw a more lovely sight; they were all bulls with immense tusks. Waiting until they were within twenty yards of me, I galloped straight at them, giving a yell that turned them. Away they rushed up the hill, but at so great a pace, that upon the rutty and broken ground I could not overtake them, and they completely distanced me. Tetel, although a wonderfully steady hunter, was an uncommonly slow horse, but upon this day he appeared to be slower than usual, and I was not at the time aware that he was seriously ill. By following three elephants separated from the herd I came up to them by a short cut, and singling out a fellow with enormous tusks, I rode straight at him. Finding himself overhauled, he charged me with such quickness and followed me up so far, that it was with the greatest difficulty that I cleared him. When he turned, I at once returned to the attack; but he entered a thick thorny jungle through which no horse could follow, and I failed to obtain

a shot.

I was looking for a path through which I could penetrate the bush, when I suddenly heard natives shouting in the direction where I had left the wounded bull. Galloping towards the spot, I met a few scattered natives; among others, Adda. After shouting for some time, at length Yaseen appeared upon my horse Filfil; he had fled as usual when he saw the troop of elephants advancing, and no one knows how far he had ridden before he thought it safe to look behind him. With two mounted gun bearers and five others on foot I had been entirely deserted through the cowardice of my men. The elephant that I had left as dying, was gone. One of the Latookas had followed upon his tracks, and we heard this fellow shouting in the distance. I soon overtook him, and he led rapidly upon the track through thick bushes and high grass. In about a quarter of an hour we came up with the elephant; he was standing in bush, facing us at about fifty yards' distance, and



immediately perceiving us, he gave a saucy jerk with his head, and charged most determinedly. It was exceedingly difficult to escape, owing to the bushes which impeded the horse, while the elephant crushed them like cobwebs: however, by turning my horse sharp round a tree, I managed to evade him after a chase of about a hundred and fifty yards. Disappearing in the jungle after his charge, I immediately followed him. The ground was hard, and so trodden by elephants that it was difficult to single out the track. There was no blood upon the ground, but only on the trees every now and then, where he had rubbed past them in his retreat. After nearly two hours passed in slowly following upon his path, we suddenly broke cover and saw him travelling very quietly through an extensive plain of high grass. The ground was gently inclining upwards on either side the plain, but the level was a mass of deep, hardened ruts, over which no horse could gallop. Knowing my friend's character, I rode up the rising ground to

reconnoitre: I found it tolerably clear of holes, and far superior to the ruddy bottom. My two mounted gun bearers had now joined me, and far from enjoying the sport, they were almost green with fright, when I ordered them to keep close to me and to advance.

I wanted them to attract the elephant's attention, so as to enable me to obtain a good shoulder shot. Riding along the open plain, I at length arrived within about fifty yards of the bull, when he slowly turned. Reining "Tetel" up, I immediately fired a steady shot at the shoulder with the Reilly No. 10: for a moment he fell upon his knees, but, recovering with wonderful quickness, he was in full charge upon me. Fortunately I had inspected my ground previous to the attack, and away I went up the inclination to my right, the spurs hard at work, and the elephant screaming with rage, GAINING on me. My horse felt as though made of wood, and clumsily rolled along in a sort of cow gallop; in vain I dug the spurs into his flanks, and urged him by rein

and voice; not an extra stride could I get out of him, and he reeled along as though thoroughly exhausted, plunging in and out of the buffalo holes instead of jumping them. Hamed was on my horse "Mouse," who went three to "Tetel's" one, and instead of endeavouring to divert the elephant's attention, he shot ahead, and thought of nothing but getting out of the way. Yaseen, on "Filfil," had fled in another direction; thus I had the pleasure of being hunted down upon a sick and disabled horse. I kept looking round, thinking that the elephant would give in: we had been running for nearly half a mile, and the brute was overhauling me so fast that he was within ten or twelve yards of the horse's tail, with his trunk stretched out to catch him. Screaming like the whistle of an engine, he fortunately so frightened the horse that he went his best, although badly, and I turned him suddenly down the hill and doubled back like a hare. The elephant turned up the hill, and entering the jungle he relinquished the chase,

when another hundred yards' run would have bagged me.

In a life's experience in elephant hunting, I never was hunted for such a distance. Great as were Tetel's good qualities for pluck and steadiness, he had exhibited such distress and want of speed, that I was sure he failed through some sudden malady. I immediately dismounted, and the horse laid down, as I thought, to die.

Whistling loudly, I at length recalled Hamed, who had still continued his rapid flight without once looking back, although the elephant was out of sight. Yaseen was, of course, nowhere; but after a quarter of an hour's shouting and whistling, he reappeared, and I mounted Filfil, ordering Tetel to be led home.

The sun had just sunk, and the two Latookas who now joined me refused to go farther on the tracks, saying, that the elephant must die during the night, and that they would find him in the morning. We were at least ten miles from camp; I therefore fired a shot to collect my scattered men,

and in about half an hour we all joined together, except the camels and their drivers, that we had left miles behind.

No one had tasted food since the previous day, nor had I drunk water, although the sun had been burning hot; I now obtained some muddy rain water from a puddle, and we went towards home, where we arrived at half past eight, every one tired with the day's work. The camels came into camp about an hour later.

My men were all now wonderfully brave; each had some story of a narrow escape, and several declared that the elephants had run over them, but fortunately without putting their feet upon them.

The news spread through the town that the elephant was killed; and, long before daybreak on the following morning, masses of natives had started for the jungles, where they found him lying dead. Accordingly, they stole his magnificent tusks, which they carried to the town of Wakkala, and confessed to taking all the flesh, but laid the

blame of the ivory theft upon the Wakkala tribe.

There was no redress. The questions of a right of game are ever prolific of bad blood, and it was necessary in this instance to treat the matter lightly. Accordingly, the natives requested me to go out and shoot them another elephant: on the condition of obtaining the meat, they were ready to join in any hunting expedition.

The elephants in Central Africa have very superior tusks to those of Abyssinia. I had shot a considerable number in the Base country on the frontier of Abyssinia, and few tusks were above 30 lbs. weight; those in the neighbourhood of the White Nile average about 50 lbs. for each tusk of a bull elephant, while those of the females are generally about 10 lbs. I have seen monster tusks of 160 lbs., and one was in the possession of a trader, Mons. P., that weighed 172 lbs.

It is seldom that a pair of tusks are alike. As a man uses the right hand in preference to the left, so the elephant

works with a particular tusk, which is termed by the traders "el Hadam" ; this is naturally, more worn than the other, and is usually about ten pounds lighter: frequently it is broken, as the elephant uses it as a lever to uproot trees and to tear up the roots of various bushes upon which he feeds.

The African elephant is not only entirely different from the Indian species in his habits, but he also differs in form.

There are three distinguishing peculiarities. The back of the African elephant is concave, that of the Indian is convex; the ear of the African is enormous, entirely covering the shoulder when thrown back, while the ear of the Indian variety is comparatively small. The head of the African has a convex front, the top of the skull sloping back at a rapid inclination, while the head of the Indian elephant exposes a flat surface a little above the trunk.

The average size of the African elephant is larger than those of Ceylon, although I have occasionally shot monster

rogues in the latter country, equal to anything that I have seen in Africa. The average height of female elephants in Ceylon is about 7 ft. 10 in. at the shoulder, and that of the males is about 9 ft.; but the usual height of the African variety I have found, by actual measurement, of females to be 9 ft., while that of the bulls is 10 ft. 6 in. Thus the females of the African are equal to the males of Ceylon.

They also differ materially in their habits. In Ceylon, the elephant seeks the shade of thick forests at the rising of the sun, in which he rests until about 5 P.M., when he wanders forth upon the plains. In Africa, the country being generally more open, the elephant remains throughout the day either beneath a solitary tree, or exposed to the sun in the vast prairies, where the thick grass attains a height of from nine to twelve feet. The general food of the African elephant consists of the foliage of trees, especially of mimosas. In Ceylon, although there are many trees that serve as food, the elephant nevertheless is an extensive



grass feeder. The African variety, being almost exclusively a tree feeder, requires his tusks to assist him in procuring food. Many of the mimosas are flat headed, about thirty feet high, and the richer portion of the foliage confined to the crown; thus the elephant, not being able to reach to so great a height, must overturn the tree to procure the coveted food. The destruction caused by a herd of African elephants in a mimosa forest is extraordinary; and I have seen trees uprooted of so large a size, that I am convinced no single elephant could have overturned them. I have measured trees four feet six inches in circumference, and about thirty feet high, uprooted by elephants. The natives have assured me that they mutually assist each other, and that several engage together in the work of overturning a large tree. None of the mimosas have tap roots; thus the powerful tusks of the elephants, applied as crowbars at the roots, while others pull at the branches with their trunks, will effect the destruction of a tree so large as to appear

invulnerable. The Ceylon elephant rarely possessing tusks, cannot destroy a tree thicker than the thigh of an ordinary man.

In Ceylon, I have seldom met old bulls in parties they are generally single or remain in pairs; but, in Africa, large herds are met with, consisting entirely of bulls. I have frequently seen sixteen or twenty splendid bulls together, presenting a show of ivory most exciting to a hunter. The females in Africa congregate in vast herds of many hundreds, while in Ceylon the herds seldom average more than ten.

The elephant is by far the most formidable of all animals, and the African variety is more dangerous than the Indian, as it is next to impossible to kill it by the forehead shot. The head is so peculiarly formed, that the ball either passes over the brain, or lodges in the immensely solid bones and cartilages that contain the roots of the tusks. I have measured certainly a hundred bull tusks, and I have

found them buried in the head a depth of 24 inches. One large tusk, that measured 7 ft. 8 in. in length, and 22 inches in girth, was imbedded in the head a depth of 31 inches. This will convey an idea of the enormous size of the head, and of the strength of bone and cartilage required to hold in position so great a weight, and to resist the strain when the tusk is used as a lever to uproot trees.

The brain of an African elephant rests upon a plate of bone exactly above the roots of the upper grinders; it is thus wonderfully protected from a front shot, as it lies so low that the ball passes above it when the elephant raises his head, which he invariably does when in anger, until close to the object of his attack.

The character of the country naturally influences the habits of the animals: thus, Africa being more generally open than the forest clad Ceylon, the elephant is more accustomed to activity, and is much faster than the Ceylon variety. Being an old elephant hunter of the latter island, I

was exceedingly interested in the question of variety of species, and I had always held the opinion that the African elephant might be killed with the same facility as that of Ceylon, by the forehead shot, provided that a sufficient charge of powder were used to penetrate the extra thickness of the head. I have found, by much experience, that I was entirely wrong, and that, although by CHANCE an African elephant may be killed by the front shot, it is the exception to the rule. The danger of the sport is, accordingly, much increased, as it is next to impossible to kill the elephant when in full charge, and the only hope of safety consists in turning him by a continuous fire with heavy guns: this cannot always be effected.

I had a powerful pair of No. 10 polygroove rifles, made by Reilly of Oxford Street; they weighed fifteen pounds, and carried seven drachms of powder without a disagreeable recoil. The bullet was a blunt cone, one and a half diameter of the bore, and I used a mixture of nine

tenths lead and one tenth quicksilver for the hardening of the projectile. This is superior to all mixtures for that purpose, as it combines hardness with extra weight; the lead must be melted in a pot by itself to a red heat, and the proportion of quicksilver must be added a ladle full at a time, and stirred quickly with a piece of iron just in sufficient quantity to make three or four bullets. If the quicksilver is subjected to a red heat in the large lead pot, it will evaporate. The only successful forehead shot that I made at an African elephant was shortly after my arrival in the Abyssinian territory on the Settite river; this was in thick thorny jungle, and an elephant from the herd charged with such good intention, that had she not been stopped, she must have caught one of the party. When within about five yards of the muzzle, I killed her dead by a forehead shot with a hardened bullet as described, from a Reilly No. 10 rifle, and we subsequently recovered the bullet in the VERTEBRAE OF THE NECK! This extraordinary

penetration led me to suppose that I should always succeed as I had done in Ceylon, and I have frequently stood the charge of an African elephant until close upon me, determined to give the forehead shot a fair trial, but I have ALWAYS failed, except in the instance now mentioned; it must also be borne in mind that the elephant was a female, with a head far inferior in size and solidity to that of the male.

The temple shot, and that behind the ear, are equally fatal in Africa as in Ceylon, provided the hunter can approach within ten or twelve yards; but altogether the hunting is far more difficult, as the character of the country does not admit of an approach sufficiently close to guarantee a successful shot. In the forests of Ceylon an elephant can be stalked to within a few paces, and the shot is seldom fired at a greater distance than ten yards: thus accuracy of aim is insured; but in the open ground of Africa, an elephant can seldom be approached within fifty yards,

and should he charge the hunter, escape is most difficult. I never found African elephants in good jungle, except once, and on that occasion I shot five, quite as quickly as we should kill them in Ceylon.

The character of the sport must vary according to the character of the country; thus there may be parts of Africa at variance with my description. I only relate my own experience.

Among other weapons, I had an extraordinary rifle that carried a half pound percussion shell this instrument of torture to the hunter was not sufficiently heavy for the weight of the projectile; it only weighed twenty pounds: thus, with a charge of ten drachms of powder, behind a HALF POUND shell, the recoil was so terrific, that I was spun round like a weathercock in a hurricane. I really dreaded my own rifle, although I had been accustomed to heavy charges of powder and severe recoil for many years.

None of my men could fire it, and it was looked upon

with a species of awe, and was named "Jenna el Mootfah" by the Arabs, which being far too long a name for practice, I christened it the "Baby;" and the scream of this "Baby," loaded with a half pound shell, was always fatal. It was far too severe, and I very seldom fired it, but it is a curious fact, that I never fired a shot with that rifle without bagging: the entire practice, during several years, was confined to about twenty shots. I was afraid to use it; but now and then it was absolutely necessary that it should be cleaned, after lying for months loaded. On such occasions my men had the gratification of firing it, and the explosion was always accompanied by two men falling on their backs , and the "Baby" flying some yards behind them. This rifle was made by Holland, of Bond Street, and I could highly recommend it for Goliath of Gath, but not for men of A.D. 1866.

The natives of Central Africa generally hunt the elephant for the sake of the flesh, and prior to the commencement of the White Nile trade by the Arabs, and



the discovery of the Upper White Nile to the 5 degrees N. lat. by the expedition sent by Mehemet Ali Pasha, the tusks were considered as worthless, and were treated as bones. The death of an elephant is a grand affair for the natives, as it supplies flesh for an enormous number of people, also fat, which is the great desire of all savages for internal and external purposes. There are various methods of killing them. Pitfalls are the most common, but the wary old bulls are seldom caught in this manner.

The position chosen for the pit is, almost without exception, in the vicinity of a drinking place, and the natives exhibit a great amount of cunning in felling trees across the usual run of the elephants, and sometimes cutting an open pit across the path, so as to direct the elephant by such obstacles into the path of snares. The pits are usually about twelve feet long, and three feet broad, by nine deep; these are artfully made, decreasing towards the bottom to the breadth of a foot. The general elephant route to the

drinking place being blocked up, the animals are diverted by a treacherous path towards the water, the route intersected by numerous pits, all of which are carefully concealed by sticks and straw, the latter being usually strewn with elephants' dung to create a natural effect.

Should an elephant, during the night, fall through the deceitful surface, his foot becomes jammed in the bottom of the narrow grave, and he labours shoulder deep, with two feet in the pitfall so fixed that extrication is impossible. Should one animal be thus caught, a sudden panic seizes the rest of the herd, and in their hasty retreat one or more are generally victims to the numerous pits in the vicinity. The old bulls never approach a watering place rapidly, but carefully listen for danger, and then slowly advance with their warning trunks stretched to the path before them; the delicate nerves of the proboscis at once detect the hidden snare, and the victims to pitfalls are the members of large herds who, eager to push forward incautiously, put their

"foot into it," like shareholders in bubble companies. Once helpless in the pit, they are easily killed with lances.

The great elephant hunting season is in January, when the high prairies are parched and reduced to straw. At such a time, should a large herd of animals be discovered, the natives of the entire district collect together to the number of perhaps a thousand men; surrounding the elephants by embracing a considerable tract of country, they fire the grass at a given signal. In a few minutes the unconscious elephants are surrounded by a circle of fire, which, however distant, must eventually close in upon them. The men advance with the fire, which rages to the height of twenty or thirty feet. At length the elephants, alarmed by the volumes of smoke and the roaring of the flames, mingled with the shouts of the hunters, attempt an escape. They are hemmed in on every side wherever they rush, they are met by an impassable barrier of flames and smoke, so stifling, that they are forced to retreat. Meanwhile the fatal

circle is decreasing; buffaloes and antelopes, likewise doomed to a horrible fate, crowd panic stricken to the centre of the encircled ring, and the raging fire sweeps over all. Burnt and blinded by fire and smoke, the animals are now attacked by the savage crowd of hunters, excited by the helplessness of the unfortunate elephants thus miserably sacrificed, and they fall under countless spears. This destructive method of hunting ruins the game of that part of Africa, and so scarce are the antelopes, that, in a day's journey, a dozen head are seldom seen in the open prairie.

The next method of hunting is perfectly legitimate. Should many elephants be in the neighbourhood, the natives post about a hundred men in as many large trees; these men are armed with heavy lances specially adapted to the sport, with blades about eighteen inches long and three inches broad. The elephants are driven by a great number of men towards the trees in which the spearmen are posted, and those that pass sufficiently near are speared between

the shoulders. The spear being driven deep into the animal, creates a frightful wound, as the tough handle, striking against the intervening branches of trees, acts as a lever, and works the long blade of the spear within the elephant, cutting to such an extent that he soon drops from exhaustion.

The best and only really great elephant hunters of the White Nile are the Bagara Arabs, on about the 13 degree N. lat. These men hunt on horseback, and kill the elephant in fair fight with their spears.

The lance is about fourteen feet long, of male bamboo; the blade is about fourteen inches long by nearly three inches broad; this is as sharp as a razor. Two men, thus armed and mounted, form the hunting party. Should they discover a herd, they ride up to the finest tusker and single him from the others. One man now leads the way, and the elephant, finding himself pressed, immediately charges the horse. There is much art required in leading the elephant,

who follows the horse with great determination, and the rider adapts his pace so as to keep his horse so near the elephant that his attention is entirely absorbed with the hope of catching him. The other hunter should by this time have followed close to the elephant's heels, and, dismounting when at full gallop with wonderful dexterity, he plunges his spear with both hands into the elephant about two feet below the junction of the tail, and with all his force he drives the spear about eight feet into his abdomen, and withdraws it immediately. Should he be successful in his stab, he remounts his horse and flies, or does his best to escape on foot, should he not have time to mount, as the elephant generally turns to pursue him. His comrade immediately turns his horse, and, dashing at the elephant, in his turn dismounts, and drives his lance deep into his intestines.

Generally, if the first thrust is scientifically given, the bowels protrude to such an extent that the elephant is at

once disabled. Two good hunters will frequently kill several out of one herd; but in this dangerous hand to hand fight the hunter is often the victim. Hunting the elephant on horseback is certainly far less dangerous than on foot, but although the speed of the horse is undoubtedly superior, the chase generally takes place upon ground so disadvantageous, that he is liable to fall, in which case there is little chance for either animal or rider. So savage are the natural instincts of Africans, that they attend only to the destruction of the elephant, and never attempt its domestication.

## **CHAPTER VIII. IBRAHIM'S RETURN.**

Ibrahim returned from Gondokoro, bringing with him a large supply of ammunition. A wounded man of Chenooda's people also arrived, the sole relic of the fight with the Latookas; he had been left for dead, but had recovered, and for days and nights he had wandered about

the country, in thirst and hunger, hiding like a wild beast from the sight of human beings, his guilty conscience marking every Latooka as an enemy. As a proof of the superiority of the natives to the Khartoumers, he had at length been met by some Latookas, and not only was well treated and fed by their women, but they had guided him to Ibrahim's camp.

The black man is a curious anomaly, the good and bad points of human nature bursting forth without any arrangement, like the flowers and thorns of his own wilderness. A creature of impulse, seldom actuated by reflection, the black man astounds by his complete obtuseness, and as suddenly confounds you by an unexpected exhibition of sympathy. From a long experience with African savages, I think it is as absurd to condemn the negro in toto, as it is preposterous to compare his intellectual capacity with that of the white man. It is unfortunately the fashion for one party to uphold the negro



as a superior being, while the other denies him the common powers of reason. So great a difference of opinion has ever existed upon the intrinsic value of the negro, that the very perplexity of the question is a proof that he is altogether a distinct variety. So long as it is generally considered that the negro and the white man are to be governed by the same laws and guided by the same management, so long will the former remain a thorn in the side of every community to which he may unhappily belong. When the horse and the ass shall be found to match in double harness, the white man and the African black will pull together under the same regime. It is the grand error of equalizing that which is unequal, that has lowered the negro character, and made the black man a reproach.

In his savage home, what is the African? Certainly bad; but not so bad as white men would be under similar circumstances. He is acted upon by the bad passions inherent in human nature, but there is no exaggerated vice,

such as is found in civilized countries. The strong takes from the weak, one tribe fights the other do not perhaps we in Europe? these are the legitimate acts of independent tribes, authorized by their chiefs. They mutually enslave each other how long is it since America and WE OURSELVES ceased to be slaveholders? He is callous and ungrateful in Europe is there no ingratitude?

He is cunning and a liar by nature in Europe is all truth and sincerity? Why should the black man not be equal to the white? He is as powerful in frame, a why should he not be as exalted in mind?

In childhood I believe the negro to be in advance, in intellectual quickness, of the white child of a similar age, but the mind does not expand it promises fruit, but does not ripen; and the negro man has grown in body, but not advanced in intellect.

The puppy of three months old is superior in intellect to a child of the same age, but the mind of the child

expands, while that of the dog has arrived at its limit. The chicken of the common fowl has sufficient power and instinct to run in search of food the moment that it leaves the egg, while the young of the eagle lies helpless in its nest; but the young eagle outstrips the chicken in the course of time. The earth presents a wonderful example of variety in all classes of the human race, the animal and vegetable kingdoms. People, beasts, and plants belonging to distinct classes, exhibit special qualities and peculiarities. The existence of many hundred varieties of dogs cannot interfere with the fact that they belong to one genus: the greyhound, pug, bloodhound, pointer, poodle, mastiff, and toy terrier, are all as entirely different in their peculiar instincts as are the varieties of the human race. The different fruits and flowers continue the example; the wild grapes of the forest are grapes, but although they belong to the same class, they are distinct from the luscious "Muscatel;" and the wild dog rose of the hedge, although of

the same class, is inferior to the moss rose of the garden.

From fruits and flowers we may turn to insect life, and, watch the air teeming with varieties of the same species, the thousands of butterflies and beetles, the many members of each class varying in instincts and peculiarities. Fishes, and even shellfish, all exhibit the same arrangement, that every group is divided into varieties all differing from each other, and each distinguished by some peculiar excellence or defect.

In the great system of creation that divided races and subdivided them according to mysterious laws, apportioning special qualities to each, the varieties of the human race exhibit certain characters and qualifications which adapt them for specific localities. The natural character of those races will not alter with a change of locality, but the instincts of each race will be developed in any country where they may be located. Thus, the English are as English in Australia, India, and America, as they are

in England, and in every locality they exhibit the industry and energy of their native land; even so the African will remain negro in all his natural instincts, although transplanted to other soils; and those natural instincts being a love of idleness and savagedom, he will assuredly relapse into an idle and savage state, unless specially governed and forced to industry.

The history of the negro has proved the correctness of this theory. In no instance has he evinced other than a retrogression, when once freed from restraint. Like a horse without harness, he runs wild, but, if harnessed, no animal is more useful. Unfortunately, this is contrary to public opinion in England, where the vox populi assumes the right of dictation upon matters and men in which it has had no experience. The English insist upon their own weights and measures as the scales for human excellence, and it has been decreed by the multitude, inexperienced in the negro personally, that he has been a badly treated brother; that he

is a worthy member of the human family, placed in an inferior position through the prejudice and ignorance of the white man, with whom he should be upon equality.

The negro has been, and still is, thoroughly misunderstood. However severely we may condemn the horrible system of slavery, the results of emancipation have proved that the negro does not appreciate the blessings of freedom, nor does he show the slightest feeling of gratitude to the hand that broke the rivets of his fetters. His narrow mind cannot embrace that feeling of pure philanthropy that first prompted England to declare herself against slavery, and he only regards the antislavery movement as a proof of his own importance. In his limited horizon he is himself the important object, and, as a sequence to his self conceit, he imagines that the whole world is at issue concerning the black man. The negro, therefore, being the important question, must be an important person, and he conducts himself accordingly he is far too great a man to work. Upon

this point his natural character exhibits itself most determinedly. Accordingly, he resists any attempt at coercion; being free, his first impulse is to claim an equality with those whom he lately served, and to usurp a dignity with absurd pretensions, that must inevitably insure the disgust of the white community. Ill will thus engendered, a hatred and jealousy is established between the two races, combined with the errors that in such conditions must arise upon both sides. The final question remains, Why was the negro first introduced into our colonies and to America?

The SUN is the great arbitrator between the white and the black man. There are productions necessary to civilized countries, that can alone be cultivated in tropical climates, where the white man cannot live if exposed to labour in the sun. Thus, such fertile countries as the West Indies and portions of America being without a native population, the negro was originally imported as a slave to fulfil the

conditions of a labourer. In his own country he was a wild savage, and enslaved his brother man; he thus became a victim to his own system; to the institution of slavery that is indigenous to the soil of Africa, and that has NOT BEEN TAUGHT TO THE AFRICAN BY THE WHITE MAN, as is currently reported, but that has ever been the peculiar characteristic of African tribes.

In his state of slavery the negro was compelled to work, and, through his labour, every country prospered where he had been introduced. He was suddenly freed; and from that moment he refused to work, and instead of being a useful member of society, he not only became a useless burden to the community, but a plotter and intriguer, imbued with a deadly hatred to the white man who had generously declared him free.

Now, as the negro was originally imported as a labourer, but now refuses to labour, it is self evident that he is a lamentable failure. Either he must be compelled to



work, by some stringent law against vagrancy, or those beautiful countries that prospered under the conditions of negro forced industry must yield to ruin, under negro freedom and idle independence. For an example of the results look to St. Domingo!

Under peculiar guidance, and subject to a certain restraint, the negro may be an important and most useful being; but if treated as an Englishman, he will affect the vices but none of the virtues of civilization, and his natural good qualities will be lost in his attempts to become a "white man."

Revenons a nos moutons noirs. It was amusing to watch the change that took place in a slave that had been civilized by the slave traders. Among their parties there were many blacks who had been captured, and who enjoyed the life of slave hunting nothing appeared so easy as to become professional in cattle razzias and kidnapping human beings, and the first act of the slave was to procure a

slave for himself! All the best slave hunters, and the boldest and most energetic scoundrels, were the negroes who had at one time themselves been kidnapped. These fellows aped a great and ridiculous importance. On the march they would seldom condescend to carry their own guns; a little slave boy invariably attended to his master, keeping close to his heels, and trotting along on foot during a long march, carrying a musket much longer than himself: a woman generally carried a basket with a cooking pot, and a gourd of water and provisions, while a hired native carried the soldier's change of clothes and oxhide upon which he slept. Thus the man who had been kidnapped became the kidnapper, and the slave became the master, the only difference between him and the Arab being an absurd notion of his own dignity. It was in vain that I attempted to reason with them against the principles of slavery: they thought it wrong when they were themselves the sufferers, but were always ready to indulge in it when the

preponderance of power lay upon their side.

Among Ibrahim's people, there was a black named Ibrahimawa. This fellow was a native of Bornu, and had been taken when a boy of twelve years old and sold at Constantinople; he formerly belonged to Mehemet Ali Pasha; he had been to London and Paris, and during the Crimean war he was at Kertch. Altogether he was a great traveller, and he had a natural taste for geography and botany, that marked him as a wonderful exception to the average of the party. He had run away from his master in Egypt, and had been vagabondizing about in Khartoum in handsome clothes, negro like, persuading himself that the public admired him, and thought that he was a Bey. Having soon run through his money, he had engaged himself to Koorshid Aga to serve in his White Nile expedition.

He was an excellent example of the natural instincts of the negro remaining intact under all circumstances. Although remarkably superior to his associates, his small

stock of knowledge was combined with such an exaggerated conceit, that he was to me a perpetual source of amusement, while he was positively hated by his comrades, both by Arabs and blacks, for his overbearing behaviour. Having seen many countries, he was excessively fond of recounting his adventures, all of which had so strong a colouring of the "Arabian Nights," that he might have been the original "Sinbad the Sailor." His natural talent for geography was really extraordinary; he would frequently pay me a visit, and spend hours in drawing maps with a stick upon the sand, of the countries he had visited, and especially of the Mediterranean, and the course from Egypt and Constantinople to England. Unfortunately, some long story was attached to every principal point of the voyage. The descriptions most interesting to me were those connected with the west bank of the White Nile, as he had served some years with the trading party, and had penetrated through the Makkarika, a cannibal tribe, to about

two hundred miles west of Gondokoro. Both he and many of Ibrahim's party had been frequent witnesses to acts of cannibalism, during their residence among the Makkarikas. They described these cannibals as remarkably good people, but possessing a peculiar taste for dogs and human flesh. They accompanied the trading party in their razzias, and invariably ate the bodies of the slain. The traders complained that they were bad associates, as they insisted upon killing and eating the children which the party wished to secure as slaves: their custom was to catch a child by its ankles, and to dash its head against the ground; thus killed, they opened the abdomen, extracted the stomach and intestines, and tying the two ankles to the neck they carried the body by slinging it over the shoulder, and thus returned to camp, where they divided it by quartering, and boiled it in a large pot. Another man in my own service had been a witness to a horrible act of cannibalism at Gondokoro.

The traders had arrived with their ivory from the West,

together with a great number of slaves; the porters who carried the ivory being Makkarikas. One of the slave girls attempted to escape, and her proprietor immediately fired at her with his musket, and she fell wounded; the ball had struck her in the side. The girl was remarkably fat, and from the wound, a large lump of yellow fat exuded. No sooner had she fallen, than the Makkarikas rushed upon her in a crowd, and seizing the fat, they tore it from the wound in handfuls, the girl being still alive, while the crowd were quarrelling for the disgusting prize. Others killed her with a lance, and at once divided her by cutting off the head, and splitting the body with their lances, used as knives, cutting longitudinally from between the legs along the spine to the neck.

Many slave women and their children who witnessed this scene, rushed panic stricken from the spot and took refuge in the trees. The Makkarikas seeing them in flight, were excited to give chase, and pulling the children from

their refuge among the branches, they killed several, and in a short time a great feast was prepared for the whole party. My man, Mahommed, who was an eyewitness, declared that he could not eat his dinner for three days, so great was his disgust at this horrible feast.

Although my camp was entirely separate from that of Ibrahim, I was dreadfully pestered by his people, who, knowing that I was well supplied with many articles of which they were in need, came begging to my tent from morning till evening daily. To refuse was to insult them; and as my chance of success in the exploration unfortunately depended upon my not offending the traders I was obliged to be coldly civil, and nothing was refused them. Hardly a day passed without broken guns being brought to me for repair; and having earned an unenviable celebrity as a gunsmith, added to my possession of the requisite tools, I really had no rest, and I was kept almost constantly at work.

One day Ibrahim was seized with a dangerous fever, and was supposed to be dying. Again I was in request: and seeing that he was in a state of partial collapse, attended with the distressing symptoms of want of action of the heart, so frequently fatal at this stage of the disease, I restored him by a very powerful stimulant, and thereby gained renown as a physician, which, although useful was extremely annoying, as my tent was daily thronged with patients, all of whom expected miraculous cures for the most incurable diseases.

In this manner I gained a certain influence over the people, but I was constantly subjected to excessive annoyances and disgust, occasioned by the conduct of their party towards the Latookas. The latter were extremely unwise, being very independent and ready to take offence on the slightest pretext, and the Turks, being now 140 strong, had no fear, and there appeared every probability of hostilities. I was engaged in erecting huts, and in securing



my camp; and although I offered high payment, I could not prevail on the natives to work regularly. They invariably stipulated that they were to receive their beads before they commenced work, in which case they, with few exceptions, absconded with their advanced payment.

One day a native behaved in a similar manner to the Turks; he was, accordingly, caught, and unmercifully beaten. Half an hour after, the nogara beat, and was answered by distant drums from the adjacent villages. In about an hour, several thousand armed men, with shields, were collected within half a mile of the Turks' camp, to avenge the insult that had been offered to one of their tribe. However, the Turks' drum beat, and their whole force drew up to their flag under arms outside their zareeba, and offered a determined front. I extract the following entry from my journal. "These Turks are delightful neighbours; they will create a row, and I shall be dragged into it in self defence, as the natives will distinguish no difference in a

scrimmage, although they draw favourable comparisons between me and the Turks in times of peace. Not a native came to work at the huts today; I therefore sent for the two chiefs, Commoro and Moy, and had a long talk with them. They said that 'no Latooka should be beaten by common fellows like the traders' men; that I was a great chief, and that if I chose to beat them they would be content.' I gave them advice to keep quiet, and not to quarrel about trifles, as the Turks would assuredly destroy the country should a fight commence.

"At the same time, I told them that they did not treat me properly: they came to me in times of difficulty as a mediator, but although they knew I had always paid well for everything, they gave me no supplies, and I was obliged to shoot game for my daily food, although they possessed such enormous herds of cattle; neither could I procure materials or workpeople to complete my camp. The parley terminated with an understanding that they were to supply

me with everything, and that they would put a stop to the intended fight. In the evening a goat was brought, and a number of men appeared with grass and wood for sale for hut building."

The following day, some of my people went to a neighbouring village to purchase corn, but the natives insulted them, refusing to sell, saying that "we should die of hunger, as no one should either give or sell us anything." This conduct must induce hostilities, as the Turks are too powerful to be insulted. I am rather anxious lest some expedition may entail the departure of the entire Turkish party, when the Latookas may seize the opportunity of attacking my innocents. The latter are now so thoroughly broken to my severe laws, "thou shalt not take slaves; neither cattle; nor fire a shot unless in self defence," that they are resigned to the ignoble lot of minding the donkeys, and guarding the camp.

Latooka was in a very disturbed state, and the

excitement of the people was increasing daily. Two of my men went into the town to buy grass, and, without any provocation, they were surrounded by the natives, and the gun of one man was wrested from him; the other, after a tussle, in which he lost his ramrod, beat a hasty retreat. A number of the soldiers immediately collected, and I sent to the chief to demand the restoration of the gun, which was returned that evening. I could literally procure nothing without the greatest annoyance and trouble.

My men, by their mutiny and desertion at Gondokoro, had reduced a well armed expedition to a mere remnant, dependent upon the company of a band of robbers for the means of advancing through the country. Instead of travelling as I had arranged, at the head of forty five well armed men, I had a miserable fifteen cowardly curs, who were employed in driving the baggage animals; thus they would be helpless in the event of an attack upon the road. I accordingly proposed to make a depot at Latooka, and to

travel with only twelve donkeys and the lightest baggage. It was a continual trial of temper and wounded pride. To give up the expedition was easy, but to succeed at that period appeared hopeless; and success could only be accomplished by the greatest patience, perseverance, and most careful tact and management of all parties. It was most galling to be a hanger on to this company of traders, who tolerated me for the sake of presents, but who hated me in their hearts.

One afternoon some natives suddenly arrived from a country named Obbo with presents from their chief for the Turks, and also for me. Ibrahim received several tusks while I received an iron hoe , as the news had already extended to that country, "that a white man was in Latooka, who wanted neither slaves nor ivory." The natives reported, that a quantity of ivory existed in their country, and Ibrahim determined to take a few men and pay it a visit, as the people were said to be extremely friendly. I requested the leader to point out the exact position of Obbo, which I

found to be S.W. That was precisely the direction that I had wished to take; thus an unexpected opportunity presented itself, and I determined to start without delay. On the 2d of May, 1863, at 9 A.M. we left Latooka, delighted to change the scene of inaction. I left five men in charge of my camp and effects, begging Commoro the chief to look after their safety, and telling him that I had no fear of trusting all to his care. Savages will seldom deceive you if thus placed upon their honour, this happy fact being one of the bright rays in their darkness, and an instance of the anomalous character of the African.

The route lay across the park like valley of Latooka for about eighteen miles, by which time we reached the base of the mountain chain. There was no other path than the native track, which led over a low range of granite rocks, forming a ridge about four hundred feet high. It was with the greatest difficulty that the loaded donkeys could be hoisted over the numerous blocks of granite that formed an

irregular flight of steps, like the ascent of the great pyramid; however, by pulling at their ears, and pushing behind, all except one succeeded in gaining the summit; he was abandoned on the pass.

We were now in the heart of the mountains, and a beautiful valley, well wooded and about six miles in width, lay before us, forming the basin of the Kanieti river that we had formerly crossed at Wakkala, between Ellyria and Latooka.

Fording this stream in a rapid current, we crossed with difficulty, the donkeys wetting all their loads. This was of no great consequence, as a violent storm suddenly overtook us and soaked everyone as thoroughly as the donkeys' packs. A few wild plantains afforded leaves which we endeavoured to use as screens, but the rain drops were far too heavy for such feeble protection. Within a mile of the river we determined to bivouac, as the evening had arrived, and in such weather an advance was out of the question.

The tent having been left at Latooka, there was no help for it, and we were obliged to rest contented with our position upon about an acre of clean rock plateau upon which we lighted an enormous fire, and crouched shivering round the blaze. No grass was cut for the animals, as the men had been too busy in collecting firewood sufficient to last throughout the night. Some fowls that we had brought from Latooka had been drowned by the rain; thus my Mahommedan followers refused to eat them, as their throats had not been cut. Not being so scrupulous, and wonderfully hungry in the cold rain, Mrs. Baker and I converted them into a stew, and then took refuge, wet and miserable, under our untanned ox hides until the following morning. Although an ox hide is not waterproof, it will keep out a considerable amount of wet; but when thoroughly saturated, it is about as comfortable as any other wet leather, with the additional charm of an exceedingly disagreeable raw smell, very attractive to hyenas. The night



being dark, several men thus lost their leather bags that they had left upon the rock.

At 6 A.M., having passed a most uncomfortable night, we started, and after a march of about two miles I was made extremely anxious for the donkeys, by being assured that it was necessary to ascend a most precipitous granite hill, at least seven hundred feet high, that rose exactly before us, and upon the very summit of which was perched a large village. There was no help by means of porters; we led our horses with difficulty up the steep face of the rock fortunately they had never been shod, thus their firm hoofs obtained a hold where an iron shoe would have slipped; and after extreme difficulty and a most tedious struggle, we found our party all assembled on the flat summit. From this elevated point we had a superb view of the surrounding country, and I took the compass bearing of the Latooka mountain Gebel Lafcet, N. 45 degrees east. The natives of the village that we had now reached had nothing to sell but

a few beans, therefore without further delay we commenced the descent upon the opposite side, and at 2.40 P.M. we reached the base, the horses and donkeys having scrambled over the large blocks of stone with the greatest labour. At the foot of the hill the country was park like and well wooded, although there was no very large timber. Here the grass was two feet high and growing rapidly, while at Latooka all was barren. Halted at 5.20 P.M. on the banks of a small running stream, a tributary to the Kanieti. The night being fine we slept well; and the next morning at 6 A.M. we commenced the most lovely march that I have ever made in Africa. Winding through the very bosom of the mountains, well covered with forest until the bare granite peaks towered above all vegetation to the height of about 5,000 feet, we continued through narrow valleys bordered by abrupt spurs of the mountains from 1,700 to 2,000 feet high. On the peak of each was a village; evidently these impregnable positions were chosen for security. At length

the great ascent was to be made, and for two hours we toiled up a steep zigzag pass. The air was most invigorating; beautiful wild flowers, some of which were highly scented, ornamented the route, and innumerable wild grape vines hung in festoons from tree to tree. We were now in an elevated country on the range of mountains dividing the lower lands of Latooka from the high lands of Obbo. We arrived at the summit of the pass about 2,500 feet above the Latooka valley. In addition to the wild flowers were numerous fruits, all good; especially a variety of custard apple, and a full flavoured yellow plum. The grapes were in most promising bunches, but unripe. The scenery was very fine; to the east and southeast, masses of high mountains, while to the west and south were vast tracts of park like country of intense green. In this elevated region the season was much farther advanced than in Latooka; this was the mountain range upon which I had formerly observed that the storms had concentrated; here the rainy season had been

in full play for months, while in Latooka everything was parched. The grass on the west side of the pass was full six feet high. Although the ascent had occupied about two hours, the descent on the west side was a mere trifle, and was effected in about fifteen minutes we were on an elevated plateau that formed the watershed between the east and west.

After a march of about twelve miles from the top of the pass, we arrived at the chief village of Obbo. The rain fell in torrents, and, soaked to the skin, we crawled into a dirty hut. This village was forty miles S.W. of Tarrangolle, my head quarters in Latooka.

The natives of Obbo are entirely different to the Latookas, both in language and appearance. They are not quite naked, except when going to war, on which occasion they are painted in stripes of red and yellow; but their usual covering is the skin of an antelope or goat, slung like a mantle across the shoulders. Their faces are well formed,

with peculiarly fine shaped noses. The headdress of the Obbo is remarkably neat, the woolly hair being matted and worked with thread into a flat form like a beaver's tail, and bound with a fine edge of raw hide to keep it in shape. This, like the head dress of Latooka, requires many years to complete.

From Obbo to the Southeast all is mountainous, the highest points of the chain rising to an elevation of four or five thousand feet above the general level of the country; to the south, although there are no actual mountains, but merely a few isolated hills, the country distinctly rises.

The entire drainage is to the west and north west, in which direction there is a very perceptible inclination. The vegetation of Obbo, and the whole of the west side of the mountain range, is different from that upon the east side; the soil is exceedingly rich, producing an abundance of Guinea grass, with which the plains are covered. This country produces nine varieties of yams, many of which

grow wild in the forests. There is one most peculiar species, called by the natives "Collolollo," that I had not met with in other countries. This variety produces several tubers at the root, and also upon the stalk; it does not spread upon the ground, like most of the vines that characterise the yams, but it climbs upon trees or upon any object that may tempt its tendrils. From every bud upon the stalk of this vine springs a bulb, somewhat kidney shaped; this increases until, when ripe, it attains the average size of a potato.

So prolific is this plant, that one vine will produce about 150 yams: they are covered with a fine skin of a greenish brown, and are in flavour nearly equal to a potato, but rather waxy.

There are many good wild fruits, including one very similar to a walnut in its green shell; the flesh of this has a remarkably fine flavour, and the nut within exactly resembles a horse chestnut in size and fine mahogany colour. This nut is roasted, and, when ground and boiled, a

species of fat or butter is skimmed from the surface of the water: this is much prized by the natives, and is used for rubbing their bodies, being considered as the best of all fats for the skin; it is also eaten.

Among the best of the wild fruits is one resembling raisins; this grows in clusters upon a large tree. Also a bright yellow fruit, as large as a Muscat grape, and several varieties of plums. None of these are produced in Latooka. Ground nuts are also in abundance in the forests; these are not like the well known African ground nut of the west coast, but are contained in an excessively hard shell. A fine quality of flax grows wild, but the twine generally used by the natives is made from the fibre of a species of aloe. Tobacco grows to an extraordinary size, and is prepared similarly to that of the Ellyria tribe.

When ripe, the leaves are pounded in a mortar and reduced to a pulp; the mass is then placed in a conical mould of wood, and pressed. It remains in this until dry,

when it presents the shape of a loaf of sugar, and is perfectly hard. The tobacco of the Ellyria tribe is shaped into cheeses, and frequently adulterated with cowdung. I had never smoked until my arrival in Obbo, but having suffered much from fever, and the country being excessively damp, I commenced with Obbo pipes and tobacco.

Every tribe has a distinct pattern of pipe; those of the Bari have wide trumpet shaped mouths; the Latooka are long and narrow; and the Obbo smaller and the neatest. All their pottery is badly burned, and excessively fragile if wet. The water jars are well formed, although the potter's wheel is quite unknown, and the circular form is obtained entirely by the hand. Throughout the tribes of the White Nile, the articles of pottery are limited to the tobacco pipe and the water jar: all other utensils are formed either of wood, or of gourd shells.

By observation, I determined the latitude of my camp



at Obbo to be 4 degrees 02' N., 32 degrees 31' long. E., and the general elevation of the country 3,674 feet above the sea, the temperature about 76 degrees F. The altitude of Latooka was 2,236 feet above the sea level: thus we were, at Obbo, upon an elevated plateau, 1,438 feet above the general level of the country on the east of the mountain range. The climate would be healthy were the country sufficiently populated to war successfully against nature; but the rainfall continuing during ten months of the year, from February to the end of November, and the soil being extremely fertile, the increase of vegetation is too rapid, and the scanty population are hemmed in and overpowered by superabundant herbage. This mass of foliage, and grasses of ten feet in height interwoven with creeping plants and wild grape vines, is perfectly impenetrable to man, and forms a vast jungle, inhabited by elephants, rhinoceros, and buffaloes, whose ponderous strength alone can overcome it. There are few antelopes, as those animals

dislike the grass jungles, in which they have no protection against the lion or the leopard, as such beasts of prey can approach them unseen. In the month of January the grass is sufficiently dry to burn, but even at that period there is a quantity of fresh green grass growing between the withered stems; thus the firing of the prairies does not absolutely clear the country, but merely consumes the dry matter, and leaves a ruin of charred herbage, rendered so tough by the burning, that it is quite impossible to ride without cutting the skin from the horse's shins and shoulders. Altogether, it is a most uninteresting country, as there is no possibility of traversing it except by the narrow footpaths made by the natives.

The chief of Obbo came to meet us with several of his head men. He was an extraordinary looking man, about fifty eight or sixty years of age; but, far from possessing the dignity usually belonging to a grey head, he acted the buffoon for our amusement, and might have been a clown

in a pantomime.

The heavy storm having cleared, the nogaras beat, and our entertaining friend determined upon a grand dance; pipes and flutes were soon heard gathering from all quarters, horns brayed, and numbers of men and women began to collect in crowds, while old Katchiba, the chief, in a state of great excitement, gave orders for the entertainment.

About a hundred men formed a circle; each man held in his left hand a small cup shaped drum, formed of hollowed wood, one end only being perforated, and this was covered with the skin of the elephant's ear, tightly stretched. In the centre of the circle was the chief dancer, who wore, suspended from his shoulders, an immense drum, also covered with the elephant's ear. The dance commenced by all singing remarkably well a wild but agreeable tune in chorus, the big drum directing the time, and the whole of the little drums striking at certain periods with such

admirable precision, that the effect was that of a single instrument. The dancing was most vigorous, and far superior to anything that I had seen among either, Arabs or savages, the figures varying continually, and ending with a "grand galop" in double circles, at a tremendous pace, the inner ring revolving in a contrary direction to the outer; the effect of this was excellent.

Although the men of Obbo wear a skin slung across their shoulders and loins, the women are almost naked, and, instead of wearing the leather apron and tail of the Latookas, they are contented with a slight fringe of leather shreds, about four inches long by two broad, suspended from a belt. The unmarried girls are entirely naked; or, if they are sufficiently rich in finery, they wear three or four strings of small white beads, about three inches in length, as a covering. The old ladies are antiquated Eves, whose dress consists of a string round the waist, in which is stuck a bunch of green leaves, the stalk uppermost. I have seen a

few of the young girls that were prudes indulge in such garments; but they did not appear to be fashionable, and were adopted *faute de mieux*. One great advantage was possessed by this costume, it was always clean and fresh, and the nearest bush provided a clean petticoat. When in the society of these very simple and in demeanour ALWAYS MODEST Eves, I could not help reflecting upon the Mosaical description of our first parents, "and they sewed fig leaves together."

Some of the Obbo women were very pretty. The caste of feature was entirely different to that of the Latookas, and a striking peculiarity was displayed in the finely arched noses of many of the natives, which strongly reminded one of the Somauli tribes. It was impossible to conjecture their origin, as they had neither traditions nor ideas of their past history.

The language is that of the Madi. There are three distinct languages the Bari, the Latooka, and the Madi, the

latter country extending south of Obbo. A few of the words, most commonly in use, will exemplify them :

Obbo. Latooka. Bari.

Water. Fee. Cari. Feeum. Fire. Mite. Nyeme. Keemang. The Sun. T'sean. Narlong. Karlong. A Cow. Decang. Nyeten. Kittan. A Goat. Decan. Nyene. Eddeen. Milk. T'sarck. Nalle. Le. A Fowl. Gweno. Nakome. Chokkore.

The Obbo natives were a great and agreeable change after the Latookas, as they never asked for presents. Although the old chief, Katchiba, behaved more like a clown than a king, he was much respected by his people. He holds his authority over his subjects as general rain maker and sorcerer. Should a subject displease him, or refuse him a gift, he curses his goats and fowls, or threatens to wither his crops, and the fear of these inflictions reduces the discontented. There are no specific taxes, but he occasionally makes a call upon the country for a certain

number of goats and supplies. These are generally given, as Katchiba is a knowing old diplomatist, and he tunes his demands with great judgment. Thus, should there be a lack of rain, or too much, at the season for sowing the crops, he takes the opportunity of calling his subjects together and explaining to them how much he regrets that their conduct has compelled him to afflict them with unfavourable weather, but that it is their own fault. If they are so greedy and so stingy that they will not supply him properly, how can they expect him to think of their interests? He must have goats and corn. "No goats, no rain; that's our contract, my friends," says Katchiba. "Do as you like. I can wait; I hope you can." Should his people complain of too much rain, he threatens to pour storms and lightning upon them for ever, unless they bring him so many hundred baskets of corn, &c. &c. Thus he holds his sway.

No man would think of starting upon a journey without the blessing of the old chief; and a peculiar "hocus

pocus" is considered as necessary from the magic hands of Katchiba that shall charm the traveller, and preserve him from all danger of wild animals upon the road. In case of sickness he is called in, not as M.D. in our acceptance, but as "doctor of magic," and he charms both the hut and the patient against death, with the fluctuating results that must attend professionals even in sorcery. His subjects have the most thorough confidence in his power; and so great is his reputation that distant tribes frequently consult him, and beg his assistance as a magician. In this manner does old Katchiba hold his sway over his savage, but credulous people; and so long has he imposed upon the public that I believe he has at length imposed upon himself, and that he really believes he has the power of sorcery, notwithstanding repeated failures. In order to propitiate him, his people frequently present him with the prettiest of their daughters; and so constantly is he receiving additions to his domestic circle that he has been obliged to extend his establishment



to prevent domestic fracas among the ladies. He has accordingly hit upon the practical expedient of keeping a certain number of wives in each of his villages: thus, when he makes a journey through his territory, he is always at home. This multiplicity of wives has been so successful that Katchiba has one hundred and sixteen children living another proof of sorcery in the eyes of his people. One of his wives had no children, and she came to me to apply for medicine to correct some evil influence that had lowered her in her husband's estimation. The poor woman was in great distress, and complained that Katchiba was very cruel to her because she had been unable to make an addition to his family, but that she was sure I possessed some charm that would raise her to the standard of his other wives. I could not get rid of her until I gave her the first pill that came to hand from my medicine chest, and with this she went away contented.

Katchiba was so completely established in his country,

not only as a magician, but as "pere de famille," that every one of his villages was governed by one of his sons; thus the entire government was a family affair. The sons of course believed in their father's power of sorcery, and their influence as head men of their villages increased the prestige of the parent. Although without an idea of a Supreme Being, the whole country bowed down to sorcery. It is a curious distinction between faith and credulity; these savages, utterly devoid of belief in a Deity, and without a vestige of superstition, believed most devotedly that the general affairs of life and the control of the elements were in the hands of their old chief, and therefore they served him not with a feeling of love, neither with a trace of religion, but with that material instinct that always influences the savage; they propitiated him for the sake of what they could obtain. It is thus almost unconquerable feeling, ever present in the savage mind, that renders his conversion difficult; he will believe in nothing, unless he

can obtain some specific benefit from the object of his belief.

Savages can be ruled by two powers "force," and "humbug;" accordingly, these are the instruments made use of by those in authority: where the "force" is wanting, "humbug" is the weapon as a "pis aller." Katchiba having no physical force, adopted cunning, and the black art controlled the savage minds of his subjects. Strange does it appear, that these uncivilized inhabitants of Central Africa should, although devoid of religion, believe implicitly in sorcery; giving a power to man superhuman, although acknowledging nothing more than human. Practical and useful magic is all that is esteemed by the savage, the higher branches would be unappreciated; and spirit rapping and mediums are reserved for the civilized of England, who would convert the black savages of Africa.

Notwithstanding his magic, Katchiba was not a bad man: he was remarkably civil, and very proud at my having

paid him a visit. He gave me much information regarding the country, but assured me that I should not be able to travel south for many months, as it would be quite impossible to cross the Asua river during the rainy season; he therefore proposed that I should form a camp at Obbo, and reside there until the rains should cease. It was now May, thus I was invited to postpone my advance south until December.

I determined to make a reconnaissance south towards the dreaded Asua, or, as the Obbo people pronounced it, the Achua river, and to return to my fixed camp. Accordingly I arranged to leave Mrs. Baker at Obbo with a guard of eight men, while I should proceed south without baggage, excepting a change of clothes and a cooking pot. Katchiba promised to take the greatest care of her, and to supply her with all she might require; offering to become personally responsible for her safety; he agreed to place a spell upon the door of our hut, that nothing evil should enter it during

my absence. It was a snug little dwelling, about nine feet in diameter, and perfectly round; the floor well cemented with cow dung and clay, and the walls about four feet six inches in height, formed of mud and sticks, likewise polished off with cow dung. The door had enlarged, and it was now a very imposing entrance of about four feet high, and a great contrast to the surrounding hut or dog kennel with two feet height of doorway.

On the 7th of May I started with three men, and taking a course south, I rode through a most lovely country, within five miles of the base, and parallel with the chain of the Madi mountains. There was abundance of beautiful flowers, especially of orchidaceous plants; the country was exceedingly park like and well wooded, but generally overgrown with grass then about six feet high. After riding for about fourteen miles, one of the guides ran back, and reported elephants to be on the road a little in advance. One of my mounted men offered to accompany me should I

wish to hunt them. I had no faith in my man, but I rode forward, and shortly observed a herd of ten bull elephants standing together about sixty yards from the path. The grass was high, but I rode through it to within about forty yards before I was observed; they immediately dashed away, and I followed for about a mile at a trot, the ground being so full of holes and covered with fallen trees concealed in the high grass, that I did not like to close until I should arrive in a more favourable spot. At length I shot at full gallop past an immense fellow, with tusks about five feet projecting from his jaws, and reining up, I fired with a Reilly No. 10 at the shoulder. He charged straight into me at the sound of the shot. My horse, Filfil, was utterly unfit for a hunter, as he went perfectly mad at the report of a gun fired from his back, and at the moment of the discharge he reared perpendicularly; the weight, and the recoil of the rifle, added to the sudden rearing of the horse, unseated me, and I fell, rifle in hand, backwards over his hind quarters at the

moment the elephant rushed in full charge upon the horse. Away went "Filfil," leaving me upon the ground in a most inglorious position; and, fortunately, the grass being high, the elephant lost sight of me and followed the horse instead of giving me his attention.

My horse was lost; my man had never even accompanied me, having lagged behind at the very commencement of the hunt. I had lost my rifle in the high grass, as I had been forced to make a short run from the spot before I knew that the elephant had followed the horse; thus I was nearly an hour before I found it, and also my azimuth compass that had fallen from my belt pouch. After much shouting and whistling, my mounted man arrived, and making him dismount, I rode my little horse Mouse, and returned to the path. My horse Filfil was lost. As a rule, hunting during the march should be avoided, and I had now paid dearly for the indiscretion.

I reached the Atabbi river about eighteen miles from

Obbo. This is a fine perennial stream flowing from the Madi mountains towards the west, forming an affluent of the Asua river. There was a good ford, with a hard gravel and rocky bottom, over which the horse partly waded and occasionally swam. There were fresh tracks of immense herds of elephants with which the country abounded, and I heard them trumpeting in the distance.

Ascending rising ground in perfectly open prairie on the opposite side of Atabbi, I saw a dense herd of about two hundred elephants they were about a mile distant, and were moving slowly through the high grass. Just as I was riding along the path watching the immense herd, a Tetel sprang from the grass in which he had been concealed, and fortunately he galloped across a small open space, where the high grass had been destroyed by the elephants. A quick shot from the little Fletcher 24 rifle doubled him up; but, recovering himself almost immediately, he was just disappearing when a shot from the left hand barrel broke



his back, to the intense delight of my people. We accordingly bivouacked for the night, and the fires were soon blazing upon a dry plateau of granite rock about seventy feet square that I had chosen for a resting place. In the saucer shaped hollows of the rock was good clear water from the rain of the preceding day; thus we had all the luxuries that could be desired fire, food, and water. I seldom used a bedstead unless in camp; thus my couch was quickly and simply made upon the hard rock, softened by the addition of an armful of green boughs, upon which I laid an untanned ox hide, and spread my Scotch plaid. My cap formed my pillow, and my handy little Fletcher rifle lay by my side beneath the plaid, together with my hunting knife; these faithful friends were never out of reach either by night or day.

The cap was a solid piece of architecture, as may be supposed from its strength to resist the weight of the head when used as a pillow. It was made by an Arab woman in

Khartoum, according to my own plan; the substance was about half an inch thick of dome palm leaves very neatly twisted and sewn together. Having a flat top, and a peak both before and behind, the whole affair was covered with tanned leather, while a curtain of the same material protected the back of the neck from the sun. A strong chin strap secured the cap upon the head, and the "tout ensemble" formed a very effective roof, completely sun proof. Many people might have objected to the weight, but I found it no disadvantage, and the cap being tolerably waterproof, I packed my cartouche pouch and belt within it when inverted at night to form a pillow; this was an exceedingly practical arrangement, as in case of an alarm I rose from my couch armed, capped and belted, at a moment's notice.

On the following morning I started at daybreak, and after a march of about thirteen miles through the same park like and uninhabited country as that of the preceding day, I

reached the country of Farajoke, and arrived at the foot of a rocky hill, upon the summit of which was a large village. I was met by the chief and several of his people leading a goat, which was presented to me, and killed immediately as an offering, close to the feet of my horse. The chief carried a fowl, holding it by the legs, with its head downwards; he approached my horse, and stroked his fore feet with the fowl, and then made a circle around him by dragging it upon the ground; my feet were then stroked with the fowl in the same manner as those of the horse, and I was requested to stoop, so as to enable him to wave the bird around my head; this completed, it was also waved round my horse's head, who showed his appreciation of the ceremony by rearing and lashing out behind, to the great discomfiture of the natives. The fowl did not appear to have enjoyed itself during the operation; but a knife put an end to its troubles, as, the ceremony of welcome being completed, the bird was sacrificed and handed to my

headman. I was now conducted to the village. It was defended by a high bamboo fence, and was miserably dirty, forming a great contrast to the clean dwellings of the Bari and Latooka tribes. The hill upon which the village was built was about eighty feet above the general level of the country, and afforded a fine view of the surrounding landscape. On the east was the chain of Madi mountains, the base well wooded, while to the south all was fine open pasturage of sweet herbage, about a foot high, a totally different grass to the rank vegetation we had passed through. The country was undulating, and every rise was crowned by a village. Although the name of the district is Farajoke, it is comprised in the extensive country of Sooli, together with the Shoggo and Madi tribes, all towns being under the command of petty chiefs. The general elevation of the country was 3,966 feet above the sea level, 292 feet higher than Obbo.

The chief of Farajoke, observing me engaged in taking

bearings with the compass, was anxious to know my object, which being explained, he volunteered all information respecting the country, and assured me that it would be quite impossible to cross the Asua during the rainy season, as it was a violent torrent, rushing over a rocky bed with such impetuosity, that no one would venture to swim it. There was nothing to be done at this season, and however trying to the patience, there was no alternative. Farajoke was within three days' hard marching of Faloro, the station of Debono, that had always been my projected head quarters; thus I was well advanced upon my intended route, and had the season been propitious, I could have proceeded with my baggage animals without difficulty.

The loss of my horse "Filfil" was a severe blow in this wild region, where beasts of burthen were unknown, and I had slight hopes of his recovery, as lions were plentiful in the country between Obbo and Farajoke; however, I offered a reward of beads and bracelets, and a number of natives

were sent by the chief to scour the jungles. There was little use in remaining at Farajoke, therefore I returned to Obbo with my men and donkeys, accomplishing the whole distance in one day. I was very anxious about Mrs. Baker, who had been the representative of the expedition at Obbo during my absence. Upon my approach through the forest, my well known whistle was immediately answered by the appearance of the boy Saat, who, without any greeting, immediately rushed to the hut to give the intelligence that "Master was arrived."

I found my wife looking remarkably well, and regularly installed "at home." Several fat sheep were tied by the legs to pegs in front of the hut; a number of fowls were pecking around the entrance, and my wife awaited me on the threshold with a large pumpkin shell containing about a gallon of native beer. "Dulce domum," although but a mud hut, the loving welcome made it happier than a palace; and that draught of beer, or fermented mud, or

whatever trash it might be compared with in England, how delicious it seemed after a journey of thirty miles in the broiling sun! and the fat sheep and the fowls all looked so luxurious. Alas! for destiny my arrival cut short the existence of one being; what was joy to some was death to a sheep, and in a few moments the fattest was slain in honour of master's return, and my men were busily employed in preparing it for a general feast.

Numbers of people gathered round me: foremost among them was the old chief Katchiba, whose self satisfied countenance exhibited an extreme purity of conscience in having adhered to his promise to act as guardian during my absence. Mrs. Baker gave him an excellent character; he had taken the greatest care of her, and had supplied all the luxuries that had so much excited my appetite on the first coup d'oeil of my home. He had been so mindful of his responsibility, that he had placed some of his own sons as sentries over the hut both by day

and night.

I accordingly made him a present of many beads and bracelets, and a few odds and ends, that threw him into ecstasies: he had weak eyes, and the most valued present was a pair of sun goggles, which I fitted on his head, to his intense delight, and exhibited in a looking glass this being likewise added to his gifts. I noticed that he was very stiff in the back, and he told me that he had had a bad fall during my absence. My wife explained the affair. He had come to her to declare his intention of procuring fowls for her from some distant village; but, said he, "My people are not very good, and perhaps they will say that they have none; but if you will lend me a horse, I will ride there, and the effect will impose upon them so much, that they will not dare to refuse me." Now, Katchiba was not a good walker, and his usual way of travelling was upon the back of a very strong subject, precisely as children are wont to ride "pic a back." He generally had two or three spare men, who alternately



acted as guides and ponies, while one of his wives invariably accompanied him, bearing a large jar of beer, with which it was said that the old chief refreshed himself so copiously during the journey, that it sometimes became necessary for two men to carry him instead of one. This may have been merely a scandalous report in Obbo; however, it appeared that Katchiba was ready for a start, as usual accompanied by a Hebe with a jar of beer. Confident in his powers as a rider across country on a man, he considered that he could easily ride a horse. It was in vain that my wife had protested, and had prophesied a broken neck should he attempt to bestride the hitherto unknown animal: to ride he was determined.

Accordingly my horse Tetel was brought, and Katchiba was assisted upon his back. The horse recognising an awkward hand, did not move a step. "Now then," said Katchiba, "go on!" but Tetel, not understanding the Obbo language, was perfectly ignorant of his rider's wishes.

"Why won't he go?" inquired Katchiba. "Touch him with your stick," cried one of my men; and acting upon the suggestion, the old sorcerer gave him a tremendous whack with his staff. This was immediately responded to by Tetel, who, quite unused to such eccentricities, gave a vigorous kick, the effect of which was to convert the sorcerer into a spread eagle, flying over his head, and landing very heavily upon the ground, amidst a roar of laughter from my men, in which I am afraid Mrs. Baker was rude enough to join. The crest fallen Katchiba was assisted upon his legs, and feeling rather stunned, he surveyed the horse with great astonishment; but his natural instincts soon prompted him to call for the jar of beer, and after a long draught from the mighty cup, he regained his courage, and expressed an opinion that the horse was "too high, as it was a long way to tumble down;" he therefore requested one of the "little horses;" these were the donkeys. Accordingly he was mounted on a donkey, and held on by two men, one on

either side. Thus he started most satisfactorily and exceedingly proud. On his return the following day, he said that the villagers had given him the fowls immediately, as he had told them that he had thirty Turks staying with him on a visit, and that they would burn and plunder the country unless they were immediately supplied. He considered this trifling deviation from fact as a great stroke of diplomacy in procuring the fowls.

Six days after the loss of my horse, I was delighted to see him brought back by the natives safe and well. They had hunted through an immense tract of country, and had found him grazing. He was naturally a most vicious horse, and the natives were afraid to touch him; they had accordingly driven him before them until they gained the path, which he then gladly followed. The saddle was in its place, but my sword was gone.

The rains were terrific; the mornings were invariably fine, but the clouds gathered upon the mountains soon after

noon and ended daily in a perfect deluge. Not being able to proceed south, I determined to return to my head quarters at Latooka, and to wait for the dry season. I had made the reconnaissance to Farajoke, in latitude 3 degrees 32', and I saw my way clear for the future, provided my animals should remain in good condition. Accordingly, on the 21st of May, we started for Latooka in company with Ibrahim and his men, who were thoroughly sick of the Obbo climate.

Before parting, a ceremony had to be performed by Katchiba. His brother was to be our guide, and he was to receive power to control the elements as deputy magician during the journey, lest we should be wetted by the storms, and the torrents should be so swollen as to be impassable.

With great solemnity Katchiba broke a branch from a tree, upon the leaves of which he spat in several places. This branch, thus blessed with holy water, was laid upon the ground, and a fowl was dragged around it by the chief;

and our horses were then operated on precisely in the same manner as had been enacted at Farajoke. This ceremony completed, he handed the branch to his brother , who received it with much gravity, in addition to a magic whistle of antelope's horn that he suspended from his neck. All the natives wore whistles similar in appearance, being simply small horns in which they blew, the sound of which was considered either to attract or to drive away rain, at the option of the whistler. No whistle was supposed to be effective unless it had been blessed by the great magician Katchiba. The ceremony being over, all commenced whistling with all their might; and taking leave of Katchiba, with an assurance that we should again return, we started amidst a din of "toot too too ing" upon our journey. Having an immense supply of ammunition at Latooka, I left about 200 lbs. of shot and ball with Katchiba; therefore my donkeys had but little to carry, and we travelled easily.

That night we bivouacked at the foot of the east side

of the pass at about half past five. Ibrahimawa, the Bornu man whom I have already described as the amateur botanist, had become my great ally in searching for all that was curious and interesting. Proud of his knowledge of wild plants, no sooner was the march ended than he commenced a search in the jungles for something esculent.

We were in a deep gorge on a steep knoll bounded by a ravine about sixty feet of perpendicular depth, at the bottom of which flowed a torrent. This was an excellent spot for a camp, as no guards were necessary upon the side thus protected. Bordering the ravine were a number of fine trees covered with a thorny stem creeper, with leaves much resembling those of a species of yam. These were at once pronounced by Ibrahimawa to be a perfect god send, and after a few minutes' grubbing he produced a basketful of fine looking yams. In an instant this display of food attracted a crowd of hungry people, including those of Ibrahim and my own men, who, not being botanists, had

left the search for food to Ibrahimawa, but who determined to share the tempting results. A rush was made at his basket, which was emptied on the instant; and I am sorry to confess that the black angel Saat was one of the first to seize three or four of the largest yams, which he most unceremoniously put in a pot and deliberately cooked as though he had been the botanical discoverer. How often the original discoverer suffers, while others benefit from his labours! Ibrahimawa, the scientific botanist, was left without a yam, after all his labour of grubbing up a basketful. Pots were boiling in all directions, and a feast in store for the hungry men who had marched twenty miles without eating since the morning.

The yams were cooked; but I did not like the look of them, and seeing that the multitude were ready, I determined to reserve a few for our own eating should they be generally pronounced good. The men ate them voraciously. Hardly ten minutes had elapsed from the

commencement of the feast when first one and then another disappeared, and from a distance I heard a smothered but unmistakeable sound, that reminded me of the lurching effect of a channel steamer upon a crowd of passengers. Presently the boy Saat showed symptoms of distress, and vanished from our presence; and all those that had dined off Ibrahimawa's botanical specimens were suffering from a most powerful "vomi purgatif." The angels that watch over scientific botanists had preserved Ibrahimawa from all evil. He had discovered the yams, and the men had stolen them from him; they enjoyed the fruits, while he gained an experience invaluable at their expense. I was quite contented to have waited until others had tried them before I made the experiment. Many of the yam tribe are poisonous; there is one variety much liked at Obbo, but which is deadly in its effects should it be eaten without a certain preparation. It is first scraped, and then soaked in a running stream for a fortnight. It is then cut into thin slices,



and dried in the sun until quite crisp; by this means it is rendered harmless. The dried slices are stored for use; and they are generally pounded in a mortar into flour, and used as a kind of porridge.

The sickness of the people continued for about an hour, during which time all kinds of invectives were hurled against Ibrahimawa, and his botany was termed a gigantic humbug. From that day he was very mild in his botanical conversation.

On the following morning we crossed the last range of rocky hills, and descended to the Latooka valley. Up to this point, we had seen no game; but we had now arrived in the game country, and shortly after our descent from the rocks we saw a herd of about twenty Tetel . Unfortunately, just as I dismounted for the purpose of stalking them, the red flags of the Turks attracted the attention of a large party of baboons, who were sitting on the rocks, and they commenced their hoarse cry of alarm, and immediately

disturbed the Tetel. One of the men, in revenge, fired a long shot at a great male, who was sitting alone upon a high rock, and by chance the ball struck him in the head. He was an immense specimen of the *Cynocephalus*, about as large as a mastiff, but with a long brown mane like that of the lion. This mane is much prized by the natives as an ornament. He was immediately skinned, and the hide was cut into long strips about three inches broad: the portion of mane adhering had the appearance of a fringe; each strip was worn as a scarf; thus one skin will produce about eight or ten ornaments.

I sent my men to camp, and, accompanied by Richarn, mounted on my horse "Mouse," I rode through the park like ground in quest of game. I saw varieties of antelopes, including the rare and beautiful maharif; but all were so wild, and the ground so open, that I could not get a shot. This was the more annoying, as the maharif was an antelope that I believed to be a new species. It had often

disappointed me; for although I had frequently seen them on the south west frontier of Abyssinia, I had never been able to procure one, owing to their extreme shyness, and to the fact of their inhabiting open plains, where stalking was impossible. I had frequently examined them with a telescope, and had thus formed an intimate acquaintance with their peculiarities. The maharif is very similar to the roan antelope of South Africa, but is mouse colour, with black and white stripes upon the face. The horns are exactly those of the roan antelope, very massive and corrugated, bending backwards to the shoulders. The withers are extremely high, which give a peculiarly heavy appearance to the shoulders, much heightened by a large and stiff black mane like that of a hog maned horse. I have a pair of horns in my possession that I obtained through the assistance of a lion, who killed the maharif while drinking near my tent; unfortunately, the skin was torn to pieces, and the horns and skull were all that remained.

Failing, as usual, in my endeavours to obtain a shot, I made a considerable circuit, and shortly observed the tall heads of giraffes towering over the low mimosas. There is no animal in nature so picturesque in his native haunts as the giraffe. His food consists of the leaves of trees, some qualities forming special attractions, especially the varieties of the mimosa, which, being low, permit an extensive view to his telescopic eyes. He has a great objection to high forests. The immense height of the giraffe gives him a peculiar advantage, as he can command an extraordinary range of vision, and thereby be warned against the approach of his two great enemies, man and the lion. No animal is more difficult to stalk than the giraffe, and the most certain method of hunting is that pursued by the Hamran Arabs, on the frontiers of Abyssinia, who ride him down and hamstring him with the broadsword at full gallop. A good horse is required, as, although the gait of a giraffe appears excessively awkward from the fact of his moving

the fore and hind legs of one side simultaneously, he attains a great pace, owing to the length of his stride, and his bounding trot is more than a match for any but a superior horse.

The hoof is as beautifully proportioned as that of the smallest gazelle, and his lengthy legs and short back give him every advantage for speed and endurance. There is a rule to be observed in hunting the giraffe on horseback: the instant he starts, he must be pressed it is the speed that tells upon him, and the spurs must be at work at the very commencement of the hunt, and the horse pressed along at his best pace; it must be a race at top speed from the start, but, should the giraffe be allowed the slightest advantage for the first five minutes, the race will be against the horse.

I was riding "Filfil," my best horse for speed, but utterly useless for the gun. I had a common regulation sword hanging on my saddle in lieu of the long Arab broadsword that I had lost at Obbo, and starting at full

gallop at the same instant as the giraffes, away we went over the beautiful park. Unfortunately Richarn was a bad rider, and I, being encumbered with a rifle, had no power to use the sword. I accordingly trusted to ride them down and to get a shot, but I felt that the unsteadiness of my horse would render it very uncertain. The wind whistled in my ears as we flew along over the open plain. The grass was not more than a foot high, and the ground hard; the giraffes about four hundred yards distant steaming along, and raising a cloud of dust from the dry earth, as on this side of the mountains there had been no rain. Filfil was a contradiction; he loved a hunt and had no fear of wild animals, but he went mad at the sound of a gun. Seeing the magnificent herd of about fifteen giraffes before him, the horse entered into the excitement and needed no spur down a slight hollow, flying over the dry buffalo holes, now over a dry watercourse and up the incline on the other side then again on the level, and the dust in my eyes from the cloud

raised by the giraffes showed that we were gaining in the race; misericordia! low jungle lay before us the giraffes gained it, and spurring forward through a perfect cloud of dust now within a hundred yards of the game we shot through the thorny bushes. In another minute or two I was close up, and a splendid bull giraffe was crashing before me like a locomotive obelisk through the mimosas, bending the elastic boughs before him in his irresistible rush, which sprang back with a force that would have upset both horse and rider had I not carefully kept my distance. The jungle seemed alive with the crowd of orange red, the herd was now on every side, as I pressed the great bull before me. Oh for an open plain! I was helpless to attack, and it required the greatest attention to keep up the pace through the thick mimosas without dashing against their stems and branches. The jungle became thicker, and although I was in the middle of the herd and within ten yards of several giraffes, I could do nothing. A mass of thick and tangled thorns now

received them, and closed over the hardly contested race I was beaten.

Never mind, it was a good hunt first rate but where was my camp? It was nearly dark, and I could just distinguish the pass in the distance, by which we had descended the mountain; thus I knew the direction but I had ridden about three miles, and it would be dark before I could return. However, I followed the heel tracks of the herd of giraffes. Richarn was nowhere. Although I had lost the race, and was disappointed, I now consoled myself that it was all for the best; had I killed a giraffe at that hour and distance from camp, what good would it have been? I was quite alone; thus who could have found it during the night? and before morning it would have been devoured by lions and hyenas; inoffensive and beautiful creatures, what a sin it appeared to destroy them uselessly! With these consoling and practical reflections I continued my way, until a branch of hooked thorn fixing in my nose disturbed the train of



ideas and persuaded me that it was very dark, and that I had lost my way, as I could no longer distinguish either the tracks of the giraffes or the position of the mountains. Accordingly I fired my rifle as a signal, and soon after I heard a distant report in reply, and the blaze of a fire shot up suddenly in the distance on the side of the mountain. With the help of this beacon I reached the spot where our people were bivouacked; they had lighted the beacon on a rock about fifty feet above the level, as although some twenty or thirty fires were blazing, they had been obscured by the intervening jungle. I found both my wife and my men in an argumentative state as to the propriety of my remaining alone so late in the jungle; however, I also found dinner ready; the angareps arranged by a most comfortable blazing fire, and a glance at the star lit heavens assured me of a fine night what more can man wish for? wife, welcome, food, fire, and fine weather?

The bivouac in the wilderness has many charms; there

is a complete independence the sentries are posted, the animals picketed and fed, and the fires arranged in a complete circle around the entire party men, animals, and luggage all within the fiery ring; the sentries alone being on the outside. There is a species of ironwood that is very inflammable, and being oily, it burns like a torch; this grew in great quantities, and the numerous fires fed with this vigorous fuel enlivened the bivouac with a continual blaze. My men were busy, baking their bread. On such occasions an oven is dispensed with. A prodigious fire is made while the dough is being prepared; this, when well moistened, is formed into a cake about two feet in diameter, but not thicker than two inches. The fire being in a fit state of glowing ash, a large hole is scraped in the centre, in which the flat cake is laid, and the red hot embers are raked over it; thus buried it will bake in about twenty minutes, but the dough must be exceedingly moist or it will burn to a cinder.

On the following day we arrived at Latooka, where I

found everything in good order at the depot, and the European vegetables that I had sown were all above ground. Commoro and a number of people came to meet us.

There had been but little rain at Latooka since we left, although it had been raining heavily at Obbo daily, and there was no difference in the dry sandy plain that surrounded the town, neither was there any pasturage for the animals except at a great distance.

The day after my arrival, Filfil was taken ill and died in a few hours. Tetel had been out of condition ever since the day of his failure during the elephant hunt, and he now refused his food. Sickness rapidly spread through my animals; five donkeys died within a few days, and the remainder looked poor. Two of my camels died suddenly, having eaten the poison bush. Within a few days of this disaster my good old hunter and companion of all my former sports in the Base country, Tetel, died. These terrible blows to my expedition were most satisfactory to the

Latookas, who ate the donkeys and other animals the moment they died. It was a race between the natives and the vultures as to who should be first to profit by my losses.

Not only were the animals sick, but my wife was laid up with a violent attack of gastric fever, and I was also suffering from daily attacks of ague. The small pox broke out among the Turks. Several people died; and, to make matters worse, they insisted upon inoculating themselves and all their slaves; thus the whole camp was reeking with this horrible disease.

Fortunately my camp was separate and to windward. I strictly forbade my men to inoculate themselves, and no case of the disease occurred among my people, but it spread throughout the country. Small pox is a scourge among the tribes of Central Africa, and it occasionally sweeps through the country and decimates the population.

Among the natives of Obbo, who had accompanied us to Latooka, was a man named Wani, who had formerly

travelled far to the south, and had offered to conduct Ibrahim to a country rich in ivory that had never been visited by a trader: this man had accordingly been engaged as guide and interpreter. In an examination of Wani I discovered that the cowrie shells were brought from a place called "Magungo." This name I had previously heard mentioned by the natives, but I could obtain no clue to its position. It was most important that I should discover the exact route by which the cowries arrived from the south, as it would be my guide to that direction. The information that I received from Wani at Latooka was excessively vague, and upon most slender data I founded my conclusions so carefully that my subsequent discoveries have rendered most interesting the first scent of the position which I eventually followed with success. I accordingly extract, verbatim, from my journal the note written by me at Latooka on the 26th of May, 1863, when I first received the clue to the Albert N'yanza: "I have had a long examination

of Wani, the guide and interpreter, respecting the country of Magungo. Loggo, the Bari interpreter, has always described Magungo as being on a large river, and I have concluded that it must be the Asua; but, upon cross examination, I find he has used the word 'Bahr' instead of 'Birke' . This important error being discovered gives a new feature to the geography of this part."

According to his description, Magungo is situated on a lake so large that no one knows its limits. Its breadth is such that, if you journey two days east and the same distance west, there is no land visible on either quarter, while to the south its direction is utterly unknown. Large vessels arrive at Magungo from distant and unknown parts, bringing cowrie shells and beads in exchange for ivory. Upon these vessels white men have been seen. All the cowrie shells used in Latooka and the neighbouring countries are supplied by these vessels, but none have arrived for the last two years.

"His description of distance places Magungo on about the 2 degrees N. lat. The lake can be no other than the 'N'yanza,' which, if the position of Magungo be correct, extends much farther north than Speke had supposed. The 'white men' must be Arab traders who bring cowries from Zanzibar. I shall take the first opportunity to push for Magungo. I imagine that country belongs to Kamrasi's brother, as Wani says the king has a brother who is king of a powerful country on the west bank of the Nile but that they are ever at war with each other.

"I examined another native who had been to Magungo to purchase Simbi ; he says that a white man formerly arrived there annually, and brought a donkey with him in a boat; that he disembarked his donkey and rode about the country, dealing with the natives, and bartering cowries and brass coil bracelets. This man had no firearms, but wore a sword. The king of Magungo was called 'Cherrybambi.'"

This information was the first clue to the facts that I

subsequently established, and the account of the white men arriving at Magungo was confirmed by the people of that country twelve months after I obtained this vague information at Latooka.

Arabs, being simply brown, are called WHITE men by the blacks of these countries. I was called a VERY white man as a distinction, but I have frequently been obliged to take off my shirt to exhibit the difference of colour between myself and my men, as my face was brown.

## **CHAPTER IX. THE TURKS ATTACK KAYALA.**

On the 30th May, about an hour before daybreak, I was awoke by a rattle of musketry, which continued some time in irregular volleys, and subsided into a well sustained and steady fire in single shots. On leaving my hut, I found the camp of Koorshid's people almost empty, while my own men were climbing on the roofs of their huts to obtain a view towards the west. Nothing was in sight, although the



firing still continued at a distance of about a mile, apparently on the other side of a belt of trees. I now heard that Koorshid's people had started at between three and four o'clock that morning, by Commoro's request, to attack a neighbouring town that had been somewhat rebellious. The firing continued for about two hours, when it suddenly ceased, and I shortly saw with a telescope the Turks' red ensign emerge from the forest, and we heard the roll of their drum, mingled with the lowing of oxen and the bleating of sheep. Upon nearer approach, I remarked a considerable body of men, and a large herd of cattle and sheep driven by a number of Latookas, while a knot of Turks carried something heavy in their arms.

They soon arrived, with about 2,000 head of cattle and sheep; but they had lost one of their men, killed in the fight, and his body they carried home for interment. It happened to be about the best man of the party; really a very civil fellow, and altogether rather a pleasant robber. At

Commoro's instigation, the Turks had attacked the town of Kayala; but the Latookas had fought so well, that the Turks found it impossible to capture the town, which was, as usual, protected by iron wood palisades, upon which their bullets harmlessly flattened. Not only the Latooka men had fought well, but their women broke up their grinding stones and defended the entrance by pelting their assailants with the fragments; several of the Turks were wounded by the stones thrown with such force by these brawny Amazons that some of the gun barrels were indented. Many of these brave women had been shot by the dastardly Turks, and one was in the act of being carried off by the "pleasant robber," when a native, running to her rescue, drove his spear through his chest and killed him on the spot. Unfortunately for the Latookas, some of their cattle had left the town to pasture just before the attack took place; these were captured by the Turks, but not one hostile foot had been able to penetrate their town. On the following day the party

were busily engaged in dividing the spoil, one third belonging to the men as a bonus, while the remainder were the property of the traders' establishment, or "Meri" , as they term the proprietor. This portion was to be sent to Obbo as a place of security and good pasturage, and the men were to engage in other razzias in Latooka, and to collect a large number of cattle to be driven south to exchange for ivory. Koorshid's camp was a scene of continual uproar, the men quarrelling over the division of the spoil.

Journal June 2nd. The Turks are now busy buying and selling, each man disposing of his share of the stolen cattle according to his wants: one exchanges a cow to the natives for corn and meat; another slaughters an ox, and retails small portions for merissa , fowls, &c., the natives flocking to the camp like vultures scenting flesh; others reserve their cattle for the purpose of purchasing the daughters of the natives for slaves under the name of wives, whom they will

eventually sell in Khartoum for from twenty to thirty dollars each. My men look on in dismay at the happiness of their neighbours: like

"A Peri weeping at the gate Of Eden, stood disconsolate,"

so may they be seen regarding the adjoining paradise, where meat is in profusion, sweetened by being stolen; but, alas! their cruel master does not permit them these innocent enjoyments.

Everything may be obtained for cattle as payment in this country. The natives are now hard at work making zareebas for the cattle stolen from their own tribe and immediate neighbours, for the sake of two or three bullocks as remuneration to be divided among more than a hundred men. They are not deserving of sympathy; they are worse than vultures, being devoid of harmony even in the same tribe. The chiefs have no real control; and a small district, containing four or five towns, club together and pillage the

neighbouring province. It is not surprising that the robber traders of the Nile turn this spirit of discord to their own advantage, and league themselves with one chief, to rob another, whom they eventually plunder in his turn. The natives say that sixty five men and women were killed in the attack upon Kayala. All the Latookas consider it a great disgrace that the Turks fired upon women. Among all tribes, from Gondokoro to Obbo, a woman is respected, even in time of war. Thus, they are employed as spies, and become exceedingly dangerous; nevertheless, there is a general understanding that no woman shall be killed. The origin of this humane distinction arises, I imagine, from their scarcity. Where polygamy is in force, women should be too dear to kill; the price of a girl being from five to ten cows, her death is equal to the actual loss of that number.

Fortunately for my party, who were not cattle lifters, there was the usual abundance of game, and I could always supply myself and people with delicious wild ducks and

geese. We never were tired of this light food as we varied their preparation. Sometimes I was able to procure a goat, on which occasion a grand dish was made, the paunch being arranged as a Scotch "haggis" of wild fowls' livers and flesh minced, with the usual additions. My garden was flourishing; we had onions, beans, melons, yams, lettuce, and radishes, which had quickly responded to several invigorating showers; the temperature was 85 degrees F in the shade during the hottest hours of the day, and 72 degrees F at night.

Salt is not procurable in Latooka; the natives seldom use it, as it is excessively difficult to make it in any quantity from the only two sources that will produce it; the best is made from goat's dung; this is reduced ashes, and saturated; the water is then strained off, and evaporated by boiling. Another quality is made of peculiar grass, with a thick fleshy stem, something like sugarcane; the ashes of this produce salt, but by no means pure. The chief of

Latooka would eat a handful of salt greedily that I gave him from my large supply, and I could purchase supplies with this article better than with beads.

On the 4th of June, Ibrahim and eighty five men started for Obbo in charge of about 400 cows and 1,000 goats. Shortly after their departure, a violent thunder storm, attended with a deluge of rain, swept over the country, and flooded the Latooka river and the various pools that formed my game preserves.

I looked forward to good duck shooting on the morrow, as a heavy storm was certain to be followed by large arrivals.

On the morning of the 5th, I was out at an early hour, and in a very short time I killed eight ducks and geese. There was a certain pool surrounded by a small marsh within half a mile of my camp, that formed the greatest attraction to the wild fowl. There were two hegleek trees in this marsh; and it was merely necessary to stand beneath

the shelter of either to insure good sport, as the ducks continually arrived at the pool.

I was just entering into the sport with all my heart, when I heard a shot fired in the Turks' camp, followed by loud yells, and I observed a crowd of Latookas rushing from the camp towards their town. In a few moments later, I heard the Turks' drum, and I saw people running to and fro, and the Latookas assembling from the neighbourhood with lances and shields, as though preparing for a fray. I had only two men with me, and being nearly half a mile from camp, I thought it advisable to hasten towards the spot, lest some contretemps should take place before my arrival. Accordingly I hurried over the open plain, and shortly reached my camp. I found my wife arranging the men at their posts, fearing a disturbance. They had seen me hastening towards them, and I now went to the Turks' camp, that was close by, and inquired the cause of alarm.

Never was I more disgusted. Already the vultures were



swooping in circles above some object outside the camp. It appeared that a native of Kayala had visited Tarrangolle to inquire after a missing cow. The chiefs, Moy and Commoro, brought him to the Turks' camp, merely to prove that he had no evil intention. No sooner was it announced that he was a native of Kayala than the Turks declared he was a spy, and condemned him to be shot. The two chiefs, Moy and Commoro, feeling themselves compromised by having brought the man into such danger unwittingly, threw themselves before him, and declared that no harm should befall him, as he belonged to them. Tearing them away by the combined force of many men, the prisoner was immediately bound, and led forth by his bloodthirsty murderers to death. "Shoot the spy!" was hardly pronounced, when a villain stepped forward, and placing the muzzle of his musket close to his left breast, he fired.

The man dropped dead, thus murdered in cold blood. The natives rushed in crowds from the spot, naturally

supposing that a general massacre would follow so unprovoked an outrage. The body was dragged by the heels a few paces outside the camp, and the vultures were its sextons within a few minutes of the death.

It was with difficulty that I could restrain my temper under such revolting circumstances. I felt that at an unlooked for moment I might be compromised in some serious outbreak of the natives, caused by the brutal acts of the traders. Already it was declared unsafe to venture out shooting without ten or twelve armed men as escort.

A mixture of cowardice and brutality, the traders' party became exceedingly timid, as a report was current that the inhabitants of Kayala intended to ally themselves to those of Tarrangolle, and to attack the Turks in their camp. I accordingly strengthened my position by building a tower of palisades, that entirely commanded all approaches to my zareeba.

Latooka was already spoiled by the Turks: it was now

difficult to procure flour and milk for beads, as the traders' people, since the attack on Kayala, had commenced the system of purchasing all supplies with either goats or beef, which having been stolen, was their cheapest medium of exchange. Although rich in beads and copper, I was actually poor, as I could not obtain supplies. Accordingly I allowanced my men two pounds of beads monthly, and they went to distant villages and purchased their own provisions independently of me.

On the 11th June, at 7.20 A.M., there was a curious phenomenon; the sky was perfectly clear, but we were startled by a noise like the sudden explosion of a mine, or the roar of heavy cannon, almost immediately repeated. It appeared to have originated among the mountains, about sixteen miles distant due south of my camp. I could only account for this occurrence by the supposition that an immense mass of the granite rock might have detached itself from a high mountain, and, in falling to the valley, it

might have bounded from a projection on the mountain's side, and thus have caused a double report.

June 13. I shot ten ducks and geese before breakfast, including one of the large black and white geese with the crimson head and neck. On my return to camp I weighed this exactly eleven pounds; this goose has on either pinion joint a sharp, horny spur, an inch in length. During my morning stroll I met hundreds of natives running excitedly with shields and spears towards Adda's village: they were going to steal the cattle from a village about four miles distant; thus there will be a fight in the course of the day. The Latooka stream is now full, and has the appearance of a permanent river carrying a considerable body of water to the Sobat.

I met with two thieves while duck shooting this morning the one an eagle, and the other a native. The beautiful white throated fish eagle may generally be seen perched upon a bough overhanging the stream, ready for

any prey that may offer. This morning I shot two ducks right and left as they flew down the course of the river one fell dead in the water, but the other, badly hit, fluttered along the surface for some distance, and was immediately chased and seized by a fish eagle which, quite reckless of the gun, had been watching the sport from a high tree, and evinced a desire to share the results. My men, not to be done out of their breakfast, gave chase, shouting and yelling to frighten the eagle, and one of them having a gun loaded with buckshot, fired, and the whirr r of the charge induced the eagle to drop the duck, which was triumphantly seized by the man.

The other thief was a native. I fired a long shot at a drake; the bird flew a considerable distance and towered, falling about a quarter of a mile distant. A Latooka was hoeing close to where it fell, and we distinctly saw him pick up the bird and run to a bush, in which he hid it: upon our arrival he continued his work as though nothing had

happened, and denied all knowledge of it: he was accordingly led by the ear to the bush, where we found the duck carefully secreted.

June 14. The natives lost one man killed in the fight yesterday, therefore the night was passed in singing and dancing.

The country is drying up; although the stream is full there is no rain in Latooka, the water in the river being the eastern drainage of the Obbo mountains, where it rains daily.

Ibrahimawa, the Bornu man, alias "Sinbad the Sailor," the great traveller, amuses and bores me daily with his long and wonderful stories of his travels. The style of his narratives may be conjectured from the following extracts: "There was a country adjoining Bornu, where the king was so fat and heavy that he could not walk, until the doctors OPENED HIS BELLY AND CUT THE FAT OUT, which operation was repeated annually."

He described another country as a perfect Paradise, where no one ever drank anything so inferior as water. This country was so wealthy that the poorest man could drink merissa . He illustrated the general intoxication by saying, that "after 3 P.M. no one was sober, throughout the country, and from that hour the cows, goats, and fowls WERE ALL DRUNK, as they drank the merissa left in the jars by their owners, who were all asleep."

He knew all about England, having been a servant, on a Turkish frigate that was sent to Gravesend. He described an evening entertainment most vividly. He had been to a ball at an "English Pasha's in Blackwall," and had succeeded wonderfully with some charming English ladies excessively "decollete," upon whom he felt sure he had left a lasting impression, as several had fallen in love with him on the spot, supposing him to be a Pasha.

Such were instances of life and recollections of Ibrahimawa, the Bornu.

On June 16, Koorshid's people returned from Obbo. Ibrahim and a few men had remained there, and distrusting the warlike spirit of the Latookas, he now recalled the entire establishment from Tarrangolle, intending to make a station at the more peaceful country of Obbo. An extract from my journal on that day explains my feelings: "This is most annoying; I had arranged my camp and garden, &c. for the wet season, and I must now leave everything, as it is impossible to remain in this country with my small force alone; the natives have become so bad that a considerable armed party is obliged to go to the stream for water. It is remarkably pleasant travelling in the vicinity of the traders; they convert every country into a wasp's nest; they have neither plan of action nor determination, and I, being unfortunately dependent upon their movements, am more like a donkey than an explorer, that is saddled and ridden away at a moment's notice. About sixty natives of Obbo accompanied the men sent by Ibrahim to carry the effects; I



require at least fifty, as so many of my transport animals are dead." Nothing can exceed the laziness and dogged indolence of my men; I have only four who are worth having, Richarn, Hamed, Sali, and Taher.

All the men in either camp were discontented at the order to move, as they had made themselves comfortable, expecting to remain in Latooka during the wet season. The two chiefs, Moy and Commoro, found themselves in a dilemma, as they had allied themselves with the Turks in the attack upon the neighbouring town, depending upon them for future support; they were now left in the lurch, and felt themselves hardly a match for their enemies. A few extracts from my journal will close our sojourn at Latooka:

"June 18th. The white ants are a curse upon the country; although the hut is swept daily and their galleries destroyed, they rebuild everything during the night, scaling the supports to the roof and entering the thatch. Articles of leather or wood are the first devoured. The rapidity with

which they repair their galleries is wonderful; all their work is carried on with cement; the earth is contained in their stomachs, and this being mixed with some glutinous matter they deposit it as bees do their wax. Although the earth of this country if tempered for house building will crumble in the rain, the hills of the white ants remain solid and waterproof, owing to the glue in the cement. I have seen three varieties of white ants the largest about the size of a small wasp: this does not attack dwellings, but subsists upon fallen trees. The second variety is not so large; this species seldom enters buildings. The third is the greatest pest: this is the smallest, but thick and juicy; the earth is literally alive with them, nor is there one square foot of ground free from them in Latooka.

"June 19th. Had a bad attack of fever yesterday that has been hanging about me for some days. Weighed all the luggage and packed the stores in loads of fifty pounds each for the natives to carry.

"June 20th. Busy making new ropes from the bark of a mimosa; all hands at work, as we start the day after to morrow. My loss in animals makes a difference of twenty three porters' loads. I shall take forty natives as the bad roads will necessitate light loads for the donkeys. I have now only fourteen donkeys; these are in good condition, and would thrive, were not the birds so destructive by pecking sores upon their backs. These sores would heal quickly by the application of gunpowder, but the birds irritate and enlarge them until the animal, is rendered useless. I have lost two donkeys simply from the attacks of these birds; the only remaining camel and some of the donkeys I have covered with jackets made of tent cloth.

"June 21st. Nil.

"June 22d. We were awoke last night by a report from the sentry that natives were prowling around the camp; I accordingly posted three additional guards. At a little after 2 A.m. a shot was fired, followed by two others in quick

succession, and a sound as of many feet running quickly was heard passing the entrance of the camp. I was up in a moment, and my men were quickly under arms: the Turks' drum beat, and their camp was alive with men, but all was darkness. I lighted my policeman's lantern, that was always kept ready trimmed, and I soon arrived at the spot where the shot had been fired. The natives had been endeavouring to steal the cattle from the Turks' kraal, and favoured by the darkness they had commenced burrowing with the intention of removing the thorn bushes that formed the fence. Unfortunately for the thieves, they were unaware that there were watchers in the kraal among the cattle: it was a pitch dark night, and nothing could be distinguished; but the attention of one of the sentries was attracted by the snorting and stamping of the goats, that evidently denoted the presence of something uncommon. He then perceived close to him, on the other side the hedge, a dark object crouching, and others standing, and he heard the bushes moving as

though some one was at work to remove them. He immediately fired; and the sound of a rush of men in retreat induced both him and the other sentry to repeat the shot. By the light of the lantern we now searched the place, and discovered the body of a native lying close to the fence just above a considerable hole that he had scraped beneath the thorns, in order to extract the stems that were buried in the ground, and thus by drawing away the bushes he would have effected an entrance. He had commenced operations exactly opposite the sentry, and the musket being loaded with mould shot, he had received the contents at close quarters. Although he had tempted fate and met with deserved misfortune, it was most disgusting to witness the brutality of the Turks, who, tying ropes to the ankles, dragged the body to the entrance of the camp, and wished for amusement to drive their bayonets through the chest.

"Although dying, the man was not dead: a shot had entered one eye, knocking it out; several had entered the

face, chest, and thighs, as he was in a stooping position when the gun was fired. I would not allow him to be mutilated, and after groaning in agony for some time, he died. The traders' people immediately amputated the hands at the wrists, to detach the copper bracelets, while others cut off his helmet of beads, and the body was very considerably dragged close to the entrance of my camp.

"June 22nd. Finding that the disgusting Turks had deposited the dead body almost at my door, I had it removed a couple of hundred yards to leeward. The various birds of prey immediately collected buzzards, vultures, crows, and the great Marabou stork. I observed a great bare necked vulture almost succeed in turning the body over by pulling at the flesh of the arm at the opposite side to that where it stood. I have noticed that birds of prey invariably commence their attack upon the eyes, inner portions of the thighs, and beneath the arms, before they devour the coarser portions. In a few hours a well picked skeleton was

all that was left of the Latooka."

We were to start on the following day. My wife was dangerously ill with bilious fever, and was unable to stand, and I endeavoured to persuade the traders' party to postpone their departure for a few days. They would not hear of such a proposal; they had so irritated the Latookas that they feared an attack, and their captain, or vakeel, Ibrahim, had ordered them immediately to vacate the country. This was a most awkward position for me. The traders had induced the hostility of the country, and I should bear the brunt of it should I remain behind alone. Without their presence I should be unable to procure porters, as the natives would not accompany my feeble party, especially as I could offer them no other payment but beads or copper. The rains had commenced within the last few days at Latooka, and on the route towards Obbo we should encounter continual storms. We were to march by a long and circuitous route to avoid the rocky passes that

would be dangerous in the present spirit of the country, especially as the traders possessed large herds that must accompany the party. They allowed five days' march for the distance to Obbo by the intended route. This was not an alluring programme for the week's entertainment, with my wife almost in a dying state! However, I set to work, and fitted an angarep with arched hoops from end to end, so as to form a frame like the cap of a wagon. This I covered with two waterproof Abyssinian tanned hides securely strapped; and lashing two long poles parallel to the sides of the angarep, I formed an excellent palanquin. In this she was assisted, and we started on 23d June.

Our joint parties consisted of about three hundred men. On arrival at the base of the mountains, instead of crossing them as before, we skirted the chain to the northwest, and then rounding through a natural gap, we ascended gradually towards the south.

On the fifth day we were, at 5 A.M., within twelve



miles of Obbo, and we bivouacked on a huge mass of granite on the side of a hill, forming an inclining plateau of about an acre. The natives who accompanied us were immediately ordered to clear the grass from the interstices of the rocks, and hardly had they commenced when a slight disturbance, among some loose stones that were being removed, showed that something was wrong. In an instant lances and stones were hurled at some object by the crowd, and upon my arrival I saw the most horrid monster that I have ever experienced. I immediately pinned his head to the ground and severed it at one blow with my hunting knife, damaging the keen edge of my favourite weapon upon the hard rock. It was a puff adder of the most extraordinary dimensions. I then fetched my measuring tape from the game bag, in which it was always at hand. Although the snake was only 5 ft. 4 in. in length it was slightly above 15 inches in girth. The tail was, as usual in poisonous snakes, extremely blunt, and the head perfectly

fiat, and about 2 1/2 inches broad, but unfortunately during my short absence to fetch the measure the natives had crushed it with a rock. They had thus destroyed it as a specimen, and had broken three of the teeth, but I counted eight, and secured five poison fangs, the two most prominent being nearly an inch in length. The poison fangs of snakes are artfully contrived by some diabolical freak of nature as pointed tubes, through which the poison is injected into the base of the wound inflicted. The extreme point of the fang is solid, and is so finely sharpened that beneath a powerful microscope it is perfectly smooth, although the point of the finest needle is rough. A short distance above the solid point of the fang the surface of the tube appears as though cut away, like the first cut of a quill in forming a pen: through this aperture the poison is injected.

Hardly had I secured the fangs, when a tremendous clap of thunder shook the earth and echoed from rock to

rock among the high mountains, that rose abruptly on our left within a mile. Again the lightning flashed, and almost simultaneously, a deafening peal roared from the black cloud above us, just as I was kneeling over the archenemy to skin him. He looked so Satanic with his flat head, and minute cold grey eye, and scaly hide, with the lightning flashing and the thunder roaring around him; I felt like St. Dunstan with the devil, and skinned him. The natives and also my men were horrified, as they would not touch any portion of such a snake with their hands: even its skin was supposed by these people to be noxious. Down came the rain; I believe it could not have rained harder. Mrs. Baker in the palanquin was fortunately like a snail in her shell; but I had nothing for protection except an oxhide: throwing myself upon my angarep I drew it over me. The natives had already lighted prodigious fires, and all crowded around the blaze; but what would have been the Great Fire of London in that storm?

In half an hour the fire was out; such a deluge fell that the ravine that was dry when we first bivouacked, was now an impassable torrent. My oxhide had become tripe, and my angarep, being covered with a mat, was some inches deep in water. Throwing away the mat, the pond escaped through the sieve like network, but left me drenched. Throughout the night it poured. We had been wet through every day during the journey from Latooka, but the nights had been fine; this was superlative misery to all. At length it ceased morning dawned; we could not procure fire, as everything was saturated, and we started on our march through forest and high reeking grass. By this circuitous route from Latooka we avoided all difficult passes, as the ground on the west side of the chain of mountains ascended rapidly but regularly to Obbo. On arrival at my former hut I found a great change; the grass was at least ten feet high, and my little camp was concealed in the rank vegetation. Old Katchiba came to meet us, but brought nothing, as he

said the Turks had eaten up the country. An extract from my journal, dated July 1, explains the misery of our position.

"This Obbo country is now a land of starvation. The natives refuse to supply provision for beads; nor will they barter anything unless in exchange for flesh. This is the curse that the Turks have brought upon the country by stealing cattle and throwing them away wholesale. We have literally nothing to eat except tullaboon, a small bitter grain used in lieu of corn by the natives: there is no game; if it existed, shooting would be impossible, as the grass is impenetrable. I hear that the Turks intend to make a razzia on the Shoggo country near Farajoke; thus they will stir up a wasp's nest for me wherever I go, and render it impossible for my small party to proceed alone, or even to remain in peace. I shall be truly thankful to quit this abominable land; in my experience I never saw such scoundrels as Africa produces the natives of the Soudan being worse than all. It is impossible to make a servant of

any of these people; the apathy, indolence, dishonesty combined with dirtiness, are beyond description; and their abhorrence of anything like order increases their natural dislike to Europeans. I have not one man even approaching to a servant; the animals are neglected, therefore they die. And were I to die they would rejoice, as they would immediately join Koorshid's people in cattle stealing and slave hunting; charming followers in the time of danger! Such men destroy all pleasure, and render exploration a mere toil. No one can imagine the hardships and annoyances to which we are subject, with the additional disgust of being somewhat dependent upon the traders' band of robbers. For this miserable situation my vakeel is entirely responsible; had my original escort been faithful, I should have been entirely independent, and could with my transport animals have penetrated far south before the commencement of the rainy season. Altogether I am thoroughly sick of this expedition, but I shall plod onwards

with dogged obstinacy; God only knows the end. I shall be grateful should the day ever arrive once more to see Old England."

Both my wife and I were excessively ill with bilious fever, and neither could assist the other. The old chief, Katchiba, hearing that we were dying, came to charm us with some magic spell. He found us lying helpless, and he immediately procured a small branch of a tree, and filling his mouth with water, he squirted it over the leaves and about the floor of the hut; he then waved the branch around my wife's head, also around mine, and completed the ceremony by sticking it in the thatch above the doorway; he told us we should now get better, and perfectly satisfied, he took his leave. The hut was swarming with rats and white ants, the former racing over our bodies during the night, and burrowing through the floor, filling our only room with mounds like molehills. As fast as we stopped the holes, others were made with determined perseverance.

Having a supply of arsenic, I gave them an entertainment, the effect being disagreeable to all parties, as the rats died in their holes, and created a horrible effluvium, while fresh hosts took the place of the departed. Now and then a snake would be seen gliding within the thatch, having taken shelter from the pouring rain. The smallpox was raging throughout the country, and the natives were dying like flies in winter. The country was extremely unhealthy, owing to the constant rain and the rank herbage, which prevented a free circulation of air, and from the extreme damp induced fevers. The temperature was 65 degrees Fahr. at night, and 72 degrees during the day; dense clouds obscured the sun for many days, and the air was reeking with moisture. In the evening it was always necessary to keep a blazing fire within the hut, as the floor and walls were wet and chilly.

The wet herbage disagreed with my baggage animals.

Innumerable flies appeared, including the Tsetse, and



in a few weeks the donkeys had no hair left, either on their ears or legs; they drooped and died one by one. It was in vain that I erected sheds, and lighted fires; nothing would protect them from the flies. The moment the fires were lit, the animals would rush wildly into the smoke, from which nothing would drive them, and in the clouds of imaginary protection they would remain all day, refusing food. On the 16th of July my last horse, Mouse, died; he had a very long tail, for which I obtained A COW IN EXCHANGE. Nothing was prized so highly as horse's tails, the hairs being used for stringing beads, and also for making tufts as ornaments, to be suspended from the elbows. It was highly fashionable in Obbo for the men to wear such tufts, formed of the bushy ends of cow's tails. It was also "the thing" to wear six or eight polished rings of iron, fastened so tightly round the throat as to almost choke the wearer, somewhat resembling dog collars.

On 18th July, the natives held a great consultation, and

ended with a war dance; they were all painted in various patterns, with red ochre and white pipe clay; their heads adorned with very tasteful ornaments of cowrie shells, surmounted by plumes of ostrich feathers, which drooped over the back of the neck. After the dance, the old chief addressed them in a long and vehement speech; he was followed by several other speakers, all of whom were remarkably fluent, and the resolution of the meeting was declared "that the nogaras were to be beaten, and men collected to accompany the Turks on a razzia in the Madi country."

Ibrahim started with 120 armed men and a mass of Obbo people on the marauding expedition.

On the following day Katchiba came to see us, bringing a present of flour. I gave him a tin plate, a wooden spoon, the last of the tea cups, and a tinsel paper of mother of pearl shirt buttons, which took his fancy so immensely, that my wife was begged to suspend it from his neck like a

medal. He was really a very good old fellow by far the best I have seen in Africa. He was very suspicious of the Turks, who, he said, would ultimately ruin him, as, by attacking the Madi tribe, they would become his enemies, and invade Obbo when the Turks should leave. Cattle were of very little use in his country, as the flies would kill them; he had tried all his magic art, but it was of no avail against the flies; my donkeys would all assuredly die. He said that the losses inflicted upon the various tribes by the Turks were ruinous, as their chief means of subsistence was destroyed; without cattle they could procure no wives; milk, their principle diet, was denied them, and they were driven to despair; thus they would fight for their cattle, although they would allow their families to be carried off without resistance; cattle would procure another family, but if the animals were stolen, there would be no remedy.

Flies by day, rats and innumerable bugs by night, heavy dew, daily rain, and impenetrable reeking grass

rendered Obbo a prison about as disagreeable as could exist.

The many months of tiresome inaction that I was forced to remain in this position, I will not venture to inflict upon the reader, but I will content myself with extracts from my journal from time to time, that will exhibit the general character of the situation.

"Aug. 2d. Several of my men have fever; the boy, Saat, upon receiving a dose of calomel, asked, 'whether he was to swallow the paper in which it was wrapped?' This is not the first time that I have been asked the same question by my men. Saat feels the ennui of Obbo, and finds it difficult to amuse himself; he has accordingly become so far scientific, that he has investigated the machinery of two of my watches, both of which he has destroyed. I am now reduced to one watch, the solitary survivor of four that formed my original family of timekeepers. Having commenced as a drummer, Saat feels the loss of his drum

that was smashed by the camel; he accordingly keeps his hand in by practising upon anything that he can adapt to that purpose, the sacred kettle inverted, and a tin cup, having been drummed until the one became leaky, and the bottom of the other disappeared.

"Saat and the black woman are, unfortunately, enemies, and the monotony of the establishment is sometimes broken by a stand up fight between him and his vicious antagonist, Gaddum Her. The latter has received a practical proof that the boy is growing strong, as I found him the other day improving her style of beauty by sitting astride upon her stomach, and punching her eyes with his fists, as she lay upon the ground furrowing Saat's fat cheeks with her very dirty nails. It is only fair to the boy to say that Gaddum Her is always the aggressor.

"It is absurd to see the self importance of the miserable cut throats belonging to Koorshid's party, who, far too great to act as common soldiers, swagger about with

little slave boys in attendance, who carry their muskets. I often compare the hard lot of our honest poor in England with that of these scoundrels, whose courage consists in plundering and murdering defenceless natives, while the robbers fatten on the spoil. I am most anxious to see whether the English Government will take active notice of the White Nile trade, or whether diplomacy will confine them to simple protest and correspondence, to be silenced by a promise from the Egyptian Government to put a stop to the present atrocities. The Egyptian Government will of course promise, and, as usual with Turks, will never perform. On the other hand, the savages are themselves bad; one tribe welcomes the Turks as allies against their neighbours, and sees no crime in murder, provided the result be 'cattle.' This, of course, produces general confusion."

"AUG. 6TH. The difficulties of procuring provisions are most serious: the only method of purchasing flour is as

follows. The natives will not sell it for anything but flesh; to purchase an ox, I require molotes : to obtain molotes I must sell my clothes and shoes to the traders' men. The ox is then driven to a distant village, and is there slaughtered, and the flesh being divided into about a hundred small portions, my men sit upon the ground with three large baskets, into which are emptied minute baskets of flour as the natives produce them, one in exchange for each parcel of meat. This tedious process is a specimen of Central African difficulties in the simple act of purchasing flour. The Obbo natives are similar to the Bari in some of their habits. I have had great difficulty in breaking my cowkeeper of his disgusting custom of washing the milk bowl with cow's urine, and even mixing some with the milk; he declares that unless he washes his hands with such water before milking, the cow will lose her milk. This filthy custom is unaccountable. The Obbo natives wash out their mouths with their own urine. This habit may have

originated in the total absence of salt in their country. The Latookas, on the contrary, are very clean, and milk could be purchased in their own vessels without fear."

"Aug. 8th Having killed a fat ox, the men are busily engaged in boiling down the fat. Care should be taken to sprinkle a few drops of water in the pot when the fat is supposed to be sufficiently boiled; should it hiss, as though poured upon melted lead, it is ready; but if it be silent, the fat is not sufficiently boiled, and it will not keep.

"Three runaway female slaves were captured by Koorshid's people this morning, two of whom were brutally treated. On the whole the female slaves are well kept when very young, but well thrashed when the black bloom of youth has passed."

"Aug. 11th. At this season immense beetles are at work in vast numbers, walking off with every species of dung, by forming it into balls as large as small apples, and rolling them away with their hind legs, while they walk



backwards by means of the forelegs. Should a ball of dung roll into a deep rut, I have frequently seen another beetle come to the assistance of the proprietor of the ball, and quarrel for its possession after their joint labours have raised it to the level.

"This species was the holy scarabaeus of the ancient Egyptians; it appears shortly after the commencement of the wet season, its labours continuing until the cessation of the rains, at which time it disappears. Was it not worshipped by the ancients as the harbinger of the high Nile? The existence of Lower Egypt depending upon the annual inundation, the rise of the river was observed with general anxiety. The beetle appears at the commencement of the rise in the river level, and from its great size and extraordinary activity in clearing the earth from all kinds of ordure, its presence is remarkable. Appearing at the season of the flood, may not the ancients have imagined some connexion between the beetle and the river, and have

considered it sacred as the HARBINGER of the inundation?

"There is a wild bean in this country, the blossom of which has a delicious perfume of violets. I regret that I have not a supply of paper for botanical specimens, as many beautiful flowers appeared at the commencement of the rains. Few thorns and no gums form a strong contrast to the Soudan, where nearly every tree and shrub is armed."

"AUG. 13TH. I had a long examination of a slave woman, Bacheeta, belonging to one of Koorshid's men. She had been sent two years ago by the king, Kamrasi, from Unyoro, as a spy among the traders, with orders to attract them to the country if appearances were favourable, but to return with a report should they be dangerous people.

"On her arrival at Faloro, Debono's people captured her, and she was eventually sold to her present owner. She speaks Arabic, having learnt it from the traders' people. She declares that Magungo, the place of which I have heard so

much, is only four days' hard marching for a native, direct from Faloro, but eight days' for the Turks; and that it is equidistant from Faloro and from Kamrasi's capital in Unyoro. She had heard of the Luta N'zige, as reported to Speke, but she knew it only by the name of 'Kara wootan N'zige.'

"She corroborated the accounts I had formerly received, of large boats arriving with Arabs at Magungo, and she described the lake as a 'white sheet as far as the eye could reach.' She particularized it as a peculiar water, that was unlike other waters, as it would 'come up to a water jar, if put upon the shore, and carry it away and break it.' By this description I understood 'waves.' She also described the 'Gondokoro river,' or White Nile, as flowing into and out of the lake, and she spoke of a 'great roar of water that fell from the sky.'

"I trust I may succeed in reaching this lake: if not, my entire time, labour, and expenditure will have been wasted, as I throw sport entirely aside for the sake of this

exploration. Were I to think of shooting in preference to exploring, I could have excellent sport on the Atabbi river during the dry season, as also on the Kanieti, in the vicinity of Wakkala; but I must neglect all but the great object, and push on to Kamrasi's capital, and from thence to the lake. My great anxiety lies in the conduct of Koorshid's party; should they make razzias south, I shall be ruined, as my men will be afraid to advance through a disturbed country. I **MUST** keep on good terms with the chief of the party, as I depend upon him for an interpreter and porters.

"My plan is to prevail on Ibrahim to commence an ivory trade in Kamrasi's country that might be legitimately conducted, instead of the present atrocious system of robbery and murder. I like Koorshid, as he is a bold spoken robber instead of acting the hypocrite like the other traders of Khartoum; thus, as he was the only man that was civil to me, I would do him a good turn could I establish an honest trade between Kamrasi and himself; at the same time, I

should have the advantage of his party as escort to the desired country. The case commercially lies as follows:

"Kamrasi's country, Unyoro, is a virgin land, where beads are hardly known, and where the king is the despotic ruler, whose word is law. All trade would be conducted through him alone, in the shape of presents, he giving elephants' tusks, while, in return, Koorshid would send him beads and various articles annually. Koorshid would thus be the sole trader with Kamrasi according to White Nile rules, and the abominable system of cattle robbery would be avoided.

"The great difficulty attending trade in a distant country is the want of means of transport, one tribe, being generally hostile to the adjoining, fears to afford porters beyond the frontier. If I can prove that the Lake Luta N'zige is one source of the Nile with a navigable junction, I can at once do away with the great difficulty, and open up a direct trade for Koorshid. The Lake is in Kamrasi's own

dominions: thus he will have no fear in supplying porters to deliver the ivory at a depot that might be established, either on the lake or at its junction with the Nile. A vessel should be built upon the lake, to trade with the surrounding coasts, and to receive the ivory from the depot. This vessel would then descend from the lake to the White Nile, to the head of the cataracts, where a camp should be formed, from which, in a few days' march, the ivory would reach Gondokoro.

"A large trade might thus be established, as not only Unyoro would supply ivory, but the lake would open the navigation to the very heart of Africa. The advantage of dealing with Kamrasi direct would be great, as he is not a mere savage, demanding beads and bracelets; but he would receive printed cottons, and goods of various kinds, by which means the ivory would be obtained at a merely nominal rate. The depot on the Luta N'zige should be a general store, at which the vessel ascending from the station above the cataracts would deliver the various goods

from Gondokoro, and from this store the goods would be disseminated throughout the countries bordering the lake by means of vessels.

"The only drawback to this honest trade would be the general hatred of anything honest by the Khartoumers; the charms of cattle razzias and slave hunting, with the attendant murders, attract these villanous cut throats to the White Nile expeditions, and I fear it would be difficult to raise the number of armed men required for safety, were legitimate trade the sole object of the ivory hunter.

"Even in Obbo, I believe that printed calicoes, red woollen shirts, blankets, &c. would purchase ivory. The elevation of this country being upwards of 3,600 feet, the nights are cold, and even the day is cold during the wet season; thus clothing is required; this we see in the first rudiments of covering, the skins of beasts used by the natives; the Obbo people being the first tribe that adopts a particle of clothing from the Shillook country throughout

the entire course of the White Nile to this latitude . Kamrasi's tribe are well covered, and farther south, towards Zanzibar, all tribes are clothed more or less; thus Obbo is the clothing frontier, where the climate has first prompted the savage to cover himself, while in the hot lowlands he remains in a state of nakedness. Where clothing is required, English manufacturers would find a market in exchange for ivory; thus from this point a fair trade might be commenced.

"From Farajoke, in the Sooli country, lat. 3 degrees 33 minutes, up to this date the most southern limit of my explorations, the lake is about nine or ten days' march in a direct course; but such a route is impossible, owing to Debono's establishment occupying the intervening country, and the rules of the traders forbid a trespass upon their assumed territory. Koorshid's men would refuse to advance by that route; my men, if alone, will be afraid to travel, and will find some excuse for not proceeding; from the very



outset they have been an absolute burthen upon me, receiving a monthly allowance of two pounds of beads per head for doing literally nothing, after having ruined the independence of my expedition by their mutiny at Gondokoro."

"AUG. 23d. My last camel died to day; thus all my horses and camels are dead, and only eight donkeys remain out of twenty one; most of these will die, if not all. There can be no doubt that the excessive wet in all the food, owing to the constant rain and dew, is the principal cause of disease. The camels, horses, and donkeys of the Soudan, all thrive in the hot dry air of that country, and are unsuited for this damp climate.

"Had I been without transport animals, my expedition could not have left Gondokoro, as there was no possibility of procuring porters. I had always expected that my animals would die, but I had hoped they would have carried me to the equator: this they would have accomplished during the

two months of comparative dry weather following my arrival at Gondokoro, had not the mutiny thwarted all my plans, and thrown me into the wet season. My animals have delivered me at Obbo, and have died in inaction, instead of wearing out upon the road. Had I been able to start direct from Gondokoro, as I had intended, my animals would have delivered me in Kamrasi's country before the arrival of the heavy rains. "There is an excellent species of gourd in Obbo; it is pear shaped, about ten inches long, and seven in diameter, with a white skin, and warts upon the surface; this is the most delicate and the best flavoured that I have ever eaten.

"There are two varieties of castor oil plant in this country one with a purple stem and bright red veins in the leaves, that is remarkably handsome. Also a wild plantain, with a crimson stem to the leaf; this does not grow to the height of the common plantain, but is simply a plume of leaves springing from the ground without a parent stem."

"Aug. 30th. Mrs. Baker and I made a morning call for the first time upon old Katchiba by his express desire. His courtyard was cemented and clean, about a hundred feet in diameter, surrounded by palisades, which were overgrown with gourds and the climbing yam, Collolollo. There were several large huts in the inclosure, belonging to his wives; he received us very politely, and begged us to enter his principal residence; it was simply arranged, being the usual circular hut, but about twenty five feet in diameter.

"Creeping on all fours through the narrow doorway, we found ourselves in the presence of one of his wives, who was preparing merissa. The furniture of the apartment was practical, and quite in accordance with the taste of the old chief, as the whole establishment appeared to be devoted to brewing merissa. There were several immense jars capable of holding about thirty gallons: some of these were devoted to beer, while one was reserved to contain little presents that he had received from ourselves and the

Turks, including a much esteemed red flannel shirt: these recherche objects were packed in the jar, and covered by a smaller vessel inverted on the mouth to protect them from rats and white ants. Two or three well prepared ox hides were spread upon the ground; and he requested Mrs. Baker to sit on his right hand, while I sat upon the left. Thus satisfactorily arranged, he called for some merissa, which his wife immediately brought in an immense gourd shell, and both my wife and I having drunk, he took a long draught, and finished the gourd.

"The delightful old sorcerer, determined to entertain us, called for his rababa: a species of harp was handed to him; this was formed of a hollow base and an upright piece of wood, from which descended eight strings. Some time was expended in carefully tuning his instrument, which, being completed, he asked, 'if he should sing?' Fully prepared for something comic, we begged him to begin. He sang a most plaintive and remarkably wild, but pleasing air,

accompanying himself perfectly on his harp, producing the best music that I had ever heard among savages. In fact, music and dancing were old Katchiba's delight, especially if combined with deep potations.

"His song over, he rose from his seat and departed, but presently reappeared leading a sheep by a string, which he begged us to accept. I thanked him for his attention, but I assured him that we had not paid him a visit with the expectation of receiving a present, and that we could not think of accepting it, as we had simply called upon him as friends; he accordingly handed the sheep to his wife, and shortly after we rose to depart. Having effected an exit by creeping through the doorway, he led us both by the hand in a most friendly way for about a hundred yards on our path, and took leave most gracefully, expressing a hope that we should frequently come to see him.

"On our return home we found the sheep waiting for us; determined not to be refused, he had sent it on before us.

I accordingly returned him a most gorgeous necklace of the most valuable beads, and gave the native who had brought the sheep a present for himself and wife; thus all parties were satisfied, and the sheep was immediately killed for dinner.

"The following morning Katchiba appeared at my door with a large red flag made of a piece of cotton cloth that the Turks had given him; he was accompanied by two men beating large drums, and a third playing a kind of clarionet: this playing at soldiers was an imitation of the Turks. He was in great spirits, being perfectly delighted with the necklace I had sent him."

"Oct. 6th. I have examined my only remaining donkey: he is a picture of misery eyes and nose running, coat staring, and he is about to start to join his departed comrades; he has packed up for his last journey. With his loose skin hanging to his withered frame he looked like the British lion on the shield over the door of the Khartoum consulate.

In that artistic effort the lion was equally lean and ragged, having perhaps been thus represented by the artist as a pictorial allusion to the smallness of the Consul's pay; the illustration over the shabby gateway utters, 'Behold my leanness! 150l. per annum!'

"I feel a touch of the poetic stealing over me when I look at my departing donkey. 'I never loved a dear gazelle,' &c.: but the practical question, 'Who is to carry the portmanteau?' remains unanswered. I do not believe the Turks have any intention of going to Kamrasi's country; they are afraid, as they have heard that he is a powerful king, and they fear the restrictions that power will place upon their felonious propensities. In that case I shall go on without them; but they have deceived me, by borrowing 165 lbs. of beads which they cannot repay; this puts me to much inconvenience. The Asua river is still impassable, according to native reports; this will, prevent a general advance south. Should the rains cease, the river will fall

rapidly, and I shall make a forward move and escape this prison of high grass and inaction."

"Oct. 11th. Lions roaring every night, but not visible. I set my men to work to construct a fortified camp, a simple oblong of palisades with two flanking projections at opposite angles to command all approaches; the lazy scoundrels are sulky in consequence. Their daily occupation is drinking merissa, sleeping, and strumming on the rababa, while that of the black women is quarrelling one ebony sister insulting the other by telling her that she is as 'black as the kettle,' and recommending her, 'to eat poison.'"

"Oct. 17th. I expect an attack of fever tomorrow or next day, as I understand from constant and painful experiences every step of this insidious disease. For some days one feels a certain uneasiness of spirits difficult to explain; no peculiar symptom is observed until a day or two before the attack, when great lassitude is felt, with a desire



to sleep. Rheumatic pains in the loins, back, and joints of the limbs are accompanied by a sense of great weakness. A cold fit comes on very quickly; this is so severe that it almost immediately affects the stomach, producing painful vomiting with severe retching. The eyes are heavy and painful, the head hot and aching, the extremities pale and cold, pulse very weak, and about fifty six beats per minute; the action of the heart distressingly weak, with total prostration of strength. This shivering and vomiting continues for about two hours, attended with great difficulty of breathing. The hot stage then comes on, the retching still continuing, with the difficulty of breathing, intense weakness and restlessness for about an hour and a half, which, should the remedies be successful, terminate in profuse perspiration and sleep. The attack ends, leaving the stomach in a dreadful state of weakness. The fever is remittent, the attack returning almost at the same hour every two days, and reducing the patient rapidly to a mere

skeleton; the stomach refuses to act, and death ensues. Any severe action of the mind, such as grief or anger, is almost certain to be succeeded by fever in this country. My stock of quinine is reduced to a few grains, and my work lies before me; my cattle are all dead. We are both weakened by repeated fever, and travelling must be on foot."