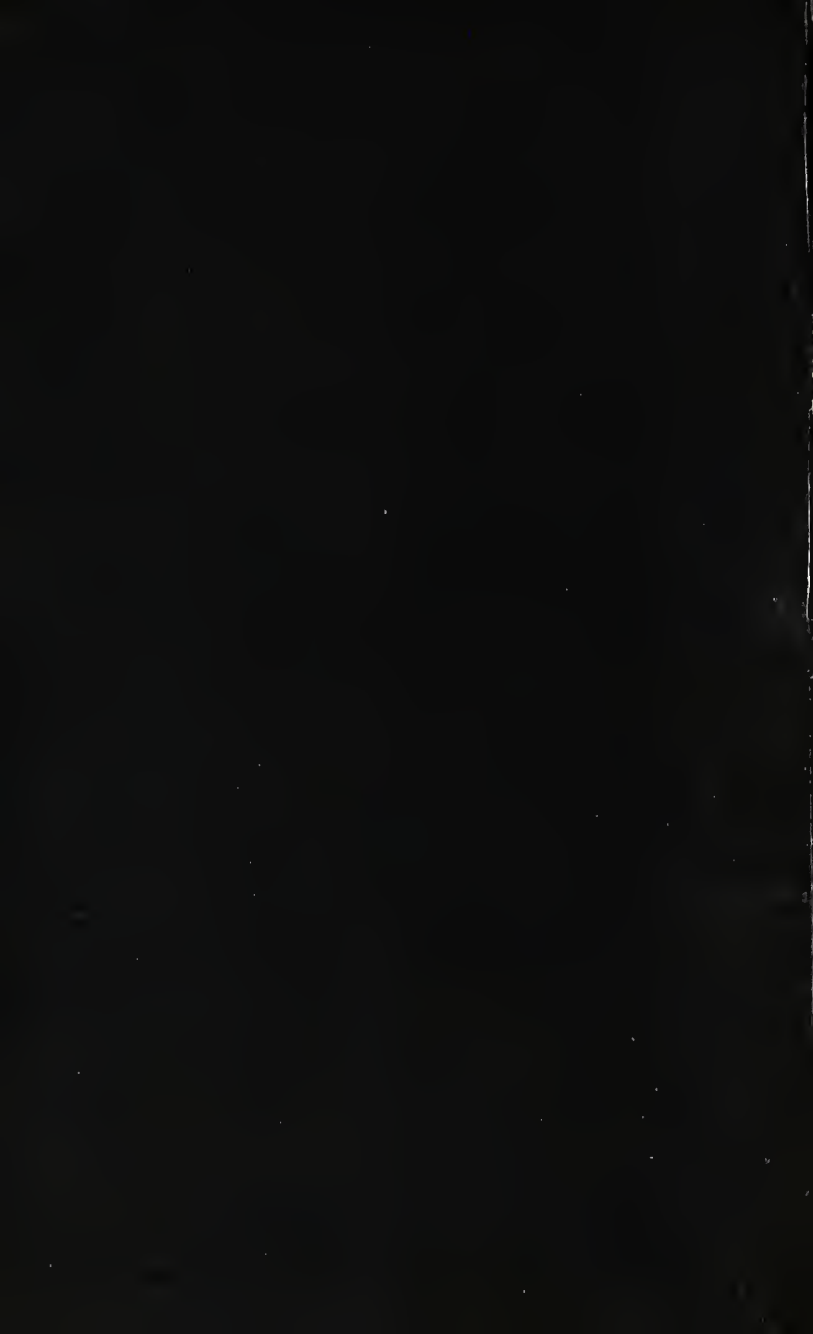


UGANDA



AND
THE EGYPTIAN SOUDAN





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GESSI PACHA.

UGANDA

THE EGYPTIAN SOUDAN

BY
H. G. WELCH, M.A., F.R.S.,

L. R. GORDON, F.R.S.

IN TWO VOLUMES.

VOL. I.

LONDON:

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THE EGYPTIAN SOUDAN.

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IN TWO VOLUMES.

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UGANDA

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CHAPTER III.

RUBAGA.

CHAPTER VI. of the first volume of this work contains a full account of the manners and customs of the Waganda, from the pen of Mr. Wilson, whose long residence amongst them specially qualifies him for such a task; and there is no necessity for me to touch upon that subject. But I must give a short account of my personal relations with King Mtesa, as his "Court Physician," during my three months' stay in Uganda.

On the day after our arrival a goodly number of people, of both sexes and of all ages, began to crowd round our compound to obtain a sight of the new arrivals; and the broad well-kept streets were lined with a noisy gesticulating crowd, all curious and eager for a good look at the white men. They were dressed in the native "mbugu," or bark cloth.

About 8 A.M. a page and several soldiers came from the king to ask us to get ready, as the time for our reception was drawing near. Being aware of Mtesa's great impatience, we made haste, and were all waiting, when at the appointed time a chief, with an escort of soldiers carrying drums and flags, came to conduct us into the august presence.

No sooner had we started, than three or four pages, neatly dressed in white kuftans (garments resembling nightdresses), rushed off to tell Mtesa that we were on our way; and for the whole distance between our house and the palace we were met every few minutes by breathless pages, giving the king's compliments; and begging us to make haste, as he was waiting, impatient to receive us. When we were about five hundred yards from the palace the great flag was hoisted to the mast-head, and a salute was fired. A guard of soldiers dressed in well-made uniforms, with Turkish caps and shoes, headed by a band, consisting of drums, flutes, and a few bugles, and carrying Mtesa's own flag, turned out to receive us. Arriving at the outer gate of the palace, we found another company of soldiers drawn up, while a line was formed by troops in the five courts through which we had to pass before we reached the throne-room. We were rather amused by a trifling irregularity in the uniform of the soldiers. The king

had given orders for them to dress in red tunics and white trousers; some, mistaking the order, had made white tunics and red trousers. However, variety has its charm.

The crowd, which had accompanied us as far as the palace gates, remained outside. We were very much struck with the great order and quiet which was preserved within the precincts of the palace. The two chiefs and the guide who had escorted us from Mruli met us outside the throne-room, and conducted us into a side room on the left, where Mtesa was reclining, as he was not sufficiently well to sit on his throne.

At the entrance of the large hall sat the king's executioners, a body of stalwart men, each wearing a coil of rope—the sign of their office—as a turban, with a fringe of cord hanging before their faces as a mask, a decoration which did not enhance their personal appearance. The chiefs of second rank were sitting on wooden stools, ranged along either side of the hall, while at each pillar stood one of the king's body-guard, presenting arms as we passed. After going through the hall we entered, amid profound silence, the small room where Mtesa lay, surrounded by the greatest chiefs of his realm, who were seated, Arab fashion, on mats. Stools had been placed for us near the king's couch, and, after bowing to his majesty, we took our seats. For five or six minutes all pre-

served a strict silence, so that we had a good opportunity of looking round and noting the appearance of the king and his chiefs. *Place au roi!* On a rich carpet lay Mtesa, supporting himself on his right arm on spotless linen cushions. He is a very fine man, about six feet high, and of well-proportioned build. He has a well-formed oval face, the deeply marked lines and the expression of which show to the close observer that he is a great sufferer; while his large languid eyes, though usually dull, at times light up with a good deal of fire, as anger or pleasure causes him to express emotion. He was clad in a becoming Arab dress, richly embroidered with gold and silver braid; his head was covered with a tarboosh; and in front of him lay a large jewelled sword, with the hilt of which his long nervous hand played. So much for the king; now for the officers of state. They were all attired in Arab garments; a few wore tarbooshes, but for the most part they affected the small Zanzibar cap, or a head-dress made of white linen cloth, tied up into fantastic shapes, by no means unlike the napkins on an English dinner-table. Each of them held in his hand a native stick.

Near the door sat a few Arab half-breeds, an ill-looking set of fellows, who watched the reception of the newly arrived Englishmen with marked disgust.

We had had time to observe our surroundings

when the silence was broken by the king, who asked in a pleasant voice "If we had seen him?" To this inquiry we were enabled, without any deviation from the truth, to reply that we certainly had. After this preliminary we were each of us introduced by name to the king, who caused a good deal of amusement to all present by his attempts to repeat the outlandish words by which Mr. Mackay designated us. I was always subsequently called "Doctori" by the king, a word which he could easily remember.

After a good many questions the Queen's letter, of which we were the honoured bearers, was presented and read to the king. He was much pleased with it, and said that he was very anxious to remain friends with our Queen, adding the extraordinary remark that Her Majesty and himself were the only monarchs in the world worth the slightest consideration. To this, of course, we listened with all due gravity, and then read to him the letter from the Church Missionary Society. He listened to this with evident interest, and stated that it gave him the liveliest satisfaction to find that people were willing to come so far for a sight of his gracious person—a sight, however, which he considered worth any sacrifice and trouble. He seemed anxious to know the state of public opinion in Europe with regard to himself and his realm; and inquired if much talk about his

august majesty took place among distinguished people at home, and whether everybody was not talking of the greatness of his power. We replied that doubtless in future Europeans would know more about him, but as yet they were in a state of pitiable ignorance as to where Uganda was.

Mr. Stanley had been so kind as to give a letter to Mr. Pearson for Mtesa, which was then read, but it was cut short by the king, who said that he had seen Stanley, and at the same time exhibited great impatience to see what presents we had brought for him. These were brought in by his people, and handed round for inspection. The chiefs examined them with considerable minuteness, and all expressed their delight at the quantity and quality of the presents.

When all had been duly criticised they were carried out, and, after an inquiry as to whether we had enough to eat, the king gave the signal for the audience to terminate, saying that he would soon send for us to see him again. Thereupon we arose, and, after bowing profoundly, retired from the audience chamber, followed by the chiefs. As soon as we were well outside the palace we were introduced to the judge, or prime minister; his native title is Katikiro. He is a fair-spoken man, who was at one time the king's cook, but is now his chief minister, thus exemplifying in those outlandish regions the possibility, on which we English so

pride ourselves at home, of a man raising himself by his abilities from the lowest to the highest rank.

Altogether I was exceedingly pleased by the king's reception of us, and by all I saw at the palace; and formed an opinion perhaps rashly, but nevertheless one which has not abated, but rather gathered strength, that a people who have so much good sense and native politeness, and who preserve such a high state of order, will ultimately form a centre where Christianity and civilisation may be successfully planted, and from which these blessings will spread to the surrounding nations.

Soon after we had reached our compound, a page appeared with a message from the king to me, saying that he should like a visit from me in my professional capacity in the afternoon. Of course I expressed my readiness to fall in with the royal command; and when the strong heat was over, I was ready to accompany the two pages who had been sent to conduct me to his majesty. On this occasion, as on several subsequent ones, Mr. Mackay accompanied me as interpreter. After a few interviews, I carried on my conversation in Arabic. Mtesa was sitting with three of his chiefs, attended by his pages; while to the left were sitting, outside the hut, some sixty or seventy of his wives, and on the right an executioner. The king was dressed simply in a long white sheet, tied over the left

shoulder, as all the native cloth is worn. He received me in a very friendly way, and gave straightforward answers to all my questions; in return, he put me through a searching cross-questioning, and, by so doing, gave me a good idea of his mental capacity. He gave me to understand that he was exceedingly anxious to be cured, in proof whereof he submitted to a personal examination, a proceeding he had never allowed before. While I examined him, all his wives and people were ordered to turn away. I explained to him that if I was to be of any use to him, he must strictly obey all my orders. Without this, I told him he could not hope to be cured. He promised me to follow out my injunctions, but stipulated that I should always bring him medicine myself. This interview was the beginning of my intercourse with Mtesa; I always found him to be kind and courteous, and personally I continued on the most friendly terms with him. I had always to take some of my medicine before I gave it to the king; a dose was also administered to three or four of the pages; if any of them should have happened to die within seven days, it would have been supposed that poison had been mixed with the medicine.

For the first week or two I had great difficulty in visiting the king when I wished to do so, it being against the law of Uganda for any one to see him unless he had first been sent for. I found myself

often turned away, or kept waiting for a long time, before it was his pleasure to see me. I felt that this must not be allowed to continue, that I could not treat the king properly unless I had access to him at all times ; so I rebelled against this practice, and on two or three occasions, when kept waiting, returned home without seeing Mtesa. In the end I carried my point, and was permitted to visit the king whenever it was requisite. This of course met with considerable opposition from the chiefs, who were greatly aggrieved at a rule, which was always strictly enforced in their own case, being relaxed in favour of a European. There were other difficulties with which I had to contend, chief among which was his want of obedience to my instructions. With regard to outward applications, bandages, etc., he was exceedingly careful, doing exactly what he was told ; but far otherwise was it with his medicines. The Arabs and the chiefs were constantly telling him that I intended to poison him ; the result was that he was most irregular in taking the draughts I prepared for him. Natives can understand outward treatment ; but inward applications are mysteries to them, and this ignorance can only be overcome by experience. However, in course of time, he placed less reliance on his chiefs, and was far more regular in taking his medicine. In fact, toward the end of my stay, he would not let the chiefs and pages drink so much physic. On

one of my visits, according to custom, I was giving a dose to one of the pages, when a chief asked to be favoured with a little himself; but Mtesa turned round sharply, and said, "No; that is for me! You know now that Doctori does not wish to harm me. It is only on account of your silly fancies that I let one of you drink the medicine."

On another occasion, when he was very bitter against white men, he said to me, "Doctori, how many weeks do you think I shall have to take medicine?" I told him. He was silent for a few minutes, and then said, "Doctori, bring me enough bottles of medicine to cure me." "Why?" I inquired. "Oh," replied he, with the utmost coolness, "I want them, because my chiefs wish me to kill you, and then no one will make any medicine for me." Of course I flatly refused, and told him that if he killed me, he would deprive himself of the inestimable advantages of my services and my physic. At first he did not quite understand; but when he fully comprehended, he turned to his chiefs and said, "Doctori will not give me medicine if he dies. What shall I do?"

Any one will understand how difficult it is to treat, with any success, such a patient—one who does not take his medicine regularly, and who does not follow the regulations given him with regard to diet, etc. Natives expect to be cured by a word, and it is with great difficulty that they can

be made to understand that our cures are matters of time, and not of magic. Nevertheless, when I left Uganda, Mtesa was nearly well. He had been suffering from a complication of complaints, which had prevented his walking for fifteen months. I had the good fortune to leave him cured of all except one, which required a small operation. Both the king and his wives wished me to perform this, but the chiefs absolutely refused their consent; so I thought it better not to run any risk. However, he was able to walk about again, although he was very weak after so long and severe an illness.

On one occasion Mtesa played me a very pretty trick. I had given him two bottles, one of which contained a lotion, and had particularly told him that it was for outward application only. Soon after I left with one of my companions, but we had only gone a little way when we were overtaken by a page, who had run after us with a jar of banana wine, with the king's salaam, asking me to taste it, and say if he might have a little every day. This I did, but not being quite sure as to whether it was the strong kind, I gave some to my friend and asked his opinion; he said that it was not, and drank up the remainder. I gave the required permission to the page, and we pursued our way; but in a little time my friend inquired, "Do you feel all right?" "Not quite," said I; in fact, I felt rather sick. "I hope that wine wasn't drugged,"

said he; and immediately after he was seized with nausea; I also was slightly unwell. They had tried the effect of an internal application, and no mistake! When I next saw the king, I charged him with mixing the lotion with the wine, but he steadfastly denied it; nevertheless, when I asked for the bottle, I found it nearly empty.

Children seem to be the same in their tastes and habits, all the world over. One day, as I was coming from the palace, I was attracted by a group of boys playing in the road; and, on going to see what they were doing, I found them busily engaged in making mud-pies; but instead of ordinary mud-pies of all shapes and no shapes, some of the children had made a capital model of the palace; there was the hill on which it stands, and the fences and huts all complete, even the flag-staff in the palace-yard was not forgotten, a piece of straw being stuck up to represent it. I was much struck by the orderly, quiet behaviour of the children in Uganda. I had few opportunities of inquiring into their training; but when I came in contact with them, their obedience and attention to the wants of their elders made a very favourable impression on me. They would sit quietly on the ground, listening to the conversation, not dreaming of disturbing it by remarks of their own, but ever ready at the slightest sign to fulfil the wishes of their father or his guests.

I think one of the happiest scenes I saw at the palace was when two of Mtesa's wives returned from their period of separation, bringing with them their children, a boy and a girl, sweet little things, each about two years old. The two little beings were made to go to their father in order that he might touch them for the first time. In they toddled without any fear, and went straight up to the king, who made them sit down by him, talking to them and patting their heads. Presently he pointed to me, and directly they saw my white face they gave vent to their feelings in a shrill cry, and ran away in terror, only to be caught and brought back by their mothers. Mtesa was wild with delight, and made some of the bystanders come and touch me, to show the little mites that there was nothing to be afraid of. But it was to no purpose; they would not come near me, though at last they sat quietly by their father until my audience was over.

Mtesa is said to have about seven thousand wives, but he himself told me that he did not know how many he possessed; his great desire now is to have a white woman as wife. He told me that he had seventy sons and eighty-eight daughters. His first and subsequently head wife had died shortly before our arrival in Uganda. This was a great grief to Mtesa, as he had been truly attached to her, and she had taken a prominent part in all his councils;

after her death, one of his sisters seemed to take her place as his confidential adviser, but he felt his wife's loss very deeply. One day I gave the king a smoking-cap, which had been made and embroidered by my sister; he was highly pleased, and showed it to his wives as a specimen of English ladies' work. A few days afterwards, I saw a copy of it, made by one of his wives out of the native bark cloth, the embroidery being imitated by bead-work. It was very well done, and showed great ingenuity and skill. The bead and wicker-work of the Waganda is of a very superior order, as is also their grass-plaiting. I have a drinking-tube, given me by Mtesa; the spiral portion is wonderfully regular, and it is also curious to note that they use the "crown knot," which can be seen at the end of the tube.

In my interviews with Mtesa, I always endeavoured to induce him to talk on general subjects, and was often successful; indeed, many of my afternoon visits lasted for two and three hours. His interest in religious conversations has already been mentioned, so that here I will merely say that at nearly all our interviews the subject was introduced. Sometimes I would talk to him about England, sometimes about medical matters. I had with me some large anatomical plates, and he was never tired of looking at them. He soon understood them himself, and then he would explain them to his

chiefs and wives. On one occasion, after I had shown him the hand, and the muscles which moved the fingers, he said, "What a wonderful thing! I could not make it, and I ought not to destroy what I could not form." I replied that he certainly should not, and seized the opportunity to give him a short lecture on his propensity for cutting off hands, ears, and noses. He promised that in the future he would do so no more; but I fear that he has not kept his word. On several occasions the king asked me to perform operations for him to see, and said he should like me to practise vivisection in his presence, but, as I did not possess a human vivisection licence, I could not gratify his desire. Vaccination much interested him, so I vaccinated myself and two boys; in return he made me a present of a fat goat, and on another occasion I received one as a sign of his pleasure at seeing me with my hair cut short. At certain times he shaves his head, and his wives and chiefs in true courtier-fashion follow his example. I had been wearing my hair rather long; so when I came in with only about a quarter of an inch of hair on my head, he was quite childishly delighted, clapping his hands, and, as I said, ordering a goat to be sent home as a sign of his approbation.

This reminds me of the difficulty we had sometimes in inducing Mtesa to provide us with food. On one occasion I went up to the palace to try

whether I could persuade him to replenish our larder, which, unfortunately for us, resembled Mother Hubbard's cupboard. He told me that it was a great deal of trouble to him to provide us with food, but that he would do so once for all. Thereupon he gave an order, which I did not understand, to one of his wives, who went away and presently returned followed by eighteen young women bearing loads of bananas; they were dressed in native bark cloth, and were, to say the least, by no means bad-looking. They put their burdens down on the ground, and then sat in a semicircle round the door. "There, doctori," said the king, "Will that do?" "For a day or two," I replied, "but it is not very much." "But you are very ungrateful," replied Mtesa; "I mean you to have the whole lot of them, and then the women will be able to feed you; I cannot." A present of eighteen dusky beauties was rather staggering, but I recovered from my astonishment, and declined the flattering proposal with as much grace as I could summon, and thereby exposed myself to the danger of being treated as Orpheus of old was by the Amazons. Mtesa's wives did not like the trouble of getting food for us, and all began to clamour their disapproval, and a cloud appeared on the king's face. "Why not take them," he inquired, "haven't you any women in your country?" "Yes," I answered, "but they are like us; we allow only one wife, and

we do not make wholesale presents of women in this way." Thereupon the king, in a great rage, exclaimed, "You come here and say all men are brothers, and that your God loves us as well as you, and yet you think yourselves too good to live as we do. Ugh!" Well, it was quite true. We cannot do otherwise; it will be a difficulty to the end. As I have said before, it is my firm conviction that unmarried men should not go out as missionaries. Married men would have an answer to give in such a case; but bachelors have no reply. In this instance Mtesa sent away the women, but he was very angry and so were his wives, and on many occasions he referred to my refusal of the women and expressed his great displeasure.

The food question is really a very serious one in Uganda. All strangers are supposed to be the king's guests, and it is his duty to provide them with provisions. On their arrival they are well cared for, but after the first few weeks, when the novelty of their presence and gratification at the gifts he has received wear off, Mtesa becomes forgetful of his guests' needs, and the supplies are scanty and irregular. There is often great difficulty in buying food, as it is not customary for the people to sell to the king's visitors, and it is only with great trouble that they are sometimes induced to do so. Like all other travellers who have been in Uganda, we were frequently in great straits, and the

small presents of food I have mentioned helped us out of grave dilemmas. One day when we were in want I thought of a likeness of the Queen, and took it up to Mtesa; he was so much pleased, that we received a welcome gift of bananas, which supplied our wants for several days. But it will be easily understood that it is no pleasant thing to be dependent on so capricious a man as Mtesa for all means of subsistence; and until buying and selling are allowed in Uganda, strangers will have only a precarious and uncomfortable existence.

Mtesa much admired the photograph of the Queen, remarking that he thought her dress was very good. He was never tired of talking about her, asking endless questions about her—how she lived, what she wore, how many servants she had, if she killed many people, and such like inquiries. He was most anxious to imitate her, and was often heard to say, “Well, now, Queenée would do so-and-so,” or “Queenée would say this,” though I do not think her Majesty would recognise his interpretation of her doings and sayings.

It is Mtesa's great ambition to be considered a “Big King.” His exaggerated notion of his own importance, and of the greatness and magnificence of his court, often made me smile. Yet it is not very surprising that he has such grand ideas of himself, when one remembers that he has always been surrounded by a crowd of courtiers and syco-

phants, anxious to gain his favour by constantly exalting his power and importance. The various foreigners, too, who from time to time have visited him, have had a share in increasing his self-complacency ; as they have flattered his vanity by telling him what a great man he is, and what a grand court he has. African travellers would do well to remember that it is possible that others may follow them to those places whither they have penetrated, and therefore should be careful what they say and do. The Africans have memories of remarkable tenacity, and it would surprise many to hear the accurate accounts they give of the sayings and doings of the Europeans they have heard of or seen.

In comparison with most African chiefs Mtesa is a "Big King." In Uganda, and more especially in Rubaga, the people have advanced much farther on the road to civilisation than their neighbours ; and the victories of Mtesa's father, and his own in the earlier part of his reign, have made his name feared by all the surrounding tribes. The superior organisation of his army, and the courage and endurance of his soldiers have made him the greatest military chief of that region. He is his own secretary for war, and I was much struck by his methodical arrangements, and his intimate knowledge of the number of his warriors and of their movements when he was not with them on an expedition. The Arabs who are in Rubaga must share some of the

credit, as they have been the instruments of teaching many of the chiefs to read and write Arabic, so that reports are constantly being sent to Mtesa by the different commanders of his troops. He is continually at war, and in order to see by a glance the number of soldiers available, he has a large board, similar to those used by the Arabs to write their prayers upon. Rows of ten holes run parallel on this board, in each of which is a white peg. At the end of each row is a large hole, in which is placed a black peg, and for each ten rows there is placed a still larger hole to the left, in which is a red peg. Each white peg represents ten, each black one a hundred, and each red one a thousand warriors. When the king wishes to send out an expedition, he calls for this board, takes out the requisite number of pegs, and hands them to a chief, whose duty it is to supply the soldiers. At the close of a campaign the dead are reckoned up and deducted from the sum total before the pegs are replaced. I was never allowed to examine the board closely, the only times on which I saw it were when I surprised them at a council of war. On such occasions it was either taken away or covered with a cloth. But Mtesa himself explained its meaning to me.

Mtesa may honestly pride himself on being one of the Great Powers of Central Africa; but, never having been brought into contact with civilised nations, he cannot measure himself by our standards, and so

has no idea of his real insignificance as compared with European sovereigns. Nothing we could say seemed able to make him comprehend his inferiority, and it was with the desire of enabling the Waganda to see and judge for themselves, that Mr. Wilson and I were willing to undertake the very difficult and responsible task of escorting his envoys to England.

Some may think that on their return to their own land these men will not venture to give a truthful account to Mtesa. Possibly they may not; but though it is to be hoped they will, that is not the most important point. In either case they will tell the chiefs and their own friends what they have seen in England and on their journey; this report will spread through the land, and both chiefs and people are quite capable of understanding and forming an opinion on the report the envoys will give of the greatness and wonders of the civilised world. In due course this knowledge will react on the king, even if he should not be directly and immediately influenced by the return of the men, as he is very much in the power of his principal chiefs. This is the first time that Central Africans have visited Europe; and we shall be satisfied, and consider our trouble well repaid, if others are induced to follow their example. When once the idea is implanted in the minds of the chiefs that they are not so great and powerful as they now imagine themselves to be

—and this will be done by the report of those of their countrymen who have visited England—it will grow, and the desire to learn more of the marvels of civilisation will become so strong, that I am firmly convinced that instead of opposing, as they do at present, the settlement of Europeans in Uganda, they will set aside their prejudices and be ready to welcome foreigners, and will give to them freedom of speech and action, which they do not now possess.

I will add a few words about the domestic arrangements of the palace, which, by the way, is not one building, but a collection of different-sized huts, surrounded by several enclosures, in various parts of which live the king's wives, pages, servants, and guard of soldiers. The king has rather a large household to provide for, and he is very particular that it should be well supplied. The king's cook, butcher, and pombé-maker are very important officials, and take high rank among his numerous attendants. Every day when the food is cooked, it is divided into messes and put into banana-leaves, and placed in a basket covered by a nicely plaited cover to protect it from the evil eye. About noon all the food and beer is brought before Mtesa, who tastes both, and woe betide the unhappy cooks if either is not according to his liking. After his inspection the divers portions are carried to the chiefs and other members of his household. Mtesa himself eats alone; he drinks very little beer, and that

chiefly of the non-intoxicating kind. He never smokes, neither is any one allowed to do so in his presence. This is strange, for, I think, in no country is smoking so largely indulged in, both by men and women, as in Uganda. I noticed frequently that the chiefs, if called suddenly to his presence, would chew coffee-berries, probably to take away the smell of tobacco.

Before his illness, Mtesa was a very energetic man, and was in the habit of making long hunting excursions—of course after his own fashion—with a large retinue of chiefs, slaves, and wives. He felt his enforced inactivity very irksome, his only amusement being to look over his stock of guns and presents, which he did generally once a week, or else to have conversations with the Europeans then in Uganda. His illness had one good effect, he had become much more merciful, and one often heard the remark, “If Mtesa were well, you would soon see some executions.” The weary expression on his face at times was very pitiable, and I often wished that it were in my power to give him more speedy relief.

Whenever I was ill, he sent down to inquire after me, with presents of bananas, butter, and goats. He was influenced partly by a selfish motive, because I told him I could not doctor him unless I was strong and well, and in order to be so I must have plenty of food; but I believe that during my

residence of three months in Uganda, he became really attached to me, and certainly his good feeling towards me was reciprocated. I almost invariably met with kindness and consideration at his hands; and it was with great regret that, owing to the exigencies of the case, I was forced so soon to bid him farewell.

CHAPTER IV.

RUBAGA TO FOWEIRA.

THE circumstances which led to my leaving Uganda have been already detailed. My original intention was to go as far as Khartoum, and to return to Uganda immediately after accomplishing my mission. The withdrawal of the Egyptian stations from Unyoro, which took place long before I reached Khartoum, and other events, prevented me from carrying out this plan. If I had known that I was leaving Uganda for so long a time, I should have felt it far more than I did, for I had become attached to Mtesa and his people. Short as had been my stay there, they had endeared themselves to me. On account of intelligence which reached us from Mruli, it was arranged that I should leave Rubaga at once, and that Mr. Wilson should follow me in a few days, as soon as the arrangements for the departure of the Waganda envoys should be completed. My packing and farewells had to be got through in some six or seven hours. There is a law in Uganda that no stranger shall leave the country without saying farewell to the judge; the reason for this regulation being, that the number and character of

the loads which the traveller is taking with him may be ascertained. There is no stipulation as to the quantity of goods taken into Uganda, but it is a matter of great difficulty to get anything out of the country. On May 17 I went up to the judge's house, and said good-bye to him and his wives. I had to wait a few hours until my porters were ready, and then I turned my face northward. Some of my companions came to see me well on my way, and after bidding them good-bye, I set out on my homeward journey. The first day's march is always a short one, and I only managed to get about eight miles on the road to a small hut on the borders of the capital. I found that the Waganda were very good porters, and that they took the greatest care of the goods entrusted to them. You may not see all the packages every day, but you may rest assured they will all come safely to hand at the journey's end. The Waganda always build small huts on the march, in which they place the goods, so that they are under cover in case of rain, freedom from which can never be guaranteed. The only difficulty the traveller has with them is, that porters who are carrying the property of one of the king's guests are at liberty to rob right and left on the road, a custom which nearly cost me my life, as will be seen later on.

The distance between Rubaga and Mruli is about 200 miles, and I took eleven days' march to cover it.

The ground can be divided into two parts; the first six days took me to Kahura, Marako's headquarters, and is through inhabited country; the remainder of the way is all through jungle. I give a map of my route, which I believe to be accurate.* It was constructed with watch and prismatic compass. I found, on its being subsequently worked out by Dr. Emin Bey, that it coincided exactly with his own observation at Marako's village, and that it was only half a minute different from his position for Mruli. I do not think that a road mapped out in this manner can be much nearer the truth.

For thirty miles the road passes over low ranges of hills, covered with banana-groves, and is at first very stony, but soon changes to clay; in the valleys are swamps, some of which are very deep; the drainage is to the north-west. At this time of the year more swamps have to be crossed, and in consequence marching is far more difficult than it was on my journey to Rubaga. Every night we stopped at a village, and the people were very friendly, producing food for my people and myself. I was a great source of wonder to them, and wherever we stopped they came in crowds to visit me. Machandi, the chief in command of my escort, was accompanied by three of his wives and two slave girls, a Mganda and a Mhuma, who carried a child turn and turn. I gave them a few beads, and they seemed to take

* See Map, vol. i.

a great fancy to me—gathering for me ripe bananas, and fetching me water when I wanted it. On the second day the Mhuma managed to get a bad thorn in her foot, which she tried in vain to extract. Failing, however, and being in great pain, she came to me, and I took it out for her, for which she appeared very grateful.

On May 21, after a long march of twenty miles, we halted under a splendid shady tree near a village. I was very tired, and after lunch I lay down against a fallen log to get a little rest, while my men were all scattered about eating and drinking, the chief and his women being under the tree with me. I lit my pipe, and under its influence fell fast asleep; but soon after I was awakened by the Mhuma girl, who had taken my revolver out of its case, and was holding it with its butt end towards me. I jumped up at once and seized the revolver, and as I did so a spear quivered in the log, just in the place where I had been lying, while another passed between my arm and side. The fact was, we were attacked by about fifty natives. As there was no time to deliberate, I fired over them with my revolver. This frightened them, they could not understand six shots at a time. My men now came rushing up, and the fray was soon ended, a few slight wounds and bruises being the only damage. After this interlude, my men all got drunk; so that although we had intended to reach Kahúra this day, we could not do so, but passed the night at some huts about

ten miles from that place. I discovered that the reason we were attacked was that my men had been robbing in all directions, according to the custom, and the natives, thinking that they were stronger than we were, had intended to retake their lost property. I only wish I had been able to punish my men, but the only person with me whom I could trust being a small boy, I was obliged to say little about it. I was very much amused at the way a man had been tied up the night before for misbehaving himself. He was made to lie on his back, and two thick poles were driven into the ground, crossing each other just over his neck; his arms were then tied to the poles at the wrists, as high up as they could stretch them. I thought that he was quite securely fastened; but it is not so easy to tie up a negro, and in the middle of the night he escaped, causing great confusion.

For ten miles immediately preceding Kahúra, the road lies through the most splendid park-like land, with no swamps, so that the march was really pleasant. Kahúra is a very pleasant town; its owner, Maraku, had been killed about three weeks before my arrival. He and about 200 of his men had been attacked by Kabrega's warriors, and had been completely destroyed, only three men escaping to bring back the news. I did not stay within the stockade itself, but encamped in a banana-grove at a little distance to the east of the town. I was five days at

Kahúra, and very much enjoyed being there; the people with whom I stayed were very hospitable and pleasant; and while indulging in a thorough rest, I had the opportunity of getting a good insight into the ordinary life of the people. They seem to have very little to do; the men smoke and chat all day, while the women cook all the food, at which they are very clever. I had a good many visitors each day, all of whom begged for needles, a few packets of which I happened to have. The needles which are generally employed by the people are only thorns, but they are very expert in using them, and it is really wonderful to see how neatly they manage to work with such a rude instrument; indeed some of their sewing would compare very fairly with ordinary English work. One of the men told me I was very foolish to give away so many needles, for I could obtain for half-a-dozen "such a fine woman." However, I was not at all anxious to become owner of such an article, which would have proved rather an embarrassing possession; so I still made presents of my stock.

There were some children who were very friendly with me, and who amused me by their curious ways. They were very clever at making all kinds of miniature baskets, etc., out of different coloured grasses. They were also making crosses as in the diagram. They have different names for the whole cross, and for each arm and the centre. I brought

one away with me. One day I was gathering some flowers for botanical specimens, and apparently this was noticed; for in the evening, to my great surprise, the women and children came to me, and laid at my feet handfuls of flowers which they had collected.

It is in such quiet times as that which I spent here that the best idea can be formed of the natives in their normal condition. I must say that I felt very much drawn towards the poorer classes, who seemed to me to be most kind and friendly in disposition.

On the 20th some men brought to the village twenty cows, which Mtesa had ordered to be given to me; upon which I made all my preparations for starting the next morning. In this expectation I was disappointed, as I found that Mtesa had ordered a company of soldiers to come to protect me from Kabrega, and to bring with them some cattle to sell at Mruli.

This escort arrived at about 11 o'clock on May 27, and consisted of some 200 men, under the command of two sub-chiefs. They had about 150 guns, but very little powder, and not many caps. In addition to the guns, each man carried two spears and a large shield. Mtesa, as usual, sent one of his own drums and two flags. The Batongola had also a couple of drums of their own. The rest of the day they spent in a deep carouse; but the next morning all being

ready we started, accompanied for a short distance by Machandi's wives and girls, who came to say good-bye to me. I found that there were no women in the caravan, and asked the reason; on which I was told that they did not care to run the risk of their being captured by Kabrega, and as no women could now be sold as slaves at Mruli, it was no good taking them. This would seem to indicate that here at least the slave trade has been stopped.

From Kahúra, the land, which is rolling ground and covered by fine trees, giving it the appearance of a large park, forms a depression for about fourteen miles. The grass, which was much longer than it was when we passed over this country in the preceding February, was about three feet in height. There were evident traces that at some part of the year the ground was a swamp. We camped that night on some high ground marked by five very tall *Borassus* palms, growing in order thus $\circ \circ \circ$, and this is the southern limit of this kind of palm. It was here that poor Maraku had been killed a short time previously. Marks of the fight still remained, and there were strewn about the place the ashes of the huts that had been burnt down.

There were a good many elephants about, whose trumpeting was a strange lullaby. During that night I saw a magnificent meteor, which seemed as large as a cricket-ball. It passed rapidly from west

to east, leaving a brilliant track of light behind it. At its appearance the men all spat three times on the ground; whether this arises from the same superstition prevailing in England at the appearance of the new moon, I cannot say.

From this spot the large trees become less numerous, and the ground gradually sinks until we come to the Khor Ergugu. In February this khor was some 200 yards wide, and about knee-deep. We crossed at the same place, but now the river was about three-quarters of a mile wide, and up to the neck in depth. As the bottom was very uneven and slippery we found crossing difficult work. The porters seemed to manage it pretty well, but for my part I had several falls, and did not at all enjoy the bath. There was a current, quite perceptible though slight, west by north, and I feel confident that the river drains into the Kafur. If boats were taken from Mruli up the Kafur, and the confluence discovered, they could then come up this Ergugu, and so a good deal of marching would be avoided, to the great satisfaction of the weary traveller. The native canoes could easily push their way through the floating vegetation. A very large tree, about 150 feet high, can be descried from this point, forming an excellent landmark. Mount Mkono, or Hand—so called from its five peaks—and Mount Kivambere, can also be seen.

After passing Khor Ergugu we had eight good

miles of swamp to pass through, and we were very glad when the time came for rest, as any one who has travelled in Central Africa will understand. The horrid smell of the water, the overpowering odour of the tropical water-plants, the mosquitoes in thousands buzzing round one, the effort required to keep on one's legs on account of the uneven nature of the ground; and the numerous impediments in the way, such as creepers, logs of wood, or holes caused by elephants, combine to make a march through a swamp a thing to be dreaded by all who traverse those lands. I was too tired to take much notice even of the mosquitoes, which were very troublesome that night; the result was, that when I awoke the next morning, I found my face and hands very much swollen. We started betimes, but had only gone about a mile and a half, when we came to a sudden halt, and all the men fell flat on their faces, pulling me down with them. I was naturally somewhat astonished at such a novel proceeding on their part, and mildly inquired what was the matter and what I had done to be treated in so extraordinary a manner. They motioned to me to preserve silence, and to follow two or three men who were crawling forward on their hands and knees. I imitated them, and soon came upon an explanation, for I saw a newly-formed path, which had evidently been traversed by a large number of men that day, and which directly crossed our road. As we were

in the enemy's country the utmost precaution was necessary, unless we were anxious for a fight. As we did not exactly yearn for so exciting an amusement, we lay down in the long grass, concealed from view, while several men were sent in each direction to find out who had made the new track. The first set of scouts soon returned, bringing the intelligence that they had seen the camp where this other party had passed the night. The fires were still burning, and as it was very close to our own camp it was a surprising matter that they had not seen us. About an hour afterwards the other men came back, having successfully reconnoitred the other party, whom they had discovered to be a band of Kabrega's men on the march towards Unyoro. We had had a narrow escape, and very thankful I was that they had missed us. We immediately started again, and pressed on through a deep swamp. When we halted we had covered about twenty-eight miles. For the last mile or two I had to be supported, as a sharp attack of fever came on, owing probably to an unusually scorching sun, combined with the marshy ground we had passed over. The march was made very quietly, and at night the fires were all covered to prevent the glare discovering our presence to Kabrega's warriors. We spent the quietest night I think I ever passed in Africa, and as I had fever I was devoutly thankful for the stillness.

We passed the night in one of our old camps. I

tried my best to induce the men to kill a cow, for food was scarce and I was very hungry ; but all my efforts were in vain. The men, who had taken possession of all the cows Mtesa had given me for food during the journey, declined to kill any of them ; and when I even offered to pay they still refused, saying they could get a better price at Mruli. If we had been going to Rubaga, instead of leaving it, such an occurrence would never have taken place, for a complaint to the king would have cost them their lives. But when they are escorting travellers from the court they know that they are safe from complaints reaching the king ; and for this reason, although they protect the lives of those under their care, they are not too ready to provide them with food.

The next morning, June 1, we were up early and in the best of spirits, for we were expecting to reach Mruli, from which we were only twenty miles distant. The cattle were driven off some time before I was ready to start, but we soon overtook them. For the first two hours the road ran through the same open jungle, the ground sloping to the north-north-east. In the distance could be seen large herds of antelopes grazing ; only once did we get within reasonable distance. I tried a shot at about 1000 yards, which was not altogether successful, as the animal was only slightly wounded. In due course we reached the river Kafur, about

three hours from Mruli. At this time of the year, the whole distance from this river, as far as Mruli, is one vast swamp. Fortunate for us it was that such is the case, for on the other side of the river was a large camp containing some 800 huts, occupied by Kabrega's men. As soon as they saw us they began to beat the war-drum, and exhibited unmistakable signs of an intense desire to come to closer quarters with us. In this wish, however, we were not at one with them; conjecturing that a nearer acquaintance with them would not be likely to add to our pleasures, but might be a cause of some discomfort. Wherefore we quickened our pace as much as possible, though of course the cattle were "impedimenta," and the ground was difficult. Kabrega's men had only very few canoes, so they could not get at us, and finding it a case of sour grapes, they began to pour on us a shower of abuse from the other side. But hard words break no bones, and we pursued our way philosophically indifferent to the strong language indulged in by the disappointed warriors, whom we soon left far behind.

As we were approaching Mruli I sent on a boy runner to announce to the Mudir that I was near at hand; but he lost his percussion-caps on the road, and so could not give the salute; and, being afraid to go up to the fort without this signal, he waited for us. My men had tied my Union Jack to the top of a tall spear, but it was not seen at Mruli until we

were almost under the walls, so that only three soldiers, together with a drummer and a bugler, had time to don their whites and turn out to bid me welcome. My old friend Farag Aga Ajok came hurrying up, buckling on his sword, delighted to see me again. It was quite a surprise for him, as for them all, as they had never once thought of my appearing there again so soon. All the men were at work making new earthworks, and were on this account not presentable for the reception of a friend and guest; though for an enemy they were quite prepared, their arms being piled close at hand, in case of emergency.

I was quite tired out, and very glad to get some food; the short commons on which I had been perforce subsisting and the long marches having told on me not a little. I then wrote letters, and within an hour after my arrival I had sent off a mail, which I afterwards found reached Lado in eleven days—a very short time. I was much disappointed to find that the Nile was still blocked, and that in consequence no letters had come for me. The officers at Mruli were delighted about my return, holding as they do such a bad opinion of Uganda. They never expected to see me again; rumours of our difficulties in Rubaga having reached Mruli. They, too, had had their troubles during my absence. Some of the soldiers had been killed by the Longos, who live on the east of the

Nile, and had to be avenged. The offenders were severely punished, and eight hundred head of cattle had been taken from them, so that food was abundant now. The station had also been threatened by Kabrega, and the old stockade not being as strong as was desirable, Farag Aga, the commander of the soldiers, was busily engaged in constructing a substantial earthwork. This Farag Aga Ajok is the young soldier whom Sir Samuel Baker was going to shoot at Tewfikiah, and of whom he makes frequent mention in 'Ismailia.' He is a thorough soldier, and a very good fellow, and I became much attached to him. He told me many tales of Sir Samuel and Lady Baker, for whom he has a great respect.

The Waganda only stayed one day to rest, and to try to sell their cattle. In this latter endeavour they did not meet with much success, to their great mortification. They were greatly disgusted, and attributed their ill-luck to me. I cannot say I was much grieved. I told them that if they had not stolen the cows which the king had sent for my use, they might, perhaps, have been more successful in their marketing. This did not console them; they said they were quite ready now to accept the red-caps which I had offered for my own cattle when on the march. I calmly but firmly declined to give them anything of the sort; they departed, unsuccessful and hardly happy.

To the chief Machandi, who had been so kind to me, I gave a red cloth dressing-gown. I also confided to his care some trifling presents for his wives. He was greatly delighted therewith. I also gave to each of my porters a small present, and asked Farag Aga to give them a couple of cows for a parting feast, with which they were well content. On the second morning after our arrival they set off home, leaving the Batongola to follow with the cattle at their leisure. I never thought to see any of them again, but Kitakka, one who had treated me badly, afterwards joined himself to Mr. Wilson's party, and came with us to England. He subsequently told me how sorry he was for his behaviour, and expressed great regret for it.

I did not find it at all lively staying at Mruli. It was impossible to take a walk, for the country was all under water. The place swarmed with mosquitoes, who gave no peace, day or night; added to which I was feverish all the time, as were several officers and all the Egyptian artillerymen. Such a combination of ills would make it very creditable for a man to be jolly; I confess I did not deserve any credit.

Rionga was living near Mruli, and I paid him several visits during my stay. He is a fine old man, quiet and unassuming, but suffers a good deal from rheumatism. He is a great smoker, and showed me a fine collection of native pipes, one

of which was capable of holding about a pound and a half of tobacco. In Unyoro one can generally tell the rank of a man by the size of his pipe; the greater the man, the larger is his pipe. An officer at Mruli made me a present of one, which I now have, that will hold half a pound of tobacco easily. I presented Rionga with a large red blanket, to which he had taken a great fancy, and from which he had a very showy uniform made. He is something of a doctor; indeed, he showed me a boy whose arm he had amputated in the middle third of the upper arm, owing to its being shattered by a gun-shot. It was very well done.

Rionga is very fond of the Egyptians, and is exceedingly proud of his flags with the crescent and stars. He has been an admirable ally to the Egyptians ever since he made blood-brotherhood with Sir S. Baker. I may here explain the way in which blood-brotherhood is made in these parts. A few small scratches are made on the right side of each of the men about to be made brothers; a coffee-berry is smeared with the blood from one, and is then eaten by the other. This contract is never broken, and if you can once induce an African to become your blood-brother, you may really trust him.

Rionga's daughter, Kegehi, gives an account of her father's reason for making friends with Baker, which differs considerably from that usually

given as accurate. She says that her father sent her, together with several of his chiefs, to Rubaga, to ask Mtesa to send men to help him to fight and capture Baker; who, followed by a large body of Kabrega's troops, had come for protection to Rionga's island, and had commanded Rionga to make friends with him and yield him protection. Mtesa consented, and sent off a large force, but they delayed a long time on the road. Meanwhile Baker, becoming impatient, told Rionga that he would wait no longer, and that he must make friends with him or fight. As Rionga was not strong enough to fight before his allies from Uganda arrived, he was obliged to make friends. When Mtesa found that his men had arrived too late, he craftily suppressed the fact that his troops had been sent to help Rionga, stating that his intention in sending them was to aid Baker. This is an interesting fact, as it throws a good deal of light on African politics and African cunning.

I left Mruli and arrived at Kodj, Rionga's headquarters and an Egyptian fort, on June 10. The voyage down the Nile was made in a native dug-out canoe, in the bow of which they had kindly raised a covering, under which I could enjoy the grandeur of the scene, protected from the fierce rays of the sun. The river, which is about eight hundred yards broad at this point, flows rapidly between banks covered with gorgeous vegetation.

Here and there a stately palm stood out against the sky; sometimes we passed a village nestling amid the wooded banks; sometimes an island covered with papyrus and other beautiful grasses. The low monotonous chant of the boatmen added to the enjoyment, though its soothing strain was rather provocative of sleep. It was long after sunset when we reached Kodj, and the last few hours of the journey having been made in the dark, we paddled close in shore, but could hear the hippopotami grumbling and splashing near us; indeed, one just bumped us, but fortunately he did not seem to mind it, and was good enough not to upset the canoe. This reminds me that at Kodj I saw a boat constructed for the especial purpose of spearing these hippopotami. It is made of a bent tree. When the hippopotamus charges the boat his head comes straight into the hollow, and he gets speared. Hippopotamus hunting on the water is rather a dangerous amusement.

Kodj is a most lovely spot on the banks of the river, surrounded by a glorious forest, and I spent two very pleasant days there. Selim Aga el Mattah, the Mudir, whom I met there, was a very quiet man, and very devout; he seemed to be always at prayers. He has a firm belief that the world is flat, and that the Nile begins and ends in space, dividing the earth into two equal parts.

Rionga's sister, Nickachūppi, and his daughter, Kegehi, came to visit me, and I was much pleased to see them again. Kegehi is a lively, talkative woman, and the first thing she asked was how many wives I had; the reason for this question being that when we were at Kodj before, she had been much astonished that none of us were married, and had proposed to Mr. Wilson to be Number One; he had respectfully declined her offer, and she then declared that in Uganda we should be married *nolens volens*. She was consequently much disappointed and surprised that her prophecy had not proved correct.

Nickachūppi is quite a different woman; she is a finely-built, pure-blooded Mhuma, with clearly cut features and proud flashing eyes; a perfect lady, and so good-hearted.

Light was her form, and darkly delicate
That brow, whereon her native sun had set,
But had not marred.

As Rionga was away she and her niece did the honours, and appeared to be joint rulers in his absence. I received many presents from them of food and other things, and they paid me several visits, one of which I returned, taking them a few small articles, such as a comb, some needles and cotton. Nickachūppi would much have liked a suit of English clothes. She remembered Lady Baker very well, asking me to give salaams to the "Star,"

“njinyeri,” or “White Pearl,” rijáduë, as the Wanyoro call her, Baker’s name being “mlídju,” or the big-bearded one.

The evening before I left Kodj, Nickachūppi visited Selim Aga and myself, and told us she had arranged a dance for our entertainment; so presently the performers arrived, and amongst others they danced one called “Abdul Aziz,” after Linant de Bellefonds. On one occasion Linant was riding and smoking, when he was suddenly attacked; so he immediately gave his pipe to his man in exchange for his gun. This was caricatured, two men dancing one after another, one carrying a pipe, the other a gun, the first one representing Linant. The steps resemble a horse galloping, and the dance is very amusing; every now and then the man, leaving off smoking, takes his gun and fires into the crowd, and then resumes his pipe. The other dances were of the usual character, and do not permit minute description. Conversation once turned on Kabrega, and Nickachūppi’s eyes lit up with such fire and hatred that I shall never forget the look. She took me into her hut alone, and on her knees entreated me to give her my revolver; and, on my refusal, tears started from her eyes, and again she begged for it, saying, “It is small; I can hide it in my dress, and when I see him, I will kill my brother’s enemy.” In civilised countries natures more intel-

lectual and more highly cultivated might easily be found, but it would be difficult to find a more unaffected, noble, unselfish, patriotic woman than she. She is an example of human nature as it is sometimes found, pure and unspoiled by the veneer of civilisation.

The Wanyoro are not so fine a race as the Waganda, nor are their intellectual powers so fully developed. There are many very light-coloured people among them, their ordinary colour being a dark reddish brown. They are very cleanly in their persons, frequently bathing, and always washing their hands before and after eating. Their huts are dome-shaped; but are not clean, and swarm with vermin. The people are great thieves, and rather treacherous.

When a king dies, his body is not buried until his successor has become established in the kingdom; and as there are frequently rival claimants to the throne, the body often remains above ground for a long time, being kept in a hut and watched by his favourite wives. The first act of a new king is to bury his predecessor.

There are no domestic animals excepting cows, goats, and lean fowls; the cattle are very fine, but are subject to many diseases, for which copious bleeding from the neck seems to be the general remedy; the blood thus obtained is often used for food, and apparently with no ill result.

Superstition prevails to a great extent, and the Wanyoro have also a firm belief in the evil eye. Amulets are worn extensively to ward off illness, wounds, and death, even cattle often having charms tied round their necks; these amulets are usually roots, different trees and plants being used to keep off the various evils which the wearers dread. A Manyoro will never return by the way he goes. The Wanyoro appear to have no belief in a future state.

Trial by augury is one of their customs; fowls are used for this purpose, being cut up alive by the medicine men, whose decision is given according to the colour of the intestines. If one man charges another with a crime which he denies, both drink a decoction of herbs, and whoever becomes drowsy is considered the delinquent. I do not know the plant used, having unfortunately lost the specimen which was given to me. The village chiefs are in all cases the judges of minor offences, only very flagrant crimes being taken to the district chiefs. Such orderly administration of justice as one finds in Uganda is wanting in Unyoro. Medicine men and women often travel about the country, gaily dressed with bead ornaments and numbers of charms. They resemble the gipsies, having no fixed dwelling, but making themselves at home wherever they may be. They practise incantations to drive away the evil spirits which are supposed to have taken up their abode in sick

people, and they use many herbs as medicines: but the remedy most frequently employed is cupping, the operation being performed with a disregard of anatomy which would shock a European doctor. Cow's horns are used as cupping-glasses, and a large amount of blood is nearly always taken, leaving the patient very weak for several days. Small-pox makes great ravages at times; temporary madness is also common among the Wanyoro, and venereal disease is widely spread; they date its appearance from the reign of Kamrasi, some thirty years ago; it travelled from east to west.

The "medicine" men act as singers and dancers at festivities, but the dances are most indecent.

There are no graveyards, and no coffins; the dead are buried in their own yard, the men on the left, and the women on the right of the door. It is the custom to shave the head as a sign of mourning.

Polygamy is universal, even the poorest man having two or three wives. A good-looking woman costs four cows, or is sometimes bought for cowrie-shells; a less good-looking one can be obtained for two or three cows.

The women marry very young, and should they not have children, they are sometimes returned to their father, who gives back some of the cows paid for them.

Girls subject to fits are difficult to dispose of, and are often given away.

Adultery is not very common, but a strange system of prostitution, governed by stringent laws, exists ; this is very curious, as in no other tribe in Central Africa does this obtain, however lax their morals may be.

There is no real marriage ceremony ; but the people indulge in a great deal of feasting, and the bride is taken by a procession of friends to her new lord ; after a few days she returns to visit her parents for a short time, her husband not accompanying her. Brothers may marry their sisters, and even fathers their own daughters, but a son does not marry his own mother, though the other widows of his father become his property.

A man's property and wives are divided on his death amongst the sons, the eldest receiving the largest share.

Twins are considered a great piece of good fortune, not only to the parents, but also to the whole village, and feasts are held in their honour ; should they die, the house in which they were born is burnt down. The grandfather generally gives the name to a child. The four lower incisors of children are broken out as soon as they arrive at the age of puberty, and the tribal marks of the Wanyoro are two scars on each side of the forehead.

The men are mostly clothed in skins ; the women after they are married, wear the native bark cloth ; before marriage, they are naked.

The ironwork is not as good as in Uganda, neither is foreign work so well copied. The hammers and anvils used are stone, but the bellows are constructed in a very neat manner. Two or three large earthenware bowls, with a hole at the side, are placed near the fire, from which hole a clay pipe is constructed leading up to the fire. The tops of the bowls are covered with a soft goat-skin, to the middle of which a short hollow stick is made fast; this being moved up and down causes the required draught. The blacksmith generally sings a low chant in time to his work. Spear-heads, hoes, chains, and bracelets are the articles commonly made.

As in Uganda, plantains and sweet potatoes form the staple food of the Wanyoro: the potatoes are very large; they are usually cooked by roasting in the ashes.

The native music deserves a reference. The people play on a lyre made of five strings; the tunes are very melodious, and the Wanyoro are proficient in impromptu song. The musician generally has a number of charms hung on his arms and round his neck, and a goat's beard is often fastened to his chin. While playing he sways his body gently to and fro, or from side to side, and wags his head backwards and forwards, the goat's beard adding to the effect. The characters of musician and buffoon are often combined; but the jokes and songs are for the most part very indecent, though the thoughts sometimes

expressed in the love and war songs are of a higher order than one might imagine.

Africans seem to wake up at sunset, and, especially on moonlight nights, will dance and sing till the small hours. This is pleasant enough for them, but to the weary traveller less noisy companions would be more acceptable. Notwithstanding, there is a great charm in watching their fantastic dances, lit up by large fires, or the softer silvery light of the moon, and accompanied by the gentle regular clapping of hands, and the low music of flute, harp, and song. The whole scene has a fascination about it which can only be understood by those whom duty or pleasure has led into the wilds amongst Nature's dusky gems.

It is a short journey of some two hours and a half by water from Kodj to Foweira, at which place I was received by the Vakil Achmet Aga Mohammed. I stayed there from June 13 to July 2, but for some reason Foweira is not healthy, and I was unwell most of the time. The clerk here was formerly a convict, and is now very religious, I suppose to make up for his past misdeeds. He and two other men were praying from morning till night, and though I respect Moslems for their constancy in prayer, it was rather monotonous to hear "Allah il Allah," "Mohammed rassoul Allah" all day almost without a break.

Lions and leopards are very troublesome at

Foweira. One night some got into the hut next to mine, and I was thankful that I escaped a visit, the door of my hut having been left open. In one night my sentry wounded a lion and shot two leopards. A short time before I arrived at Foweira, two soldiers and several women had been carried off by a crocodile, and many attempts had been made to shoot him, but without success. So I watched for several nights, as he usually made his appearance about sunset, probably knowing that the women would be drawing water at that time. I saw him one night, but unluckily my gun missed fire; however, the next night I was successful, and managed to put a bullet in him at about fifteen yards, thus ending his cruel career. It is always best to shoot at crocodiles coming out of the water, then they cannot turn away so quickly. When out of the water basking in the sun, they usually lie with their heads towards the river, and then, if shot, they generally manage to escape before life is quite extinct. Hardened bullets should be used in crocodile shooting; the usual Snider bullets are too soft to do them much damage.

I was told at Foweira that near Masindi there is a high hill, and at the top a lake with no bottom to it; this would seem to indicate that it is an extinct volcano. I could not find out that there was even a tradition of volcanic action having existed, which, if my supposition is correct, is strange.

The people near Foweira, on the east of the Nile, are Longos, and they are a very curious and interesting race. They are very brave and warlike, but are not on good terms with either the Waganda or Wanyoro. There are frequent quarrels between them and their neighbours, but they are such good



LONGO CHIEF.

soldiers that they keep their land free from invasion; neither the Waganda nor Wanyoro gain much in their conflicts with them, and now Mtesa and Kabrega content themselves with cattle-stealing.

The women of this tribe are quite naked, not very tall, but splendidly proportioned; they are decorated

with well-made anklets, necklaces, waistbands, and bracelets of beads.

The men have most elaborate head-dresses, formed of cowrie-shells and beads, which often attain a height of one or even two feet above the head. Some of the men, as in the preceding picture, have a thin circular iron plate fixed to the hair on each side of the head, a practice which we found among natives much farther north, in the Bahr-el-Ghazel Province. Among the Longos the wives are the hair-dressers, and several years are required to complete the head-dress, but a wonderful structure is the result of their protracted labours.

The men are tall in proportion to the women, strong and muscular, and a deeper brown colour than the Wanyoro or Shulis.

More meat is eaten by the Longos than by their neighbours, and they also cultivate grain, so that the plantain is not their chief food, as in Unyoro and Uganda. The Longos have great difficulty in obtaining salt; the general mode is to burn grass, and soak the ashes in water, the saline matter thus produced is taken in a fluid form.

The Longos are rather suspicious of strangers, but I visited two or three of their villages, only a few of the inhabitants remaining to see me. I had much amusement in measuring some of the people; it was not possible to make them understand my object, and they steadfastly maintained that I was

bewitching them ; they complained of feeling a great fire burning inside them, and were certain that death would soon result. A few days afterwards, they came to see me, saying how much surprised they were that no ill effects had resulted from my conjuring.

The houses are not so large as the Wanyoro huts, and the dirt in and around them is most objectionable. On poles round the fences horns of animals are often stuck, as a kind of magical protection from evil.

Colonel Grant gives the Longos the name of Wachopi, but that is the name they are called in Uganda, and he probably learnt it from his Waganda guides.

The proper names are as follows :—

<i>Country.</i>	<i>People.</i>	<i>They are</i>
Kidi,	Wakidi,	Longo.
Gáni,	Wágani,	Shuli.
Schopi,	Wátshopi,	Shefalu.

There were not many cattle at Foweira, but they were frequently brought from the Longo villages for sale. They were good-sized beasts, but all the cattle here have their horns destroyed by fire at a very early age, as the long horns impede their passage through the jungles.

Whilst at Foweira there were several very bad thunderstorms. After a very bright and hot morning, towards midday, the river being like glass, and

a dull heavy haze hanging over everything, the thermometer quickly rose to $106\cdot5^{\circ}$ Fahr. in the shade. The sky was cloudless, but I heard in the south a soft sighing sound, which soon increased to a loud rushing storm-wind. The heavens became overcast, great rain-clouds were driven rapidly overhead, and in a few minutes it became nearly dark; the river was lashed into foam by the wind, torrents of rain descended, and the ground and huts were shaken by peal after peal of thunder, while the vivid lightning played all around. The storm lasted for about two hours, flash following flash almost instantaneously, and the thunder keeping up a continuous roll; then, with a flash brighter than all, and a crash of thunder such as must be heard to be realised, all was over as if by magic. The sky became rapidly clear, the river calmed down, the only evidence of the late storm being the dripping eaves, the mist which soon began to rise from the sodden ground, and the freshness of the atmosphere, the thermometer having fallen as low as 75° Fahr.

I had a charming view from my hut at Foweira. In the foreground could be seen the little cove which formed the landing-place, and women engaged in washing clothes by beating them between two stones, or filling the large water-jars which they balance on their heads with infinite ease and grace, while others converted themselves into "whites" for the time being, by a thick layer of soap. Beyond was the

river, the wonderful Nile, which has always interested and fascinated me, from the time when I first saw it at Cairo, rolling majestically onwards, soon to join the sea, to the day when I could see in the distance



HUT AT FOWEIRA.

the silver thread flowing from the Victoria Lake. On the other side of the river, cultivated land extends for some distance, with native villages nestling among the high dhurra fields, and still more distant, stretching as far as the eye could reach, are the grand old forests.

CHAPTER V.

FOWEIRA TO LÁDO.

ON June 18, I was delighted by hearing the firing of a gun, announcing the approach of the mail. In an hour the post arrived, but, alas! not the long-expected English one, only letters from my friend Dr. Emin Bey, asking me to come at once to Fatiko, and saying that he would start in a few days to meet me there. As I had no news of Mr. Wilson, I was anxious to consult Dr. Emin about our future plans; consequently, as soon as an escort could be prepared, I left Foweira, starting on July 2, and intending to return to meet Mr. Wilson; but circumstances prevented my carrying out this intention.

At different times, I have had very hard marching in Africa; but the first three days' journey from Foweira towards Fatiko was the very worst I have ever experienced. The march occupied thirty-six hours, made in six days at the rate of two miles and three-quarters an hour. I sprained my leg the first day, and we were so long accomplishing half the distance, that we were obliged to make a *détour* to the west to obtain provisions, and this added thirty miles to the length of the journey. On the first

day I ought to have arrived at Ras-el-Fil, but I fell six miles short of it. The road was very broken, up hill and down dale, rough and stony, and through forest and thick grass jungle. The fallen trees and tangled undergrowth caused great fatigue, and the road was much cut up in many places by elephant and buffalo-holes, into one of which I fell, spraining my leg badly. About 2 P.M. a heavy storm came on, giving us a miserable wetting; but after marching some distance in torrents of rain, we came to some good huts, where we soon dried our clothes. The rain continued most of the night, and made the next day's march even worse than the first. We passed over Ras-el-Fil, a mound of earth with a few large boulders, and camped near Khor-el-Suligat. From there to Khor-el-Hamir the road is not quite so bad. At Khor-el-Hamir I very narrowly escaped an accident.

On the other side of the stream, there was apparently a broad sandy beach. After being carried across, I was proceeding to walk on, when I was seized and pulled back, and the ground in front of me examined by tapping it with a stick. I saw that I was just saved from walking into an elephant trap, an unpleasant pitfall in these parts, for they are wedge-shaped, and at the bottom covered with sharp wooden spikes. Even if the animal should succeed in getting out of the trap, it falls an easy prey to the hunter, as an elephant, if wounded in

the leg, stands and stamps until the limb becomes quite disabled. For this reason, the knee shot is by far the surest and best for killing African elephants, the forehead shot being seldom successful.

From Khor-el-Hamir the ground rose 200 feet till we came to some curious rocks, where we halted, and from which there is a splendid view towards the Nile. Below was an undulating country, sloping towards the river, and covered with vast fields of dhurra and sem-sem, beyond which could be seen the mountains of Vurvira and Feléve; and to the north a curious rock on which, by the help of my telescope, I could descry the huts where we were to camp. After a little rest the men, who were short of food, marched on very quickly, and I followed more slowly, a good winding path leading us to the bottom of the fantastically shaped crag. A very difficult road leads to the Shuli village, which is situated on a ledge of rock about two-thirds of the way up. Owing to the injury to my leg, I was unable to climb to the top, which I estimated as about 120 feet higher than the village. The aneroid gave 27·5 inches, 2280 feet, at the foot of the hill, and at the village 26·89 inches, 2870 feet.

The huts were neatly constructed of basketwork, but had very small low doorways, and they were infested by rats. These tormentors robbed me of part of my boots and of all my breakfast, which, unfortunately for me, had been cooked over-night.

There were large wickerwork granaries, well plastered with mud and cow-dung, and raised on poles to protect the grain from the rats. In the clean square in the centre of the village, a large hut was built, in which all the young couples live, until the wife is about to become a mother, when they are allowed to have a hut of their own, and begin housekeeping on their own account. Contrary to the usual rule which obtains amongst negroes, the women have a voice in the selection of their husbands. This custom is universal among the Shuli tribe, and probably accounts for the higher respect in which women are held by them, their position being much better than is generally the case among African tribes, with the exceptions perhaps of the Madis on the east of the Nile and the Waguga near the Victoria Lake.

In the centre of the village was the stump of a tree, decorated with the horns of antelopes and buffaloes, and the skulls of lions, leopards, and wild cats. A seat was placed underneath this, but when I wished to sit down on it the natives made objection, as it was "Kojúr," or magic. The people were very friendly, providing my party with plenty of food; and I had a large present of tobacco, but as it was prepared with cow's urine, of course I could not use it. The cakes are made in two shapes—some are round, weighing about 2 lbs., others weigh from 2 ozs. to 1 lb., and are cone-shaped.

The people are tall, powerfully built, and of a dark chocolate colour; their heads are much ornamented. The men's dress is either a leopard or goat-skin, which partly covers the body; and the women's, a girdle made of a piece of soft leather, cut behind in much the same shape as the tails of a dress-coat, the married women wearing an exceedingly narrow fringe of string in front, while the unmarried wear nothing but bead ornaments.

It is a universal practice among the Shulis to smear themselves with red paint, made of oxide of iron, and the oil obtained from the sem-sem seed. One curious custom which distinguishes them from other tribes is that of boring a hole in the underlip, and inserting in it a piece of crystal three or four inches long, which sways about as they speak. The four lower incisor teeth are also extracted. These two customs combine to make their utterance very imperfect.

At night the grass was being burnt in the south-south-east, and it was a grand sight to see the fire rolling onwards for miles, while the glass revealed the elephants and other wild animals rushing madly from their terrible foe. The natives are frequently very careless in lighting these fires, and I have often seen the villages in great danger of being burnt down. After having lit the grass all round, they are often obliged to beat out the fires with branches of trees to prevent the huts igniting.

The next day's march was much pleasanter, being through well-cultivated fields and past many villages. The men here when working in the fields do not take their weapons with them, a sure sign of the peaceful life they lead; and it was pleasant to see how joyfully the soldiers were welcomed everywhere; often the villagers would carry the soldiers' guns and small loads for some distance on the road, enjoying meantime a lively conversation with their friends.

We camped at a small village at night, and the next day arrived at Fatiko, the road leading through the most lovely scenery; narrow wooded glades were passed, and we crossed two splendid streams, which, dashing over rocks, formed beautiful waterfalls. The second river was, I believe, called Nyama, and flows into the Nile near Duffi. Its water was very clear, sweet, and cool—a rare treat in Africa.

For some distance I had seen a hill, on which I imagined Fatiko was situated; but on approaching I discovered that it was in reality three-quarters of a mile beyond the fort, which is placed at the foot of a large mass of rocks, forming a natural impregnable stockade on one side, a deep trench protecting the rest of the town. Our arrival was announced, as is customary, by the firing of a gun, which was answered from the fort, by hoisting the flag, and I soon saw the white coats of the soldiers as they

mustered to give the usual welcome. My escort then formed into procession, two men marching with sloped arms before me, the sergeant in charge of the party and the other two soldiers of my personal guard behind, while the rest of the soldiers followed with the baggage. When we reached the double line of soldiers, my men ordered arms, the band struck up the salaam, and as we marched through the lines, the men presented arms, I gave the salute to the flags which were drooped, and to each officer, who in return saluted with his sword. At the gate Abdul Aga Nimér, the governor of the station, a thorough gentleman, and my old friend the Murdir Morjan Aga, gave a hearty welcome, and, to my surprise, I found a letter from Mr. Wilson, who wrote from Mruli, the post having passed us on the road.

I was soon refreshed by a bath, and then had coffee, which was very welcome, as for a long time I had had nothing but dhurra coffee (burnt dhurra grain). The officers came to congratulate me on my return from Uganda, and to tell the news; the principal items of which were—that the Nile was still blocked; the war with Suleiman Bey was nearly at an end: the Prince Imperial was dead, and England was at war in Zululand and Afghanistan. To my sorrow Dr. Emin had not come to Fatiko; when halfway there he had been obliged to return to Ládo on urgent business.

When the people heard that I had been six days on the road from Foweira, and had hurt my leg, they attributed my misfortune to the fact that I had started on a Tuesday. I may here say a word about lucky and unlucky days. Though not in the least superstitious, I have often started on bad days to try and prove to the people the unreasonableness of their belief; but I learnt by sad experience how foolish it was to do so. The men set out in bad spirits, and then do all in their power to make the journey uncomfortable. Monday, Thursday, and Saturday are the best days to start. Wednesday is indifferent; but Sunday, Tuesday, and Friday are considered unlucky; so that, even if it is a necessity to start, it is better to yield to their prejudice and set off after the midday prayers. By this concession trouble is avoided.

I had a most pleasant week's rest at Fatiko. Happily there were no mosquitoes, the air was very good, and the nights were so cold that a small fire was necessary; I was braced up wonderfully by the cold after the long time spent in the malarious districts between Rubaga and Fatiko.

During my stay I saw Sir Samuel Baker's old dining-hall, which is a cave; also his and Lady Baker's private caves, and Mr. Baker's rock, celebrated for a jump he used frequently to take from it; the chasm over which he jumped was so deep that a slip would have cost him his life.

Ever since the station has been established at Fatiko, the Shulis have been loyal to the Government, and no unpleasantness has arisen. The soldiers can go about unarmed, and if, as sometimes happens, they fall ill, at a distance, the natives prepare a litter and carry them by easy stages back to the station.

Near the fort there is a large native settlement, and dancing goes on every night until 9 P.M., when the roll is called and the gates shut. I saw many of the chiefs and natives, all of whom seem to be fine powerful men. Many wear a curious necklace of iron rings, extending from the chin to the shoulders, and making all movement of the neck very difficult. The babies are carried on their mothers' backs in a kind of sling made of a goat's skin, the four corners of which are tied in front. The child's head and legs dangle out behind, and its head is generally covered with a gourd to keep off the sun. In the neighbourhood of Fatiko there are many snakes, some of them very venomous.

One day, as I was taking a morning walk round the station, two hundred natives ran into the yard, carrying, as I thought, bundles of grass. They came in running, jumping, and singing, and then, forming three or four lines, put their bundles down on the ground in front of them. They then opened the bundles, and each contained a dozen grass ropes, a mat made of woven grass, a long stick, four or five

banana-leaves, and a pad of leaves on which they carry loads. I was at a loss to know the meaning of all this, but soon discovered it. After spreading the



SHULI WARRIORS.

grass ropes on the ground at equal distances, and putting down the mat and then the banana-leaves on them, the men rushed off, and soon returned, each carrying a large basket of dhurra (corn);

this they poured on the leaves, and rolling up the leaves and grass mats, tied them with the ropes, forming a long bundle. The stick which was placed in the middle served as a support.

The bundles were smeared over with cow-dung and water to make them watertight, and were then left for an hour to dry; after which each man, taking his load on his head, set off at a jog-trot, singing as he went. This is how corn is transported in this part of the country, and I was astonished at the perfect order which prevailed. Not a grain was left on the ground, and all the bundles were exactly the same size and shape.

I had a good climb up the great rock near Fatiko. The aneroid read at the bottom 27·69 (2120 feet), and when I got up as far as possible, it was 27·58 (2230 feet); but the highest point was 150 feet higher. The view is very fine, the plain, extending to the distant mountains, being covered with immense fields of corn, among which are scattered the native villages. This is, in fact, the granary of the province. From here dhurra is sent to Mruli, Keroto, and often as far as Ládó.

Each house is obliged to deliver yearly a certain number of baskets of dhurra to the Government, and the land is so fertile that this tax is paid with ease, and even without murmuring.

On July 14th I left Fatiko, saying farewell regretfully to the Mudir and Vakil, both of whom

had been most kind and courteous to me during my visit.

The morning was very cold when I started; only 57° Fahr. A march of twenty-one hours, or two days and a half, brought me to Dufli. The first eight hours of our road was through open jungle, intersected by long fantastic ridges of grey bare igneous rocks. In the crevasses between them fine shady forest-trees were growing, among the branches of which troops of small monkeys played. One striking feature was the bold mountain Shua, which rises to a height of 700 or 800 feet above the plain, its western face being a naked rocky precipice, extending from its summit to its base, down which several little streams of water flowed, sparkling in the sunshine. The road was good; but many rapid streams had to be crossed, which were much swollen by the last rain.

The first night we were to camp in the open: but the men built me a nice hut, and it was well for me that they did so, for at 6 P.M., after a violent shock of earthquake from the north-west, there was a heavy storm which lasted a good part of the night. Next morning we soon reached Khor Nyama, which we had crossed before reaching Fatiko; it is a rapid stream, which is often quite impassable for days at a time, but, like all torrents fed by mountains, it rapidly rises and falls. It was now breast-high, and the men had great difficulty in carrying

the loads across. Each load had three men, one to carry and two to steady it and prevent the porter being taken off his legs by the force of the current. From this stream the march was through a grass prairie, full of elephants, till we came to Faguna, a Madi village, where we camped for the night. The Madis here must not be mistaken for the Madis west of Ládó. They seem to be a tribe which, coming from the far west of the Nile below Dufli, have gradually pushed themselves in a wedge-shaped manner across the river, and the apex of the wedge is at present some thirty miles north-north-west of Fatiko. These are not the Madis mentioned by Grant; they are Shulis.

During the whole of the march from Fatiko, we could see Gebel Meto on the further side of Dufli, and Gebel Abu Sala to our right, and Gebel Lere on our left. From the Madi village to the Khor Jafir, the road was exceptionally good. That stream was very rapid, but not deep. After crossing it the path became very slippery, and the porters fell a good many times, a most unusual occurrence; but I noticed that only those carrying pots of honey fell, and the pots being broken a great scramble took place for the contents, which were soon eaten, mud and all. We were taking a large quantity of honey with us, as it is very plentiful at Fatiko, and of unusually good quality. The wax is now being collected there, and I should imagine

will some day prove an important article of trade.

Whilst waiting on the banks of the Nile for the boat which was to convey us across the river to Dufli, I was much interested by watching a party of natives spearing fish. They employed for the purpose a light, well-barbed harpoon, to which a fine but strong line was attached. They were very skilful in the use of this weapon, and rarely missed their aim. If a large fish was struck, an exciting chase took place, the men skilfully playing the fish till it was exhausted, when they drew it in triumph to the land.

Dufli had much improved since my former visit. The huts had been all rebuilt, and everything was in splendid order; the steamers and lifeboats, too, were bright with a new coat of paint.

Porters being quite ready for the further journey, I left the next day; rain came down in torrents early in the morning, but at 11 I was able to start, and a good stiff march of six hours brought us to Khor Aio. For the first mile we passed over a gradually ascending plain covered with grass, a few tall palm-trees standing like sentinels at intervals. Then we reached the mountains, and toiled up a steep ascent of some 400 feet, pausing at the summit to look back and admire the glorious view of river, lake, and mountain, with Dufli nestling in its palm-grove on the river's bank. The twelve miles'

march to the Nile over the mountains was very difficult, but most beautiful. The Ellengoa and Kuku Mountains rose to 1200 feet above the river on the left, and Gebel Illner to 400 feet on the right.

Our road lay close under the mountains for many miles, the country being open forest with tall grasses. We crossed numerous ravines with streams of water flowing down them, sometimes beautifully clear, but more often muddy from the recent rains. These khors were many of them very beautiful. Fine forest-trees overhung their steep sides, while the water foamed over its stony bed, or fell in showers of spray from picturesque crags. High over our heads, for many hundreds of feet, towered the long range of mountains, peak rising beyond peak in apparently endless succession, while now and then the roar of a distant rapid on the Nile was distinctly audible. Gradually, however, the scene changed; masses of mist gathered round the mountain-peaks, and clouds soon began to roll down their steep sides into the valleys, and heavy rain came on. This continued for some time, but we held on our way, halting only for a short rest under a magnificent tamarind-tree. Shortly after resuming the march, the rain ceased, and the sun began to make itself felt from behind a thin veil of clouds. Then leaving the mountains, we turned eastward, and in a few minutes came in sight of the Nile. It was no longer, however, the placid mile-wide stream we

left at Dufli, but, contracted to 400 or 500 yards in breadth, it rushed like a mill-race through the narrow gorge, foaming and roaring over its rocky channel. The scenery here was superb. On the eastern side of the river lofty hills rose steeply from its brink to a height of 900 feet, studded here and there with native villages, which looked mere specks on the mountain-side. Beneath was the rushing river, often a mass of foam as it broke over some opposing ridge of rock; while here and there huge boulders, raising their heads above the water as if in protest against its violence, or little verdant islands, gave a pleasing variety to the scene. On the western side low hills separated the mountain-range from the valley of the Nile, and between them and the river there is a narrow strip of level ground, often covered with beautiful soft turf, and dotted with tall and stately doleb-palms. At times, however, the hills came sheer down to the water's edge, and we had then to scramble along a narrow ledge of rock, with the river boiling and hissing beneath our feet. Through this enchanting country we marched to "small" Laboré, a little station at the junction of Khor Aio with the Nile. This is a lovely spot, surrounded by splendid woods, the green of some banana-groves forming a pleasant contrast to the darker shades of the other trees. Gebel Madi Locquoir is seen towering up some 2600 feet above the river.

After feasting my eyes on these beauties, I had a good appetite for the capital new milk and meat which I obtained at this station. There is here a boat-building yard, and it is the headquarters of the carpenters for the province. At Khor Aio the aneroid reading was 28·22 (1600 feet), and at the highest point of the *road* between Dufi and Khor Aio, 27·97 (1840 feet).

Early the next day we crossed Khor Aio in the ferry-boat, and a rapid march through park-like country brought us to Labore, a well-fortified station on the top of a small hill, where, beside the soldiers, four large elephants were drawn up to receive me, and as I passed they made a salaam by lifting up their trunks and trumpeting.

Flocks of wild geese and guinea-fowl were seen all along the river-banks, and the natives were busily engaged in preparing the ground for sowing the seed. The implement used for this purpose is a hoe with a handle seven feet long, having a fork at the end. The hoe, made in the shape of a half-moon, turns up the earth to the depth of six or eight inches, which is all that is required in this fertile soil. The corn is put in the ground with great care, the women and children sowing each grain separately.

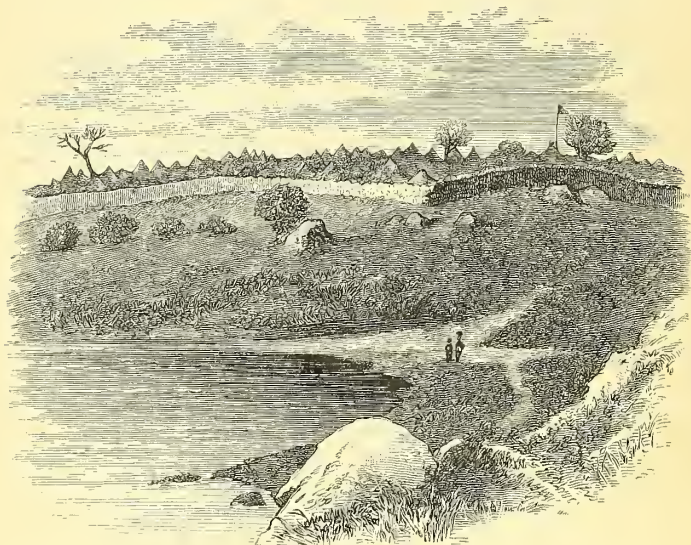
Between Khor Aio and Labore, and indeed as far as Mugi, a station twenty miles farther on, the road was flooded in many places, so that we were obliged

to march on the upper and longer road ; our progress was also impeded by the numerous rock-bound streams flowing into the river. Mugi is situated not far from the Yarborah rapids. It was here that, when bringing the steamer *Khedive* from Gondokoro to the Albert Lake, it was found necessary to take her to pieces and carry her overland to Dufli, all efforts to drag her up the rapids proving unsuccessful. This transport was a work of no slight difficulty, and reflects great credit upon the Arab engineer, Ibrahim Kalliphi, upon whom the weight of the work fell.

Since my previous visit Mugi had been moved from its former site, in consequence of the overflow of the Nile, and entirely rebuilt. We camped under the shade of a splendid tree, close by the water-side, and I much enjoyed the view of the grand swiftly flowing river with the Neri hills (1500 feet) on the west bank, and Mounts Forki, Kokuge, and Moné on the east. At Mugi a tale is told of Gordon Pasha, that on one occasion when hardly pressed by the natives, he sprang into the river, and, holding his rifle out of the water, swam across, reaching the other side in safety, to the astonishment of all beholders. Fortunately for him there are few crocodiles in the river where it is so rocky and rapid, or he might have found them more dangerous than the Baris.

Fourteen streams were passed in the twelve miles'

march to Kerrie, of which Khor Miladian, halfway between the two stations, is the largest; it was almost breast-high when I crossed; and I also saw on the other side of the river, before reaching Kerrie, the tree under which poor Linant de Bellefonds



KERRIE FORT.

lies buried. The Gougi rapid is very fine; the river is divided by a well-wooded island, and the water rushes past impetuously.

Kerrie is a very strong fort on a mound at a bend of the river, which completely fortifies it on two sides, the other two having good stone works; as there is no possible cover for 300 or 400 yards from

the station, the fort is practically impregnable. The aneroid read at the bottom of the mound 28·19 (1660 feet), at the top 28·10 (1710 feet).

An unusually large number of persons, both officials and their wives, and natives, came to consult me medically; most of the cases were chronic, and but little good could be done. One native came with elephantiasis, but I could do nothing for him, as my stay was so short. I may here say that it is a great mistake to think it is easy to treat natives successfully, and that any medicine will do for them. It is by no means easy, some natives being far more susceptible to medicine than others, and both doses and drugs given requiring to be adapted to them; then again, one tribe differing much from another in susceptibility. I noticed three belts of very marked difference, one up to Khartoum, one from Khartoum to Dufli, and the third from Dufli to the Equator. The rough-and-ready pills, recommended by many travellers, cannot be given on all occasions, and frequently do more harm than good. It is quite true that the natives put unlimited faith in the white man's medicine, but for this very reason the greatest care should be taken not to bring it into disrepute. With Arabs it is well to feel the pulse at both wrists, for they believe in a right and left circulation, and if only one pulse is felt they regard the doctor as a quack.

I saw eleven natives suffering from well-marked

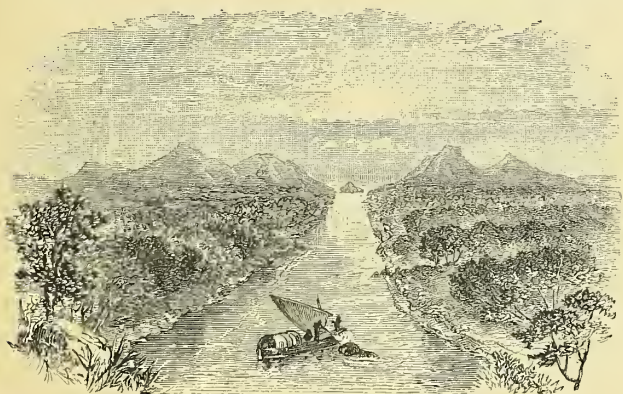
caries, and extracted several teeth to their great delight. One man had three out one after the other, and then wanted more removed ; but as I found they were so firm that it took all my strength to get them out, I suggested that three were quite enough for one sitting. The natives bear pain wonderfully, in fact I think they cannot possibly feel as acutely as Europeans ; they laughed and joked many times while undergoing severe operations.

The day I spent at Kerrie was very pleasant, although I had not much rest owing to the number of patients. The hûts for travellers are very comfortable, and are built about a mile north of the station, on the river's bank.

From Kerrie to Bedden the river is navigable, and there is a small steamer stationed off Bedden ; but I went down in a boat on July 22. The current was so strong that we were only three hours and a half in doing a distance of some thirty miles. The river here is about 400 yards broad, and the banks are high and covered with timber. Gebel-el-Kelb on the right is the only mountain of any size, until one comes in sight of the Bedden hills, which are five rounded peaks, forming a good landmark.

Just as these peaks came in view we had a very narrow escape of being upset by a hippopotamus ; we felt a bump under our bow which lifted it up a foot out of the water ; springing up, we seized our

guns, and saw a huge hippopotamus, open-mouthed, on the point of again charging the boat. Fortunately both the sergeant and I hit the beast, I with two barrels; and the three shots were enough to kill him, though they did not quite stay the impetus of his charge, as we had another bump. The force of the shock was diminished by the helm having



BEDDEN HILLS.

been put down, and happily the boat righted itself. This incident is represented in the sketch, which also gives a view of Bedden hills and island. It is a great wonder that more frequently fatal accidents do not occur from the attacks of hippopotami; if a boat be upset there is little chance of reaching the bank in safety, as the current is so strong, and in this part there are immense numbers of crocodiles in the river.

Bedden is an island, and on each side of it are rapids, but after they are passed the river is navigable for steamers as far as Khartoum; regular traffic would remove the smaller obstructions which occasionally, owing to the floating vegetation, impede the passage of large boats.

There is at Bedden an iron rope ferry, which was made by Gordon Pasha when he formed the station; it would be hopeless, owing to the turbulence of the river, to attempt to get a boat across without its help. The whole island is surrounded by lovely scenery, and one could well wish to remain longer in such a pretty spot; but only staying an hour, and taking another boat, we arrived at Regiaf in four hours. The wind was dead against us, so that we took double the usual time to make the journey.

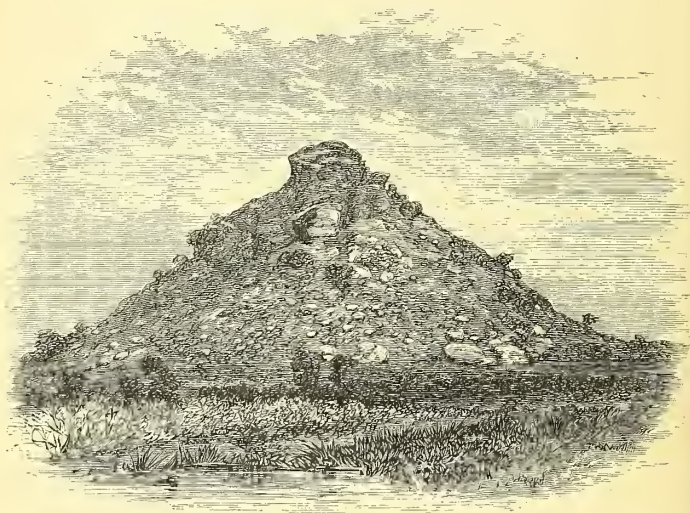
Hundreds of hippopotami sport in the river, and both here and at Regiaf are very troublesome, as they make great havoc among the fields. When the boat passed they rose, opened their huge jaws, and after taking a quiet look at us dived into the river. The calm, noiseless way in which these huge creatures move about is astonishing; they enter the water as quietly as a duck; but it fares badly with a boat should an old bull catch sight of her, for he generally charges her, and often much damage is done by them. Usually they are not so pugnacious, and I have seen the natives, as they tow a boat up the river, frighten them off by shouting; but an

African shout is certainly enough to shake the nerves of any animal inhabiting this world.

Between Bedden and Regiaf the character of the river-banks rapidly changes, and instead of hills forming a valley through which the river flows, we have on either side plains extending for miles covered with park-land and large trees. Herds of antelopes and elephants are seen on the right, and flocks of wildfowl frequent the river; we passed at intervals large fields of dhurra surrounding the Bari villages; but this part of the country, owing to the raids of slave-dealers, and afterwards the disturbances caused by Baker's annexations, is not so thickly populated as formerly.

As we approached Regiaf, we saw the blue masses of Gebel Belinian on the right, and the curious Mount Regiaf on the left. The width of the river is 560 yards. I had a very hearty reception from my friend Ismaein Abou Hattab, the Vakil of Regiaf; he is the kindest man I have met amongst the Egyptians. It was a great treat to have a little good coffee and sugar again. He also made me a present of a few candles, a bottle of claret, and a slab of soap, telling me that he had kept these things for me, as he was sure I should return. It was a most generous gift on his part, as for a year no provisions had come from Khartoum. Candles were selling at half a dollar each; tobacco, soap, coffee, and sugar had been all consumed.

With some difficulty I ascended Mount Regiaf; it is a hard climb, but when once at the top the view well repays the trouble. The hill is about a mile from the station, and is 375 feet higher than the surrounding plain, and 2006 feet above sea-level.



MOUNT REGIAF.

This height agrees with a number of observations taken by Dr. Emin Bey, but not with those of Baker, who makes the top of the mountain 4186 feet above sea-level, giving a remarkable difference of 2180 feet higher than my calculations.

Mount Regiaf is called in the Bari language "Logwek," or earthquake, on account of the many

slight shocks of earthquake which are felt here. The shocks beginning here are felt far to the south-south-east; on the same day that there was a shock at Regiaf one was felt at Dufli; I experienced one near Fatiko, and Mr. Wilson one near Khor Ergugu, on the Uganda frontier. There is also some evidence that it was also felt at or near Ujiji, but that is not quite conclusive. On the slab of rock which forms the top I found a cross, “ + 1850 ”; this had probably been cut by some of the unfortunate Roman Catholic missionaries. Ismaein Effendi had brought up a chisel and hammer, so not to disappoint him I cut F and the date. I have only been guilty of this indiscretion at one other place, on a large tree at Kerrie.

On my descent I visited Baker's table stone; the pillar which supports it is clay, and is becoming smaller every year; the people quite expect it to fall before long. I saw many natives here, among them old Sheikh Tembi, who has no pleasant remembrance of Baker, for he was wounded by a bullet from the Pasha's gun, and lamed for life.

The celebrated Gondokoro is about midway between Regiaf and Ládo, on the east side of the river, and just there the Nile is divided by a large and beautiful island into two channels. Those who have read Baker's accounts of this place would be greatly surprised to see it now. It is now a small station situated on a high bank near the river, and is

a picture of quietness and neatness. I went ashore to the site of Baker's camp, the earthworks of which now only remain; I also visited poor Mr. Higginbotham's tomb, and the graves of numbers of the devoted Roman Catholic missionaries who came here only to die. Nothing now marks the spot except the ruins of their church and the celebrated grove of lemon-trees, from which lemons are spreading over the whole of the Equatorial Provinces, to the refreshment of all thirsty Europeans. I must confess a deep sadness came over me as I thought of the toils and sufferings of those good men, who, though seeing no result to their labour, and weakened by sickness and depressed by the deaths of so many of their comrades, so nobly remained at their post. It was not until they lost twenty-six men in one year that the survivors were induced to leave their station and retire to Khartoum. Many valuable lessons may be learnt from their sad fate.

CHAPTER VI.

LÁDO.

A SAIL of four hours and a half from Gondokoro brought me to Ládo, and I met with a hearty welcome from Dr. Emin Bey, the Governor of the Equatorial Provinces. It was indeed a pleasure to meet with a European again, and I remained at Ládo as his guest from July 23 until September 18. Mr. Wilson and the Waganda envoys joined me on August 19, and from that time we travelled together.

Dr. Emin is a perfect gentleman, and does all in his power to help a stranger, being one of the most unselfish men I ever met. All his comforts he shared with us, and took much pains to give all the information his wide experience of these countries could afford, and I have to thank him for many notes on the manners and customs of the people. His great object in life is to make the people over whom he has control happy and contented, and to do as much as possible to raise and educate them. How much he has done will never be known, but to this I can bear testimony, slavery and ill-treatment of natives have ceased in all his provinces; the natives are on friendly terms with the soldiers, and all live

together in peace and prosperity. Without supplies from Khartoum for nearly two years, he still managed to satisfy his people, and though many of his soldiers were clad in simply a loin-cloth, I never heard a murmur of discontent from them. He works very hard, and in addition to his official duties finds time to collect most valuable geographical and meteorological notes ; when in Ládo, he superintends the hospital for the whole province ; the institution possessing only one assistant, who knows very little of medical practice beyond dispensing.

On August 26 Herr Buchta arrived at Ládo, from his journey in Makraka, bringing with him a collection of most beautiful photographs, which are a great credit to his enterprise and skill.

On September 11 the long-anticipated post came from Khartoum, brought by Mr. Lupton, an Englishman, who had been trying for nearly a year to open the block in the Nile. Twenty-six miles of grass "sudd" had been removed, and then he had been commissioned to take the post overland to Ládo, and remain there as assistant to Dr. Emin Bey.

One day I had the pleasure of seeing the great Bari chief, Loron, who came to visit the Governor. He lives at Belinian, and is the chief who had so many fights with Baker, but he is now perfectly friendly with the Egyptians. Although he is so great a chief, and receives numerous presents of clothes, he absolutely refuses to wear any ; the only

article of European manufacture which he uses is a large sunshade, and it is an amusing sight to watch him strutting about with it.

One evening we had a pleasant surprise; after dinner we were invited to go to the large square behind the station, where we found large fires burning, seats arranged, and the Egyptian band drawn up. After we were all seated, coffee and cigarettes were handed round, and the band played several pieces with great skill and precision. Soon after a crowd of natives rushed towards us, leaping and springing, and uttering shrill, piercing cries as they came. They brought with them five large drums, which were placed near an immense fire, as the heat makes them sound better and causes the noise to penetrate to a greater distance. The older natives sat down round the fire, and the rest, some 200 in number, prepared for the dance.

It was as weird a scene as one can imagine. The pale moon, in her second quarter, shone just above the huts of the station, the glittering stars seemed each to outvie the others in brilliancy, while the Milky Way spanned the vault of heaven like a diamond zone, with the ever-attractive Southern Cross just above the horizon.

How shall I describe the dancers as they filed before us before beginning their "fantasie"? The men were stark naked, with erect, powerfully-built forms, having a single string of beads round the

waist and a necklace of dogs' teeth; while some, in addition to these ornaments, had bangles on the arms and ankles, which made a pleasing jingle as they moved with a slow undulating step. Their costume was completed by plumes of ostrich feathers fastened like a nimbus round their well-shaven heads. The women had on all their finery; arms, necks, and legs were heavily laden with rings, and round the waist were innumerable strings of beads, iron chains, and shells, the fringe and "tail" which hung down behind flapping up and down as they minced along. Both men and women were alike gaudy with a fresh coat of red paint, and a more unearthly-looking set of people can hardly be imagined.

A signal being given, the drums began to sound, the old people sitting on the ground beating time, by clapping their hands. The men and women separated, and, forming long lines between us and the fire, began a kind of chant or song; at first singing very softly, but gradually growing louder and louder. The singers were not motionless; in time to the music they advanced and retired, executing with perfect ease and precision steps which would puzzle and astonish the most expert dancing-master. After the advancing and retiring had been continued about twenty times, the music changed and a large circle was formed, and all the performers moved round, at first slowly and then with gradually increased speed, until a rapid, giddy whirl was produced. Then

suddenly they stopped, and this time formed two circles, the inner one, of men, moving from left to right; and the outer one, of women, from right to left; and then a kind of "ladies' chain" ended this part of the performance.

After an interval, the long lines were again made, and while all were keeping up a kind of goose-step in time to the music, first one and then another man danced forward to the women's line, springing often to his own height, and engaged a partner, who, springing forward, joined him in the dance. For five or ten minutes they kept up the jumping, in perfect time with the drums, the partners not springing together, but first the one and then the other. Afterwards a maze dance was performed, but this defies all description.

One Tuesday morning we received a most polite letter, written in French, inviting us to the marriage of an officer, who was about to marry the youthful daughter of one of the principal inhabitants of Ládó. We accepted the invitation with much pleasure, and soon afterwards were visited by a confidential friend of the bridegroom, who asked us to lend him our chairs, knives, and forks. We were glad to be able to comply with his request, but being ignorant of the custom for guests on such occasions to send presents of food, we omitted this courtesy, and were glad to find afterwards that Dr. Emin Bey had made up for our deficiency by sending a large present.

The food should always be sent on trays, covered with a cloth to protect it from the evil eye.

A few days before the marriage, it is the custom of the bridegroom to go with two or three of his friends to the bride's house, where the ceremony of betrothal takes place. The bride's father, taking hold of the bridegroom's hand, says, "I, on behalf of So-and-so, marry her to you." The bridegroom then says, "I, So-and-so, take So-and-so from you, and promise to protect her, and call on all present to witness:" this is repeated three times. Then a half or two-thirds of the dowry, the amount of which has previously been arranged, is given; the remaining part being withheld, to be paid to the wife on her divorce or on her husband's death.

After sunset on the day of the marriage we sallied forth, accompanied by several of the bridegroom's friends, who with a number of servants carrying lamps, had come to conduct us to the house. We soon reached it, and there was no mistaking which was the right one; for the sounds of music and singing could be heard for a long distance, and the front of the house was prettily decorated with numerous different-coloured lamps.

On entering we found a large number of people sitting round the courtyard, on angarebs or on carpets spread out on the floor. Coffee, sherbet, lemonade, and cigarettes were being handed round. As we were the most distinguished guests on this

occasion, we were ushered into the inner court, where the table and chairs borrowed from us were arranged and a sumptuous repast (for Ládó) was prepared. We afterwards returned to the other guests, and remained for some time watching the entertainment. Some of the people were playing chess, others had about twenty coffee-cups turned upside down on a tray, a ring being hidden under one of the cups. The object of the players was to find out where the ring was, the only means used to discover its whereabouts being guesses; after a certain number of mistakes, forfeits were exacted. At intervals there was singing and comic acting, but not of a very high class. Occasionally a man rose and recited a story, which, from the merriment it excited among the listeners, must have been amusing; but I was not sufficiently proficient in Arabic to understand what was said. There was also a performance by dancing girls, which was a wonderful exhibition; when desirous of showing great honour to a guest they danced up to him, and, stopping short just before him, threw themselves forward, and if any of their long hair touched his clothes he was expected to make them a small present. If one of the performers took an especial fancy to one of the onlookers, she danced up to him, suddenly turned round, sat down on his knee, and threw her head over his shoulder. The person so distinguished must acknowledge the honour by giving the dancer

a piece of gold. A small gold coin is the customary present ; it is slightly wetted with the tongue and then pressed upon the girl's forehead, who dances away in high delight. Happily we were spared this honour !

On the following day the same kind of entertainment was continued ; and on the third afternoon the bride, who was only twelve years old, was taken in procession round the town. A canopy, which completely hid her from view, was held over her by four men, and she was accompanied by a number of women, who sang and shouted as they went, while several men with drums and flutes discoursed sweet music before her. As there are no baths, excepting in the river, at Ládo, the usual ceremony of bathing, which forms a great feature in the marriages of Egypt Proper, had to be dispensed with, and the bride was taken straight to the bridegroom's house, which she entered, accompanied by her mother, a near female relation, and nurse. After her arrival, the bridegroom left the house and perambulated the town, calling on the way at the mosque, where prayer was offered. Being an officer, he was preceded by the soldiers' band ; he walked between two friends, and, according to custom, stopped often on the way, as the bridegroom should not appear impatient to claim his bride. The bride, of course, could hear the sound of the procession long before it returned ; and as soon as the people near the

house saw it approaching, they shouted to tell the bride that her lord was near, and she must prepare to receive him. The company by this time had all assembled, and we joined them and sat down to supper. After a short time the friends of the bridegroom told him that he must now go and claim his bride, and after a little show of reluctance he retired and a dead silence reigned on all sides. This is always a critical moment, for, as a rule, the bridegroom now for the first time sees the face of the bride, and can tell whether she meets with his approbation. The joyful cries of the mother informed the company of the satisfaction of the bridegroom, and the bride's nurse rushed down, conveying the welcome news to the assembled friends, receiving backsheesh from relations and visitors alike. It is very seldom that a man refuses his bride; should he not be pleased with her, he generally keeps her for a few weeks before putting her away. After making the acquaintance of his wife, the bridegroom rejoined the merry-makers for a few hours and then retired, the festivities being kept up all night by his friends. The next day there was another dinner, which brought the marriage rejoicings to an end.

One morning, during my stay at Ládó, a very large crocodile was shot by a sentry. It was lurking near the river's brink, on the look out for women going for water. When it was cut up, no less than

twelve brass rings were found in its belly, which told a sad tale of its recent meals.

The evening before we left, we saw a curious sight. After we were in bed, we heard several shots, a most unusual thing in these orderly stations, and soon after a soldier came with the Bey's salaams, and should we like to see a hippopotamus killed. We soon dressed, and followed our guide; the night was very dark, but lanterns and torches showed us that the people were hurrying down to one of the gardens outside the walls, near the river. On arriving at the spot we saw a crowd of natives and soldiers, and in the midst of them an immense bull hippopotamus, which had been disabled by the shots, but was still alive and bellowing with all his might. A few more shots gave him his quietus, and then began the ghastly work of cutting up the carcass; the natives swarmed all over the beast, cutting and hacking with knives and hatchets, the hideousness of the scene being enhanced by the lurid glare of the torches. Great lumps of flesh were torn off and fought for by the people; and fat was eaten raw or rubbed over their bodies, and in almost less time than it has taken to write of it, nothing remained of the hippopotamus but pools of blood and a few of the large bones.

The layer of fat between the skin and ribs makes excellent soup, and is not to be despised even by those who have enjoyed real turtle. Some of the

natives, however, will not eat the flesh of the hippopotamus, thinking that it causes illness to those who indulge in it.

It is from the hide of the hippopotamus that the cruel kurbatch, or slave-whip, is made. To keep it supple, it is usual to give it two or three coats of tar, and then allow it to dry slowly in a cool place. Even a moderate blow with one of these whips always draws blood.

The Bari villages which surround Ládó are the picture of neatness; the yard is very hard, being made of cow-dung and ashes, and well beaten so as to form a level surface, which is kept scrupulously clean. The huts are well built of tiger-grass walls and thatched conical roofs, having very large eaves as a protection from the sun. The doors are very low, and many of the women have housemaid's knees, probably from the difficulty of entering the low doorways, and from kneeling so much at work. The corn-bins are miniature huts, but are all built on a scaffold of posts to prevent the rats getting to them. Frequently posts are stuck up in the yard to mark the graves, and they are generally ornamented with the horns of animals. The whole group of huts is surrounded by an euphorbia fence. The cattle-pens are enclosed in the same way, and at night large fires are lighted in them, to protect the animals from mosquitoes, the smoke driving them away.

The cattle, which constitute the chief wealth of the Baris, are greatly prized by them, and they would rather lose their wives and children than their cows. This fact was well known to the slave-dealers, who profited by it, and were in the habit of capturing the cattle and then exchanging them for the women and children. The cattle are never sent out to feed till the dew is off the grass, as it is supposed to bring on sickness. Frequently the cows have a roughly-made bell tied round their necks, and its tinkling when they are grazing has a singularly home-like sound to the traveller. The cattle are never killed for food, excepting as an offering over a grave, when from one to ten cows, according to the rank of the deceased person, are killed; and the relatives and friends have a funeral feast and dance. The cows are bled sometimes, and the blood used for food; and small quantities of milk are also consumed, but butter and cheese-making are unknown.

The Baris are a fine muscular race, the men being far better-looking than the women, though their custom of anointing themselves on all great occasions with red paint does not add to their beauty. The men are always naked, as they consider it womanish to dress; and the women usually wear after marriage a fringe in front and a kind of leather apron at the back. The unmarried girls only wear a small tail of fringe at the back, and in

front five or six small iron bars, six inches long, and the whole three inches and a half broad. Iron, copper, and brass rings are worn on the arms and legs, and native-made iron chains are sometimes worn round the waist; and usually a string of charms is suspended round the neck, while dogs'-teeth necklaces are common. An ivory ring is sometimes seen on a man's arm; this is only allowed to be worn after killing a man or an elephant single-handed. The men wear a tuft of hair on their heads; the women are always entirely shaven. The Baris do not wear so many beads as the Shulis or Madis, but tattoo themselves extensively; some of the patterns are very good. The operation, which is very painful, is performed at puberty; and the wounds are dressed with earth and cow-dung; the patients frequently have severe fevers, and in some cases die. The men are armed with light lances of native make; they are not nearly so good as those farther south, but the bows and arrows are of superior manufacture; and the men are very expert in their use.

Small-pox is often very prevalent in these parts, and venereal diseases also; at one time they were so bad that inoculation was practised, and has since become the general law; it is performed over the left breast, and the natives say that they believe that the disease will be stamped out in time, so much good has resulted from the practice. It is a

noteworthy fact that they have discovered this method; after many inquiries, I am quite certain that it has not been introduced from foreign sources.

Small discs of shells are strung on strings and are used as money, about three yards being the price for a fat goat.

I could find no trace among them of a belief in a Supreme Being, or of a future state. The dead are carefully buried in a sitting posture. It was amongst the Baris that the Roman Catholic missionaries worked so long, without any apparent result.

During my stay in Ládó and the Equatorial Provinces, I had ample means of becoming acquainted with the present form of government. It is distinct from that in existence in other parts of Egyptian territory, and I may mention some of the differences, as I find that there is a very general impression that the whole of Egypt, the Soudan, and even the extreme southern portions of the Egyptian possessions, are under one form of government. This is quite incorrect, the fact being that there is one kind in the Soudan, another in the Bahr-el-Ghazel province, and a third in the Equatorial Provinces; which last I will now endeavour to describe.

Before Sir Samuel Baker left Egypt, he had established a large imaginary boundary to the immense districts he had annexed to Egypt, but he

had only constructed three military stations or forts, Gondokoro, Fatiko, and Foweira, having been unsuccessful in maintaining a position at Masindi in Unyoro.

When Colonel Gordon undertook the government of this part of the Khedive's possessions, he at once perceived the necessity of establishing more stations, and of pacifying the natives, before he could hope to ameliorate the condition of the people, and succeed in putting an end to the slave trade.

At first three new stations were formed, one at Sobat, with the view of cutting off the slave caravans which came overland from the east of the White Nile; one at Shambil as a wooding station, and to bar the slavers' road from the province of Rohl; and a small station at Bohr. Then in three years a network of stations was established all over the Provinces, no station being more than three days' post from another; and it is indeed astonishing that a work of such magnitude should have been accomplished in so short a time, and that in the space of three years such an immense district should have been well organised, the difficult task of erecting the stations finished, and the still more difficult problem of tranquillising the natives solved.

One of the last things Colonel Gordon did before giving up his command was to order the withdrawal of the stations in Unyoro; thus Mruli,

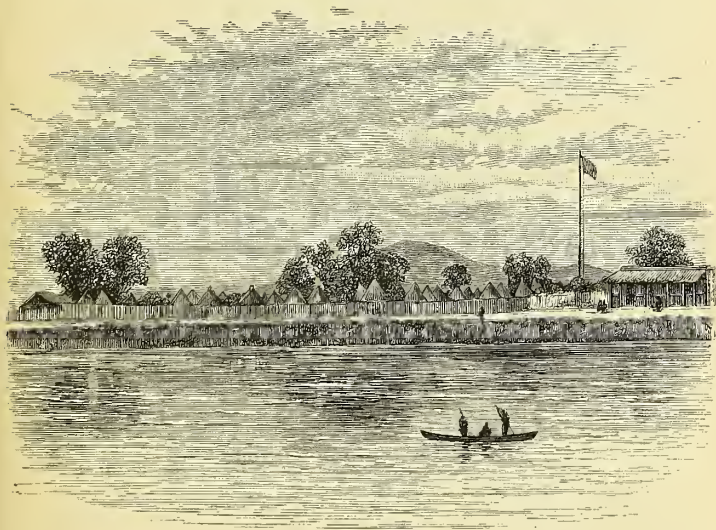
Kodj, Foweira, Keroto, and Magungo were evacuated, Masindi and Kissuna having been given up about two years before; so that Egyptian territory is now bounded on the south by the Victoria Nile. New stations are being formed to guard this boundary, Magungo and Foweira being moved to the other side of the river, and the province of Makraka has also been incorporated with the Equatorial Provinces.

Dr. Emin Bey is now the governor of this large district, and in the interests of humanity I can only hope that he may long continue to hold his office.

The country is now so quiet that, were it not for the wild beasts which infest its jungles, one could safely travel over its whole extent armed with only a walking-stick; this cannot be said of all parts of Africa. There are three mudirs or sub-governors under Emin Bey, one of Makraka, one of Kerrie, and one of Magungo, who divide the stations nearly equally, and are responsible for the order of their respective districts. Each station has a vakil or civil judge, and a military commander, each of whom has a katib or clerk. A weekly post connects all the stations together, and letters travel in perfect safety. Every three months a steamer should arrive from Khartoum.

It would not be of interest to give a detailed account of each station, so I will take Ládo as an

example. I may say in passing that Gondokoro is now occupied by ten men only; it was given up as chief town for two reasons: first, because it was a hotbed of vice, and the headquarters of the slave-dealers; and secondly, steamers could not get there at all times of the year as they can to Ládo.



LÁDO.

The capital, Ládo, is a well-built town; the divan, offices, mosque, and government buildings are all made of burnt bricks, and roofed with corrugated-iron. All the other houses are built of wood and grass, and have to be renewed every two or three years on account of the devastations made by white

ants and a small wood-worm. The streets are all wide and straight, and surrounding the station there is a broad promenade; a clear space of thirty yards being kept between the houses and the fortifications. Outside the walls there are large gardens; and, as well as the ordinary Arab vegetables, the banana and large numbers of European vegetables and flowers are being introduced by Dr. Emin. One eucalyptus-tree has already reached the height of twenty-five feet; it will be a blessing for Central Africa when this tree spreads over it; for, in addition to the beneficial influence it will have on the health of the country, its valuable timber will supply a long-felt want. Irrigation has to be performed, and is done by the shadoof.

There are three gates to the station, at which sentries are mounted night and day, the gates being open from 6 A.M. to 8 P.M. No gun is allowed to be fired near the station from sunset to sunrise, unless as the signal of an attack. At 5.30 A.M. the bugle sounds the reveille, and soon after "light your fires," and at 6 A.M. the muster-roll is called and the gates opened. The soldiers then drill, and the women begin to sweep the streets. At 8.30 all, excepting the sentries, turn out to work in the fields, to draw water, or to fetch wood; and the dew being by that time dried up, the cattle are sent out to graze. Work lasts till 11.30, when there is an interval for rest till 2.30 P.M.; it then continues till

5 P.M., when all return inside the fort. At 8 P.M. the roll is called, the gates shut, and at 9 P.M. all fires are extinguished, an officer going the rounds to see that this regulation is obeyed.

The orders are most strict with regard to fire; should a strong wind arise during the day the bugle immediately sounds "fires out," and any one not promptly conforming to the rule is severely punished. This is a very necessary precaution, as if a hut once catches fire, it is with difficulty that the whole station is saved from destruction. In the spring of 1878 Ládo itself was burnt down, and the immense stores which Baker Pasha had taken to the province were all destroyed.

Near each of the stations are groups of native villages, and the whole province is divided into districts, having one such fort as its centre, where the tax of grain and cattle has to be paid by the natives.

The soldiers are nearly all Makraka men, and physically a finer body of troops it would be difficult to find. They are brave—one might almost say recklessly brave—civil and merry. They obey orders with the precision of clockwork, but are at the same time intelligent in the performance of their duties. They are all armed with the Remington rifle, which is a great favourite with them, and which they pride themselves in keeping bright and clean. Their uniform when on duty in the

station is a white tunic and trousers, boots, fez, and a cartridge-belt, made of leopard's skin, round the waist, by which is suspended the sword-bayonet and knife. On the march they are dressed in brown clothes, with knickerbockers, and but seldom wear boots. The artillerymen are the only soldiers who are Egyptians, and their health is very unsatisfactory; even the officers are now in most instances natives.

One word should be said about the "dragomen." These men were originally slaves of the old slave-dealers. They all speak Arabic, and were trained first as gun-boys, and now are employed as a kind of native police. Each native village is required to support one or more of these men, who are responsible for the peace of the place, and also superintend the payment of the grain-tax to the government. Some twenty or thirty of them live near a fort, and when porters are wanted, or natives required for work at the station, they are commissioned to collect the requisite number. As Africans cannot count, the old-fashioned practice of giving bundles of straws containing the required number is still continued.

Crime is almost unknown. The only difficulty of the authorities is in keeping up a strict discipline, without which it is impossible to maintain a good government; it being a fact that Africans are like overgrown children, and require firm but

judicious control. Liberty, as it is understood in England, would not be practicable in Africa; it is imperative that the orders of the government as to the punctual payment of taxes, the provision of porters, the regular transit of the posts, and other regulations should be obeyed; and, to obtain this result, the natives must submit to more supervision and interference by officials than would be tolerated in more civilised countries.

The transport in the Equatorial Provinces has still to be carried on by porters; as yet the introduction of ox-waggon has not been accomplished, and it is much to be regretted that an attempt made by Gordon Pasha to introduce a system of transport by means of elephants has not proved successful. I am informed that four well-trained elephants, with twelve keepers, can in one year capture and train twelve others. It is objected by some authorities that African elephants cannot be used for this purpose; but we have it on record that in olden times they were largely employed.

However, in spite of other disadvantages, the porters are careful, and I never had a box broken, and on only one occasion lost a package, which in a few days' time was returned to me in good condition.

Each squad of ten or twenty porters, according to the size of the caravan, has a soldier over it, who is answerable for the loads, and looks after them

and the men on the march. This is a most happy arrangement for Europeans, as it relieves them of all trouble concerning the baggage, and enables them to devote their entire attention to the beauties of the country and to scientific pursuits.

The order of marching is as follows. Preceded by a dragoman guide, an advance guard leads the way, carrying the flag; then follow the porters, at a distance of twenty or thirty yards, a soldier marching behind every ten or twenty men. In the centre of the caravan the ammunition boxes are carried, guarded by four soldiers under a sergeant, who has a small boy to carry his gun. After all the porters come the women of the company, carrying the food and the stones with which they grind the corn, and the iron plates on which they bake the cakes. The rear-guard, with another flag, completes the cavalcade. The officer in charge has a hard time, for every now and then he must dash through the high grass from the rear to the head of the column, and as each soldier passes him, hear if all is well, and no man or load missing. If an alarm is given the leading men fall back on the ammunition, those following press forward, the boxes are opened, extra ammunition served out, and then the porters and women collect inside a circle formed by the loads, which are so piled as to make as good a barricade as possible. It is surprising, to any one seeing it for the first time, with

what speed and order these arrangements are carried out. In marching through a disturbed part of the country scouts are sent out in advance, and at the same time a few men march parallel to the column, at some distance from it on each side.

It is almost impossible to persuade the people to march at night; partly from their fear of wild animals, and partly from their belief in the evil influence of the moon. It is a curious fact that I never made a night march at full moon, without having fever afterwards.

The natives also greatly object to starting early in the morning, on account of the heavy dews. If they are compelled to march, they always tie a skin or branches of trees before them, to prevent their getting so wet. This they do even if, as a general rule, they wear no clothes. I found that it was best to wear waterproofs for the first hour's march, preferring the extra warmth to the chill of the dew.

On reaching the place appointed for a camp, the porters collect together, and the loads are counted and placed in heaps. The women light fires and begin their cooking operations, the men meanwhile going into the jungle for wood and grass to build huts. This does not take long, and in about an hour, unless the men are very lazy or unusually tired, good huts are finished. At sunset the whole party take their evening meal, watch-fires are lit round the camp, and sentries placed

for the night. No one is allowed to leave the camp for any purpose without taking with him a fire-brand. This precaution is to prevent thieves or enemies coming unawares to the camp. Any one lurking round the lines without a torch is immediately shot.

It is a strange sight to walk round such a camp, the men reposing in all attitudes, eating, smoking, and singing; the women attending to the fires, grinding their corn or baking their cakes, the whole scene being illuminated by the cheery glow of the wood fires. After the cooking and eating are over, dancing often begins, and men and women thus beguile the hours of darkness, sleeping for only two or three hours before the next march begins. How it is possible for them to exist with this small amount of rest I cannot understand. The sentries are all numbered, and call out their numbers in order every few minutes; the under officer in charge of the watch, on hearing the last number called, shouts "tamman" (correct), and the round begins again. Should a sentry miss his turn the round is stopped, and woe betide the man who sleeps at his post. Fifteen or twenty cuts with a kurbatch wake him effectually; and that he will not close an eye again that night may be taken for granted.

In the Equatorial and Bahr-el-Ghazel Provinces the postal arrangements are very good; there is a

weekly post, and letters travel with perfect safety and regularity. Generally two soldiers and a native dragoman carry the letters, which are fastened in a small leather bag; the men walk in single file, the bag being borne by the man in the middle. They travel very quickly; forty miles, or even more if the post be very urgent, can be accomplished in a day; once when I sent an extra post the men did 178 miles in four days and a half, although for part of the distance the road was very bad. During the rainy season, or if the post is being sent for a long distance, the letters are packed in a tin box, the joints of which are well stopped with fat or some other kind of grease, to prevent the contents being damaged by the damp. The time at which the man in charge starts, and of his arrival and departure at each subsequent station, is noted on a paper which he carries with him; so that at his destination the exact time occupied on the road can be known. Single letters for a short distance are sent by one runner, who carries them in a split stick in his hand. The runners are very swift, and I know of no instance of letters being lost.

The hopes we had entertained before reaching Ládo, that we should find the river reopened for traffic, having been disappointed by Mr. Lupton's arrival and the news of the continued block, we were obliged to give up our intention of returning to Khartoum by steamer. It may not be out of

place to say here a few words about the blocking of the Nile by tawfs or floating grass islands. Many of my readers may be astonished that such an obstruction in a river should form any considerable hindrance to navigation ; and perhaps some of them may be tempted to ask how a river, which, before it reaches the sea, flows unabsorbed through 1000 miles of sandy desert, can become "blocked." Those who know the Nile at Cairo will at once perceive that so large a river must receive an immense amount of water to keep up its constant flow through so long a distance of sand. I dare say many would be surprised could they see the Nile as it flows into Lake No. From the deck of the steamer the river appears to be a channel varying from 100 yards to a mile in breadth, but on mounting to the masthead it would be seen that there is a sea of grass on either side of this water channel, and that the real banks of the river are four, eight, or even twelve miles distant on either side. Under all this grass is water, which is slowly but surely making its way down to fill up the vacancy caused by the absorption of the water by the sand and the sun in Egypt Proper. The grass which floats on the top of the water is so thick that it is quite possible to walk upon it ; and were it not for the covering which nature has thus provided, the evaporation over such a vast area would greatly diminish the supply of water received by Lower Egypt :

thus the evil and the good are closely blended. A considerable part of the Nuer tribe actually live on this floating mass of vegetation ; fish and the stalks of a species of water-lily (*Nymphæa stellata* and *Nymphæa lotus*) forming their only food. The surface of the water is covered by a dense tangled mass of papyrus, ambatch, and other water-plants, which, in places, grow to a height of from fifteen to thirty feet, so that from the deck of the steamer nothing can be seen but water, grass, and blue sky. There are millions of mosquitoes and other flies to torment the traveller. In such a *cul-de-sac* the boat in which I made the up-voyage to Uganda was stuck fast for forty days, during which we endured misery which can be better imagined than described. Sixteen of every twenty-four hours had to be spent within mosquito curtains ; we had no fresh meat, and very little food of any description ; most of the crew had fever ; the water was of the worst ; indeed, by the time we escaped from our imprisonment we were convinced that in such a place a negative was the only answer possible to the oft-repeated question, " Is life worth living ? "

The dreary stillness, and the hot, sultry, humid atmosphere, with no sound but the unceasing buzz of countless insects, are almost unbearable. In such surroundings we saw that ugly bird, the *Balæniceps rex*, who seems to love the solitude ; the Arabs call him Abu Markub, or the Father

of the Shoe, on account of his large curious beak. We knew that he was a rare bird, but all efforts to shoot him were fruitless. The only other birds seen in any numbers on the marshes of the Nile are the stork and the *Plotus melanogaster*, a diving bird.

It will readily be understood that at the rise and fall of the Nile, which occur annually after the great tropical rains, this mass of grass on its surface must also rise and fall. As a consequence, large and small quantities of its substance are torn away from the sides of the water-channel by the force of the current, and float down-stream, getting broken up finally between Fashoda and Khartoum. If reference be made to Mr. Wilson's account of the Victoria Nyanza, it will be found that in the spring of 1878, i.e. in the wet season immediately preceding my departure from Khartoum, there was an unusually heavy rainfall. He noticed that in consequence of the rains the Lake was several feet above the normal level; and as the Nile is fed from this great reservoir, it was, that season, not only unusually high, but its impetus was greatly increased. It followed that, owing to this increase of bulk and rapidity in the stream, larger masses than usual of grass were torn away and sent floating down the river by thousands. The channel of the river (not its true banks) is very tortuous, and at Lake No, where the Bahr-el-Ghazel flows into the Nilè, there is a sharp,

almost rectangular, turn to the east. At this point the river became blocked by the floating grass isles on August 28, 1878, and it was with great difficulty that we slowly worked our way through the impediment. As this block took place just at the junction of the Bahr-el-Ghazel with the White Nile, it may be suggested that the volume of water flowing into the Nile from the Bahr-el-Ghazel should have been sufficient to clear away the obstruction. This objection is met by the fact that the gathering-ground of the water supply of the Bahr-el-Ghazel system is far north of that of the Victoria Nyanza, and that a large rainfall in the one place does not necessitate a corresponding fall in the other districts. In point of fact the amount of water contributed by the Bahr-el-Ghazel in that year was very inconsiderable, and had very little force, the current being barely half a knot an hour. If the captain of our steamer had been a European instead of an Arab, he would have taken our advice and towed away some of the grass isles which impeded our progress, and by thus clearing the water-channel, the complete block at this place would probably have been prevented; but Arabs are content to allow events to take their own course, so our captain went on his way, saying "Malesh (never mind); the block was not his business, inshallah, it would clear itself away." But, in fact, this river-channel has never been thoroughly re-opened, although Mr. Lupton with

great labour cleared away twenty-six miles of "sudd" at this point.

To the south of Lake No there were two other blocks, one at lat. $8^{\circ} 3' N.$, long. $30^{\circ} 25' E.$; the other some fifteen miles north of Shambil. Writing in 1881, I am able to say that the river is clear again; the water has forced a new channel for itself, and as this is by a more gradual curve, the probability is that such an unfortunate state of things will not soon again occur. At least, I can express a devout hope that if it does I may not be one of its victims.

To resume the narrative: the river being impassable, there were two ways of getting from Ládó to Khartoum; we might either take the steamer to Shambil, and then march *viá* Rohl to Meshera-er-Rek, or go overland direct from Ládó, *viá* Madi and Rohl. At this time of year there is a good deal of water between Shambil and Rohl; indeed Mr. Lupton, who had come to Ládó by that route, informed us that it was one vast swamp. For this reason we chose the other road, although it was the longer, for we preferred, where possible, to travel dry-shod. We discovered afterwards that we should not have lost very much time if we had waited at Ládó for a steamer to arrive and for the river to be clear; for this latter event happened some eight months later, when the river traffic recommenced. However, if we had done so, we should have missed the

journey which I now proceed to describe, and which is new ground to English readers.

NOTE.

At the end of last year Gessi Pasha, while coming from the interior down the Bahr-el-Ghazel, with a steamer and four boats, was blocked near Lake No. They were enclosed for about three months, and 400 out of 500 men died from fever or starvation. They had no food, and for a long time had to subsist on grass and the flesh of those who died. The horrors of such an imprisonment I will not attempt to portray. It cost poor Gessi his life. He never recovered from the effects of the misery of such a sojourn. After having been rescued by M. Marno, he arrived in Khartoum a living skeleton, and in spite of the care and attention of devoted friends, he died at Suez on April 30, 1881. Another life sacrificed for Africa !

CHAPTER VII.

LÁDO TO DJOUR GHATTAS.

A SALUTE of seven guns greeted the rising sun on September 18. The new moon had been seen the night before; three men had sworn before the Kadi that they had seen it, and so the great fast of Ramadàn was declared to be at an end. The blood-red banner of Egypt with its snowy crescent and stars was waving gallantly in the soft south breeze, the band was playing, all the officers and soldiers were arrayed in their best uniforms, and there was general rejoicing at the conclusion of the rigorous period of abstinence.

It was on this day that we were to leave Ládo, and by 7.15 all was ready for the march; prayer had been offered in the mosque, for without this religious observance no Moslem dare begin a journey; and soon after, the signal was given for our porters to start.

Our other adieux having been said, we bid a thankful farewell to our kind and hospitable friend, Dr. Emin Bey. We parted with great regret; it is always so in these lands, where such long distances have to be traversed before a Euro-

pean face can be seen again; and where the thought irresistibly arises, who knows if we shall ever meet again?

Dr. Emin Bey had lent us horses for the first few days of our long journey. Our start was somewhat inauspicious; Mr. Wilson mounted his steed, but no sooner did the horse feel his weight than he reared, and the saddle not being securely fixed, the consequence was that it slipped under Mr. Wilson, who found himself in an inglorious position on the ground. However, a roll in the sand is not a very dangerous amusement, and after a good laugh he remounted, and we were soon on our way, compass and note-book in hand.

The route from Ládo to Dara has been mapped out by us with the utmost care (see Map), and I give a detailed description of it, that portion of our journey being of great importance, as we are the first Europeans who have traversed the whole distance.

The first twelve miles of the road, which lies in a southerly direction as far as a pretty village called Waniyetta, was over sandy ground covered with acacia-trees. Gebel Ládo, called by the natives Nyerkani and Gebel Luyola, form good landmarks, and we caught a glimpse of our old friend Gebel Logwek (Regiaf). After passing a small village called Kurji, the nature of the ground undergoes a complete change, becoming a rich alluvial soil,

covered with grass, with groups of stately trees, for which cause this kind of country is called "park-land." Khor Luri was crossed about a mile before we reached Waniyetta; it is a stream about seventy-five yards broad, and at this time of the year is not very deep. We camped for the first night at Waniyetta, which is situated under the shade of a splendid tree, and which takes its name from its chief, a very pleasant man, who made us a present of a cow, because Ramadàn was at an end. It is difficult to learn the true names of villages, rivers, etc., from the natives; any name is given, "kujur" or "con-jourer" being the favourite one. At Waniyetta the lions made a considerable noise at night, but did not come near us. All day on the march the porters kept up a continual yelling to frighten them away. I had an attack of fever that night, which lasted for the next few days; indeed, I had a good deal of fever during the whole of the journey from Ládó to Dara. This was a new experience for me, as I had had only five attacks before leaving Ládó.

The next march, which occupied altogether twenty-one hours, brought us to a small government station called Zanga. The character of the ground was sandy, with occasionally a few rocks, and here and there we saw a solitary palm. The marching was most tedious, owing to the high grass and acacia and other thorn trees, which are a great annoyance, and very destructive to one's clothing. I

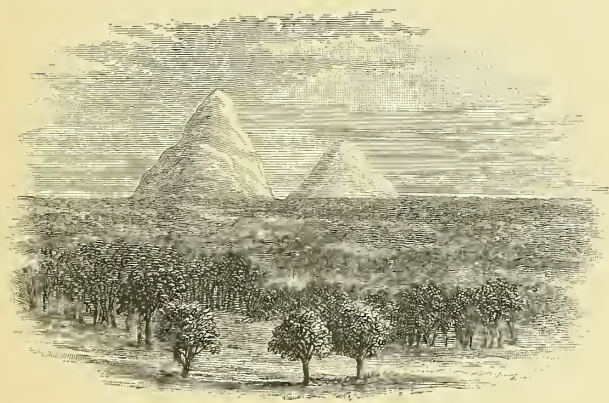
had one bad fall, for, having an attack of fever at the time, I was not keeping a good look-out, and my horse went under an acacia-tree, and before I was aware I was entangled in its branches, pulled out of the saddle, and dropped into a thorn-bush, out of which, after many struggles, I was at last dragged, leaving behind many fragments of my clothes and not a little skin. Occasionally we passed small patches of cultivated land and the sites of many deserted villages. In one of the forest glades we saw a very fine giraffe, the first I had met with in Africa ; he stood quietly looking at us until we got nearly within gunshot reach of him, and then he went off with a long stride and soon vanished from view, his long legs carrying him over the ground very quickly. Mount Malaqualen was the only important mountain seen except Mount Ládo, which was still in sight ; these two serve as excellent landmarks until Zanga is reached.

The next night we slept at Yambara, a small but very neat village in the midst of large dhurra and sem-sem fields. The natives were fine, well-built people ; the men were perfectly naked, and the women had only a few leaves in front and a small tail of strings behind ; not such a large bunch as is worn by the Baris or Shulis. A few of the women wore a small iron bell instead of the leaves, though I could not find out if this had any particular meaning. They had also the stone through the

under lip, as is the custom among the Shulis; and many, in addition to this, had a disc of stone let into the upper lip, so that when they spoke a curious clapping sound was produced. Nearly all the women had enlarged bursæ patellæ, probably on account of the low doorways of the huts, and their habit of kneeling whilst at work; many of the men, too, had an enlarged bursa at the elbow. This is easily accounted for by the fact of their lying down so much on the ground whilst talking and smoking, supporting themselves meanwhile on the elbow. The leopards here were very bold; in the middle of the night I awoke, and although I was in the centre of the village and lying by a large fire, I saw a leopard standing looking at me. I felt for my rifle, but before I had time to reach it, he (perhaps not fancying a white man) sprang to the fire, and catching a boy by the back of his neck, off he went with his prey. A cry and a few shots followed him, which caused him to drop the boy, who fortunately was not very seriously hurt; but still his injuries were sufficiently bad to prevent his going on, and we were obliged to leave him in the village. The second night we slept in the jungle; there were many hyænas about, one of which entered Mr. Wilson's hut, and another bit the toes of a Mganda, causing a great disturbance in the camp.

There is a good deal of swamp before Zanga is

reached, and we crossed several small streams, El Gelee being the most important. At the time we saw it the banks were twenty feet above the water, and showed unmistakable signs of being often full. Zanga is only a small collection of huts surrounded by a fence. At one time the natives were so hostile to strangers, that the place had to



MOUNT KUGU.

be occupied by fifty dongolowees ; but only four men are required now to keep order, and collect the small amount of ivory which is brought in here to the Government. A large black dog acts as watchman of the village ; the men say he is quite a match for any leopard, and he has a great objection to naked natives, not one of whom he will allow to come within the fence ; but a native who has any

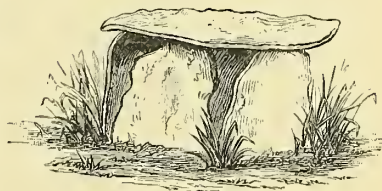
cloth about him he considers a friend, and accords him free entrance.

We had a pleasant stay at Zanga for two days, to rest and collect fresh porters. Six hours' march to the south-east there is a hot spring, which is much prized by the natives for its medicinal properties. It is called Busi, and is at the foot of Mount Kugu. It bubbles up twice in the day, morning and evening, and a small stream flows from it. The natives both bathe in the stream and drink the water, and say that it is a cure for pains in the joints. A cloud of steam is always hanging over the spring, and the water must be allowed to cool before using; when it first wells up out of the ground the hand cannot be dipped into it, and it is of course too hot to drink. We brought home a bottle of the water, an analysis of which will be found at the end of the book. Both the Arabs and natives agree as to its wonderful efficacy, and from time immemorial people have come from long distances to bathe and drink the water.

The people here at Zanga are Morus, and a fine sturdy race; they are tattooed on the forehead with ten cuts. The men are quite naked, as also are the women, but the latter wear an iron chain round the waist; and over the right thigh, stuck through the chain, they carry a long, slightly curved knife, which they use for all manner of purposes. The men were all armed with bows and

arrows. The arrows are hideously barbed, and are said to be poisoned with the juice of a species of euphorbia.

The march to the next station, Kadrú, was made in two days; the porters were very good and willing, and as the grass had been cut down for the first day's march, we went at a good pace. No signs of life were visible, and the absence of large trees was remarkable; the ground was sandy, and contained a good deal of ironstone. Six small streams were crossed, none being of any importance. We noticed a great number of graves on the road, all of which were marked by stones; sometimes the stones were placed so as to form a kind of pyramid, at other times one flat stone was put upon six or eight others placed in a circle. The little village at which we stayed the night was surrounded by large



MADI GRAVES.

fields of dhurra, sem-sem, and telaboon. The huts were well built with mud walls, and had most curious pictures of leopards painted on the walls both inside and out; the tails were drawn as thick as the bodies, and I noticed in one place that where a hole in the wall came in the line of the tail, the artist had made the tail go round and beyond the window in straight lines. Large black squares on the body of the animal represented the spots.

Near this place, when on the march, I lost sight of my negro servant Mahoom; I had never before missed him on the march during the whole time he had been with me, that is from August 1878, so when he returned after an absence of some hours, I inquired what had happened to him. He told me that we had been passing near to his old home, from which, after killing his father, the slave-dealers had taken him and his mother, and being so near he wished to look at the hut again; but he found it all broken down and deserted. A little later, after passing Madi, he told me that he had inquired after his mother, and heard that she was living in a village near Madi, but he would not go to see her, for he said, "I feared if I saw my mother I should want to stay with her, and I must not leave you." This is another proof, if one be needed, of the faithful and strong attachment of Africans to those who treat them kindly.

Leaving Kadru early the next day, September 25,

we had a splendid march over the Lorola mountain passes to Kederu. For a short time we marched due west, and then quickly ascended the pass, north and north-west being our direction for the remainder of the march. We had to cross fifteen mountain streams, many of them being very pretty, dashing through ravines, and over great rocks, which made the streams descend in picturesque waterfalls. No animals or birds were to be seen, but the air seemed to be alive with all kinds of insects, and gorgeous butterflies fluttered hither and thither in the bright sunshine. The hills were well wooded, and noble masses of rock jutted out against the deep blue sky; indeed it would be difficult to find more beautiful scenery than that through which we then passed. The rocks were granite and metamorphic, but chiefly grey granite; the highest point in the pass was 2400 feet above sea-level, the summit of the hills being 600 or 700 feet higher. Near each stream we passed, bamboos (*Bambusa abyssinica*) were growing, a fact deserving notice, as I had not seen them in the more central district.

Kederu is not a large place, but is very pleasantly situated amongst the hills. A party of armed men met us a short distance from the village, and welcomed us with volley after volley, firing off their guns in all directions; some of the wadding struck the ground just under our feet. This is a most

dangerous custom, and many accidents occur ; but it is useless to remonstrate with the men, for their fatalistic ideas do not permit them to listen to reason. We were conducted to a very large and cool divan, built in an oblong shape, and a good meal was ready for us on our arrival, which after our long, hot march was very welcome. Ten years ago this station was very strongly fortified, and many a hard fight took place there between the slave-dealers and the natives ; now the neighbourhood is almost depopulated, owing to the number of natives who have been captured and sent as slaves to Khartoum.

A quick and pleasant march from Kederu brought us to the river Rodi ; the road was very good, and not far from the river we passed through a splendid grove of doleb palms, which was inhabited by a large number of black-and-yellow finches. We crossed eight streams of considerable size, all flowing towards the river ; the ground was almost entirely a mass of ironstone, and we saw here and there huge boulders of granite, and near the streams a great deal of bright shining sand, which was probably ilmenite. The river Rodi is very fine, having great trees overhanging its high banks ; it is 200 yards broad, was over ten feet deep at this season ; the current is a knot and a half an hour, and about 9000 cubic feet of water is sent down a second. The only information about it I could

obtain was that it flows into the Nile at Shambil, that it is navigable for many days to the south, and that it rises to the west of the hills at Dufli, where it is said to divide, one part flowing west, and then north-west to the Bahr-el-Arab (?), and the other part is this river, which flows through the Monbuttu country before it arrives here. In the Madi dialect, Rodi is the name for "river." We crossed the river in a good ferry-boat, and were kindly received by Achmet Hassen Effendi El Bouré, at Madi, a large village on the bank of the river. The huts are all built on piles some twenty feet high, and are well made with wattle and daub walls; the reason for building them raised above the ground is that during the harif, or rains, the river overflows its banks and the country round becomes one vast swamp. This is the chief settlement for this Madi district, and from here many expeditions are sent yearly into the Monbuttu country for ivory, and doubtless also for slaves; and many boys are mutilated here. In 1879, 700 cwts. of ivory were sent from here to Khartoum. There were a good number of Arabs and dongolowees here, a disreputable lot of men; and Achmet Hassen told us that they were very unruly, and that he had often great trouble in keeping them in order. Achmet Hassen is nearly related to Yussef Pasha, who, when Mudir of the Bahr-el-Ghazel Province, used to be a great slave-dealer; it appears to be the custom in

Egypt to reward the important slave-dealers, and he is now in a higher position to the east of the Nile. Achmet Hassen had a very bitter feeling against Gessi Pasha on account of his vigorous opposition to the slave-dealers, and told us many tales of him. He told us about the murder of King Munza, whose name is so well known to readers of the 'Heart of Africa.' Niyangari is now king over Munza's country, but he will probably share the same fate as his predecessor, who was killed by some of Yussef's soldiers.

At Madi we first heard that Ismail Pasha, the Khedive, had been deposed, and had been succeeded by his son, Tewfik Pasha. The people did not seem pleased at the news, as they do not approve of a son taking his father's place during his lifetime. It is strange how quickly news travels in these uncivilised regions, it having taken less than ninety days for the intelligence to arrive from Cairo.

At this place we were offered eunuchs, for it seems that the fakirs there wish to rival those of Tuaisha in the abominable trade. The prices asked for them were of course high. We heard that several chiefs who had resisted the slave-dealers had been mutilated in this inhuman manner, and had then been buried alive up to the neck, and so left to die; water and food being put near them to increase their agony. It was difficult to restrain one's indignation at the recital of such deeds, but we were powerless to do

more than report to the higher authorities the information we had received.

The Madi chief, Tak Farré, came to pay us a visit; he is a very tall, spare man, and does not give one a very pleasant impression. On his arms he wears large iron bracelets with spikes, some are straight, being two and three inches long, and others are curved; these he uses as weapons in war, and he also finds them of service in times of peace to keep his numerous wives in due subjection to himself and at peace among themselves. European ladies, I expect, would not wish their lords to adopt such ornaments. We visited him at his village, Kerryi-maga, and saw his five sons; they were bright, good-looking, intelligent children, but much frightened at us, as we were the first white men they had seen, and they thought we might fancy them for dinner. Besides being chief of his own tribe, Tak Farré has under his authority about five thousand men from other tribes living near; he resembles David in the Cave of Adullam, for any one who is discontented with his chief or other circumstances comes to Tak Farré and receives a welcome from him. The huts of his village are well made, with basketwork walls five feet high, the roofs bell-shaped, and the doors two and a half feet high. The women have wooden discs in the upper lip, or in place of the disc a brass ring with a few beads; most of the people wear necklaces of human

or sheep's teeth, and very heavy iron rings on both arms and legs are common, many of the natives being so heavily weighted that they have great difficulty in walking. They wear a roll of leaves to prevent the rings chafing the ankles. Both men and women have long strings of discs cut out of snail-shells round the waist; as by the Baris, these strings of shells are used as money. We saw in the village a large number of white-and-tan dogs, of a better breed than is usually met with. A tame African skunk was offered to us as a present, but we did not accept him; he was black and white: the native name for skunk is *uluria*. Tak Farré is very proud of a tame monkey he has had in his possession for a long time; this monkey licks the feet of his master and his friends as his *salaam*. Round the village there are immense fields of *dhurra* and *sem-sem*; in fact, I never saw in Africa so much cultivation except in the neighbourhood of *Fatiko*. Neatly made racks, sloping in order to catch as much sunshine as possible, are used for drying the *sem-sem*; the racks are fifteen feet high and fifty yards and more long, and, wonderful to relate, they were in parallel straight lines, even the cross-bars used to support them being placed at regular distances.

At Madi there are a great many guinea-fowl, which were quite a welcome addition to our larder, as we were getting tired of the small lean fowls which, with *kisreh*, formed our usual diet. It may

be interesting to say a word about kisreh, as it is the staple food in the Equatorial Provinces. The dhurra, or dok'n, is either stamped into flour in a wooden mortar, or ground between two stones called the mourhaka. When it is to be ground, either a piece of hide or a neatly made basket is put underneath the large stone to catch the flour; the grain is then put on this stone and a woman kneeling at one end grinds it to powder with a smaller stone, much like a rolling-pin. She holds the roller with both hands, swaying her body to and fro, and frequently sings a low melodious chant in time with the grinding. The flour is mixed to a proper consistence with water, and then baked in thin cakes on a hot stone or iron plate, which is greased to prevent the dough adhering to it. The flour made in the mortar is the best, as there is always a large amount of the stone rubbed away from the mourhaka in the process of grinding, which makes the flour very unpleasant, and causes much damage to the enamel of the teeth. When on the march the flour is often only made into a stiff porridge, called lugmah; it is not baked at all. Before killing the fowls our boys used to chase them about for five or ten minutes to make them tender; they were then killed and boiled, or if we were fortunate enough to have a little butter, they were browned in a frying-pan.

Achmet Hassen Effendi has a small Dembo band

of seven players; the music is very good: five men play on reed flutes and two boys have gourds in each hand; the gourds are partly filled with beads or fruit seeds, and are shaken in time to the flutes. Each gourd is of a different size, and gives forth a different note; the flutes have from five to eight notes, and, with the exception of the music in Uganda, this was the best I have heard among the natives.

We took two days in marching from Madi to Takke, leaving Madi on September 29. After passing through the cultivated land, which extends for about three miles west of the station, we had very hard marching through swamps and grass jungle. Very few large trees were to be seen, this, I think, being due to the fact that the natives burn the grass every year, and consequently trees as well as the undergrowth perish in the flames. We camped near the Rodi, and saw a very fine rapid, but one which would, I fear, be a bar to its navigation except in the harif. Guinea-fowl, pigeons, and black-and-yellow finches abounded, also a large black-and-yellow fly, which, having a very sharp sting, was troublesome. The number and variety of the butterflies in this part would have delighted the heart of an entomologist. The huts which our porters built were far superior and of better build than those farther south; they were shaped like a sugar-loaf, and were ten feet high, the only drawback being the time occupied in their construction.

Our porters for this march were the only men I have met in Africa who seemed able to comprehend that a box has a top and bottom, and who remembered the injunction, "This side up, with care." Usually the boxes were carried upside down, and when a man put one down in the hut, he generally contrived that the bottom should be at the top, and the key-hole next the wall.

At 4.30 the next morning I awoke, and tried to get the men to start, as there was a very bright moon, and I wished to avoid a long march in the heat of the day; but, as I have mentioned, the natives are so much averse to marching by moonlight or before the dew is dried, that all my endeavours were in vain, and on this occasion I was glad we had not started till after sunrise. We had a hard fight for three hours through a dense grass and thorn jungle, often having great difficulty in finding the path, as the elephants had almost obliterated all traces of it. After passing through a bad swamp, called by the natives Nimine-kassie, our attention was called to a tree with O cut deeply into it—who could have done this? The rest of the march to Takke was much pleasanter, as the jungle was not so thick; there were large quantities of ironstone, and also dhurra fields and cotton plantations—the first cotton we had seen growing in Africa.

The huts in the village of Takke had basketwork sides, the roofs being conical, while the yards, made

of ashes and cow-dung, were very neat and clean. A high fence surrounded the village, as leopards abound in this neighbourhood. We had here some very good pumpkins, which were a great treat. Honey is very plentiful, and we received a present of some delicious honeycomb. It is a pity that the natives do not collect wax, as it could be made a profitable article of trade. The preparation of the wax is very simple; when it has been separated from the honey it is melted in a pot with a handful of salt, the melted wax is then well stirred and poured into vessels containing two or three inches of water. When it is cold it is only necessary to cut it into thin strips, which are put into the sun to bleach; they require to be turned over frequently, and in about two days the process is complete.

The chief at Takke had a thin band of iron round his forehead, and most of the men had a small iron plate on the head, fastened there by a tuft of hair drawn through a hole in the middle; the men, too, had a little hair on the upper lip and chin.

Our next march of twenty miles was not at all interesting. Until we came to Banya, about three miles from Takke, an open jungle of small trees was traversed, the rest of the distance being a jungle of high grass. Two considerable streams were crossed, and we saw a large granite rock about 200 feet above the level of the country.

Kerimu was our halting-place; it is surrounded by fields, in which a kind of small bean grew in large quantities. This night we had no huts, but slept under a very large tree, the natives forming a circle round us, while outside them there was a ring of fires to keep off the wild beasts. The language of the people in this district is not musical; they use the "click" so well known in South African languages, but which is not found in the centre of Africa; and as far as I have experienced, this is the only Central African dialect which has the clicking sound. The natives could not understand our sitting up far into the night writing letters and journals by firelight, and asked one of our boys what we were doing, suggesting that we were insane.

The next march of twenty-three miles was through a thorn jungle, having at intervals patches of grassland. The trees were larger than we had seen for a long time, and some very fine timber could be obtained here. Large masses of porphyry were at times seen, but the soil was mostly ironstone and sand, with a little ilmenite. The ground was rolling, but none of the depressions were more than 100 feet below the general level of the country, which here slopes gently to the north-west. Elephant spore was seen everywhere. In the march we passed the "Mahatta-el-Sinn," where, in "the good old times," all the ivory was collected to be taken to Khartoum, and we camped in a stony valley

between two low hills, the names of which I could not discover. I do not know who invented the Soudan donkey saddle, but one need not be very grateful to him for his invention, for a more uncomfortable seat cannot well be imagined. The only way to ride with any comfort is to cross the legs in front over the donkey's neck, and this does not give a very firm seat, for the slightest stumble on the donkey's part may easily upset his rider. A good word should, however, be said for the animals themselves; they seem never to be tired, and are, as a rule, swift and sure-footed. We saw a large troop of monkeys, which I took to be chimpanzees, but could not get a shot, though we followed them for some distance. The natives are very much afraid of these monkeys, for they are very fierce, and often attack small parties of men, and still oftener carry off a woman if found alone in the fields. At Shambil, on one occasion when the soldiers were away, a troop of about 100 monkeys attacked the place, pulled down many houses, and in so doing set fire to the town and destroyed the magazines.

The next day, October 3, a quick march of five hours brought us to the important town of Agar, Iyack, or Dafalla, as it is called by different people; but Dafalla seems to have fallen into disuse, and Iyack is the name by which it is commonly known. A motley crew turned out to meet us, and bullets were whizzing about in all directions to welcome us.

The town is surrounded by a small stockade and a deep moat ; and a few small cannon, in a rusty condition, are mounted on its ramparts. The houses are all built on high raised platforms, and each cluster of huts is encircled by high fences of reeds. The streets, if streets they can be called, are so narrow that two people can scarcely pass each other, and the disorder, filth, and stench are beyond all description. The town is very crowded, for in a small space some fifteen hundred slave-dealers and slaves are huddled together. Round the Seriba there are large villages, and a native population of probably fifteen hundred. Elamin Bashir and Achmet Abdullah were the men in charge, and it was the only place where we were not well treated. We should have fared badly but for the wife of a Greek merchant, M. Marco, who sent us food, with her compliments, three times a day. This Greek had brought up a great quantity of cloth and other goods from Khartoum to this place ; and the agent, Dufalla Ali, had told him he must sell it all to the soldiers, taking from them a note of hand for payment, and as soon as their next wages should come from Khartoum he should receive the money. So he disposed of the goods on these terms, but when the wages for the troops came, instead of paying M. Marco, Dufalla Ali pocketed the whole sum, and the poor man had nothing but waste paper in exchange for his goods. When we were at Iyack he

was away, having gone to lodge a complaint against the agent before Gessi Pasha. Such abuses are frequent, and it is difficult, if not impossible, for the sufferers to obtain any redress. There are numbers of slaves at Iyack, and one evening we heard the women who were grinding corn in the next house, singing a song, of which the following is a rough translation :—

Work hard, grind hard, for the Gallabah are strong;
And if we don't work, we shall be beaten with sticks,
If they have no sticks, they will shoot us with a gun;
Work hard, grind hard.

The group of women which forms the picture opposite is of great interest, for M. Buchta has been able to show in one photograph all the different processes in the preparation of food. A woman in the centre of the picture can be seen plucking the ears from the dhurra stalks; the one on the extreme left is bruising them in a wooden mortar, to separate the grain from the husks; the second woman from the right is winnowing the chaff from the grain; the one on the right is grinding it between two stones into meal; and the other remaining figure is engaged in stirring the porridge in a pot, placed on three stones, which constitute the fireplace. It is a striking picture of the every-day life of the natives, and will enable my readers to realise in some degree the ordinary employments of the women, and the primitive

fashion in which they carry on their culinary operations.

A large river flows past Iyack, the Ferial, or Welli. The current at this time was about one knot



GROUP OF WOMEN AT WORK.

an hour, and the water channel appeared to be about fifty yards broad; but this could not be accurately ascertained, for both banks of the river were flooded for several miles. It was fifteen feet deep. The natives say that it rises in the Nyam Nyam country,

and after flowing through an immense swamp three hours north of this place, joins the Nile north of Shambil. The people here told us that the river Rodi is called Lau at Buſi.

We were not sorry to leave this horrid place, which is a veritable nest of robbers, and two days afterwards we arrived at Rumbek, the chief town of the province of Rohl. We crossed the Ferial in a good boat, and then had an hour's march through water five feet deep. We were carried for a short distance, but the natives managed to upset Mr. Wilson just as we started, so he had an unpleasant bath, and we decided to walk, though a heavy down-pour of rain did not add to our comfort. At night we both had a bad fit of ague in consequence. The rest of the way to Rohl was very pleasant, through well-cultivated land; large trees and small villages were constantly in sight. The huts are all built on platforms, ten feet above the ground. Tobacco, sem-sem, beans, and dhurra were growing in large quantities, and the people seemed to have abundance of food. Between Iyack and Rohl we met Dufalla Ali, the agent of Iyack, but he was not at all civil. He had gone away from Iyack on purpose to avoid seeing us, and was much annoyed at meeting us on the road.

Rohl is a very large place, the Arab population being about three thousand, and in addition some thirty thousand natives live in the neighbouring

villages. The streets are very narrow and circuitous. The town was formerly well fortified, but now the earthworks are all in ruins. There are large gardens round the Seriba, and numerous vegetables can be procured, as well as oranges, dates, custard apples (*Anona Senegalensis*), and tela-boon (*Eloisena koracena*). One sees here natives from many different tribes. I noticed that the Monbuttu people cut away part of their ears, leaving only the outer rim, and most of the men at Iyack and Rohl have short beards. With the exception of the wives of the Arabs, no woman is permitted to wear a particle of clothing. We saw a man belonging to a dwarf race, but he could not, I think, be called a Tikki-Tikki, for he did not answer to Schweinfurth's description of that race. He was about thirty years old, and had glossy curly black hair, brown eyes, thin lips, and a good facial angle. His height was 1.364 m.; circumference of head above ears, 549 mm.; from ear to ear, measured over the head, 278 mm. From the glabella to the occipital protuberance, 324 mm.; length of hand, 155 mm.; of foot, 204 mm.; of leg, 683 mm.; of upper arm, 324 mm.; of fore-arm, 382 mm. Circumference of chest, 768 mm. His body was well proportioned, and his muscles very well developed; the colour of his skin was chocolate-brown, both hands and feet being a shade lighter. He was a sharp, intelligent, good-

natured man, and told me that he came from a far country, many, many days' march away; that all his tribe, which was numerous, were the same size, and that they lived among the mountains, the tops of which were always white, and that the men of his tribe used light spears in war, which they could throw a long distance.

We stayed two days at Rohl, and received much kindness from the officials; the agent, the clerk, and the commander of the soldiers *each* sending us three meals a day; but as we both had fever, it was with difficulty that we could make even a show of eating. We left Rohl on October 9, and in four hours and a half arrived at a group of villages, and camped in an empty one, named Jua (Djour). The road had led through most pleasant park-land, but we had had two large swamps to cross, the first one being three feet deep for two-thirds of the way. The porters in this part were very weak; they could hardly carry our light loads, but stopped to rest about every half-hour, which made the journey from Rohl to Djour Ghattas very tedious. The poor men had had a very hard year's work, on account of the slave war; for they had to be constantly engaged in carrying the munitions and stores from Shambil or Meshera-er-Rek, and often had only insufficient supplies of food. Six and a half hours brought us to Mouchta, a small station occupied by a few irregular soldiers. We passed

through a considerable swamp, which had a well-defined flow to the east, but the people assured me that there is no river there. Between Rohl and Djour Ghattas the water was very bad, having a very disagreeable smell and taste, and it also acted as a brisk aperient. Many antelopes are found in this district, chiefly the *A. oreas*, *A. leucotis* and *A. megaloceros*. At Mouchta we saw quantities of ground-nuts (*Eracius hipoga*?).

We were about six hours and a half in getting from Mouchta to the next Egyptian station. The first four hours and a half led us through high grass jungle, with small trees, the soil being alluvial, with some ironstone. We then came to a large flat plain, which is marked by a group of tall palms, and through which the river Ruha flows. When we came to it we found its banks some ten feet above the water-level. The breadth was then forty yards, the depth fifteen to sixteen feet, and the current one knot and a half an hour. There was no ferry-boat here, and we had to learn a new mode of crossing a river. A good deal of ambatch was growing near the river, so men were set to cut it and tie it into bundles about a foot in diameter. These bundles were then all tied together, and in a very short time a large triangular raft was formed. Several of the porters then stripped and swam across the river, taking in their teeth a good rope, which had been left by

the party who had previously crossed. It is always best to follow the native custom and swim hand over hand, making as much splashing as possible, in order to frighten away crocodiles, which abound in nearly all the rivers. When the men had reached the other side the rope was made fast to the apex of the raft, and two others were attached to the other corners to steady it. The loads were tied on to it, and it was slowly hauled across, and upon it all our party was conveyed to the other side. Only two mishaps occurred. Once the men loaded the raft carelessly, and it capsized, wetting the loads; and another time two men tumbled into the river, and could not swim; but, by catching hold of the raft, they were brought safely to land. That day the march had been unusually hot, and we were right glad to get to the next station, which is called by the Egyptians Gok, but by the natives Abreal.

We were now amongst the Bongo natives; they are certainly of a much more solid build than the neighbouring tribes, but not quite so tall. The average height of those I measured was sixty-eight and a half inches. The women are often very fat, and presented a striking contrast to the lanky Dinkas. They are of a red-brown colour, and their heads are broader than those of the natives farther east. The children's heads are often compressed for some time after birth. The Egyptian soldiers told us

that they are a very quiet, good-natured race ; very willing to work, and not troublesome to keep in order. They seem to be more peaceful than is usual in these districts, their chief occupation being agriculture. Their huts are better built than any I have seen, except in Uganda ; the floors are hard, and the yards kept very clean. It is curious to notice that the tops of the huts are flat, and one sometimes sees a man or boy sitting on the roof. The ironwork of the Bongos is of a very superior order ; and the iron rings which are used for ornament are very well made, and of good shape. One frequently sees twenty or thirty rings worn on one arm. The spears used by the Bongos are cruelly barbed. The Bongos are clever in wood-carving ; the stools are often made with carved legs, and they also carve images of men, which must not however be mistaken for idols. Sometimes graves are ornamented by several of these carved images. Good spoons are also made out of wood. The handle of the spoon has generally a broad hook at the end. A large quantity of tobacco (*Nicotiana rustica*) is grown, which they smoke to excess, and also chew, the "plug" being stuck behind the ear when not in use, and often it is passed from one man to another. I was told by the agent at Gok, that the Bongos do not marry at so early an age as in many tribes. The marriages usually take place when the people are from fifteen to seven-

teen years old, and, perhaps, for this reason are more prolific. The children do not sleep in the same huts as the parents, but have special huts for themselves. This is not the case with the other tribes between here and Ládo. The Bongos have the exceedingly ugly custom of enlarging the lips of their women. A hole is first bored through each lip, and a plug of wood put into the hole, the plug being gradually enlarged until the wood is often two inches and a half in diameter. Small pieces of wood are frequently put through the edges of the ears, and sometimes six or seven may be seen through each nostril. We were warned not to kill the hyæna in these parts, as the natives, like the Arabs farther north, think that old people—women especially—have the power of entering into a hyæna, and that in this form they prowl about at night.

An hour after leaving Gok we came to a swamp varying from two to five feet in depth; it was full of fish, and had a slight current to the east. A small river, Khor Niakok, flows through it with a current of half a knot. Two hours and a half were occupied in wading through the swamp. We camped at night at a village called Shwelle or Boit, as we had started later than usual, we did not arrive until an hour after sunset; and the natives enlivened the march by most unearthly yells, in order to frighten away the lions, which are numerous in

this neighbourhood. Our rest was disturbed at night by their roaring, mingled with the cries and songs of the natives.

A short and pleasant march the next morning brought us to Tondj, and we expected that in six hours we should arrive at Djour Ghattas; but we were much delayed in crossing a river which is an hour and a half's good march from the Seriba. Tondj was the only name I could discover for it. It had overflowed its banks for a mile or more on the east side, and we crossed it in a most rickety dug-out canoe, which threatened each moment to capsize. If this had happened in the river itself it would have been very awkward, for the current is very swift, two and a half knots an hour, and the river was eighteen feet deep and sixty yards broad. In crossing, although the men paddled with all possible speed, we drifted over 200 yards down the stream. We stayed at a small Bongo village, and had a very comfortable night's rest; the doors of the huts were very low, and it was with some difficulty that we crawled into them; but when once there, we found them very clean and pleasant. We heard afterwards that this village was attacked the very next night by the Dinkas, all the cattle carried off, the huts burnt, and several of the people killed.

A good road led to Djour Ghattas; although through jungle, it was broad, and was kept in good

condition. The ground was sandy, and splendid clumps of trees were most grateful to the eye, while the shade they gave was very refreshing. Near the Seriba there was a little ironstone. The porters very nearly came to blows over a poor snake who crossed our path ; some wished to kill it, others would not hear of such a thing, and a lively dispute took place, during which the cause of the commotion lost its life in spite of its defenders. One of the porters got possession of it, and doubtless afterwards enjoyed a good meal, for the Bongos eat reptiles, in fact everything except dogs ; they also eat roots of all descriptions. After passing through the jungle, we came to the enormous dhurra-fields which surround Djour Ghattas, and soon afterwards a pleasing sight presented itself to our view ; as far as the eye could reach were clusters of huts, each group being surrounded by a light well-made fence ; while picturesque clumps of trees, with luxuriant foliage, added much to the beauty of the settlement. Djour Ghattas is a great contrast to the other towns we had passed ; instead of the huts being crowded together into one large compound, they are spread over an extent of about two square miles, each standing in its own enclosure ; and there are good paths in all directions amongst the gardens, which are cultivated round each homestead. On entering the town, to our right we saw the government divan, which was built of burnt

bricks, but now in ruins, having been shelled by the rebel Suleiman Bey.

We met with a hearty welcome from the agent Mouler Effendi, and also from M. Marco, the Greek merchant already mentioned, and from Mingeros Effendi, Gessi Pasha's factotum. Gessi Pasha was expected in a few days at Djour Ghattas from Dem Suleiman, the present capital of the Bahr-el-Ghazel Province; he had heard of our coming, and had sent orders for our entertainment, and a friendly letter from him was awaiting us.

CHAPTER VIII.

DJOUR GHATTAS TO DEM IDRIS.

ON arriving at Djour Ghattas, we were led to some seats under a splendid tamarind-tree, and enjoyed a good and cooling draught of a beverage which was strange to us, and which I learnt was prepared in the following manner. After kisreh has been baked very hard, it is broken into small pieces and placed in the sun for a few days, and when drink is required a gourd of water is brought, some lemons squeezed into it, and a couple of handfuls of this dried kisreh added to the water. After standing a short time the mixture is complete, and is very good and refreshing ; the kisreh being mixed in the water prevents one drinking too fast, and so thirst is more quickly quenched.

After sitting for a little time and hearing the news, we were shown to our huts, where we were soon comfortably settled. It is surprising how soon, when travelling, one gets accustomed to new quarters ; in an hour's time beds were made, mosquito-curtains arranged, tables and chairs unpacked ; and books, papers, and guns all put in order, an extra angareb, or native bed, making a capital bookcase.

I may mention how our mosquito-curtains were made. The top, seven feet by three feet, is calico, the sides are mosquito-netting, and at the bottom another piece of calico, the same size as the top, is sewn, excepting for about three feet on one side, which is left open as an entrance. Along the netting at this aperture we sewed a border of broad tape filled with No. 2 shot, this acts as a weight, and as one creeps in, it clings to the body and prevents the greatest plagues of Egypt accompanying us in too great numbers. When inside, a few mosquitoes are sure to be found ; so a boy holds a light at one corner of the curtain, toward which the mosquitoes fly, and then are speedily despatched. This plan is much better than having a light inside, for accidents frequently happen ; and even if they do not, the light burns away the small fibres from the net, and makes plenty of room for other mosquitoes to enter. To do Djour Ghattas justice, there were very few mosquitoes there ; but it is a good plan for travellers in Africa to sleep always within curtains, as I have found this to be a great protection from malaria. The curtains should not be too dense, on account of the heat, and also it is necessary to be able to see out of them easily and distinctly.

The water at Djour Ghattas during our stay was not at all good ; but it was much improved by putting a teaspoonful of alum into each bucket of water, which, after being well stirred, was allowed

to stand for an hour before using. This plan is also found of service in clearing the muddy Nile water; but for that purpose a somewhat larger quantity of alum is required.

While we were at Djour Ghattas we had several very bad thunderstorms, and I was troubled with more fever than at any other place in Africa. Probably the unwholesome water and the time of year might in some degree account for this; for the floods here were beginning to sink as the rains became less frequent; in fact the harif was nearly at an end in this province.

Gessi Pasha arrived on October 20, and as soon as we heard he had come, we went to pay our respects to him. Seats were placed under the large tree before his compound, and he was surrounded by numerous officers and soldiers. He received us very kindly, and was evidently much pleased to meet Europeans again; but in the presence of the natives we confined ourselves to an interchange of courtesies. Presently, after coffee and a few minutes' formal talk, he broke up the reception and returned with us to our compound, and then we were able to get some idea of this warm-hearted Italian. He was a small wiry man, very impulsive and vivacious. He had grey hair, bright lively eyes, and highly nervous hands; he seemed as if he could not sit still for a moment, but was always on the move, and continually occupied in making cigar-

ettes; of which, when made, he rarely smoked more than half, but threw away the remainder to begin another. He expressed great joy at meeting us, and for an hour or two question and answer followed each other in such rapid succession, that to remember the conversation would be impossible. I think I never met a more entertaining companion; he had an inexhaustible fund of quaint humour and a large collection of anecdotes with which to enliven a conversation. We were with him until December 4, and during the whole time his kindness and consideration were unfailing. His generous hospitality was of great benefit to us, for though his meals were very irregular, sometimes one a day, sometimes two, and sometimes three, yet he always insisted on our sharing them; and we soon found that the change in food and cooking caused a great improvement in our health and spirits. I am sure it is false economy to be without a good cook when travelling in Africa, and Gessi Pasha was not above looking after the kitchen himself, and he would often excuse himself for a minute, saying, "I must see if the soup is all right," or "if that cook is roasting the meat properly." Some of my readers who have all the comforts and luxuries of civilised life at their command may smile, shrug their shoulders, and say, "how much he cares for his dinner!" and they may consider it beneath the dignity of a Pasha and the commander of an army

to think of such things ; but I can assure such, that to us, wearied and weakened in mind and body by months of hard marching, constant fevers and unwholesome food, these dinners were life, and we could only admire and be grateful to the man who would throw his dignity to the winds if it stood in the way of doing a kindness to a friend.

We stayed at Djour Ghattas until November 8, and during this time we learnt a good deal about the mode of government and the habits of the people. One of the great pests of this part of the country is the Guinea worm, or *Filaria medinensis*, called Fertit or Farantit by the natives. Many theories have been advanced as to the origin of this disease ; from the fact that the worm is usually found in the legs, it seems to me probable that the germ enters the leg while wading, and is not introduced by drinking the water. The seat of the disease is the subcutaneous tissue, and the germ probably enters the sweat glands. The symptoms of the disease are at first very obscure, but when the worm appears on the surface of the affected part, great care must be taken not to break it off short. It should be carefully and gradually drawn out as far as possible, and then made fast to a twig to prevent its drawing itself in again, and it should then be left for a few days, when a further portion may be drawn out, and repeated until the worm is entirely extracted. Some of the worms are

several feet long. Great cleanliness is said to be a preventive ; Dr. Horton recommends thirty drops of the tincture of assafœtida to be given three times a day to persons suffering from the worm. It certainly has no ill-effects, and may be beneficial. Single worms, though causing much pain and annoyance, do not seem to be fatal ; but when twenty and thirty are present, as I saw in some cases, the prognosis is very bad. Travellers in districts infested by the worm should be most careful in drying themselves after being in the water, and should avoid resting their arms or legs on the bare ground. I may mention that the natives use a plant called Goāk. A strong solution of the leaves is taken daily ; moreover, the part affected is washed with the solution.

The people at Djour Ghattas suffer from severe fevers, which are usually intermittent. I treated many of these cases, and found in some instances that quinine was of little use, but Warburg's tincture was very beneficial in several bad attacks.

It may be interesting to describe how a small-pox patient is treated by the Bongo and Djour tribes. The person is promptly isolated, being placed in a hut apart from others, the floor of which is covered with sand, and kept constantly very warm by fires. The diet of the patient is milk and water, or small quantities of gruel made of dhurra grain. As soon as the pustules are well formed, each is opened

by a needle, and the patient is then smeared all over with sem-sem oil, which operation is repeated daily until his death or recovery. After having heard of the great ravages made by small-pox in Africa, one is astonished to see so few people marked by it; but this may be accounted for by the fact that so few of its victims recover.

One day while we were at Djour Ghattas, Gessi Pasha showed us a stool which had just been given to him by a chief in the neighbourhood. It is a great curiosity, and is called the "Signora"; it is about a foot high, and stands on four legs, the legs being the remarkable part of it. They are made in the form of boots, the artist having copied Mdlle. Tinné's boots to perfection, the shape of the heel, and even the ten buttons, being faithfully represented. I do not think that Mdlle. Tinné will ever be forgotten in this part of Africa, her kindness and generosity are household words amongst the people; and although sixteen years have elapsed since she was here, every one has heard of her, and her name is always mentioned with respect. This is another instance of the lasting impression which can be produced on the natives by a European.

Before our arrival at Djour Ghattas we had heard that Gessi Pasha shot or hung persons daily; only one execution, however, took place during our visit, of which the following are the particulars:—Amongst the numerous slaves kept by a gallabah, was a nice

little girl about ten years old. One day her master coming in, found that she had taken and eaten three ground-nuts. He was furious, and asked her how she had dared to eat without his leave; her answer might surely have touched the hardest heart: "You are my father, and I was very hungry." But nothing availed to pacify him; seizing a club, he dashed out her brains, and at night had her dead body carried away and thrown into the jungle. For this offence he was executed, and surely he justly deserved his punishment; but at Khartoum this was one of the cases brought forward by the Arabs as a complaint against Gessi. "What right had he," they said, "to hang a man for killing his own slave? Can we not do as we like with our own?"

One morning Gessi Pasha complained to one of his little boys, named Munza, whose business it was to look after the fowls, that there were so few eggs; he thought some must be stolen. The boy assured him that this was not the case, and said the fowls were to blame. No more was heard about it till the afternoon, when we were much amused by seeing the boy's way of punishing the fowls for their negligence in not laying the proper number of eggs. He had put on each a shouber, which is a Y-shaped piece of wood, such as is used to prevent the slaves running away. It was almost impossible for the fowls to move about or to feed, but after this there were always plenty of eggs.

We often went to the divan when the neighbouring chiefs came to pay their respects to the Pasha, or to lay complaints before him, as many of them had suffered the most atrocious ill-usage at the hands of the slave-dealers. On such occasions the Pasha sat under a tree outside his compound; and sometimes six or seven parties of natives, headed by their chiefs, might be seen approaching from different parts of the town. When they reached the Pasha the chiefs sat down in a semi-circle round him; their immediate followers grouping themselves behind them, while in the background was a continually moving mass of negroes, who had assembled to watch the proceedings. First one chief rose and brought forward his complaint; either against some absent person, or, it might be, against one of his fellow-chiefs, who, springing forward, would indignantly deny the accusation, while a third frequently got up and endeavoured to prove that both the previous speakers were in the wrong, and that he was the aggrieved person. It was a fine sight to watch them relate their wrongs: some were most eloquent, their action being perfect, and the play of their features and their graceful gestures were a never-failing source of interest to me. Some of the chiefs wore most beautiful leopard and tiger-cat skins, which were carefully prepared and very fine in quality, though they were not so soft as the skins tanned in Uganda. Their bracelets, too,

were often very beautiful, having rich patterns stamped or chased upon them. It was often a hard task for Gessi Pasha to settle the disputes brought before him, for many of the grievances were of very long standing, some being fifteen or even twenty years old. Bundles of twigs or straws were brought forward, black with age, to represent the numbers of women, children, or cattle which had been carried off by slave-dealers; and it was noticeable that the cattle, as the most important possession, had the longest straws to represent them. The chiefs in the neighbourhood of Djour Ghattas were just beginning to understand that their old oppressors, the slave-dealers, had been defeated, and that their power was broken; but it was a difficult matter to prevent the natives going, from a state of abject fear of the Arabs and of all strangers, to the opposite extreme, of thinking that they were free from all control, and could do just what they pleased. It required the greatest firmness on the part of the Pasha to restrain them from taking revenge on the Arabs for so many years of barbarous misrule.

While we were in Djour Ghattas there was an officer in prison, who was sent down to Khartoum for the following offence:—Some of the Moham-medan priests profess to write charms which render their possessor perfectly bullet-proof, and there was a certain fakir who had the reputation of being

very successful with his charms. This officer employed the man, and, after he had obtained the talisman, blew the priest's brains out, in order to prevent his giving it to any one else.

There is a kind of passion-flower here (*Adenia venenata*), which is very valuable to the natives, its leaves being very efficacious as a blister, for which it is much used, both by them and the Arabs.

We went one day to pay a visit to an officer, and to our surprise found him lying on a bed with his head hanging over the end of it, having a small paper funnel stuck into one nostril, and at the same time chewing something. On our asking the meaning of this extraordinary proceeding, he replied that he was suffering from headache, and wished to grease his brain, so was pouring oil down the funnel into his nose, under the impression that it would find its way into the skull; and he said, pointing to his temple, "You see, if I chew at the same time, it makes the brain work, so that it will be more quickly greased."

Frequently groups of women came to dance before the Pasha, begging for food. A small circle of dancers was formed, moving in slow steps round and round; while the two principal performers danced in the centre of the ring, and continued their springs and contortions until completely tired out, when they fell into the arms of their com-

panions. The songs which they sang in time to the dancing were of the most indecent kind, more debased in character than any we had heard before. All the Jur women wear skirts of skins, the edges of which are ornamented with bead-work.

A great many different tribes are represented at Djour Ghattas, amongst whom I recognised Bongos, Djours, Gollas, Dinkas, Madis, and Nyam Nyams.

One day a hundred Dinka cattle were brought in as tribute; they were large beasts with immense horns, but reminded one of Pharaoh's lean kine, having scarcely an ounce of fat on their whole bodies.

It was here that Dr. Schweinfürth stayed for so many months on his celebrated journey, and here, too, occurred the unfortunate fire which robbed him of so much of his work. We were shown the place where he lived, and some of the trees he planted are still thriving.

The wind at Djour Ghattas begins to blow softly from the north at sunrise; it increases gradually in force all day till sunset, when, although at that time blowing with considerable power, it suddenly drops, and the nights are quite calm, and often oppressively hot.

Djour Ghattas was the seat of the Egyptian government up to the end of the slave-war in 1879: but the government in the Bahr-el-Ghazel Province is very different from that which I have described as existing in the Equatorial Provinces.

There we find an orderly military rule; here, until the late war with Suleiman Bey, the government, though nominally Egyptian, was practically in the hands of the slave-dealers. The province extends from the Bahr-el-Arab, on the north, to within four days' march of the Congo, on the south; the east and west boundaries being scarcely defined; but, roughly speaking, they may be represented by the territory between 24° and $30^{\circ} 30'$ east longitude. Scattered over this vast area were small settlements of Arabs and dongolowees, and no words can be too strong in condemnation of their conduct and character, their treatment of the natives having been inhuman and brutal in the extreme. Few of the towns were fortified; but there was a kind of civil administration, each of the Arab stations having a vakil or governor, who had under him a few irregular troops, and who was supposed to be responsible for the good order of his district. To him a tax was paid in ivory, and the natives in the neighbourhood had to provide sufficient grain and cattle for the support of the whole settlement.

These small bands of officials were in the habit of plundering all the surrounding natives, and they collected each year a goodly number of slaves; the young men being generally destined to recruit the ranks of the Egyptian army, while the women and children were sent, *viâ* Darfour and Kordofan, to be sold in Khartoum. The sufferings these poor

creatures underwent on the journey, having only the most scanty supply of food, and often no water, for days at a time, can be better imagined than described. Hundreds died on the way, and we ourselves could frequently distinguish the slave-road by the human bones, *often those of little children*, which were strewed along the route.

Over the Bahr-el-Ghazel Province a kind of rough-and-ready rule prevailed. The natives did not kill the Arabs, nor steal from them, for they knew too well the awful retribution which would follow such acts; but they murdered and robbed each other to their hearts' content. When one village had been unusually active or successful in raids, two or three of the neighbouring villages combined together to punish the offenders; often killing all the men of the place they attacked, burning down the village and dividing the women and children among themselves. This, however, was not the end; for, "to put a stop to such disturbances," the Arabs interfered, and when in their turn victorious, they took the spoil to replenish their own harems and slave caravans. The cruelties practised by the Arabs upon the natives are such as cannot be mentioned in these pages; but it will be easily understood why this kind of government—if government it may be called—has more than decimated the country. These atrocities have been going on for about fifteen years, during which the

natives have been so downtrodden and oppressed that they have lost whatever manliness they possessed, being now the most miserable wretches it is possible to imagine. They have learnt, only too well, the lessons their vile masters have taught them, and crime and vice are rife amongst them.

In 1878 Sebehr Pasha Rahama wrote to his son, Suleiman Bey, that the time had arrived for throwing off the Egyptian yoke, and for making himself independent.

This was not the first time that the Egyptian government had trouble in these parts. In 1877 there was a revolt in Darfour, and Gordon Pasha was engaged for some months in suppressing it; and he expected that the slave-dealers would then openly set his authority at defiance, as they had tacitly encouraged the disaffected tribes. At the head of these was Suleiman Bey, the son of Sebehr Pasha.

This Sebehr was a renowned slave-dealer, possessing great riches, thousands of slaves and many troops, who had assisted the Egyptian government in the conquest of Darfour. The Khedive had annexed this country in order to work the copper-mines of Hofrah-en-Nahass, in Dar Fertit, which he expected would have been very profitable, but which as yet have not added much to the revenue. Sebehr was not content with the rank of Pasha,

which at the close of the war was conferred upon him; but considered that in acknowledgment of his services he ought to be made governor of the province. He well knew that since the slave-traffic by the White Nile route had been stopped by Gordon Pasha, Darfour was the key to the slave-hunting grounds; also that the revenue he could exact from the caravans passing through the province, as well as the facilities he would possess, as governor, for transporting his own slaves at government cost, would be a source of immense profit. The Egyptian government not acceding to his request, he went down to Cairo to urge his claims in person, taking with him costly presents, with which to bribe the Pashas. His knowledge of the intrigues at the Egyptian capital warned him to try to secure a safe retreat; so before leaving Darfour he assembled his sandjaks and bound them by a terrible oath on the Koran, to obey his son and carry out his orders should he be unable to return. He was detained at Cairo, and his son then became the recognised leader of the robber band.

Sebehr Pasha's headquarters were at Dem Sebehr, now called Dem Suleiman; but in 1877 the slave-dealers had assembled in immense numbers at Shaka, from which centre they pillaged and oppressed their neighbours. Their troops were recklessly brave, and well armed; and but for the hatred which their cruelties had excited among

the surrounding tribes, it is possible that Suleiman Bey would have succeeded in establishing his independence.

The attitude of the slave-dealers became so menacing that Gordon Pasha determined to go himself to Shaka and strike a blow at the very heart of the disaffection. Accordingly he proceeded to the slave-dealers' camp near Dara, and thence to Shaka, and warned them that he knew of their treasonable designs, and called upon them to disband and lay down their arms. While in Shaka he was for some days in imminent danger. The troops of the slave-dealers were more numerous and reliable than his own, and for some time it appeared likely that he would be attacked; but Suleiman's officers were divided in opinion, and, subdued and overawed by his presence, which seemed to exercise a mysterious influence over them, the greater number, one by one, gave in their submission and were dispersed. Suleiman Bey was sent to the Bahr-el-Ghazel, and the other chiefs to different places; and the difficulty being over for the time, Gordon Pasha returned to Khartoum.

In the following year, 1878, Sebehr Pasha wrote to give his followers the signal for another revolt, thinking, apparently, that it would result in his return to the province, the government of which he coveted. His idea would seem to have been that the authorities at Cairo would send

him up, as the only man able to quell the rebellion he had himself instigated. If so he was not far wrong, for when Gordon Pasha wrote for reinforcements, Nubar Pasha replied by offering to send up Sebehr. He still lives in Cairo, in peace and comfort, and in the enjoyment of a pension of 100*l.* a month!

Before the outbreak of hostilities large quantities of guns and ammunition had been sent from Cairo to the rebels, the custom-house officials in the Soudan having been bribed by Sebehr Pasha to pass them. Suleiman Bey took Dem Idris by stratagem, overpowering the government troops; and while it was in his possession the town was the scene of most horrible massacres, as he shot down all who would not immediately swear fidelity to him, and the women and girls were most atrociously treated. He marched as far as Djour Ghattas, carrying fire and sword through the country; and finally collected an army commanded by fifty sandjaks, each of whom had from a hundred to a thousand men under him. The exact number of men under arms cannot now be known, but probably it was not far short of twenty thousand. Suleiman Bey set aside all law, and proclaimed an open revolt against the government.

Captain Gessi, as he then was, was sent by Gordon Pasha on an expedition to put down this rebellion. He had with him three hundred

regular soldiers, and from a thousand to fifteen hundred irregular negro troops. A desperate struggle took place. Suleiman Bey was driven beyond Dem Idris; but he afterwards surrounded Gessi at that place, and for three months fierce and almost daily fights took place. During the whole of this time Gessi's troops had only dhurra to eat, and many of his Nyam Nyam soldiers lived on the dead. The horrors of this siege, he told me, were indescribable. At last he managed to make a successful sally, and built a small redoubt near enough to Suleiman's camp to shell it with considerable effect, and he managed to blow up several of the rebels' powder magazines. Upon this Suleiman fled, being hotly pursued by Gessi, and finally he was driven from his last stronghold at Dem Suleiman. He lost many of his men, escaping for a time with some eight hundred soldiers, but was afterwards captured and shot. Of his fifty captains, forty-seven were killed in battle; one died subsequently, and only two now remain. After the war some two thousand of his men were shot or hanged, and three thousand expelled from their territory; strong measures being the only way of dealing with them. Thus a most bloody war was ended, and Gessi was raised for his services to the rank of Pasha.

As soon as the war was ended, he undertook the onerous work of establishing a good and just

government within the province. This, as may be imagined, was by no means an easy task. Numbers of the Arabs and dongolowees have now been banished and many of their villages destroyed, and new stations under proper control and supervision have been established. The result is a vastly improved condition of the natives. The export of ivory has been doubled, and a large quantity of indiarubber and tamarinds is being regularly sent down to Khartoum.

At the end of the war, an outcry was raised in Europe for these lands to be entirely evacuated, but in order to keep peace among the native tribes a firm command must be maintained over them, and the withdrawal of the troops would have been immediately followed by the reappearance of the slave-dealers. If Gessi Pasha is allowed to continue in his position as governor, we shall soon see a large legitimate trade take the place of the slave traffic ; to accomplish and to maintain this, a man of indomitable courage, great tact and energy is required, who must also be upheld by the Khartoum authorities. Such a man is Gessi Pasha, and we can only hope that his rule may be a long one.*

At Djour Ghattas we were compelled to alter our plans ; which had been to march from that place to

* This was written before the news of Gessi's withdrawal and subsequent death had arrived.

Meshera-er-Rek, and there take the steamer which comes periodically from Khartoum up the Bahr-el-Ghazel. There had been no tidings of a steamer for some time, and a report was in circulation that the Bahr-el-Ghazel, which joins the White Nile at Lake No, was again blocked by "sudd." While waiting for decisive news on this point, and we both having suffered constantly from fever in Djour Ghattas, Gessi Pasha advised us to try change of air, and we accordingly went to the village of Drarr, which was formerly Abou Garoon's station; now a chief named Fing lives there. We spent a week there, and, but for the annoyance caused by myriads of mosquitoes, had a very pleasant visit. About 500 prisoners, captured in the war, were waiting here till they could be sent down to Khartoum; they were a miserable lot of fellows, with villainous faces. They complained loudly of being obliged to march from place to place, although *they* had had no mercy on the slaves whom they had dragged from their homes and compelled to march weary distances under the scorching sun.

At Drarr we saw Genaue Bey, the only remaining ivory merchant in the Bahr-el-Ghazel Provinces; he has his headquarters at Dembo, and his expeditions in search of ivory penetrate as far as the Congo, or a river supposed to be the Congo. He is a very fine man, and always travels in great state. He had at Drarr about sixty followers,

and is noted for the care and attention which he pays to the welfare of his retinue. Every year four nuggars laden with supplies come for him from Khartoum, and we heard that almost any luxury may be obtained at his store. A present of a few good cigars and a cake of scented soap from him was very acceptable to us.

Herr Buchta, the Austrian photographer, arrived at Djour Ghattas from Ládó, *viâ* Shambil, on November 11, and as he brought no news of a steamer, we decided to wait no longer, but to proceed by the other route to Khartoum, that is, *viâ* Dem Suleiman, Kalaka, Darfour, and Kordofan.

At Djour Ghattas we said good-bye to Ibrahim Effendi Lebib, who had been our factotum from Ládó; and Hassan Aga was given to us to act as guide to Khartoum. He professed to know the road well, but he proved a useless fellow; he could neither read nor write, and moreover was much occupied in attending to the wants of his two wives. We much regretted the change, for, though Ibrahim Effendi was not perfect, he could read and write, and was much interested in our map, doing his best to obtain reliable information for us, and to keep us well supplied with food.

Gessi Pasha kindly offered to accompany us as far as Dem Suleiman, and on November 15 we left Djour Ghattas. Just as the sun was setting, and casting a rosy hue over the landscape, we mounted

our donkeys and set off, quite a crowd having assembled to take leave of the Pasha. Genaue Bey was to ride with us for several days, so our cavalcade amounted to a goodly number. The grass had been burnt along the road, and this produced quite an autumnal effect, the ground being thickly covered with dry and withered leaves, and the branches of the leafless trees standing out sharply and clearly against the sky.

We rode quickly for three hours along a good road to Drarr; in fact, the road is so good, that a carriage might be driven along it. This may be said of most of the roads in the Bahr-el-Ghazel Province, as well as Darfour and Kordofan, and with very little alteration they could be made available for oxen-waggons. About two hours from Djour Ghattas we came to Khor Nikam, which flows into the Molmul, and which used to divide the Bongo from the Djour tribe; but the slave-dealers have caused so much confusion, that now it is almost impossible to distinguish the boundaries of the different tribes. The ride in the cool evening air was most pleasant; our path was lighted by the moon, and in many places by the ruddy light of a forest fire. We slept at Drarr, and early next morning crossed Khor Pagan, which flows into the Molmul; at this season of the year it is a wide, knee-deep swamp, with a sluggish current. Seven hours' march brought us to the river Djour;

all along the road were large quantities of iron-stone, and we passed almost continuously under huge lulu-trees. This tree, which grows in vast quantities throughout the Bahr-el-Ghazel Province, forming forests of hundreds of square miles in extent, attains usually a height of about forty feet. It is much branched, and has a dome-shaped head of foliage. The leaves, which are very long in comparison with their breadth, grow in whorls at the extremity of the twigs; they are of a bright sea-green colour, smooth and shining. From the centre of the leaves springs a cluster of flowers, which are small cup-shaped blossoms of a greenish-yellow colour. The fruit is a nut of the size of a small walnut, but spherical in shape; it has a thin hard brown shell. The bark is very thick and somewhat corky, being seamed in all directions with cracks and fissures; when wounded a large quantity of caoutchouc of superior quality exudes. The nut yields, when crushed and boiled, a quantity of greenish oil, which at ordinary temperatures is solid. It is used by the Bongo, Djour, and other tribes as an article of food; but it has a strong and, to a European palate, somewhat unpleasant flavour. A sample of this "butter" we brought with us to England, and an analysis of it will be found at the end of the book. It would, I think, make a good machine grease.

The river Djour was 200 yards broad, and very

deep ; when we crossed it, the right bank was thirty feet above the water-level, the left bank being half this height, and in the harif the river overflows that bank for about two miles. Some three hours were occupied in transporting our goods and donkeys across the river by means of a small ferry-boat, and during this delay we went to see the fort which Gessi Pasha had made here in the late war. It was a strong earthwork redoubt, and had been very rapidly constructed ; for, although it was large enough to protect all his troops, it had taken only fifteen hours to complete, and this, too, at night. From this place the rockets of the government troops set Kutchuk Ali on fire. Suleiman Bey shelled this trench from the opposite bank of the river ; one shell cut in two the pole of Gessi's tent, and his horse was killed under him. The fighting on the banks of the Djour was very fierce ; firing being kept up almost incessantly day and night for three days. Suleiman's troops were well drilled, and fought with desperate courage, lying hidden by the reeds on the river's brink. They lay flat on the back and loaded over the breast, then sprang up and fired from the knee, falling backward almost instantaneously to reload ; so that it was very difficult for the government forces to make any impression on them, and to force the passage of the river. Although Suleiman had been sanguine of success, he was compelled at last to make such a precipitate

retreat, that when Gessi Pasha carried Kutchuk Ali, he found there 300 angerebs, or native beds, which had been left behind in the hurry of the retreat.

It was quite dark before we had crossed the river. A bad road brought us in an hour to Kutchuk Ali; large fires were soon alight, and a good meal prepared for us. Gessi Pasha made the agent of the station eat with us, for fear of poison. At this place Yussef Bey, on one occasion during the war, had attempted to poison Gessi, having obtained the poison from Sultan Kayonga.

We did not leave Kutchuk Ali until the following afternoon, and so had time to see a little of its environs. It was formerly surrounded by large gardens and banana-groves, but although still an important place, it is now only a shadow of its former self. We had some splendid yams (*Dioscona alata*) here, weighing 60 lbs., and even more; and the bamia (*Hibiscus esculentus*) were very fine; at nearly all the stations occupied by Arabs one finds this vegetable, but here it was unusually good.

Leaving Kutchuk Ali, two hours' good trot brought us to the river Waou, which joins the Djour some thirty miles lower down, and flows into the Bahr-el-Ghazel above Meshera-er-Rek. Between the station and the river there is a plateau 150 or 200 feet higher than the level of either river or station. On this plateau is a curious natural well, not very deep, but having a perpetual supply of

deliciously clear pure water. The Waou is a swift river, full of crocodiles; it was eighty yards broad where we crossed, the current was two knots an hour, and the banks were twenty feet above the water; but, though it often gets bankful, it does not overflow its banks in this neighbourhood. This river is navigable for a long distance into the interior, and would be useful for small steamers which could come direct here from Khartoum. There is a most pleasing view up and down the river at the ferry, for near its margin are beautiful woods of large trees, providing admirable timber, which is largely used for boat-building purposes. Gessi Pasha has established a large boat-building yard here, and is sending down ivory in the boats to Meshera-er-Rek, from which place they can be towed down to Khartoum by the steamers. The boats will sell in Khartoum for \$200 or more, and as they only cost about \$80 to build, it is a good profit. In the river-bed a great deal of plumbago is found, which is used to cover the walls of the huts both inside and out. Large numbers of freshwater oyster-shells were seen here. We crossed the river in a good ferry-boat; Gessi Pasha has caused boats to be placed at nearly every crossing-place of all the streams between Djour Ghattas and Dem Suleiman, so that instead of dug-outs and ambatch rafts there were good solid boats, for which we were very grateful.

Notwithstanding this, we were much amused at the fear shown by Gessi's clerk, Halil Effendi; he was so terrified at each lurch of the boat, that he cried like a child, and betook himself to prayer with great fervour. He was not a strong-minded individual, nor gifted with much intelligence, as the following story will show:—Some soldiers having caught a chimpanzee, sent it by a small party of men as a present to the Pasha; but on the road some besingers met them, a fight ensued, and the monkey was killed. News of this catastrophe was sent by letter to the Pasha, and of course the clerk read the letter, and was in great trouble about its contents, asking the Pasha if he had not better write at once to the "king of the chimpanzees" to say how sorry he was about his son's death; the Arabs believing that, far away in unexplored regions, there is a tribe of large monkeys who speak and fight; and Halil Effendi was afraid that they would come to avenge the death of one of their fellows. The joke was kept up for some time by the Pasha, and some ridiculous letters were written in consequence. This reminds me that the nickname of the Arabs for Gessi Pasha was "the red-faced baboon!"

Whilst travelling with him and Genaue Bey, our attention was called to the number of fine little gun-boys who were always in attendance. Hundreds of these poor children had been killed in the

war. Three out of Gessi's four had been badly wounded; but they are such brave, fearless little fellows, that he told me he had frequently to drive them out of reach of danger with the whip. A bullet entered behind the lower jaw of one of them and came out at his chin, carrying away the four lower incisors; the wound had healed in a wonderful manner, and only a bad scar remained when I saw him. One incident will show the courage of these boys, and their insensibility to danger. The government troops had surrounded the rebels in a stockade, and one day four donkeys escaped from it and began to graze quietly outside the enclosure; whither they were soon followed by three men and two boys. As they were within gunshot, three of the donkeys, the men, and one boy were killed, and the bullets were whizzing round the remaining boy, a lad of about ten years of age; but he, apparently regardless of them and of his danger, persisted in his attempt to get the donkey inside, until Gessi admiring his pluck, ordered the soldiers to cease firing, and the boy entered the stockade in triumph on his donkey.

The town of Waou, which at the time Schweinfürth visited it some years ago, was situated some miles from its present site, was burnt down by the rebels, and when we were there was being rebuilt in a much more substantial style than is usual. The huts were square-shaped, made of mud,

and even had windows in the walls. We stayed there one night; the next day an hour's march brought us to the site of the old station, and three hours afterwards we rested at the village of Majok, whose kindly chief soon brought us good water and some splendid heads of maize, called by the natives "dhurra-shāmeḥ," or "esh-er-rif." The chief of Majok had a most typical "American" face. We narrowly escaped a bad accident here, for the people were so careless about lighting the fires to boil our coffee, that they set fire to the jungle; and we had an exciting, though happily only a short, race with the flames. Between Waou and Pizelia the road lies through jungle, with very few large trees. Bamboos were seen growing luxuriantly in one place, and there are two plateaus, about 150 feet high, running north and south, the ascent to and descent from which are very steep indeed. Pizelia is very picturesquely situated in a horseshoe-shaped valley formed by a low range of hills. The river Ghitti flows a little to the north of this place; but as I was suffering from a sharp attack of fever, I was unable to go and see it. The people at this station are much annoyed by boa constrictors; we saw a large one in a tree overhanging the path.

From Pizelia to Dem Idris there are two roads; one *viâ* Dembo, the large trading depôt of Genaue Bey, and another, more direct, leading through a dense forest. This road cannot be used in the rainy

season, on account of the large number of wild animals which infest it, and who are only driven away when the grass is burnt; but, as we were a large party, we decided to risk an encounter with the inhabitants of the forest; so, having said farewell to Genaue Bey, we started on our three days' march and met with no very startling adventures.

The first eight miles runs to the south of west to a small village, where we collected grain for our porters' use on the way, as there is no cultivated ground between Pizelia and Dem Idris.

The road through the forest was very winding, and led us through some lovely sylvan scenery. We were completely surrounded by trees, whose mighty branches were so thickly interlaced that we could not see the crowns, which in many instances must have risen to a height of 120 feet. The dense foliage completely shut out the rays of the sun, and even at mid-day we marched along in a dim, mysterious twilight. Bright-coloured creepers drooped in graceful festoons from the trees, forming bowers of ever-varying beauty; here and there we caught glimpses of shady avenues, through which darted the startled denizens of the forest. Now and then birds of lovely plumage flew overhead, uttering shrill piercing cries; rainbow-hued butterflies fluttered hither and thither; while the hum of myriads of insects made the silence more intense. Sometimes we passed under lofty arches

formed by the intermingling branches, the soft greensward underneath being a pleasant contrast to the tangled underwood through which we had often to force a passage. At times the path was obstructed by a gigantic tree, which unable to resist the force of some fierce blast, had fallen, but though fallen, was still beautiful, its soft covering of moss looking like velvet. Far above us the wind sighed in the branches, the rustling of innumerable leaves sounding like the murmur of the ocean on a sandy shore. The atmosphere, heavy with the overpowering scent of tropical vegetation, produced a feeling of oppression; and, though wondering and rejoicing at the marvellous beauty so lavishly displayed around us, we were glad when a welcome break in the forest allowed us to breathe a purer, cooler air.

It was late in the afternoon when we arrived at the river Ghitti, which we crossed in a ferry-boat; and, after marching in the dark for another mile or so, we camped in the open, near the river-bank. The next morning we marched to the river Ji or Pango, which, passing Dem Bekir and Seriba Adlan, before it arrives here, flows on to the Bahr-el-Arab. It is a beautiful stream, and I do not think I have seen a more charming spot than this ferry; the rocks which were jutting out of the water at frequent intervals, combined with the rapidity of the current, would however be a bar to

its navigation. We passed a large herd of buffaloes, but, as our party was scattered, we did not disturb them; as, when attacked, they often hunt the hunter.

On the other side of the river we met about 100 soldiers on their way to Djour Ghattas; and soon afterwards Saati Effendi, the mudir of the Bahr-el-Ghazel, and a Greek merchant, named Nicola. As it was mid-day we halted, and, not having tasted food for thirty hours, we much enjoyed a lunch provided for us by the Greek, which consisted of biscuits and cheese, together with olives and a bottle of claret. We had a hard afternoon's march, crossing the Khor Jumvu by a tree-bridge, which was a very difficult proceeding. The country is slightly rolling ground, gradually ascending until Dem Idris is reached.

I shall not soon forget our camp that night; we had marched on until the sun had set, and longed to find a spot on which to camp; the forest showed no signs of a clearing, until at last, at about half-past seven, we came to a splendid open space, covered with short grass and surrounded by the trees. Here we halted, and soon large fires dispelled the darkness. Two of Gessi Pasha's orderlies were most clever in making grass beds, and a number of natives were speedily at work collecting grass from the forest for their construction. By the time our frugal supper was finished,

our mosquito-curtains were set up, and under each a soft even bed of grass had been prepared, on which we were right glad to stretch our weary limbs. After lying awake for some time watching the various groups clustered round the fires, and soothed by the hum of voices, I became more and more drowsy, and nearly slept; but there was no rest for me that night; first in one direction, and then in another, sounded the deep low roar of the king of the forest, and the concert was continued sometimes nearer, and sometimes more distant, all night, until the morning sun sent their majesties home to their lairs.

The following day's march of thirty-seven miles brought us to Dem Idris. The forest glades through which we passed were very beautiful, and Khor-el-Ramleh was studded with curious, fantastic crags. Just before arriving at Dem Idris we went through a picturesque village, in the midst of a banana-grove, Kaza. Altogether this day we passed thirteen streams, besides the two rivers Ghitti and Ji; they flow in a north-north-easterly direction, but the Ji is the only one which falls into the Bahr-el-Arab, the others find their way into the Bahr-el-Ghazel. An immense amount of water flows through this country during the rains, and as the rainfall in this district is not by any means great, and some of the rivers were at the time we passed very full, the watershed must be very far to the

south; in fact, I believe it may be placed not more than 1° north of the Congo.

We arrived at Dem Idris on the evening of November 21, and stayed in a good house built by the former agent, Idris Bey. It was made of brick, and had two stories, the stairs leading to the second story being built outside the house. Several holes through the walls showed where Suleiman's shells had penetrated. That night we were too tired to do more than eat our supper and go to bed; after camping in the open, it was quite a novel experience to have a roof over our heads.

CHAPTER IX.

DEM IDRIS TO DEM SULEIMAN.

THE morning after our arrival at Dem Idris we were up as soon as it was light, and after a hasty cup of coffee, we went with Gessi Pasha to view the scene of so many battles. The place had been well fortified, but it is now little better than a heap of ruins. Human bones were scattered in all directions, and the trees were covered with bullet marks; there was one tree, now riddled with shots, left standing within the fort, which Gessi was in the habit of climbing, as from this position he could see the operations of the enemy; often the bullets struck the tree, and one bullet passed through his fez. The fortifications of the town had been very strong, and we could see how admirably they were adapted for the purpose for which they were constructed. There was first a stockade twelve feet high, made of huge blocks of timber, all the crevices being filled with earth; then a trench eight feet deep, then another stockade four feet high and then another trench. The reason for this plan of defence was that Suleiman's force numbering from 10,000 to 15,000, he could attack the fort on all

sides, and thus exposed the defenders to a cross fire ; but the double stockade enabled Gessi to fight in the trenches, the backs of his men being protected from the enemy's rifles. At three points there were raised platforms for the cannon and a rocket-tube, but, unfortunately, Gessi had only nine shells. Rifle-pits were dug all round the stockade ; and within, the place was like a rabbit warren, as it was full of holes, in which the women and children were placed for safety when the fort was shelled by the rebels. Gessi reached Dem Idris in December 1878, and it was April 1879 before he was able to leave. During part of this time Suleiman sent eighteen or twenty shells a day into the fort, and often attacked it with desperate bravery. Gessi was successful in repelling the assaults, but, owing to lack of ammunition, he was unable to follow up the advantage gained, and not until the middle of March did a small supply of powder and shot reach him from Ládo. Then he determined to act on the offensive, and choosing a night when the darkness was greatest, he took a small body of men to a point about halfway between Dem Idris and Suleiman's intrenchment, and in the night erected a small fort. The next day, when the enemy turned out to attack Dem Idris, they found themselves between two fires ; and a lucky Congreve rocket, I believe the last in Gessi's possession, set fire to Suleiman's fort and blew up

several of his powder magazines. This completed the rout, for Suleiman being unable to stop the flames, his men turned and fled. Gessi was this time able to follow up his victory, and he took the rebels' position, finding there hundreds of half-burnt bodies. We went over all the ground with him, hearing from his own lips his account of the siege, and seeing with our own eyes the evidences of the fierceness of the struggle; and he might well be pardoned for any feelings of pride with which he surveyed the field. Not many men could have sustained the hardships of that siege, for not only was the enemy recklessly brave and far superior in number, but Gessi's own troops were weakened by disease, and their spirits depressed by long and forced delays; the fort was crowded with women and children, and towards the end famine stared them in the face. The troops had nothing but dhurra to subsist upon, and the Nyam Nyam irregulars could not be restrained from feeding on their fallen foes. Fever and small-pox broke out, and the dead lay long unburied. It is not for me to say on whom rests the blame of the delay in sending Gessi the supplies of ammunition, the want of which so long prolonged the siege; but they are answerable for causing an amount of misery and suffering, the remembrance of which might cause remorse to the heart even of an Egyptian official.

It must not be inferred, from my mentioning

the fact of the Nyam Nyam soldiers eating the bodies of the slain, that they are cannibals only when food is scarce or in time of war. It is a regular custom with them to consume the dead, and at times children are permitted to die in order that their parents and friends may have the opportunity of gratifying this horrible propensity.

While we were at Dem Idris, Sultan Kayonga came to see us; he used to be a powerful chief of the Golo tribe, and had much property in this neighbourhood, but he has lost nearly all his possessions, and now has only a few hundred men under his command. Half the men he sent to help Gessi were killed, but he said he was well repaid for the loss, as thus he had been able to take vengeance on his hated foes, the slave-dealers. Though some of the deeds committed by his men were horrible in the extreme; yet, remembering the example set them and the provocation they had received, one can hardly be surprised if, when the opportunity for revenge came, they rivalled the acts of their oppressors. Kayonga himself is a very gentlemanly man, and would be handsome but for a scar which disfigures his face. His little boy, six years old, was playing one day with a gun, which went off, and his father was shot through the cheek and upper lip. This same boy was very clever in making miniature cannon out of straws, which were complete in every particular; he had also made from hearsay, never

having seen one himself, a good model of a steamer. I was much pleased with the Golos; they seemed to be very bright and intelligent; in fact, I think they would compare very favourably with any natives I have seen, excepting the Waganda. Kayonga gave us a quantity of "ruhm," a silky kind of tree cotton (*Eriodendron anfractuosum*, Schweinfürth), which we found useful for stuffing our saddles; the quality appeared to me to be good enough for spinning, as the staple was nearly two inches long, and it twisted readily and well. Kayonga seemed to have a good idea of trade; having been told by Gessi of the use of indiarubber, he immediately set his people to work to collect it, and had already several hundredweights to send down to Khartoum. He had also begun to cultivate cotton, seeds having been given him by the Pasha, and the first crop had been gathered, to his great delight. I feel confident that were these people only treated as rational beings, they would rapidly rise in the scale of civilisation. They require, as do all Africans I have seen, a just and firm Government; but this granted (and is it too much to ask from a professedly civilised power?), the natives would appreciate the advantages of such a rule, and soon become both useful and profitable subjects of the Egyptian government.

We left Dem Idris at 2 P.M. on November 22, and had a fourteen hours' march to Dem Suleiman. Sixteen small streams and one river—Kūrū—where

there was a ferry, were crossed. We marched the first day until sunset, and while we halted for supper, an interesting episode took place. One of our porters, a native, saw a girl among Saati Effendi's servants whom he said was his sister, so he came bringing her to the Pasha and asked for her to be given back to him. The Pasha made inquiries, and finding that she really did belong to his tribe, he gave the order for her to go with him; upon which the girl flung herself down on the ground, and, clasping the knees of her master, said to the Pasha, "You may kill me, but I will never leave my master." This is an instance of what often occurs; the slaves really become attached to their Arab masters, and, as a matter of fact, when once they become domestic slaves, they are usually kindly and considerately treated. It is the cruelty of capture, the tearing them away from their homes, and the hardships they must undergo on the march to the markets, which makes slavery horrible.

Whilst halting here, I saw for the first time the rapidity with which the natives obtain fire. The ordinary expression, "by rubbing two branches or pieces of wood together," does not give at all a good idea of the process. A dry reed is taken, about a foot and a half long, and a small notch is cut into it; a hard piece of wood two feet long, and sharpened at one end, is also requisite. This sharp end is placed into the notch and the wood is turned by

the hands rapidly, the reed being held fast by the feet. Some tribes use a bow to turn the wood as a German drill is still used; and from the friction fire is obtained in twenty or thirty seconds.

We rested until the moon was up, and then continued our march for several hours; during this march a rather comical, but at the same time unpleasant, incident occurred. Mr. Wilson was walking in front of me, and stopped at my request to give me a light for my pipe. Unfortunately for us, we halted just on an ant run, and in a few seconds we were dancing about in agony; for the ants ran up our legs and were biting most vigorously; and the bite of these ants, which were large ones, is as if a red-hot needle were run into the flesh. We had to light a quantity of grass to see to catch them, and by the time it was accomplished our legs were in a sad state.

The next day an eight hours' march brought us to Dem Suleiman—the Dem Sebehr of Schweinfürth. Up to Khor Ranam the road still led through a forest, which was very thick, but not so dense as the one between Pizelia and Dem Idris. Khor Ranam, at the point where we crossed it, is very beautiful; the bed of the river is rocky, and it runs through a rocky defile about a hundred feet deep. A tree-bridge crosses the stream, but at this time of the year the water was only three feet deep. We rested for an hour, and some of our party bathed in the

clear, cold water, which was very refreshing; with the exception of a spring in Uganda, this is the best water I have tasted in Africa.

After crossing Khor Ranam there is a very steep ascent, and when we arrived at the top we found an old fort. It was here that the slave-dealers made their last stand before Dem Suleiman was taken. They knew that Gessi was coming, and so lay hidden in the grass, and as he crossed the stream poured a volley at him. His men, however, rushed splendidly forward, and drove the rebels out of the wood, hundreds being killed, among whom were many Arabs, who had tried in vain to make a stand and rally their men. Their efforts were useless, and they were shot down; Gessi passed on in triumph, and three hours later took Dem Suleiman by storm, only a slight resistance being offered. Suleiman himself fled at the approach of the government troops, but Gessi's men were too much fatigued to follow him far. Gessi and one man continued the pursuit for some distance, but were compelled to give it up and return to Dem Suleiman.

When we emerged from the wood the scene which burst upon our view was full of interest. In the foreground a treeless plain stretched for half a mile down to a shallow brook; the ground rose as gradually for a third of a mile, and then we saw the fortifications of Dem Suleiman, over which floated the banner of Egypt. Just as we caught sight of

it, the cannon fired the salute to welcome the Pasha, who had ridden on before; and the light smoke-clouds ascended slowly to the deep blue sky, while on either side of the town we saw a dark line of forest, and the sunlight tipped the dhurra-fields with gold. We hastened on, our donkeys pricking up their ears at the sound of the band, and, knowing that they were near their journey's end, broke into a good canter, notwithstanding that we had ridden fifty miles in twenty-eight hours.

The stockade of Dem Suleiman is not constructed in the usual manner; trees and logs of wood were stuck into the ground, and were often fifteen or twenty feet high, but the crevices were not filled up. At each corner of the oblong stockade well-built platforms were constructed for cannon, so that all the approaches could be swept by their fire, and rocket-tubes were placed one on each side near the gates. As we went through the gate the people showed us a bullet embedded in the side post; this bullet the Pasha had fired at Suleiman at 1500 yards, and had missed him by only a few inches.

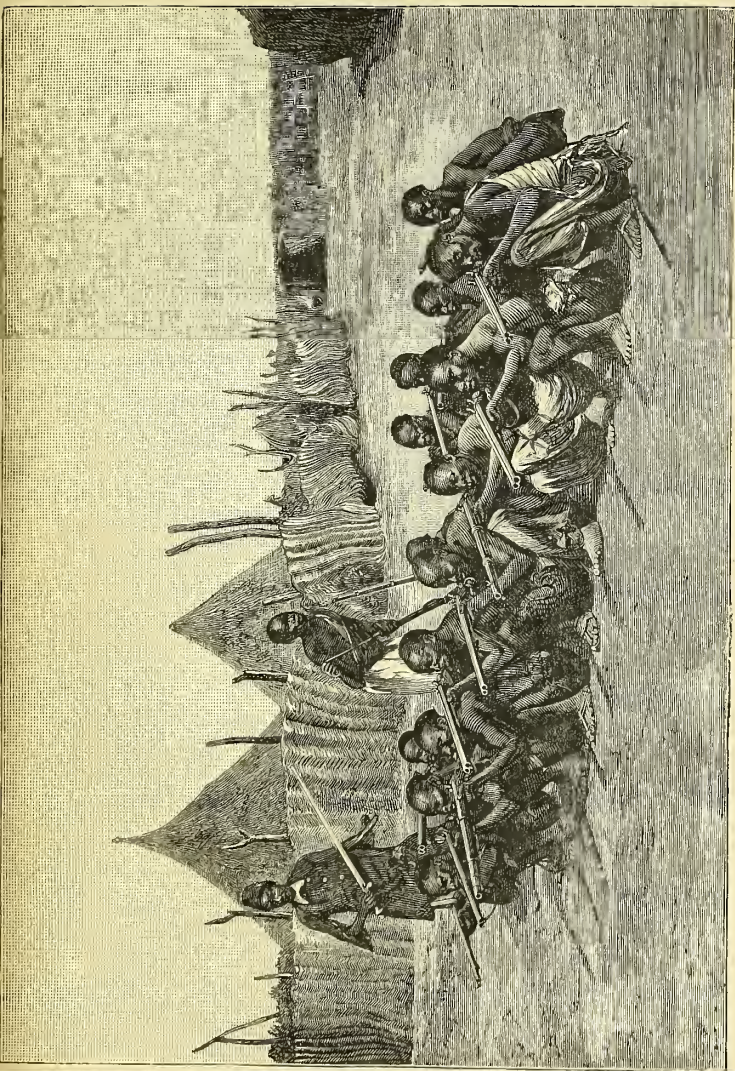
Dem Suleiman is now the seat of government for the Bahr-el-Ghazel Province, and is garrisoned by 300 regular troops and 500 besingers or irregulars. These native troops, many of whom were formerly in the service of the slave-dealers, are well shown in the picture over-leaf. They wear few clothes, are

all armed with double-barrelled guns, and are as a rule good shots. They are very reliable troops, have no fear, and fight like lions ; and, what is most noteworthy, they can live on two or three handfuls of grain a day, and never grumble for their pay, however long in arrear it may be.

The Governor's house is well built of burnt brick, as are the large magazines. The streets are wide and airy, a striking contrast to the miserable lanes and alleys of Iyack and Rohl.

The first night we slept in the Pasha's house, and the next day took possession of the huts allotted to us, and actually paid a visit to a shop. It was the first we had seen since Mr. Wilson left Zanzibar, and since I left Khartoum ; and it was with great pleasure that we made some purchases of coffee, sugar, tobacco, a box of good cigars, a few articles of clothing, some dried fruits, and a tin of French biscuits. Also at Dem Suleiman we had fresh butter, a luxury we had not been able to indulge in for many months. The prices were only 150 per cent. higher than in Khartoum.

The Waganda envoys we were escorting, gave us some little trouble here, for they imagined that they had arrived in England, and wished to set out on their return journey. It took some little time to convince them of the mistake. They had been six months on the road, and Mtesa told them that they would be two years away, speaking of European



NATIVE EGYPTIAN TROOPS.

years; they thought he meant native years, which are six months, so, never having seen such a town as Dem Suleiman, they concluded that it must be the end of their journey.

We stayed ten days at Dem Suleiman, hoping to hear of the arrival of a steamer at Meshera-er-Rek, and during this time we were able to obtain very interesting information and see some curious sights.

November 25 was the great El-'Eed es-Sugheiyir feast, and we were awakened at sunrise by the music of the band and the volleys of the guns. Dressing quickly, we were just in time to attend Gessi Pasha's reception at his divan. He was dressed in his best, and even wore a new fez, which was a wonderful thing, for, having lost all his clothes in crossing a river, his ordinary attire was worn and travel-stained. His breast was adorned with orders and medals, among them the Medjidiah, and, what was more to my taste, the Crimean medal with all its clasps. As soon as we were seated, in filed all the notables of the place; and a motley crew they were. There were, amongst others, the sub-governor, the kadi, officers, Arab fakirs, and several native chiefs, all dressed in their war-paint. Of course all wanted backsheesh; indeed that day is a very "dear day," a round of visits having to be paid and backsheesh given everywhere. All servants expect on this day, as on the day after Ramadàn, a present of new clothes; and it was a heavy business day at the

shop, which was literally besieged from morning till night by the lucky recipients of presents, who apparently wished to get rid of their money as soon as possible.

Directly the Pasha's reception was over, we went with him to visit the sub-governor, Saati Effendi, where coffee and sherbet and a meal were prepared for us; then to the commander of the troops; then to the vakil of the town, and at each place the same programme had to be gone through. At last we returned home, thinking that we had done our duty for that day, and that we might rest after our labours; but no sooner had we settled down comfortably, than first one and then another came to return our calls, and we thought we should never be left in peace.

The neighbourhood of Dem Suleiman is very fertile, and a ride to the gardens well repaid us: carrots, peas, sweet potatoes, bananas, onions, pumpkins, lettuce, radishes, cauliflowers, beans, as well as various Arab vegetables, were seen growing there; and with a good leg of mutton and fresh green peas for dinner, we did not realise how far we were from England. Cotton, bees'-wax, india-rubber, hides, lulu butter, tamarinds, and grain could all be produced in any quantity; and I must not forget to mention native wild rice (*Oryza punctata*), which grows in abundance, but is not utilised. We procured a large quantity of it, and

found it very good; the grains are half as large again as ordinary rice.

The magazines were well worth a visit if only to see the collection of guns. All sorts were to be found, from the oldest matchlock down to the most modern breech-loader; a goodly number of American six and ten shooters were also there. Some of the inlaid guns and pistols were very valuable, and a collection of inlaid swords with silver scabbards would have delighted the heart of a collector of curiosities. We also saw two immense tusks of ivory; one weighed 230 lbs., the other a few pounds less; these weights are said to be the heaviest on record. There used to be quite a large trade carried on here in ivory-turning. This was on account of the government monopoly on all tusks sent down to Khartoum; so, to evade the tax, the ivory was worked up here, and arm-rings, bracelets, handles for swords, daggers, etc., used to be manufactured in large numbers. Some of the specimens of the work were of very superior order. A small amount of gold is found in the neighbourhood, and there are a few gold and silver smiths in Dem Suleiman; the coffee-cup stands, ear-rings, and cigarette-holders in filigree-work were very pretty; ornaments for the head and neck showed considerable taste both in design and execution, and the chased bracelets and trays and sword-sheaths of silver were of excellent workmanship.

There were found among Suleiman's possessions a number of old bronze cannon, curiously ornamented, and having richly-carved wheels and stands. A large quantity of powder, government cartridges, and filled shells had also been captured, proving incontestably that the government officials had robbed the magazines and sent these munitions of war to the rebels.

As we were the first Englishmen who had penetrated so far to the west, Gessi produced in our honour a pint bottle of Bass's beer, which had been found in Suleiman's house, and insisted on our drinking it.

We met at Dem Suleiman a man named Serur, who gave us the following interesting details of his life. He had been a faithful servant of Idris Bey for many years, and before the commencement of the slave war, Idris Bey was intending to send about 200 men as slaves to Shaka. As these men had been in his employ several years, Serur ventured to remonstrate with him, and begged him to reconsider the matter; but his master was so angry at his interference, that he took up a gun and fired it at Serur, fortunately without hurting him. The slaves were, however, sent off, and upon this Serur ran away, taking with him a servant and four guns, and waylaying the party of slaves *en route* to Shaka, shot three of the men in charge of them, released the slaves, and escaped with them to

Suleiman Bey. He was well received by him, and advanced to an important position. After this came the war, and Idris Bey's son was taken prisoner by Suleiman, who at the close of the war, when he was getting hopeless, ordered the son to be shot. The evening before the day fixed for his execution, Idris Bey's son saw Serur, and said to him, "Serur, will you see the son of the man whose bread you have eaten for so many years, die? I know he treated you badly, but forgive it and save me." Serur's good-nature got the better of the feelings of revenge which had filled his heart, so he consented to try to release Idris's son. At night he made the prisoner's guards drunk, and then both escaped, for Serur dare not stay to meet the storm which would have fallen upon him. The next morning, when Suleiman discovered what had happened, the guards were flogged to death, and a strong party sent after the fugitives, but they had made good their escape. Serur, however, lost his all in thus rescuing his old master's son.

One afternoon, while I was at Dem Suleiman, I had a fearful case to treat. A young woman, about seventeen, had been met in the forest by a don-golowee, who wanted to take from her a small cloth about a yard long and two feet broad; on her refusing to give it up, he drew his dagger and attacked her so furiously, that though the poor girl made a gallant resistance, he was too much for her, and

she fainted at last, having received fourteen deep wounds, besides numerous slight cuts on her hands and arms. This had occurred four days before I saw her, but she was carried on an angereb to the station, and the man who had done the deed was brought with her in a shouber. He seemed to consider it only a joke, and laughed and chaffed about it with every one; however, the Pasha did not think it a laughing matter, I am glad to say, but hung him. The poor girl was in a sad state, and had she been a European would have died long before I saw her; but natives can bear wonderfully much. I never met with any one so brave as she, for although I had to stitch up her wounds and also perform a very painful operation on her, she never flinched. She was very grateful; and when I left she entreated to go with me, and suggested that she should be carried with us until she had quite recovered, but it was of course impossible to accede to her request. For four days she had very high fever, but I left her with the superficial wounds nearly healed, no fever, and with every prospect of a good recovery.

We found the Pasha one day in a great rage; he had just heard that a man named Mesadaglia, who had been made governor of Fascher, had, notwithstanding Gessi's protest, hanged Abdulgassin, who was one of the few surviving of Suleiman's sandjaks. This was a great piece of folly, for although the man

richly deserved his doom, for the following reason, he ought to have been sent to Gessi. An immense quantity of ivory had been buried by him, and he had employed 200 slaves and ten soldiers in this task. As soon as it was finished, he made the soldiers kill all the slaves, so that they could not tell where the ivory was concealed. He then professed great kindness for his ten soldiers, but having arranged an ambush, he had them shot down in cold blood, and so was himself the only possessor of the secret. Gessi had written to Mesadaglia, begging him to send the man to him, in order to discover where the ivory was hidden. His order, however, was disregarded, and it is doubtful whether the "cache" will ever be discovered, as the people are most clever in making them, and it is almost impossible to find them without a clue.

A splendid new mosque was being built at Dem Suleiman, and Gessi Pasha won many hearts by this act; he had designed the building himself, and it was being erected at government cost.

The war against the slave-dealers had cost the government a little over \$4000; but \$40,000 in money, and 100,000*l.* worth of ivory had been captured in Dem Suleiman. This was Gessi's calculation, so the war was no loss in money to the government.

I have mentioned previously that it was argued

that the province should be given up, because it could never be made to pay; but if things are managed properly, this cannot be the case. The cost of the government for one year, including the Pasha's salary, is 3000*l.*, and the taxes paid at Shaka alone amount to 3300*l.* or 3400*l.* a year, that one place alone paying for the whole government of the province; the whole of the taxes collected in the Bahr-el-Ghazel, and the ivory, which amounts to about 30,000*l.* a year on an average, being clear profit. Of course in this calculation it is taken for granted that the governor and his officials are *honest*. These figures I took down at the dictation of Gessi Pasha himself, and he did not take into account any other trade which might under a good government be developed.

Hardly a book on Africa has been written without mention being made of the slave-trade, and I should have been glad if I could have avoided all reference to a subject which can afford no pleasure either to writer or reader. But having been brought so much into contact with slavery during my two years' travels in the Egyptian Soudan, I feel it to be a duty to bring the matter once more before the public.

Thousands of natives are wistfully looking forward to the time, long since promised, when this oppression shall cease, and an end be put to the cruel tyranny under which they have so long

groaned. If their hopes are to be disappointed, why have permitted the slave war, why have allowed the slaughter of thousands, the sack of villages, the devastation of the land, and all the atrocities which attend a war of that description? Unless some definite result should ensue, far better to have spared this indescribable misery, and never to have given a taste of freedom, only to snatch it ruthlessly and cruelly away.

In all ages slavery has existed in some countries; but years ago the fiat of the Christian nations of the world went forth that it must cease. In the New World, and on the Western Shores of Africa, its abolition has been accomplished. Not so in Eastern and Central Africa, and why? Has the edict been revoked? Have the hearts of Christian nations turned to stone? How is it that a deaf ear seems to be still turned to the cry of those who are bound fast in misery and iron?

In the regions of Central Africa the effect of the slave-trade on the native tribes practically is extermination. Where former travellers have seen fertile lands and happy contented inhabitants, we found only dreary uncultivated wastes; while the once teeming population is reduced to a few wretched creatures who have been so down-trodden and crushed, that their existence seems to be lower than that of the wild beasts who lurk in their dense forests; while large tracts of country have

been as a fact entirely depopulated by the ravages of the slave-dealer.

In my judgment, the time has passed for advocating the total abolition of slavery on the ground of the hardships which the natives are supposed to endure as domestic slaves. When once sold, they are not badly treated. As far as my observation goes, domestic slaves are happy and contented, sufficient food and clothing are provided, and they usually live a lazy, sleepy life, admirably suited to their normal habits. They cannot be expected in such circumstances to make advances either morally or intellectually, but it must be conceded that their condition is not one of suffering or even of toil. A favourite slave is frequently treated with more kindness and consideration than his master's own children.

My reason for urging the suppression of domestic slavery is, that as long as the demand for slaves exists, so long will it be supplied. We do not need to go to Egypt to learn this. In Europe—in our own country—there is a demand for the means of gratifying vice, and it is supplied. All over the world there are, sad to say, those to be found who, for the sake of money, will risk all; and it appears to me that the only effectual way to prevent the capture of slaves in the interior, is to put an end to their sale in the towns and ports of Lower Egypt.

The marches of these unhappy beings, the thirst,

the fatigue, the heavy burdens, the cruel kurbatch, have been dwelt upon in all their sickening details often, so that I will not pander to the taste of those who delight in such harrowing accounts by describing them again. The fact is enough; the slave razzias still continue, hundreds of human beings are still being torn from their homes; and to those who say that negroes do not care, that they are destitute of natural feeling, and without domestic affection, I can simply reply, they are utterly mistaken. Without doubt tribes differ, both in degrees of intelligence and in keenness of feeling; and in some districts (especially those where the slave-dealers have been for some time established) the natives seem to have lost what natural feeling they once possessed; but, on the other hand, I know innumerable instances where the affection of parents for their children, and natives for their homes, is as strong as that of any Englishman.

Each year the miseries of the captured must increase. On account of the number of women who have been taken to lead low, depraved, animal lives in the harems of the wealthy, the population is fast decreasing. Consequently the expeditions in search of victims must proceed farther and farther into the interior, and longer distances have to be traversed on the return journey. The slave-dealers become more and more brutal, and, as time rolls on, are more and more callous to the

terrible sufferings of their captives. Some care and attention used to be paid to the wants of slaves on the march, but at the present time that has ceased. The price of human beings has risen so enormously, that the driver does not deem it worth while to show them the small consideration formerly given; for when he can get the same sum for one slave which he used to receive for several, he becomes utterly reckless as to the loss of life on the march.

My own conviction is, that all attempts to prevent the introduction of slaves into Egypt should cease until, the moment for real action having arrived, it is finally determined to crush the inhuman trade.

The only way to effect its complete suppression is to make the sale of slaves illegal. Until that time it would be better to legitimatise the transport of slaves, instead of adding to the hardships of their fate by forcing the Gallabahs to smuggle the caravans by circuitous and unfrequented paths, avoiding the ordinary halting-places; so that the authorities may be able to say, "No slave caravans passed such and such a town," and thus throw dust into the eyes of a credulous European public.

To justify the annexation of the Southern and Western Soudan and the Upper Nile provinces to Egypt is a point of great delicacy and difficulty. The slave-dealers were the first to penetrate these regions; they were followed by the government

troops, for the ostensible purpose of curbing the misdeeds of the Gallabahs, and the countries were then declared part of the Khedive's possessions. With the exception of the Equatorial Provinces, where Gordon Pasha did stop the slave trade, and where, thanks to the vigilance of the present governor, Dr. Emin Bey, it has not since revived, the authorities connived at the nefarious traffic. The actual inhabitants of the provinces are not indeed permitted to be exported, except in occasional instances, for the simple reason that some population *must* be left to provide the conquerors food and labour; but the slave-dealers are allowed to go still farther south and west, and to transport as many slaves as they choose by the land route, and even in the government steamers from the Bahr-el-Ghazel to Egypt. Without taking the responsibility of saying whether the annexation of these countries was morally right or wrong, I am certain of one thing, that having once taken possession, it would be most iniquitous to evacuate them. Until the advent of the slave-dealer, the native tribes lived generally at peace among themselves; but since then a great change has taken place. Chief has been pitted against chief, the boundaries of tribes have been effaced, many of the native laws broken down, and the balance of power among the native rulers completely upset. Were the Egyptian troops to be withdrawn, they would not leave the

districts in the same condition as when they first occupied them; and it is the bounden duty of the Egyptian government, or of the Powers who control that government, to see that such arrangements are made as will give the natives a just and fair rule. It is, however, useless to be trifling with promises or mere paper conventions; the great point is to insist on the appointment of European governors.

Men of integrity and energy should be induced to devote their lives to the honourable task of governing these semi-civilised regions. It will not be an easy matter to find men able and willing to undertake this arduous work, but the advantage of such procedure will be readily understood. The cost of the appointment of European governors would be considerable, and might be deemed a sufficient reason against it, especially as it appears that the present system of government results in a considerable deficiency each year. Fuller investigation would show, however, that only a small part of the taxes levied and raised finds its way into the government treasury, the lion's share going into the pockets of the corrupt officials. As some excuse for them, it must be remembered that they seldom receive their pay regularly, and not infrequently lose it altogether; and naturally enough they are not scrupulous as to the means they employ to obtain their dues.

If there were European Governors working in concert, and in sufficient number to exercise an efficient supervision over the whole territory, there would be no excuse for such abuses; and the minor officials would not be able to connive at the passage of slave caravans, as they do at present, for the sake of the blackmail which the slave-dealer is quite willing to pay, and which now is a source of considerable profit.

Before condemning too severely the venality of these lower officials, it should be remembered that those higher in authority have another and very cogent reason for permitting the continuance of the slave razzias.

By far the larger part of the Egyptian army consists of so-called liberated slaves; and where could these be obtained, were no slave caravans "captured" to provide the raw material? The necessity for such a large army is not at all obvious, for the duty of the Egyptian troops ought to be simply the maintenance of order throughout the country. An army of aggression cannot be needed, and the only reason for an army of defence is the fear of Abyssinian invasion. This can be avoided by acceding to the just demand of King Johannis for a sea border and a seaport town. If any one has a right to Massowah, it is the English; for the whole coast belonged formerly to Abyssinia; and it was only on the conclusion of our Abyssinian cam-

paign, and after relinquishing the base of our operations, that it came into the possession of the Khedive.

The revolt under Suleiman Bey in 1878, and the difficulty which the Soudan government experienced in its suppression, showed in an unmistakable manner the immense wealth and influence possessed by the slave-dealers, and the great amount of sympathy felt by the inhabitants of Egypt Proper for the rebels. The delay in sending up reinforcements to Gessi Pasha, and the large amount of ammunition smuggled to Suleiman, could only be accounted for by the deep interest entertained by the inhabitants as to the outcome of the struggle. They never imagined that Gessi Pasha would conquer, and therefore felt themselves safe in favouring Suleiman and in giving substantial proof of their secret hopes that he would succeed. This is not to be wondered at; the fact that the man who had planned and instigated the revolt was living at Cairo, not only in freedom, but apparently enjoying the Khedive's favour, naturally enough suggested to them that the rulers of the country were not sincere in their avowed intention to carry out the professed objects of the war; and they calculated that even if Suleiman Bey were for a time prevented from succeeding in his plans, no irretrievable harm would come to him, and that Gordon Pasha must ultimately fall.

It is only possible to explain the Khedive's favour

to Sebehr Pasha on the supposition that he did not fully understand the real gist of the revolt. It was not only to continue the slave trade that the rebellion had been planned, but the audacious scheme included the retaking Darfour and regaining the supremacy of the Equatorial Soudan.

Gordon Pasha's position was one of extreme difficulty, as it was only by his personal presence that he was able to overawe the malcontents; added to which, war with Abyssinia was imminent, and all support from Cairo was apparently withdrawn. He remained firm, and was able, by almost superhuman efforts, to keep in check the fanatics who were urging numerous parties throughout the Soudan to give their open allegiance to Suleiman. Had not Gessi Pasha, notwithstanding that climate, disease, treachery, and famine appeared to be in league with his enemies, by indomitable courage and endurance crushed the rebellion, the Khedive would have been shorn of a large part of his possessions.

Although the majority of the population were intensely surprised and dismayed by the death of Suleiman and the complete rout of his army, they had not been altogether wrong in their conjectures. The terrible stroke at the slave-dealers which had been dealt by the Governor-General was more than could be borne by the pashas. "His rule must cease," was their constant cry; and hence it was

that a nicely graduated series of insults, and a studied thwarting of his plans, compelled his resignation, and Egypt lost the one man who might have been her regenerator.

The state of these provinces is not at present satisfactory; the disaffection still smoulders in some parts, and unless measures are taken to improve the condition of the inhabitants, it is probable that the revolt will break forth afresh.

Until the slave trade is stopped, it is impossible for legitimate commerce to be developed. In England one hears of the desirability of finding new markets to relieve overstocked ones, and to provide fresh fields for commercial enterprise; while in Africa, where new outlets could readily be found, they are permitted to remain closed, simply to pander to the lusts of those who are utterly worthless. In another place I have mentioned that most of the population of Darfour is occupied in providing food and water for the slave caravans; divert that labour into another and better channel, and the people will be able to raise produce enough, and more than enough, to purchase large supplies of European goods. It is not to be expected that an immense trade would immediately spring up, or that thousands of bales of Manchester goods would be absorbed by the country in the first year; but were the people free, and at liberty to indulge in peaceful occupa-

tions, it is reasonable to expect that a large, permanent, and steady trade would be created. In every country where a demand is created for the produce of civilised lands, means are found to supply it; and the natives soon begin to develop the natural capabilities of the soil in order to gratify their desires. Kayonga, with his cotton-growing and indiarubber collecting, is an example; but it is not to be expected that men should work with much heart, when they know that all their efforts will but enrich the tyrannical tax-gatherer, and bring little benefit to themselves. The province of Kordofan is not the most hopeful field, want of water being a most serious impediment to all industry; but in Darfour and the vaster fields of the Bahr-el-Ghazel much might be accomplished; and to show what can be done under a wise and just governor, I quote the following extracts from a letter written by Gessi Pasha, on May 11, 1880, from Dembo, in lat. $8^{\circ} 30'$ N., and which appeared in the '*Oesterreiche Monatschrift für den Orient*':—

“I have charged myself with endeavouring to find unknown productions that would yield a higher tax than ivory. Thus I have collected, this year, nearly 150 cwts. of caoutchouc, and a great quantity of tamarinds. I reckon upon collecting next season over 400 cwts. of tamarinds. In the country of the Nyam Nyams there are whole forests producing

arrowroot. We have besides, near the Bahr-el-Ghazel, an immense forest producing gum arabic equal in quality to that of Kordofan. I have tried cotton-planting, and have attained excellent results. We now manufacture here 'damoor' (cloth used by the Soudan women) superior in quality to that of Sennaar. We produce iron in sufficient quantity for local use, and before long we shall be able to supply the arsenal at Khartoum. This country produces vegetable butter; 300 quintals of honey have been sent down this year to Khartoum, and much bees'-wax collected. Our copper-mines, situated to the south of Darfour (Hofrath-en-Nahass), enable us to barter that metal for ivory with the Nyam Nyams. The slave-dealers used to have a troop of 800 Nubians in the regions of the Bahr-el-Ghazel, and by armed force they collected annually from 1600 to 1700 cwts. of ivory. I have under me only 280 Arabs, who are scattered in the villages of the Bahr-el-Ghazel and among the Nyam Nyams, and yet, without exercising the least pressure upon the inhabitants, they have this year collected 400 quintals of ivory. The means of transport was the great difficulty which remained to be surmounted, but that may be considered as accomplished. The river Djour is quite navigable during the rainy seasons. Large boats of 300 ardebs are being built on one of its tributaries; each boat costs us here \$80, and after discharging

her freight at Khartoum she can be resold for at least \$500."

This was accomplished in the same year in which the slave war took place.

In the Bahr-el-Ghazel provinces, and farther south, the idea is not too sanguine that colonisation could be effected; there are plateaux far above the reach of malaria, with glorious climate and a virgin soil which is capable of producing European grain and fruits. As traffic alone is needed to prevent such an obstruction as blocked Gessi Pasha, a good line of steamers up the Nile and Bahr-el-Ghazel, in addition to a railway across the Nubian Desert, would bring these lands practically within thirty days of the Red Sea. Greater and more difficult journeys, under worse conditions, are continually performed by emigrants of all nations.

The real obstacles to the total abolition of slavery are the pashas, the army, and the wealthy classes. There is no doubt that its suppression would greatly affect them, and those who advocate this cause must be prepared to meet with bitter opposition. The position of the European Powers as to this question is different to that of a country decreeing the abolition of slavery in its own dominions, or in regions over which it has direct control; and a weak government like that of Egypt must necessarily have greater difficulty in doing what was no easy matter for a strong

government like that of England, backed by public opinion and a large army. The joint control of England and France over the action of the Egyptian government is indeed indirect; but if it were made evident that in this matter they would not permit trifling, the Egyptian government would find itself strong enough to carry out the will of its controllers; and its rule in the Soudan would be made to approximate more nearly than at present to justice and righteousness.

Consular supervision in the Soudan and Upper Nile regions would be of great importance, as the reports and reliable information which Consuls would be enabled to afford their governments would countervail the garbled statements of those whose interest it is to hoodwink Europe.

CHAPTER X.

DEM SULEIMAN TO DARA.

THERE being no news of the arrival of a steamer at Meshera-er-Rek, and our preparations for the march to Darfour being complete, at 3.30 on December 4th we started from Dem Suleiman. We were escorted at first by twenty regulars and thirty besingers, under the personal command of Saati Effendi, the sub-governor of the Bahr-el-Ghazel Province. We were accompanied by this large escort because the country between Liffi and the Bahr-el-Arab or the Bahr-el-Homr, as it is sometimes called, was still rather unsettled.

Gessi Pasha and Herr Buchta rode with us for the first half-hour, and we parted at a small stream which crossed the road. It was a sad farewell, for Gessi had been a true friend, and had endeared himself much to us during the time we had spent with him, by his unselfish kindness and considerate care for all our wants. We all nearly broke down as we clasped hands for the last time and wished each other "God speed." I did not then think that it would be the last time I should see that weather-beaten face, or hear that cheery voice.

After an hour's march through well-cultivated land, we entered a splendid forest, through which we marched at a quick pace, until we arrived at the beautiful river Birī, which forms a sharp curve at the ferry where we crossed. It was forty-five yards broad and fifteen feet deep, and has a current of a knot and a half an hour. The banks were fully twenty feet above the water-level, and it is often bankful. A good stout rope spans the river, to which is fastened a commodious ferry-boat, to prevent its being carried down the stream by the current. Four of our men were nearly drowned, for the boat was being pushed across on the up side of the rope, and was carried under it, the men being taken off their legs by the force of the water. At the ferry there was a very picturesque view; gigantic rocks of fantastic shapes rose out of the water, and the brink of the river was fringed by enormous trees, from whose overhanging branches creepers drooped till they floated on the stream, and in a little break among the trees nestled the huts of the boatmen. In two hours we passed Gebel Doleb, a curious metamorphic rock, about 200 feet above the level of the plain, and so called from the number of doleb palms (*Borassus*) which grow here. This was formerly a seriba, but it was burnt by Suleiman Bey, and all the inhabitants, men, women, and children, killed. Night came on and still we had more than three miles to march to the new

Seriba Doleb. At first we got on well enough, but the night was so dark that our caravan became disorganised, and each man stumbled along as best he could; it ended in our losing the way, and a most uncomfortable two hours was spent in wandering in all directions to find it again. Riding was impossible; after my donkey had fallen three times I gave it up. Twice we found ourselves in a deep swamp, and were almost stuck fast in the mud; and at last, after leading us hither and thither with no success, our guide fairly owned himself at fault, and so we fired our guns as a signal to those in advance to show us the way, and were quickly answered; then a huge fire was lit to make the direction we should take still plainer, and soon two men came with torches to light up the road. We were very glad when they appeared, but they were so careless with the light that the grass was fired in all directions, and though it was fine as a spectacle, it was with great difficulty that we dodged the flames, and at last arrived at the station. Then we witnessed one of the grandest sights I have ever seen. The fire swept on and on, enveloping the huts in flames, devouring the grass, climbing the tall trees, and increasing in fury and intensity as it proceeded, bringing swift destruction to all in its path, till the whole country for miles round was in a blaze, and the sky was lit up by the lurid glare. It was only by the greatest exertions and a fortunate change of

the wind that the whole station was saved from annihilation.

The next morning it was so cold that before starting at 6.30 a fire was very acceptable, the thermometer registered only 58° Fahr. Until we reached the village of Kosho we passed through cultivated land, and many villages were seen. At Kosho the palms are no longer found. The dwelling-places in this part were all built with well-made moulded clay walls; they also had different patterns to serve as ornaments. A few huts which seemed to be used for cooking purposes had walls of plaited grass and palm-leaves, well made, and having a diamond pattern woven in them, while others had the horns of an antelope put at the top; and on and near several posts in the village square we found many horns of buffaloes and different kinds of antelopes. The beds or seats were made something like those in the Monbuttu country, but of split cane; they were very light, and one was given to me by the chief, but, as the men did not like carrying it, it was destroyed long before we arrived at Dara.

Scarcity of porters had compelled us to leave our own angerebs at Djour Ghattas, and we trusted to getting them at the different places *en route*; but our hopes were doomed to disappointment, for often we had none, and those we did get were all too short; and we most frequently slept on beds of

grass made up on the ground. It should be a rule with all travellers never to be without an angereb, for when sleeping on the ground, however good the grass bed may be (and if well made it is certainly very comfortable), ants and scorpions will insist on being your bedfellows, and the fleas from the dried grass are very troublesome. A coil of camels'-hair rope wound round the angereb will keep off all snakes, scorpions, and other plagues; they get pricked by the hairs and frightened off.

After leaving Kosho we entered an extensive forest, and marched on till the river Sabu stayed our progress; the banks of this river were about forty feet above the water on either side, and the stream is eighty yards broad. A splendid bridge for monkeys, but not for Europeans, had been constructed here by felling two large trees on each bank; they had fallen into the water, and their branches were interlaced. A good climber would have had no difficulty in getting over, but we found it impossible to cross it while wearing our boots. The river was very swift, and we had some difficulty in hauling our donkeys over, but after an hour's work this was safely accomplished. Two hundred yards from the bridge was a rapid, and a small hill near the spot served as a landmark for the bridge. This river and the Lugu, which we crossed the next day, are both impassable for three months in the year, during and after the heavy rains.

We camped half an hour's march beyond the river, near a deep, clear brook, which flows into the Sabu. The ground had been very irregular, with large masses of ironstone, and in this neighbourhood guinea-fowl were numerous.

The next day's route was over rolling ground, which rose gradually all the way, and was for the most part covered with dense forest. There was still a good deal of water on the road, and immense tracts of partially dried swamp showed that in the harif this road would be impracticable. Halfway on this march we passed a deserted village, which was 180 feet higher than the surrounding country. There were no signs of any animals, as the country was much flooded. We camped at Zaka, chief N'garu's village, which is admirably situated in a small plain, surrounded by well-wooded hills. The natives inhabiting this district belong chiefly to the Uru tribe, but representatives of several other tribes are also found. Most of the Uru people are armed with small bows and arrows, the rest with light spears having very small heads. We had here some very good antelope for supper, a present from N'garu. When we first entered the village the natives fled, taking us for slave-dealers; they were overjoyed on their return to find that nothing was damaged or stolen from them.

We arrived the next day at the military station of Liffi. The river Lugu was passed on the march,

and for nearly half the distance the road was through a thick forest; some very large timber and many lulu-trees were seen, but very little undergrowth. The ground was rolling, and the deep gullies which we frequently passed showed how much water is collected here, but it drains off to the north-east with almost incredible rapidity. We crossed the Lugu with difficulty, owing to the force of the current. My donkey was very troublesome on this occasion; we could not get him along, and I was sorry to hear the bad language used by the soldier whose duty it was to look after him. After exhausting all the Arabic expletives, he tried English, French, and German, but without the desired effect; the donkey would not go. On my expostulating with him, and inquiring where he had learnt to curse and swear in so many languages, I found that he had been a donkey-boy in Cairo, and had made his way up here as servant to an Egyptian officer. He was a capital servant, and very useful to me. About a mile from the river we halted for our mid-day rest at a village called Kagola. It was very tidy and clean; square huts with neat walls were built at regular distances, and the people were apparently much pleased to see us; large bowlfuls of water, sweetened with honey, were given us to drink. Soon after leaving Kagola, Mount Liffi appears on the right; it is really only a large cone-shaped metamorphic rock, 150 feet high. There is also a range of hills ten miles due west

named Nambasa; they run north and south. From Liffi itself a high double-peaked mountain, called Nasheka, and two others whose names I could not discover, can be seen.

Liffi is a large fortified place, garrisoned by twenty-five regular and a hundred and fifty irregular troops; and just at the time we arrived about eight hundred besingers, who had formerly served under Suleiman Bey, were there. We had very comfortable quarters given to us; the large huts had windows, massive mud-walls a yard thick, and comfortable divans.

Mount Delgouna is visible from Liffi, and is estimated to be a day and a half's march distant. The statement that there is a Nyam Nyam colony there, as marked on some maps, was absolutely contradicted by the inhabitants of Liffi. Ali Agha, who has lived near there for twenty years, says that Nyam Nyams never lived in that district. This man, by the way, is a mighty elephant-hunter, and is very proud of an old elephant-gun, which is carried for him by two stalwart servants, turn and turn about, and with which he swore he has shot hundreds of elephants. This may be a slight exaggeration, but he is a splendid shot with any gun. We found him a fine, straightforward man; he had command of two hundred and fifty more irregular troops, who were added to our escort here. We stayed at Liffi for three days, and, after our fatiguing marches, we were glad of the rest. On the

second day there were signs of a fight between the soldiers and besingers. The latter were all drawn up for the purpose of inspection, and also—though they did not know it—to be disarmed. The order was given for them to lay down their arms, this order they refused, and a tumultuous scene followed. For half an hour things looked very black indeed, but the presence of Europeans somewhat quieted the besingers, for we gave the officers some good advice, and so managed to preserve the peace. Rizgallah, who had been a petty sandjak of Suleiman's, and had taken the oath under the "tree," was there, and Saati Effendi was anxious about Rizgallah's course of action. Gessi Pasha had pardoned him on account of some services he had rendered to the government; but he was not trustworthy, and indeed Saati Effendi considered that until all the men who had sworn with Sebehr were killed, there would be danger of the revolt breaking out afresh. Before Sebehr went down to Cairo he assembled his sandjaks under a large tree a mile or two from Shaka, and gave them directions as to what they were to do in case he was detained in Cairo. The plan for the revolt which afterwards took place was matured there, and his followers bound themselves by an oath to follow out his instructions and obey his son Suleiman. Events turned out as he had anticipated, he being kept in Cairo, so he sent word to these men to "put into

effect the orders given under the tree," and the war began. The letter giving this order was found among Suleiman's papers.

There is a very dense native population round Liffi; Togoi to the east, Inderi to the west, and the Sheer to the north. The men have a little cloth wound round the body, but the women still wear the primitive bunch of grass. The Togoi women are very much like monkeys, extremely ugly; the others have quite a European cast of features.

The River Raja is a third of a mile from the station, its banks are two hundred yards apart, and it overflows them; but at this time the stream was nearly dried up, there being only twenty yards breadth of water. The bed of the river is of very fine white sand, and from this point the soil begins to be of a sandy nature.

By the time we had reached Liffi, Saati Effendi's shyness had somewhat worn off, and we got to like him very much. He was a strict Mohammedan, but at the same time far more enlightened than the Arabs usually are, and he was the first I have met who, with apparent sincerity, admitted the evils of slavery. He was well read in the few books possessed by Arabs, and had not such childish ideas as are generally found current among them; he even went so far as to admit that the earth might be round, and he seemed anxious to live up to the highest standard inculcated in the Koran. Although his

father at his death left him several hundred slaves, he gave them all free papers, and this before the slave war had taken place. He and one or two of the other officers came to us twice a day bringing food, ready prepared, and we all ate together. This was a very good arrangement for us, as the food was always cooked in a superior manner, and we were saved the necessity of looking after our meals ourselves; which, as we had few servants, would have been very troublesome.

Although at times very trying, we being anxious to get on as fast as possible, these occasional halts were of service to us, for we thus had time to write out our diaries and protract our map, and as we were obliged to send off three copies of all that we wrote, to ensure against loss, it was often hard work to get all written. After a twenty or twenty-five mile march one is not fresh enough to begin to write without some rest, and then the sun setting soon after 6 P.M., the work often had to be done by firelight. Our supply of candles soon came to an end; and even if one has candles to use, they attract swarms of insects that make any work tedious and unpleasant. Often we were so much tormented by them that we had to write in our mosquito-curtains, when the cramped-up position is not an aid to elegant composition. The ink, too, is always drying up. Aniline ink is useless; Indian ink is really the best, but it is a great trial of patience to have to rub fresh every

time one requires it. Writing is really one of a traveller's greatest trials. Truly a long journey in Africa is a rare lesson in patience.

On December 10 we left Liffi, and, as well as our increased escort, we were accompanied by quite a large number of Arabs and their families who, much against their will, were being sent away from the province. Most of these men had quietly quartered themselves upon some poor village chief, and compelled him and his people to supply all their wants. They were too lazy to work, and for years had existed in this miserable manner.

The road, which was a good one, lay through a thick forest of small trees, and when half the march was accomplished we crossed the river Boru, which was eighty yards broad, but only knee-deep. Soon afterwards a long range of hills can be seen to the left, about fourteen miles off. We camped at the foot of Mount Gondu, a very steep picturesque hill about 300 feet high, with a village on the top. There is only one road up to the village, and being very steep, we were content to remain at the bottom. The grass was very high about here, so we slept on a clear space of flat rock which we discovered. It was a risky thing to do, as one is apt to get fever from the chill of the rocks; we each of us had a sharp attack of ague the next day. The village of Gondu had been placed at the top of the hill to prevent the Arabs reaching it; although they

had often attempted to take it by storm, they had invariably been unsuccessful, for as well as a shower of arrows, the natives hurled down stones and rocks. The inhabitants, who belonged to the Sheer tribe, had never seen white men before, so we had crowds of them as visitors, and several even requested permission to touch us. They are a very pleasant people. The hair is worn much longer than by any tribes I had as yet seen; it was tightly plaited, with many partings, radiating from the crown like the quarters of an orange, and the plaits, three and four inches long, hung in small pigtails round the head. They have also thin lips and receding chins; in fact, rather fine features; but their appearance is not improved by their custom of smearing themselves with red ochre and oil.

To enable them to see to bring us down grain for supper they made torches, and lit a huge fire at the top of the hill; it was a pretty sight to see the lights moving up and down the rugged path. Their palm-leaf baskets were wonderfully well made, and their water-pots well formed, having a shapely neck. A herd of elephants much disturbed our rest that night. The halt at Liffi had been beneficial to our donkeys, and we went along at a good pace, and had a pleasant ride. Mount Delgouna is exactly north-north-east from Gondu, and from our halting-place I made the sketch of the mountain which appears on the next page. The mountain is said

to be fifteen miles distant from Gondu, and this is probably correct, for the natives said it was scarcely a day's march to it. The road to Shaka leads by the mountain ; we were not permitted to go there,



DELGOUNA.

as it was full of slave-dealers and in a very unsettled condition ; there is also very little water on the route.

I give the names of the camps between Gondu and Shaka, which may be of interest ; I believe the distances are correct ; Shaka being 163 miles distant from Gondu as the crow flies, about a third must be added.

Gondu to Delgouna	6 hours.
Delgouna to Bir Dudu	18 „
Bir Dudu to Bahr-el-Arab	4 „
Bahr-el-Arab to Atiyat	5 „
Atiyat to Kubu	7 „
Kubu to Doleb Nyobo	8 „
Doleb Nyobo to Fogiat	7 „
Fogiat to Shaka	6 „
Total	61 hours.

We had a hot, unpleasant march the following day to a camp near Mount Saffa, crossing the Gama, which was the only stream on the road, and water could only be obtained by digging in the sandy bed of the river. Just before arriving at camp five giraffes ran through our caravan. I wounded one, but as the sun was just setting it was too late to follow him.

We noticed a great change in the behaviour of the natives in this district. When we came to a village there was no need to ask for food or water. Immediately we arrived provisions were brought, often antelope's flesh, and lugmah, a kind of thick porridge of dhurra meal, and merissa or native beer, while honey was always provided in liberal quantities. If before we reached a village our caravan was seen by natives at their work in the fields, they would run off to their companions to announce our approach and prepare for our entertainment. They never asked for any present in return, and if anything was given to them they were overjoyed and most

profuse in their thanks. Altogether, the Sheer natives seem to be of quite a different type to the surrounding tribes.

We noticed as we passed through the cultivated land good post-and-rail fences protecting the dhurra from the antelopes. All kinds of large game appear to be very plentiful here.

A march of seven hours and a half brought us to the small Egyptian station of Foroga ; the road was all forest, and we saw some gigantic trees. Khor Safila was the only stream of any size we passed, and at this season it is dry. We stayed to lunch by its bed, and had to dig to a considerable depth before water could be obtained. Here, too, we found the true tsetse fly (*Glossina morsitans*), and this will account for the total absence of cattle between this station and the Bahr-el-Arab. From Foroga, Gebel Timbale rises to a stately height on the north-east, eight miles distant, and Gebel Foroga lies due north. We had to remain at Foroga for a day to collect a supply of grain for the next 150 miles, as between here and Kalaka no food can be obtained. While waiting, a post from Gessi Pasha overtook us, saying that the long-expected steamer had arrived at Meshera-er-Rek ; but we had gone too far to return, as he could not keep the steamer for us. The men who brought the letters had travelled 180 miles, marching five days and one night ; they did an average of forty-five miles a day, having had to stop one day

on the road. The people at Foroga are fully clothed, that is to say, they wear a kind of long shirt made of damoor cloth from Darfour. They are not at all strong, and cannot carry as porters on the head; two loads are usually strung on a pole, and carried by two men; or if the loads are light they are strung at each end of a bamboo, as in China. The grain was packed in small baskets and carried in this manner.

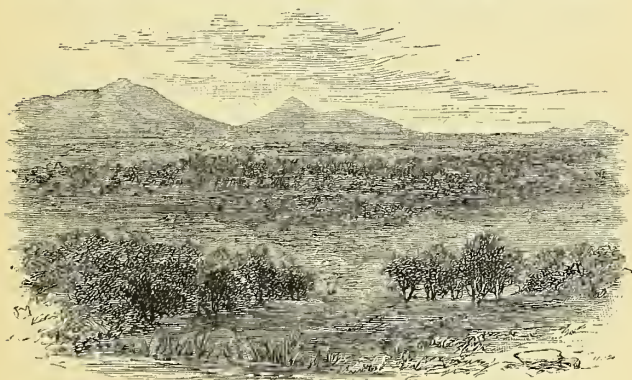
The day on which we left Foroga we had only a short march, passing Timbasi, a pretty little village, about halfway. Gebel Sargali was in sight on the left, running about eight miles north-east and south-west. Gebels Bickeri, Zandi, and Foroga were seen on the right from Timbasi; these are bold hills rising to a height of about six or seven hundred feet above the surrounding plain, being thickly covered with forest, but having grey masses of rock jutting out here and there. We camped just beyond a small village called Sarifa, and had a semicircle of hills round us running from north-west to south-south-east. We said good-bye at this village to the native tribes, I mean the Central African negro tribes, for we now came to the Baggara or Homr Arabs; and the natives in the west of Darfour appear to be of still a different type.

Our next march was through a forest, where were many bamboos and acacias (*Acacia fistula*). In an hour and a half we arrived at the top of a mountain-

pass 200 feet higher than our camp; we had Gebel Kishinia on our left, and from this point Mount Masoro could be seen some twelve miles north-north-west. The ground slopes off to the north-east, and there are many dried-up swamps. Game of all kinds abounded; buffaloes, antelopes, and giraffes could often be seen, and our men to their great delight killed two of the former; one of the buffaloes received thirteen bullets before he fell. When the first buffalo was killed we had a good opportunity of seeing with what order and speed a caravan can be collected together in case of an attack. When the first shots were fired, our men prepared for a fight; the advanced guard fell back, the rear-guard closed in, the goods were all piled up and the ammunition boxes opened; but it turning out to be a false alarm, soon a rush was made to the buffalo, and in less than half an hour he was cut up and divided amongst the porters. Buffalo steaks for supper and tongue for breakfast the next morning were a great treat. Just before camping we passed some curious igneous rocks. Water was very scarce at this time of year, and, when we encamped, it could not be found for some time, our porters being so overpowered with thirst that they sucked the mud in the half-dried pools to get a little moisture. Rahad-ez-Zurzur was the name of our camp.

Two hours' march on December 17 brought us to

a hill, from which we had an extensive view of the country on all sides. To the north-east nothing but an unbroken sea of forest extended to the distant horizon, whilst to the south and south-west the grey shadowy forms of the mountains formed a pleasing contrast. From this point I made the sketch of the hills and mountain-pass. A quarter of a mile farther on, close to the roadside, was a



MOUNTAIN RANGE NEAR RAHAD-EZ-ZURZUR.

dome-shaped mass of igneous rock, in the centre of which was a curious fissure, something like the crater of an extinct volcano. The basin was about forty or fifty feet deep, with fantastic sides, and in its cool depths abundance of clear water was found. We made a long halt there for the porters to cook the meat obtained the previous day. There was a skeleton of a man lying half out of the water, but they did not seem to object to that. The day was

fearfully hot, and the thorn bushes gave but little shade ; we had to spread our rugs over them to form a kind of tent.

The cooking operations of the porters lasted nearly all day, and it was almost sundown when we again started. We marched in the light of the setting sun and during the short twilight to El Brak, a small stream, the men telling us that we should not find water farther on. The dew at night here is very heavy, and makes a hut almost indispensable ; from Dem Suleiman a different kind of hut to those farther south was built for us. They were square buildings, and much larger in size ; still the camp is quickly formed ; in about half an hour the circle of fires is all aglow, huts are built, sentries posted, and the preparations for the night completed. Then, as farther south, dancing and singing begin, and continue till the small hours ; but we had become accustomed to nocturnal festivals, and slept through all the noise ; but if the slightest unusual sound occurred, we were awake at once.

Before reaching El Brak, the ground showed every sign of being one vast swamp in the harif ; it was now covered with the tracks of game. This made marching very tedious, for the elephants appear to take a pleasure in doing all the damage they can to the road. That night a post arrived from Kalaka, saying that all was ready for our

reception, and that oxen had been collected to meet us at the Bahr-el-Arab to transport our goods.

We camped there the following day, as there was an immense pool of muddy water at Atraha, and the guide said it was a long distance yet to the Bahr-el-Arab.

A great many antelopes had been shot that day, so we and our men had plenty of meat, but I must confess we found it rather tough; even beating it between two logs of wood, after their fashion, did not make it tender.

We found that the guide had deceived us, for the next day a short march brought us to the Bahr-el-Arab. We saw a large troop of baboons, who made a frightful noise as the caravan passed, and which were in a wood near the river, but thought it best to leave them unmolested. We were much disappointed in the river, for, though the channel is a hundred and twenty yards broad, there was very little water, and that only four feet deep; the banks are only fifteen feet above the water-level. No tsetse flies are seen north of the river, and elephants and large game never cross it now. The Arabs, however, ford it on horses to hunt them and also the ostrich, of which great numbers are found near this place. The natives say that from Liffi to Khartoum the Bahr-el-Arab is the only river which is not entirely dry in the summer months.

The men at once constructed a good camp on the other side; and a post arriving to say that the oxen were only a few hours off, we dismissed our porters, which proceeding we subsequently much regretted, as the news proved to be untrue. No cattle appearing the next day we sent Ali Agha to find them, and enjoyed a picnic by the river; as there were plenty of fine trees to give us shade, we were very comfortable. There were several disturbances among the Arabs who travelled with us, for whenever soldiers and women get together there are sure to be disputes; Saati Effendi had much trouble in keeping the peace. In the afternoon the water looked so inviting that we went to a secluded spot to take a bath, a luxury we had not enjoyed for some time. We got into the water, but unfortunately a boy noticed us, and at once ran back to the camp and gave them the information. All turned out—both men and women—and were delighted to see white men in the water, but we were not equally pleased to see them, and cut short our bath. I may add that we found the water unusually buoyant.

Ali Agha returned the next day, telling us that no oxen had been collected, but he had succeeded in getting thirteen, and the rest would follow in the afternoon. Therefore he advised us to start, which we did, making some of the irregular soldiers carry a few of our most necessary loads.

Soon after leaving the river the character of the vegetation completely changes; nothing but scattered acacias, palms, and thorn bushes were to be seen. The acacias have a peculiar red look, and wherever this is the case it is a sure sign that the ground is bad; it generally indicates swamps. The present march was no exception to this rule, and a most uneven surface of dried-up swamp was ridden over; our poor donkeys, who were generally so sure-footed, had a hard time. Antelopes abounded; we saw hundreds of them, but as they were very shy, it was difficult to get a shot at them. We met some of the oxen; they were fine beasts; each had a large pad on its back, on which the rider sits, armed with the long, heavy spear used for elephant-hunting. Its blade is eight inches wide and two feet long; two light spears are also carried. The driver sits between the loads, and guides the ox by a rope attached to the nose-ring. The oxen will carry five hundred-weight; their pace is two miles and a half an hour, and they are very useful in districts where there is swamp.

We camped at a small Arab village, lying a little to the west of the direct road. It was sixty feet below the level of the Bahr-el-Arab. The huts were wretched structures, being merely mats spread over a rude framework of wood, and surrounded by a thorn fence. After so long a time spent among

naked natives, it was strange to be once again with people clothed, however roughly; and the white, or more correctly light brown and well-cut features, were an agreeable contrast to the negro type of face we had seen for so long. At this place the people were very careful of their water supply; they gave us water to drink, but it is said they will never show the wells unless compelled to do so. We had a splendid water-melon for supper. In this neighbourhood and in other parts—as for example at Shaka—the people use the juice of melons instead of water for cooking and washing, and the cattle and donkeys get little else to drink.

After a night's rest we continued our march to Kalaka, passing over sandy soil and through some small villages, where water, milk, and lights for our pipes were willingly given to us. At one place where we stopped to rest, we received a goat and a large quantity of both sweet and sour milk. Near the villages much cotton is grown, and the people spin good yarn, which makes the coarse but strong cloth they use for clothes. The grain cultivated here is dok'n (*Pencillaria glauca*). We saw very large stores of it on the road; it is stacked very neatly, in round ricks, which reminded us of the haystacks at home. We noticed on this march large herds of cattle.

About two miles from Kalaka, six or seven horsemen dashed up to us, headed by Mahmoud, the

Vakil of Kalaka. They brandished their spears in our faces, and after inquiring who we were and why we entered their territory, bade us welcome. They kept up a mimic warfare until we reached the station, which is a collection of miserable broken-down huts. Their horses were small well-bred animals, with much fire, splendidly trained; the men were extremely good horsemen.

We stayed at Kalaka until Christmas Day, on which we had a nice present of dates, olives, sugar, and candles, from Woad Ali Bey, which were all very acceptable. Here I had my first ox ride, but did not much enjoy it. We were to ride horses to Dara, and several were brought for us to try. They had the large Arab saddle and small ring stirrups, just large enough for the four naked toes to enter. The side of the ring is grasped by the great toe, and we had great difficulty in finding any stirrups large enough to admit even the points of our heavy boots. The first horse I tried bolted with me, and I had a good deal of difficulty in stopping him; I never rode at such a break-neck pace before; but with a little patience we succeeded in getting very good animals, and found the saddles very comfortable; but we were some time in getting accustomed to the stirrups, as we could not ride barefooted, as the Arabs do here.

About noon on Christmas Day we said good-bye to Saati Effendi and our late escort, and set off with

thirty horsemen, under the command of Mahmoud, our goods being carried by two camels and oxen. That day we only rode about six miles, to El Mugurana, where we took possession of the best huts we could find, and had our Christmas dinner, which consisted of a goat. The next day we rode to Agareb, passing the two villages of El Fadri and El Jadri. At El Fadri we saw the sultan Ibrahim, who is chief over part of the Rízegat Arabs. He talked a good deal, much hindering our progress, but strengthened our escort by adding ten horsemen to our company. There was a small Arab school at El Fadri, where about twenty-five children were being taught by a very old toothless fakir. On the following day we rode through several villages, in one of which was a good loom and mule of native manufacture. They seemed well adapted for the work; I give a drawing of them and description further on.

We camped that night near a large pool, and were just going to sleep, when the people said that there were huts farther on, and insisted on our getting up and riding for another hour, when we came to a village called Sigila. Each of our camels kicked off their loads this day, breaking open my despatch-box and scattering papers and money to the winds. Some \$25 or \$30 were lost in the sand, or else stolen, probably the latter. The nights now were very cold, only 46° Fahr. being registered at

4 A.M.; we were obliged to have good fires kept up all night, and the first hour's ride in the mornings we felt to be bitterly cold. There are great numbers of savage dogs at all these villages, who make an abominable noise at night.

At Bir Allay, on December 28, we were met by Ismaen Agha, who had been sent by Slatin Bey, the governor of Dara, to meet us. He is a splendid example of an Arab sheikh, and interested us as being the man who had taken Gessi's ultimatum to Suleiman when he was captured at Gara. We halted for some time after meeting him, and soon after leaving the place at which he joined us we ascended some two hundred and fifty feet by a series of ascents, each thirty feet high, and very steep. The water all along the route was very bad, muddy, and had a strong mineral taste; all the khors we passed were quite dry. We camped at Fasko, from which place a good view of the country can be enjoyed, and twelve mountain peaks could be counted in the distant north.

Ismaen Agha had told us that it was a very long march from the village of Fasko to his own place, Saril, but in reality it only occupied three-quarters of an hour. It is a large well-built place, and we stopped a few hours there. He has large herds of camels and oxen, and a good number of horses. The hegin he rode himself was a splendid animal; he valued it at \$1000. At this place we reached

the southern limit in the northern hemisphere of the baobab-tree (*Adansonia digitata*); there were one or two very fine specimens in Ismaen Agha's village.

We started again at 5 P.M., and soon afterwards arrived at a small village, and were told that we should stay the night there. Our patience had been over-much tried the last few days by short marches and unnecessary delays, so we flatly refused. Our guide said we must remain; this made matters worse. We asked, and were told, the direction of Dara; and as this agreed with compass bearings taken at Fasko, we held a short consultation, and decided to take the matter into our own hands, and give our escort a race. After a good drink of water, we tightened our horses' girths, and mounted. Our guide came to ask where we were going. "To Dara," we said. "You cannot find the way," he replied. "Oh yes, we can." "But it will be dark soon," said he; and, in fact, the sun was just setting, causing the dark shadows to fall and the golden sand to shine more glitteringly than ever. "There will be a moon," we said, and waving an adieu, off we went at a hand-gallop. Until we obtained horses at Kalaka, neither of us had ridden for some time, and these horses are so very differently trained to English ones, that it required a few days to put us at our ease upon them. The Arabs had been rather incredulous as to our riding

powers, and had even presumed to joke about them ; but this night ride showed what we could do, and put an end to any disparaging remarks. After riding for some few miles we heard shouts behind, and looking back, saw most of our escort in full chase after us. However, they were not going to catch us up easily ; our horses also heard them, and entering fully into the spirit of a race, cheerily answered to our call. On we went, the moonlight revealing to us now and again boulders in the path, and thorn-covered acacias, which we had plenty to do to avoid.

At last, after another five miles' gallop, we drew rein and let our horses rest, to let the Arabs overtake us. The noise they made was deafening ; they protested loudly at the trick we had played them ; said how angry Ismaen would be, and entreated us to stop, asking if we were possessed, as they had never believed we could ride thus. We would not give in yet, but continued the journey, crossing one or two deep khors, one named Geshara being very difficult. At last, having got somewhat out of our latitude, and being rather tired with the ride, we consented to stop for the remainder of the night at Hummi. Our caravan came up long after we were settled for the night.

The morning of December 30 was very cold, and we were just going to start when up rode Ismaen Agha, mounted on his hegin ; he carried a boy

behind him, who sat on the camel's back, behind the saddle, holding on to the back pommel. Ismaen would hardly speak, he was so much annoyed at our last night's proceeding, which had caused him such an early ride. We rode for an hour and a half over the same kind of ground as the day before, crossing three dry but deep khors. We shivered with cold, and were thankful to wrap our thin overcoats tightly round us. When passing through a thicket of acacias, our horses pricked up their ears and broke into a quicker trot, and our escort, who had been scattered on all sides, took close order. Soon we heard horses approaching at a rapid pace, and through a break in the trees a company of thirty or forty gaily-dressed horsemen and hegins galloped up to us, led by a European, who drew up sharply before me, throwing his horse almost on its haunches. He saluted, and said in German, "Have I the honour to meet Mr. Felkin?" "Yes," I replied. "I am the governor of Dara, Slatin Bey." We soon became friends, and rode on together towards Dara. Slatin Bey was formerly an Austrian cavalry officer; he is a young, gentlemanly man; and was dressed in a simple white uniform, top-boots, and turban. He rode a superb full-blood mare, with English trappings. His escort was well mounted, and dressed in all the colours of the rainbow; the lances and gun-barrels flashed in the sunlight, and the curi-

ously caparisoned horses pranced and curveted as we proceeded at a hand-gallop.

Under a shady tree we halted and dismounted; a cloth was speedily laid on the ground, and a lunch of cold fowls, bread and butter, and a bottle of wine, was prepared for us, by two gaily-dressed pages. While enjoying it, Slatin Bey gave us some of the latest news from Europe.

The ride thence to Dara was most amusing; we soon reached a sandy plain without any vegetation, and this afforded space for the evolutions of the horsemen, who dashed off in all directions, charging back at full speed, and performing feats of horsemanship which can only be executed by Arabs on thoroughbreds. Sometimes the whole cavalcade, with the Bey at its head, would gallop forward for a mile or so. It was not etiquette to outride the Governor, and really would have been a hard task to do so; but our horses did not make us ashamed, for though Slatin's steed could ride down an ostrich, I always drew rein with my horse's nose at his stirrup.

The soldiers, 600 in number, were drawn up at the entrance of Dara, with a splendid band of thirty-two performers at their head, who welcomed us with the lively strains of "*Salaam Effendina*."

CHAPTER XI.

DARA AND DARFOUR.

OUR nine days' stay at Dara was a very pleasant break in our journey. Slatin Bey entertained us most kindly; we lived in his house, and everything he had was placed at our disposal. Letters arrived from Europe every week, and Vienna papers of November 11 were to us indeed a treat; some copies of 'Truth' gave us recent English news and no little amusement. Certainly we were getting nearer to civilisation.

Dara is well fortified by a stone wall, having a tower at each corner; the walls are massive, and there is a deep trench outside the wall. The fortification forms a square, each side of it being a quarter of a mile long. Inside the fort are the government magazines and barracks; the townspeople live in straggling lanes of huts, irregularly built, to the south and east of the citadel. The houses were being gradually rebuilt of brick in a more substantial manner. There is a daily market held in these suburbs, where meat, milk, merissa, vegetables, beads, and many odds and ends of hardware are sold. Great is the bargaining and deafening the noise

made by the traders. In the centre of the market is the police office, where all disputes are taken to be settled. A noisy, motley crowd meets here every day; all the tribes in the district are represented, and all kinds of costumes seen, from the European dress of a few Greek merchants to the simple bunch of leaves worn by female slaves. Oxen, camels, and donkeys are employed to bring the wares to market. The people have a good plan for tethering the animals in a sandy plain; a hole is scooped in the sand about two feet and a half deep, the tether-line is tied to a stone or tuft of grass, and then put in the hole, which is filled up, and the animal thus securely fastened.

The band at Dara should be mentioned, for it is composed of natives, who are very good performers overtures, dances, etc., being played from notes with a precision which is quite surprising. Slatin Bey is very fond of music; and our dinner was usually enlivened by the strains of the band which was stationed in his yard, and performed for our benefit European music, or the more wild but attractive Arab airs.

The Vakil of Dara, Sugul Bey, and the commander of the soldiers, Hassen Effendi Bimbashi, were also very hospitable, and entertained us at dinner, where once we had, amongst other dainties, a whole roasted sheep, stuffed with rice, raisins, and ground-nuts.

When dining with Arabs on such occasions, we always ate with our fingers, and after a little practice became quite accustomed to that method of conveying food to our mouths. It had one advantage, and that was that one's hands could be always kept clean, which could not be said of the knives and forks in those regions. At first one was tempted to use the left hand as well as the right, but as that is a sign of bad breeding, we were careful, and became quite expert with the right hand. It is not the custom to sit round a table in European fashion; a small stool is generally placed on a carpet in the middle of the room, or sometimes in the open air, around which, if the host is a rich man, cushions are arranged. Upon the stool stands a round tray, on which the *kisreh* is placed, one pile for each person; and generally there are also several dishes of food, preserves, pickles, upon it, with the bowl of soup in the centre, and a small wooden spoon for each guest. Until the guests are ready to commence the repast the tray is always covered by a cloth or wicker-work cover, to protect the viands from the evil eye. Before doing this, however, a boy comes, bringing an ewer of water and a basin, called "*ibreek and tisht*"; he kneels down before the guests in succession and pours the water over their hands, which they wash; and the mouth also is washed, if they have been smoking. The company then goes to table, and the cover is removed; the master of the

house says "Bismillah," and begins to eat, the guests following his example. The right thumb and two fingers suffice for everything except the soup; small pieces of bread are broken off and dipped into the dishes, while at the same time a piece of meat or vegetable is taken up, all food being prepared so that it can be easily grasped. The left hand is scarcely ever used, as it is considered to be unclean. If a fowl be on the table, it does not give so much trouble as might be imagined, for several of the guests take hold of it, and it is soon torn to pieces of the convenient size. A whole sheep or goat stuffed with ground-nuts is perhaps one of the dishes, but it is always so well cooked that it is easily divided. It is thought to be a mark of respect for a tit-bit to be given from one to another. At some of the great dinners thirty or forty dishes will be served, one after the other, and naturally only small portions of each are consumed. Several servants stand round, holding cups filled with water, but as a rule Arabs do not drink until the meal is nearly at an end. If there are many flies about, servants are engaged in driving them away with fly-fans, and at night lanterns are held round the table. The last dish placed on the table is always rice, but the guests are usually warned a remove or two previous to its appearance, so that if any one has not eaten enough, there is opportunity given to fill up the deficiency. When a guest has eaten as much as he requires, he

leaves the table, saying, "El hamd'ulillah," and then washes again, this time never omitting his mouth; a good lather of soap is generally used to clean his teeth, the forefinger and thumb of the right hand being employed in lieu of a tooth-brush. If the meal takes place in a verandah, and any one be seen passing, he is invited to join, the host saying "Tufaddel"—a word, by the way, often used for other purposes; it may be translated "may it please you" to eat, or to smoke, or to sit, or to ride. It is believed that if a person passes and is not asked to eat, he may covet the viands, and so cast an evil eye on them. After dinner, coffee and cigarettes are handed round, and conversation begins; while actually engaged in eating Arabs are usually silent, and bestow all their attention on the business in hand. When the last guest has finished, the tray is removed, and the servants partake of what remains; visitors' servants being, as a matter of course, invited to join the rest.

Ordinarily we did not find that the Arabs objected to eat with us, but in some few cases we dined at the same time and in the same room with them, but at different tables. Only on rare occasions was the meal served for us in a separate apartment.

We sometimes invited Arabs to dine with us, but had always then to be careful that no tinned meats were visible, as they have the idea that tinned meat is some preparation of pork, and as pork is unclean

to them, of course they have an utter objection to touching it. I have known Arabs refuse to eat anything at a meal, when they have chanced to see preserved meat. It is needful when entertaining them to be careful in such matters, and to avoid, if possible, wounding their susceptibilities.

At Dara we met the officer who had commanded the soldiers who shot Suleiman Bey, and also Sheikh Ismaen, that, as I mentioned before, had carried Gessi Pasha's ultimatum to him. Ismaen said the rebels felt so secure in the village of Gara, that they had not even a sentry posted; and they were so tired with their flight, that he walked straight into Suleiman's tent and woke him, saying, "The Pasha's salaams, and if you do not lay down your arms in ten minutes, you are all dead men." Suleiman had nearly 700 men, Gessi only 290, and the surprise and rage of the slave-dealers when they discovered this too late, can be well understood. Gessi kept his men well under cover, and went to meet Suleiman attended by only a few officers, but he had given his men orders to make as much noise as possible; bugles and drums were sounded on all sides, and a few men moved about in every direction, allowing the bright barrels of their guns to be seen above the grass. Thus the number of his men appeared to be much greater than it was in reality, and Suleiman had previously heard that 3000 more troops had been sent by Gordon Pasha to Gessi. So

he concluded that the reinforcement had joined him, and that against such a force resistance would be fruitless; and knowing his father's influence at Cairo, he imagined that, as on former occasions, his life would now be spared. As soon as Suleiman surrendered, Gessi ordered all the rebels to fall in, ground their arms, and march forward thirty paces; this done, at a signal his men rushed forward, seized the arms, and stood with pointed guns between the rebels and their weapons. A few of the ringleaders were put in irons, and the rest were sent in bands of fifty in different directions, each party being supplied with two guns for protection against leopards. As soon as they were well out of hearing distance, Suleiman was allowed to pay Gessi a visit. He was offered coffee, and said he hoped he should be pardoned. Gessi replied he could promise nothing. Suleiman then went out, and the officers said they had better fetter him, as he might escape. This being done, the officers retired, and a company of soldiers immediately shot him. This account we heard from three independent witnesses, and it is given because in Egypt it is disbelieved that Suleiman was ever really shot. There is, however, not a shadow of doubt about it. Mr. Wilson was entrusted by Gessi Pasha with his seal to give to Gordon Pasha, which he did in London in May 1881. The chain belonging to the seal was taken by the officer who commanded the

firing party and shown to us. A glass mustard-pot which Suleiman had been in the habit of using as a drinking-cup was given to me by Gessi as a souvenir.

When at Dara we were very short of servants, and Slatin Bey offered me one of his liberated slave boys, named Capsune. He was a nice bright little fellow, so I accepted him, and found that although very young, being only about six years old, he had gone through some strange adventures. A sketch of his life before he became my servant, taken from his own lips, may be of interest.

The first years of his life were spent happily and peacefully, his home being "far away," many days' journey from Dara, in a land of running waters and trees and flowers. He remembers his father and mother and three grown-up brothers, with great affection, and tears often come into his eyes as he talks of them and of his old home. His father possessed cows and sheep, and cultivated the ground; and besides the necessary food, he grew cotton, which he spun and wove for the clothing of the family. The men of the village were armed with lances and knives, but appear to have been of a peaceable disposition until molested by the Arabs. Capsune's chief playmate was a little white goat, a present from his father; he helped to take care of the cattle, and made snares for birds, and tamed them, and had no heavier sorrow than the loss of

his favourite goat. More serious troubles were in store for him, for the dongolowees came to the neighbourhood, and he among others was captured. At night he was confined in a hut, and made to lie down between another boy and one of the Arabs; he was not chained, and when his captors were fast asleep, he stealthily glided out of the hut. Just as he got outside a dog began to bark, and awakened the Arab, who, perceiving his absence, started in pursuit. The man was gaining on him, when he turned aside and hid in the tall grass, so that his enemy passed without observing him. On and on he ran, until, frightened at the roaring of the lions, he climbed a tree and rested for a little time. He then continued his flight, but in the darkness lost his way, and at last, completely worn out, took refuge again in a tree and slept until morning. Then with the help of daylight he found the right path, and reached his home to the great joy of his parents. Their happiness was not long unbroken. Another party of dongolowees appeared, and Capsune was again taken prisoner, and this time his father and many of the men of the village were killed while endeavouring to protect their wives and children. The following day Capsune was rescued by his brother, but he was recaptured. The dongolowees were about to secure him, like all the other captives, by a rope round his neck, when one of the men said, "He is such a little fellow; he will

never run away," so he was left at liberty, and at night made one more attempt for freedom; but in vain. His flight was discovered, and he was caught, and this time safely secured. He was taken from one place to another, and passed from one master to another, and, young as he was, learnt the meaning of the kurbatch. On one occasion he had been ordered to gather bundles of grass and put them in a certain place. After fulfilling his task he went away, and whilst he was absent the grass was removed. His master came and asked why he had not obeyed his order, and, taking no notice of his assurance that the work had been done, ordered the child to be whipped. His own words are, "He not let me lie down, but man hold my hands, and whip go all round me, very bad, oh, very bad!" He was so angry and indignant at this treatment, that he tried once more to get free, and succeeded in making good his escape, only to fall into the hands of another slave-dealer. After some time spent in Dara he was taken to Tuaisha, and there sold to an Arab, who with other dongolowees and a caravan of slaves started for Omchanga. On the march the slaves had only very small quantities of dhurra and water allowed them, and were frequently so parched with thirst, that when they came upon any moist patches of ground they sank down and tried to suck a little moisture out of the mud. The water supply was at last completely exhausted, and the slaves

were placed in grass huts a short distance from the main road, while some of the dongoloweas went in search of water. When they returned successful, a little water was given to each of the slaves; and afterwards, their chains having been removed, some tried to forget their misery in sleep. They were presently aroused by hearing that "Kurnek" (Gordon Pasha) was coming, and all was in confusion; the dongoloweas were in a state of abject fear; those who could escaped, while others tried to hide, but the soldiers searched all the huts and thickets, and several were discovered. The slaves were taken under the shade of a large tree, food and water, by Kurnek's orders, being given to them—"Children so thirsty; children very glad." The captured dongoloweas meanwhile had their hands tied behind them, their clothes taken away, and after receiving a whipping, were allowed to depart, and ran away, "quickly, oh, so quickly; stop for nothing, but shut eyes and run." Kurnek then came from under the tree where he had been sitting, and inspected the slaves, and Capsune gazed with astonishment at the first European he had ever seen. The "white man's" eyes made the greatest impression on him, and he says, "I shake very much when I see eyes, eyes very blue, very bright; I think eyes can see through me; and when I see eyes I frightened, and think I finished to-day." However, he was not finished, for after giving orders about the slaves,

Kurnek called for his camel and rode on to Tuaisha. The slaves were sent to Omchanga, where they were detained for some time, and then were taken to Fascher. There they were disposed of, but not against their will, for Capsune says, "Two men asked me, Will you go with me? and I say, I not like; then another man come, and I like, so I go with him." His master was very good to him, and bought him clothes, slippers, and a tarboosh. He was given or sold to another Arab, who took him to Dara, and died there, and after his death Capsune came into Slatin Bey's possession. He told me afterwards that when his companions in Dara knew that he was going with a white man, they frightened him by saying he would be eaten, and the same thing was told him in Khartoum. But my other servant-boy, who had been with me longer, reassured him, and he soon found that I had no fancy for roasted negro. I brought him with me to England, and he is such a faithful servant that I have always had reason to thank Slatin Bey for his gift. He very speedily attached himself to my family, and is now my sisters' devoted attendant. I consider him to be a very favourable specimen of the negro race; he is very quick and intelligent, passionately fond of music and flowers, full of fun, hot-tempered, but most affectionate. He is a great chatterbox, and the remarks he makes on the novel sights he sees are most instructive, as well as entertaining, for

from them one can realise the effect our civilisation produces on the mind of an unsophisticated observer. There is a degree of innate refinement and courtesy about Capsune which is remarkable; all his actions are graceful, and his conduct is characterised by an amount of thoughtfulness and consideration for others which would surprise those who look upon a negro as little better than an animal. It is one of the prettiest sights I know to see the child sitting cross-legged on the floor, a flower stuck in his jacket, a dog on one side, a cat on the other, and a large picture Bible open before him; but the questions he asks are frequently so comic, that it is a difficult matter for his teacher to maintain due gravity.

From Dara to Khartoum we were to travel by camels, and a few hints on camels and camel-riding in Africa may not be out of place. The traveller's dress should not be too light; the sun is so hot that a thick flannel shirt, drawers, and a light tweed suit are required to protect the body from its fierce rays. The boots should be loose and the socks thick; in the Soudan good soft leather boots are made which answer the purpose well. A large "kummerbund" or shawl round the waist should always be worn, for if tied on tightly it prevents to a certain extent the pains in the back and sickness, which are frequently caused by camel-riding; it also serves as an additional protection to the stomach and back against

the sun. If the heat is very great, it is a good plan to wear a pad about eight inches broad hanging down the back. The helmet should not be too light, or it is apt to be blown off by the winds, which are often very strong. If spectacles are worn, it is better to have "London smoke," not blue ones, and the frames should be horn or silver. The saddle is very important, and should always be personally examined before starting, to be quite sure that both it and its pads are in good order and fit the back of the camel. The drivers are not sufficiently careful in these matters, but always say all is right, and if one trusts to them, often after an hour's ride the saddle slips or breaks, the guide rein is found to be rotten, or some similar mishap occurs, making a whole journey miserable. The saddle should not sit too low over the camel's hump; some people prefer stirrups, but I cannot say that I found much benefit from them; when one becomes accustomed to the Arab mode of crossing the legs in front of the pommel, that mode seems to me the best. Whether intending to travel with or without a large caravan, it is better to have a "hegin" or riding camel for personal use. They are much less tiring to ride, and it is not necessary for the traveller to be so many hours in the saddle at a time, for he can ride forward in advance of the caravan and rest until it comes up. Before starting on a desert ride the water-skins should also be inspected; they should be

filled some days previous to the start, and then it will be seen if they are watertight and in good condition. The water-skin for one's personal use should always be hung on the shady side of the camel, and out of its reach, as camels have a habit when thirsty of turning round and biting the skin. It is necessary to see that the gun is slung properly; the men are very careless in this matter, and many accidents happen for want of this little forethought. In a long journey a line to the camel's nose-ring should not be used, unless it is a very restive beast. Until quite accustomed to mounting a camel, it is better to make a man place his foot on the animal's leg until you have got a firm seat, for at times the camel rises very suddenly and rushes off, so that an inexperienced rider may possibly have an ugly fall. If the camel should take it into his head to turn round and round like a top, the best way to manage him is to pull the guide-rein in the opposite direction; this and a few cuts with the whip from the side to which he is moving is generally sufficient to stop him. To attempt to dismount under such circumstances is most dangerous. Many camels are vicious, and have a bad habit of biting; most unexpectedly they turn round, seize hold of the rider, and try to pull him off. At certain times it is very dangerous to ride a male camel, but a good dose of "kohran" on the back of his head will be then of great service.

In a long journey it is important to know how long a hegin should be ridden, I mean, of course, at a good trot. It is the best plan to ride for two hours, then give him a quarter of an hour's rest, without removing the saddle; then three hours' ride and two or three hours' rest, this time taking off the saddle; another four hours will be quite enough both for camel and rider. Camels will go without water for six, eight, or ten days in winter when the grass is green. The camel should not be allowed to drink immediately before starting. The different breeds of camels have different times for drinking; the two most commonly seen in the Soudan are the anafick and the bischara. The anafick drink every third day, and the bischara every fifth day in summer; the time is prolonged a day or two in winter. When a camel's sides are much fallen in it is a sure sign that he wants water, and if he refuses to eat he is in great distress for want of it. On the march thirteen handfuls of grain a day should be given to the camel after it has rested for about two hours. If it eats slowly its mouth should be examined, as camels are very liable to have long tumours either in the mouth or throat, which prevent eating. Should they be found, they must be cut off with blunt scissors. The traveller should make it a rule to see the camel fed himself, as the men are so apt to steal the grain for their own use. Now and then the camel should have a little natron. It

is given mixed with water and grain, and is beneficial during and after the "harif."

A good baggage camel will carry 5 or 6 cwts. for ten hours a day, at a rate of two miles and a half an hour, but there is great difference in their powers of endurance. A camel with a large fleshy hump should, if possible, be chosen, as that is a sure sign that he is in good condition. The fat hump of a camel is its reserve of force, and it is always well to start with as much strength as possible. The loading of the camels should never be interfered with, as the camel-drivers understand the business far better than a European novice; but it is well to see that the ropes and pegs are good and not rotten. Many of these details may appear too trivial points to be noticed, but attention to such apparently slight matters has much to do with lessening discomforts, which are always present in sufficient number to try the patience of any ordinary mortal during a long journey in the desert.

Dara is the second town in Darfour. Fascher is the capital of the province, but it was out of our way, and the road was made rather unsafe by Haroun, who had long defied Egyptian authority from his stronghold in Gebel Marah, and we did not go there. Haroun has since been killed; I learnt this in January 1881. The Rizegat Arabs to the south-east of Dara are very quarrelsome, and are constantly giving great trouble to the government by their

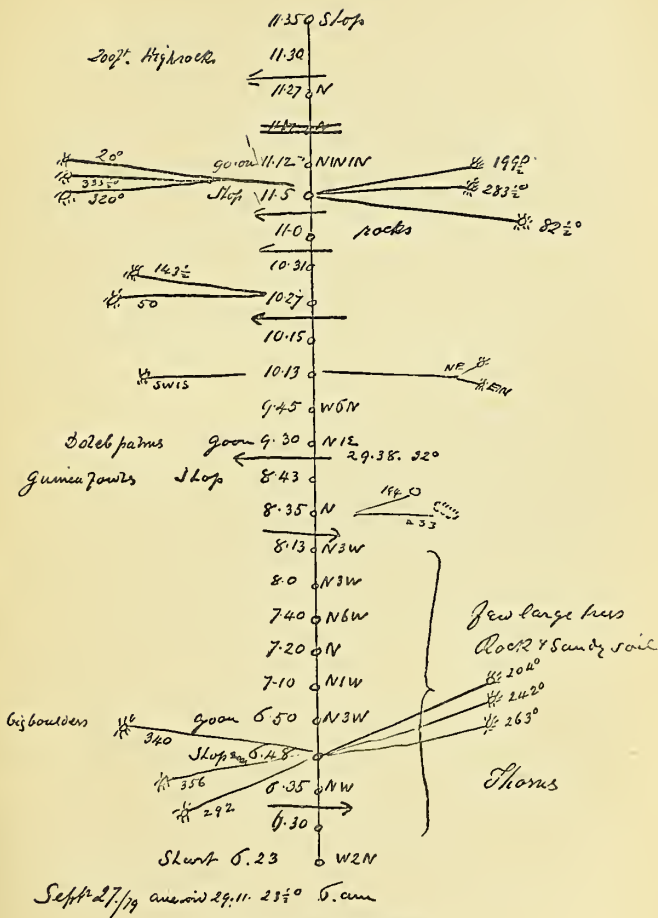
continual petty feuds among themselves, as do a number of slave-dealers who still live in Shaka.

From Ládo to Dara we had marched about 1200 miles in fifty-seven days; and that portion of our journey we have carefully mapped. We intended to continue our observations as far as Khartoum, but unfortunately our last watch broke down at Dara; and as a watch was an absolute necessity, our work could not be continued. Let me explain how the map has been constructed. The watch and pocket compass have been used for observing the direction of the route, and an observation has been made at least every fifteen minutes, and sometimes at even more frequent intervals, so that some 1600 observations were made between Ládo and Dara, to enable us to plot the route with an exactness which without such care could not have been attained. This number of observations does not include the entries into our note-books of mountains, rivers, altitudes, villages, cultivation, and small streams, nor the numerous notes as to the vegetation, character of the soil, and physical features which will be seen embodied in the map. The positions of mountains were fixed by bearings taken by a prismatic compass, and wherever possible three or more bearings were taken from different points for each mountain. The breadth of rivers was ascertained by triangulation. The altitudes depend upon the readings of two aneroids, which

were taken every morning before the march commenced, so as to allow of their giving as accurate a reading as possible. In addition to this, numerous readings were taken on the road, when we thought such necessary.

The work of each day was transcribed at night, and on the day after our arrival in Dara we were able to send to England the manuscript of the map, as well as the protraction we had made *en route*. No pains were spared to produce as correct a map as possible of our route, and we can publish it with every confidence. Every village, hill, swamp, rock, stream, or cultivated ground that we passed, has been marked upon it, and may serve to guide those who, in future times, may travel over the same ground. In order to show the reader how the notes were kept, I give a page out of my note-book, which must be read from the bottom to the top. Where rivers are crossed they are marked by a line, the arrow-head of which shows the direction of the current. The distance is calculated at two miles and a half an hour in straight lines; the distance really marched was about a third greater than this.

The value of this map is due to the fact that only a very small portion of the route we followed has been traversed before; it connects Ládo and the maps of the Nile and Equatorial Provinces with the well-explored province of Darfour at Dara. Schweinfürth's route coincides with our journey for



a short distance between Djour Ghattas and Dem Suleiman; the routes of other travellers only cross ours at intervals.

It may be said that Darfour is bounded on the north by the 10° , and on the south by the 14° N. lat.; on the east by the 22° , and on the west by the 28° E. long. The meaning of "Darfour" is the "Land of the Fors"; but several tribes are found within the boundaries just mentioned. There are the Homr Arabs in the north, the Bertis Turkruri in the east; in the south-east the Rizegät, while in the south the Baggara Arabs and Turkruri are mingled, and the real natives, the Fors, now live chiefly in the west part of the province. The Arabs have not intermingled much with the other tribes, who are more or less negroes, and it is not difficult to distinguish one from the other, the regular features and lighter colour at once proclaiming the Arab. I was told that the population is over a million, about half that number being Fors; but it was not possible to obtain exact information on this point.

The geological formation of the country is very varied: in the west many mountains are found having beds of lava and every indication of volcanic origin. In the north and south, granite and sandstone are the prevailing rocks; while to the east much sandy soil is obtained, and in this part a good deal of iron is obtained, which is used for manufacturing purposes. I was also informed that near

Gebel Marah there is a large salt-water lake, from which great quantities of salt are procured by evaporation.

When I passed through the province it was the dry season, and, as there are no rivers which flow all the year, we had great difficulty in obtaining water. At Dara and one or two other places, there are good wells; but the greater part of the water we found *en route* was taken from the "adan-sonia" reservoirs; and during the dry season the people have to rely chiefly on the water-melon, which they use for drinking, washing, and cooking.

We were in Dara in January, and found it very cold, the thermometer often being 48° Fahr. in the early morning, though it sometimes rose to above 90° in the middle of the day. The rainy season begins in June, and lasts till September. A large portion of the province is under cultivation. Dok'n, cotton, and water-melons are the chief products, though at times I saw small fields of sem-sem, gourds, and cotton; and we occasionally had capital honey, which, I believe, is procured near the mountains.

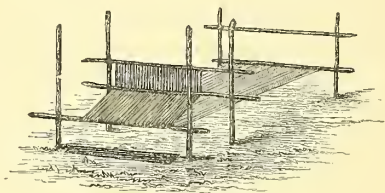
The dress of the natives is very simple, their garments being generally made of their home-spun damoor cloth. The men wear merely a long shirt with wide sleeves and open neck; while the women's attire is a kind of large sheet, which is bound round the waist, one corner being thrown over the left

shoulder, leaving exposed the right arm and breast. Their arms and necks are decorated with iron and brass ornaments, which are also of home manufacture; they are not so generally used as in Kordofan.

The natives' huts are round, having mud walls and a conical thatched roof. Each group of huts is enclosed in a thorn fence, within which are collected their cattle, a few miserable dogs, and often some lean fowls. Coming to such an enclosure at mid-day one sees the people and animals herded together, enjoying a siesta; but in the morning and late afternoon the people are usually busily occupied. The inhabitants are a very hospitable people, and whenever we rested at a village, huts and food were provided for us free of charge. The only thing we had difficulty in procuring was water; but at this season of the year the natives possessed so little themselves, that we could not be surprised at their unwillingness to give it to strangers.

They appear to be clean and industrious; they are also great hunters, often crossing the Bahr-el-Arab in search of game. The children are employed in cleaning and spinning cotton, the men in weaving it; while the women cultivate the fields, weave mats, and attend to their household duties; and it was a real pleasure when we arrived at a village to see that all the inhabitants were busily engaged in some useful occupation.

The looms are very primitive; they are very narrow, and are usually placed under the shade of a tree, low down on the ground, with a hole made underneath the loom, to accommodate the weaver's legs. The *damoor*, known in England as "Baker's



LOOM (DARFOUR).

cloth," is well made and is very durable; it is almost impossible to tear it, and I can say from personal experience, that for rough travelling wear there are few materials better.

Large herds of camels are reared in the north, and in the south and centre there are immense numbers of cattle, the humped-back kind being preferred, as the long-horned sort are very lean. Goats are also plentiful, and there are some sheep, but they do not give much wool, nor do the natives make any use of it. The people who rear the camels make camel-hair cloth, which is used for coverings of tents; they live almost entirely on camel-milk, and do not cultivate grain, buying what they require from their neighbours.

There is very little import trade; but ostrich-feathers, ivory from the south, and some damoor

cloth are yearly sent to Kordofan. The ironwork of the Fors is good; they make excellent iron chains, and there is a little industry in making gold and silver bracelets and anklets, which are richly chased. Turning is understood, and ivory and rhinoceros horns are thus made into cups and bracelets.

Cups made of rhinoceros horn are supposed to have the peculiar virtue of detecting poison in coffee or sherbet. Often, when drinking for the first time in a strange house, one of these cups is offered, to assure the visitor that no foul play is contemplated. Sugul Bey gave me several of them. They are considered most valuable presents, and a mark of lasting friendship and esteem.

Tanning is carried on to a small extent; and slippers, sandals, and sword-sheaths are made in a superior manner.

The currency in Darfour is very curious. Forty small pieces of damoor cloth, about a foot long and four inches broad = one white cloth, two of which = one dollar, or 3s. 9d. to 4s. 2d., a small blue cloth being used to represent half a dollar. The standard white cloth is called a Tob; the blue cloth, Faradieh, and the smallest pieces of cloth, Rubieh. An ox costs from three to six dollars; a sheep, three-quarters of a dollar; a goat, half a dollar. A good riding-camel can be bought for fifty to seventy dollars; and a pack-camel for twenty-five or thirty dollars. A horse costs fifty or sixty, though some horses and

begins fetch as much as three or four hundred dollars.

The horses deserve a word of mention, for, though rather small, they are splendid creatures. They are well proportioned, and have perfect action; some are so swift, that they will run down the ostrich. They are equal to any amount of work, and can go without water for two, or sometimes even three days. Arab saddles with high backs are used, and the large slipper stirrup. The horses are well trained, and guided by the knee; the tighter the rein is pulled and the more the knee is pressed against them, the faster they go.

The people are very religious, or perhaps one should say superstitious, and in almost every village one or two fakirs are found; and here and there are schools in which the children are instructed in the Koran, and in reading and writing. The morals of the people are very lax; the marriage tie is little respected. The natives that travel much seem to have a wife in every village, who generally carries her lord's food and drink till he comes to the next halting-place, where he finds one of his other wives in readiness to accompany him on the next stage of his journey.

The tax to the government is paid in Tobs or grain, and the inhabitants are also obliged to provide camels and oxen for transport, but for these they are paid at a fixed rate in cloths.

The slave trade until lately was the chief occupation of the inhabitants. In former times large expeditions used to proceed from Darfour across the Bahr-el-Arab into the interior, returning with a rich booty of slaves and a small quantity of ivory. Those who remained at home were engaged meanwhile in preparing stores of food for the expected caravans, looking more especially after the water supply, and this in these arid regions entailed severe labour. It cannot be said that blackmail was levied in the villages through which the parties of slaves passed, or that a regular price was paid for food by the slave-drivers. The Mohammedan religion, which enjoins hospitality, forbids this; but its adherents are not required to refuse the presents offered to them; it is therefore probable that a very fair equivalent was given for the food which was provided at the various halting-places. When, however, a caravan came to a place under military occupation, the commander of the soldiers exacted a toll of from a quarter of a dollar to two dollars a head, which he considered his due. It will be seen that it is in the interests of the inhabitants of Darfour to encourage, as far as possible, this nefarious traffic; and though at the time we were in the province—that is, in January 1880—there were only a few small caravans passing through from Bornu, this was owing to the demolition of Suleiman Bey and his forces, and the vigorous efforts of Gessi Pasha and Slatin Bey to prevent a revival of the slave razzias.

CHAPTER XII.

DARA TO OBEID AND KORDOFAN.

Our preparations for leaving Dara were finished on January 8, and soon after noon the camels made their appearance, and the difficult business of settling the loads and paying the camel-drivers began. It was a noisy scene, and the Waganda added to the confusion; they had never seen camels before, and were much frightened at them, so that we had some trouble in inducing them to mount. Thanks, however, to Slatin Bey, who, in addition to his kind hospitality during our visit to Dara, had packed up a large box of luxuries for our use on the road, all was speedily reduced to order, and we set off, being accompanied by him and a small company of horsemen for a few miles. We had an escort of five Arnaut irregular horsemen as far as Tuaisha. A Greek merchant, Hunstanti, and a man named Unis, a petty Arab merchant, travelled with us, and were of great service to us, as they were well acquainted with the road and the habits of the villagers. They had with them a few donkeys, some camels, and a number of servants, and were going to Obeid to purchase stores. What became of the servants will appear later on.

We camped at the village of Abbas Bey, who was a surly old man and a veritable scamp; he refused us everything but house-room, and even that was given with very bad grace; his conduct contrasted most unfavourably with the usual hospitable reception accorded to us.

The next morning we had more unpleasantness with him, as he made a great disturbance, and was very indignant because one of our soldiers wished to borrow a donkey from him, and he did not approve of having dealings with "kafir" or heretics.

The next day we had a short but hot march to Bir-Inges. Dara hills had been in sight all day; the ground was very sandy, and covered with low acacia-trees; numbers of antelopes and guinea-fowl enlivened the scene. There is a small market at Bir-Inges. When we encamped the market people were just arriving with their wares, bringing merissa, corn, sweet and sour milk. The market was situated under the shade of a clump of large trees, which distinguished the place from the surrounding plains.

The early morning scene at the wells was extremely interesting. The water here is very good, the wells being dug under the trees; they are about sixty feet deep, and are partly covered with a platform of wood to prevent the sides being worn away by the ropes, which are made of the fibre of the baobab tree; in drawing up the leathern buckets, which hold about three quarts, the ropes cut the wooden platform.

Large troughs, made of moulded earth, surround the wells, and into these the water was poured by the dusky-skinned nymphs, whose scanty apparel allowed all the charms of their graceful figures to be displayed. Our camels were much refreshed by the good water, and we rode fifteen miles that day to Om Khobicha, a very large village, where good quarters were prepared for us.

At the entrance to this village a great number of people were collected, who shouted on our arrival, "Kurnek, Kurnek"; we could not understand what they meant, until the head man of the village explained that when the people first heard that Europeans were coming, they thought it was the Pasha, and so had assembled to welcome him. "Kurnek" is their curious corruption of "Colonel," and is the name by which Colonel Gordon is called by many in Darfour and Kordofan. On this occasion their disappointment, when the mistake was discovered, was great; and they entreated us to tell him when we saw him, that they wanted him, and that he must come back to them. This is only one instance among many I met with, of the affection and reverence with which he is remembered.

I was suffering from fever, and was glad to halt; but the village was in a state of great commotion, the youthful daughter of one of the grandees of the place having just been tattooed, etc., and a fantasie was being held in consequence. Every one was in holiday

attire, the arms and necks of the women being covered with rings and chains and bead ornaments. Fresh pats of butter had been put on their heads, and, beginning to melt, the grease was running down their raven locks in milky streams, and falling on their shoulders in glistening drops. This practice of anointing themselves with butter is said to be a protection from the fierce heat of the sun, and is useful as well as ornamental. The men were drinking large jars of merissa, and the air was filled with songs and shouts, whilst some of the feasters uttered again and again the piercing *zagháreet* noticeable among all Arabs, and also among at least two negro tribes. In 'Modern Egyptians,' Lane says, vol. i. p. 207, note 2, "the sound is produced by a sharp utterance of the voice, accompanied by a quick tremulous motion of the tongue."

The dancing here was different to that farther south. The men and women formed two double lines facing each other, and kept up a jumping step in time to the music of the tom-toms and rababahs (native harps). Every now and then a man or woman sprang forward, and engaged a friend from the opposite line; they placed themselves a few feet apart, and then jumped up alternately until the woman was tired; when she would suddenly stop short, and throwing her body forward and her head down, she would let her mass of greasy hair fall smartly on the breast of her partner. On such

occasions the festivities continue for some days, unless the girl should die from the effects of the operation, which not unfrequently happens. I was glad to escape more than one night of the revels, as the next morning we continued our journey, three marches bringing us to Tuaisha, which is eighty miles from Dara. The country was uneven, and the path wound in and out, with hills on either hand.

Tuaisha has an evil notoriety throughout all Moslem countries on account of the horrible mutilations which take place there. It is a collection of large villages, and lies at the end of a valley which runs towards the north, and from it a picturesque chain of hills is seen, and we noticed the sites of many villages which had been burnt down when Gordon Pasha was here. We had very good water from the wells, where large flocks of goats, sheep, and oxen were being watered as we passed. There is a small garrison of regular solders under Ali Effendi at Tuaisha.

We were hospitably housed by Abou Bey, the corpulent, loquacious wakil of the place, and having to change camels, a halt for a day was necessary. Abou Bey sold me a good camel for \$20, which carried me to Khartoum, and there I sold him for \$12, so the expense of my ride was not ruinous. Abou Bey himself had a splendid hegin, which had been left behind for dead on one occasion by Gordon

Pasha, but it recovered and was in capital condition when I saw it. Abou Bey also gave us two large water-skins, which when filled are a load for a camel; they are far better than the small sheep-skins generally carried, being made of ox-hide. He also presented us with some curios, among them a fly-fan, made of the hairs of a giraffe's tail; it proved very useful, for with the exception of Suakim, I was never in a place which swarmed with so many myriads of insects of all sizes and descriptions.

The direct road from Shaka to the north passes through Tuaisha. The bones of the unhappy beings who had been dragged from their homes, and had either been killed by their cruel masters or succumbed to the fatigues and privations of the march, were scattered in all directions. We left Tuaisha just before sunset, and marched for some hours. The moonlight shining on the long, thin, white thorns of the acacias, and on the spare, dry grass, which in some parts covers the ground, almost transformed the sandy desert into an enchanted land. The ghostly shadows of the antelopes, who darted noiselessly across our path, and the shrill cries of the startled birds, added to the weirdness of the scene, and created so unearthly an impression, that when the night wind rustled amongst the trees we could easily have imagined that the spirits who had formerly dwelt in the skeletons strewn around us

were lurking in the shadowy branches, and beckoning to us, calling us to avenge their fate.

We were four days in marching from Tuaisha to Omchanga; the ground is sandy and rolling in character; there is only one small hill about halfway, and thorn bushes and adansonias were plentiful. We found the water, which is stored in the trees, very good, and without these trees I do not know how the people could exist. The labour of filling them is very great. A platform is erected at the top of the tree, and the water, which has to be fetched from great distances, is hoisted up in buckets and emptied into the hollow trunk. When full the top is sealed up until the water is required for use. The pulp surrounding the seeds of the fruit of the baobab is very refreshing on the march; being slightly acid it quenches the thirst; the seeds themselves are hard and tasteless. Between Tuaisha and Omchanga, we saw great numbers of parrots and other birds of various sizes and of brilliant plumage.

The country seemed alive with guinea-fowl and antelopes. We did not indulge in any sport on the march, so they were left in quiet peace as far as we were concerned.

Slatin Bey had furnished us with some dried bread, which we soaked in water. This with sardines, olives, and a little cheese, a gift from the Greek merchant, was sumptuous fare, and a great improvement on the dhurra or dok'n cakes which

formed our ordinary food. The Greek had also a bottle of Crosse and Blackwell's pickled walnuts, which he generously shared with us.

We met numbers of gallabahs returning to their happy slave-hunting grounds: most of them rode on donkeys, and carried a small store of cloth or other merchandise with them. Their presence made the road between Tuaisha and Omchanga rather unsafe, and our escort had to keep a vigilant look-out. The sergeant in command was named Billal, and at night while the camp was being formed it was amusing to hear him lecture his men. He would say, "Now, oh boys, mind and keep strict watch to-night; sleep not, oh boys, and if you see a thief, oh boys, shoot him, and hit him, oh boys. Now load. Present arms. Bas. Good-night." This exhortation would be interspersed with peculiar language, very familiar to Arabs, but which I need not translate. We saw the clothes of one poor fellow who had been murdered on the road. The morning before starting, Mr. Wilson went out of camp to gather flowers, and was met by a leopard, which, strange to say, did not spring on him, but ran away.

Omchanga is a considerable town; the houses and stores are well built of sun-dried and burnt bricks, and some are really fine buildings. The wells are situated about half a mile from the town, and are a hundred and twenty feet deep, the water being ex-

cellent. Through this place two posts pass weekly to Europe, one starting from Fascher, and one from Dara. As Omchanga is situated at the junction of the two roads, it is a town of great importance, and about twenty merchants have their stores here; it is the starting-point for caravans for long distances, and thousands of camels were grazing near it. Although Slatin Bey had sent on an express before us to order camels to be prepared, none were ready. Mahomet Effendi, the wakil, having heard of Gordon Pasha's probable resignation, considered that it would be safe to disregard the order. Excepting about the camels, he treated us very well; we took most of our meals in his house; they were provided by him, and were good and plentiful. We remained here for one day, and had a ride round the town, calling on a Jew merchant, the only one I met in the Soudan, and then on the great merchant Hagi Lemen; he is a Chereef, or direct descendant from the Prophet, and a highly cultivated man. He had just arrived from Khartoum with two hundred camel-loads of merchandise. After our long absence from civilisation, it was a strange but pleasant sight to see bales of Manchester goods, and the clerks busily at work with the invoices. Hagi Lemen returned with us to dine at the wakil's, but he did not eat at the same time; he said he himself had no objection, but the wakil would not allow him to eat with Christians.

We paid a visit to the large market, which is held here twice a week, and it was a sight well worth seeing. There were lines of neat wooden booths, in which a vast assortment of goods were exposed for sale. In one part were calicoes, in another pins, needles, tapes, threads, and such like articles; in another, daggers, guns, and pistols. In one place gunsmiths plied their calling; at another, wood, merissa, and dates were sold. There was a portion set apart for each, and no dealer was allowed in any other part of the market than that reserved for his class of wares; and as all the sellers of a particular article were gathered near one spot, the best and cheapest goods could soon be discovered. It was a great hubbub; crowds of people were buying and selling and talking; several soldiers promenaded to keep order, and settle small disputes, which were constantly arising. A great deal of merissa was consumed, but the people were all sober; I did not see one person drunk. Fakirs did a good trade in writing charms, and also as scribes, and it was amusing to watch a man sitting down and dictating a letter whilst a crowd of people stood or sat around listening. One or two buffoons exhibited comic pantomime for the delectation of the people, and a couple of musicians discoursed sweet music, and appeared to please, as they received a goodly quantity of small change. Beggars were there of course in swarms, and the cry of "backsheesh" was

heard on all sides ; however, our sergeant and a soldier who accompanied us kept them at a respectful distance. The method of buying and selling is very different to the European style of trading. The intending purchaser goes to a shop and finds the owner sitting down smoking ; he sits down near him and inquires as to his health and welfare. These compliments are returned, and then coffee and a pipe are brought. After some time the shopkeeper may perhaps ask the buyer what he requires, but not always ; generally he waits patiently until the purchaser makes his wants known, and then the bargaining begins, and is carried on in a most excited fashion ; the buyer often going away and coming again two or three times before he concludes the transaction, perhaps paying a third of the sum first asked. The cloth merchants exchange cloth for money, but everything else is bought for cloth. Oxen and sheep are slaughtered in the market, and then cut, or rather hacked, up and sold in small pieces. A small coffee-shop must not be forgotten, where a brisk and continuous trade was carried on. We had some difficulty in buying dried kisreh for our journey to Obeid. Indeed, we required so much that we bought up the whole stock, and a great deal of chaffering it cost before we could obtain it ; for although we offered a good price, the people were not willing to disappoint their regular customers ; and in the end we were obliged to get

the vakil to requisition it, paying about double the usual price. This dried kisreh is called "abree," and is very useful on long marches, as it keeps good for an indefinite time. It is prepared as follows:—Dough made from dok'n is flavoured with herbs and broken into small pieces, which are placed for a few days in the sun; when thoroughly dried, it is packed in goat-skin bags.

The Waganda did not take very kindly to camel-riding, and we had some amusing scenes with them. They would sometimes mount with their backs to the camel's head, and their cries and groans as the camels slowly rose from their kneeling posture made the Arabs jeer and laugh, which the Waganda much resented; for, considering themselves persons of great importance, they did not understand how any one could presume to make fun of them. Kitakka was perhaps the most uncomfortable on a camel's back, and he had a great objection to his camel taking up any position to the rear of the caravan. He was not at all expert in guiding his camel, but, notwithstanding many warnings, as often as he lagged behind, he urged the camel forward, and in his endeavours to regain his proper position, the balance of the loads would often be disarranged by cannoning against the camel in front, and Kitakka would be thrown off. On one occasion he dislocated his ankle, and on another injured his hip.

The camels provided for us here were most wretched

creatures. They had come from Obeid with Hagi Lemen only the day before we started, consequently had not had time to drink well, or to rest after their long journey. This caused us great inconvenience, for they all died on the road; and we should have saved time had we waited at Omchanga for another day or two. Unfortunately we increased our troubles by starting on a Tuesday, it being considered by camel-drivers an unlucky day. They refused to go with us, thus more work fell to the share of our soldiers, who, being obliging, good fellows did not complain; still this caused delay. The first day we only accomplished ten miles, very slowly marched; on the second day we went thirteen miles, and three of our camels died. The second night we stopped at a village at which we were told that our soldiers had stolen two boys. This story we did not believe, but as the people said they could recognise the boys, we told them to bring the boys to us. They went and returned with our own men and two of our boys, whom they swore were their own sons. So much for Arab veracity! Large numbers of *adansonias* were seen, but no other water was to be had for love or money, and the chief drink is obtained from the water-melons, immense fields of which surround the villages.

As soon as we entered the different villages the head man prepared for our reception by putting on a clean shirt. We rested meanwhile in the

Rakoubah; when he had finished his toilette he showed us the huts which are always kept for strangers, and soon after brought the allowance of water-melons and lugmah. We were never asked for a farthing in return for this entertainment, and if we made some small acknowledgment, the villagers seemed much pleased. The only difficulty we had was that, after our departure, the people would come after us saying something had been stolen. This was annoying, though the charge invariably proved to be false; yet it hindered us, as we had to return to prove that the articles which were alleged to have been stolen had only been mislaid. On the fourth day from Omchanga we came to a full stop—the camels could go no farther. Mr. Wilson rode off in search of fresh ones, and found a certain Woad Ali Effendi Bimbashi, who promised that he would try to secure some for us. After we had gone to bed his cavass, a Circassian, came to see us, and said he had been ordered by his master to get the camels, and asked if we had any slaves to sell, for he was in great want of some. He said he had bought a girl and a woman the week before for \$43. The bimbashi had been dismissed from the government service at Obeid, and, as the officials there had no money with which to pay his salary, he was sent to levy a small tax on his own account. The sum due to him was between \$200 and \$300, and the cavass told us that he feared he would not

be able to get more than \$1000, as the people in that district were very poor. The next morning we saw one way in which he collected his dues. Twenty camels were requisitioned, and first one owner and then another redeemed his beast by from \$1 to \$5, which went into the pocket of the bim-bashi.

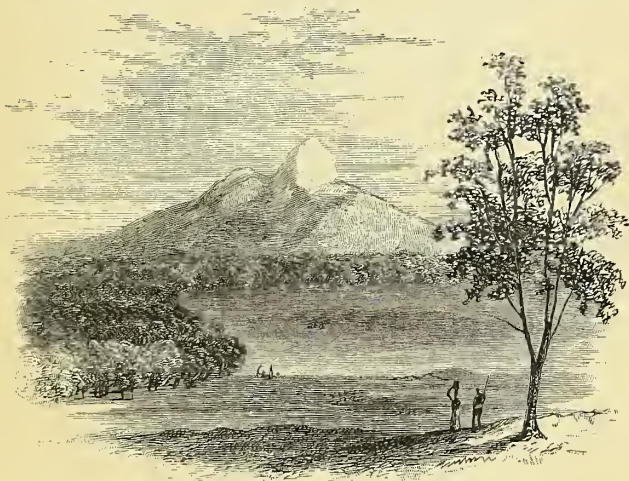
At last we managed to get two camels and continue our way. During our next march we passed a very nice village called Woad Derisa. Two hundred and forty slaves from Bornu had passed here the day before, and the fires in the camp where they had spent the night were still alight. From this village several small ranges of hills could be seen, Rahorea, M'rare, and Abou Hasab being the most prominent of them. Of these I give sketches.

The next three marches, through undulating land in some places thickly covered by dok'n, brought us to Shallota. We met Ibrahim Woad Lemen near this place; he is the director of posts in this part of the province, and has to look after the herds of camels, their drivers, and above all, the water supply along the route. The road between Woad Derisa and Shallota is infested by lions, and Shallota is strongly hedged to protect the people and camels from their attacks. In nearly all these Arab villages there are great numbers of most vicious dogs, so that when walking a good stick is necessary. We saw



RAHOREA, M'RARE, AND ABOU HASAB.

the telegraph again at Shallota; it reminded us strongly of home to hear the wind murmuring along the line. The telegraph-posts are 100 yards apart, and the cost is said to have been about 5*l.* a post; but including camel transport and labour, I do not think it could have been far short of 10*l.* a post. Each post is of hollow iron, and is made in two parts; it fits into a good iron socket which is



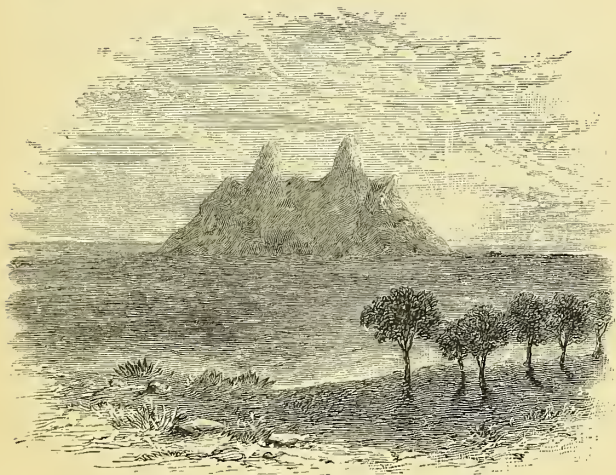
BASCHOB.

buried in the sand. In some parts small thorn hedges were placed round the posts to protect them, as the cattle are apt to rub themselves against them. The telegraph has only been disturbed twice by wild animals since it has been put up. The natives are very frightened at the "Silk," as it is called,

thinking it is "medicine," and very powerful "medicine." They are almost afraid of speaking near it, as they consider it has the power of carrying reports of what it hears to Khartoum. We followed the telegraph-wires almost all the way to Obeid.

The day before we reached Obeid we experienced a little unpleasantness, owing to our ignorance of the customs of the natives. As we approached Om Gamarra, we rode past some women who were threshing corn; on seeing us they set up loud cries, and running after us, tried to pull our camels down. They did not succeed, and one of the boys struck a woman across the face with a whip. We rode on to the village, thinking all was over; but when our caravan came up, we found that the women, greatly reinforced in numbers, had attacked them, and the soldiers had been obliged to lay about them very freely with their whips to rid themselves of the women. We discovered that an old custom in Kordofan gives the women, when threshing corn, the right of stopping travellers, and then certain rites should be performed. This has been somewhat modified, and the traveller has the option of giving backsheesh, which we ought to have done, and we had to pay heavily before we could quiet the infuriated throng. We were glad to be quit of the place, and to ride on to Inmeh, where we camped for the last time before arriving at Obeid. Mr. Wilson and I started early before our caravan,

and rode the thirty miles in four hours and a half. From Inmeh we could see in the distance the curious Gebel Abou Senoun, so called from its supposed resemblance to a tooth. I give a sketch of it as it appeared to us from this place, its sharp outlines being distinctly visible through the haze caused by the blazing sunlight upon the unbroken sandy plain.



GEBEL ABOU SENOUN.

From a distance, Obeid looks most charming ; on all sides it is surrounded by trees, from which a minaret and the roofs of houses peeped. It is so hidden behind trees, that it is only when actually in the place that one can realise that it contains about 35,000 inhabitants, and that the houses are nearly

all made of burnt brick. We rode up to the imposing-looking building which is the Mudirieh, that is, the government offices and the residence of the Mudir, and were soon ushered into the presence of the chief officer, whom, to my great surprise and pleasure, I found to be an old and kind acquaintance, Mahomet Pasha Stambouli, formerly Mudir of Berber. He was very glad to see me again, gave us a very hearty welcome, and very soon made us comfortable in the divan, and had tents for our people prepared in the garden behind.

I have mentioned that the Greek merchant and the Arab who travelled with us had a great number of servants. When our caravan arrived in Obeid we were astonished to find that the Greek had vanished, though all his people remained with ours. Unfortunately for him, the Mudir himself went to see after the unpacking of our goods, and inquired to whom all the servants belonged, thinking there was something suspicious about them. It was soon discovered that they were all *slaves*, and they were at once taken in charge by the soldiers. The Greek by-and-by appeared, and was not a little surprised when he found what had occurred. In spite of his strong protestations he lost them all. The Mudir ordered the women to be married and the boys to be trained for soldiers; this being the way in which all captured slaves are utilised.

Unis, the Arab, had been more wily; being aware

that it was the custom of the people of Obeid to send their slaves to the outskirts of the town to bring back fuel, he had clothed his slaves and made them gather bundles of grass and sticks. In this manner he had smuggled them into the town unobserved. We were sorry for the Greek, for one of the women was really his wife, and he had two children by her, but our petition on her behalf was not granted by the Mudir.

We stayed for two days at Obeid, where I had the chance of collecting some information about Kordofan.

The province of Kordofan, regarded as a whole, may be said to be one vast plain, sloping from south to north; at the highest part, i.e. the southern extremity, it is some 2000 feet above the sea-level.

There are no mountain ranges, and there are indeed but few hills, and these are not more than 400 feet above the level of the surrounding country. No rivers or streams are to be found, but there are some small shallow khors, which contain a little water during the rains; still it is very doubtful whether there is any drainage from this dreary area into the Nile. Here and there we came across a well, but water is very scarce, and has to be procured from a considerable depth, sometimes even thirty to forty feet.

The triassic formation obtains over the whole province; the most important feature is the new

red sandstone, which rests on hypogen rocks. Over the sandstone the ground is firm and gravelly, and contains much oxide of iron. It makes bad soil, and as a result the country is very barren, stunted acacias and low thorn-bushes forming the entire vegetation. Where the hypogen rocks crop up, the soil which covers them is far richer; it is composed of the detritus of these rocks, and as it contains a good deal of clay and a little potash, the soil resulting from their decomposition is better in quality, and upon it grass and larger trees will grow, while the dok'n (*Penicillaria glauca*) is cultivated in these parts. Near Obeid, igneous rocks, quartz, gneiss, and granite abound.

There are several large atmoors, or deserts, where the traveller may proceed for days without seeing a single sign of vegetation. All over the province the scenery, excepting during the harif, is dreary and desolate in the extreme. For a few weeks then the landscape is pretty, the plains being covered with grass, and the trees are bright with the fresh green; but the beauty soon vanishes, and from October to June the country becomes a parched desert.

Over the whole extent of Kordofan there is very little cultivation of anything except dok'n, which is the staple food of the people. This cereal requires little care; the ground is roughly hoed, and the grain is sowed, each seed being placed separately in the ground, and no other attention is neces-

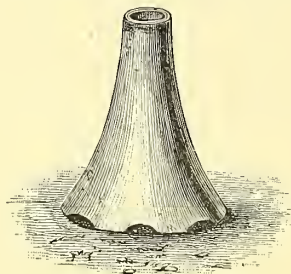
sary until harvest. The grain is often merely roasted, and, on the march, eaten without further preparation. In villages it is usually ground between two stones; mixed with a little water, and baked in very thin cakes, which generally contain a good deal of sand.

Sem-sem, tobacco, and cotton are all cultivated, but only in small quantities, except at Bara, where plenty of water can be obtained near the surface; as a result the people have large gardens, and are enabled to cultivate the usual Arab vegetables to a considerable extent.

I must mention one tree, the baobab (*Adansonia digitata*), which is a great boon to the natives who live in this district. The first we saw was at Kalaka; the northern limit is a few miles north of Obeid. Its native name is "hamra." The tree is usually seventy or eighty feet high, and the trunk from thirty to forty feet in circumference; the branches are short, thick, and unsightly; while the leaves are large and broad, like the sycamore-leaf. The fruit is eight or ten inches long, and has a hard but brittle shell, containing many small seeds and a fibrous pulp, which has a slightly acid taste. The tree is most valuable, for, in addition to its fruit, its hollow trunk serves as a reservoir for water, many of the trees being capable of holding as much as 20,000 gallons. During the rains, the people fill up the trunk with water, which is thus preserved for use in the dry

season. From the bark of the tree, ropes, baskets, native beds, mats, saddles, etc., are made ; the baskets being so well constructed that they will contain water ; the rope, too, is very good and strong.

In some parts of Kordofan, brown hæmatite iron is to be found in great abundance. It is used to some extent, but its value is considerably lessened owing to the fact that there is no flux to be obtained, and the difficulty of procuring fuel prevents a large “out-put.” The way in which the iron is worked



SMEETING FURNACE.

is as follows :—The furnaces are about six feet high, and are made of clay in a shapely fashion. The ironstone is broken up into fragments about as large as walnuts, and these are placed in the furnace with charcoal in alternate layers. Ten bellows are used, constructed in a similar manner to those which have been described as in use in Unyoro. The iron is purified and shaped by long hammering, but the result is after all not very good.

There is a small quantity of damoor cloth made in Kordofan; but very little, compared with the amount of that article manufactured in Darfour. At Obeid some rough pottery is made; it is not very good, for the clay contains too much sand and mica; the oxide of iron serves to give all these articles a red colour. There is some trade in salt, which is of a dark bitter quality, and is obtained by evaporation of water from the salt-springs. Tanning is carried on in an extremely primitive fashion, and there exists at Obeid a little leather industry.

The chief exports from Kordofan are gum, hides, and ostrich-feathers. Some 8000 raw hides are sent yearly to Khartoum, whither go about 500 cwts. of feathers of all qualities, and also from 70,000 to 100,000 cwts. of gum. There are two kinds of acacia-trees from which gum is procured. The better sort is obtained from the grey-barked acacia (*A. fistula*), called by the natives "hesbab"; the gum from the red-barked acacia (*Spirocarpa*), or "latch," is of an inferior quality.

I found, from inquiries at Khartoum, that the exports from Kordofan are estimated to amount to about 120,000*l.*, and the imports to 50,000*l.* yearly. About four-fifths of the latter sum would be in cotton goods. It is estimated that the population is about 250,000, so that the trade is not proportionately very large, for it must be remembered that most of the people are nomads. The

wealth of the inhabitants consists chiefly in the camels, oxen, asses, goats, and sheep having hair like goats, which they possess. The oxen are used both for riding and as beasts of burden. The people may often be seen riding into market seated on an ox, with a large straw pad for a saddle, the animal being guided by a rope tied to its nose-ring. In all parts of Kordofan and Darfour that I have seen, there would be no difficulty in introducing waggon-traffic, provided that the tires of the wheels were made sufficiently broad. A camel waggon transport system would be far preferable to the usual camel-caravans, for fewer camels would be needed to draw much heavier loads than those which they are able to carry.

As regards the people, physically they are fine specimens of the human race, although the type has been much mixed on account of the influx of slaves from the south and soldiers from the north; but considering them as they are, one cannot help being struck with their well-shaped heads and finely proportioned bodies. They are above the average height, and their figures are rather slender; the colour of their skin is dark brown. Their faces are oval in shape, with good foreheads, straight noses, and well-formed chins, while the facial angle is very good. Altogether they are decidedly handsome. As to their dress, the children are entirely naked until they attain the age of about ten years, when the girls begin to

wear the rahad, a band round the waist, from which hangs a fringe of leathern thongs. The men generally wear only one garment, a piece of cloth which is wound round the body, with one end thrown over the right shoulder. They wear sandals, and shave the head with the exception of one pigtail; this is left on account of the superstition that after death a sharp sword has to be crossed before Heaven can be entered; and that Mahomet, to assist the faithful, takes hold of the pigtail, and guides them by it, to prevent them falling into the abyss. Lane says, in 'Modern Egyptians' (vol. ii. p. 35), "This custom is said to have originated in the fear that, if the Moslem should fall into the hands of an infidel and be slain, the latter might cut off the head of his victim, and finding no hair by which to hold it, put his impure hand into the mouth in order to carry it."

The female dress is similar to that of the men, the right shoulder and breast being uncovered. In Obeid the women veil the face. The hair of the women is always dressed in one fashion. It is plaited in long locks, and so arranged that the top of their head looks like the thatched roof of a hut. Ivory and silver rings are worn round the ankles and wrists; and for other adornments they indulge in many head ornaments, ear-rings, often a large nose-ring, which does not enhance their personal attractiveness. The Baggara are armed with lances,

which are long and heavy, and they often carry a two-edged sword in addition; while the weapon of the people in the villages is the lance, one being always carried, and frequently two or three. Guns are rarely seen except among the negroes in the south of the province.

Men, women, and children, and even cattle, wear numerous charms; and the fakirs drive a good trade in writing out small prayers from the Koran, which are made up into neat leather packets and then hung round the neck. Some of the charms are said to protect the fortunate owner from gunshots; and on one occasion a man, who had a charm suspended round his neck, was giving me a long account of his escapes from bullets, owing to this marvellous talisman. At this I quietly drew my revolver, and having cocked it, levelled it at his head, whereupon he turned and ran away with loud cries for mercy. After a time, seeing that I did not intend to shoot him, he returned; I chaffed him a good deal, and told him that he did not seem to place much confidence in his wonderful charm. "Oh," replied he, "it only protects from Arab guns, not from European bullets!"

The principal occupation of the people is agriculture, though, as appears above, a certain amount of manufacture occupies a small portion of their time. The cultivation is of the rudest type, and only affords employment during the rainy season, during

which the crops are sown; but it must be remembered that for the rest of the year it is a matter of much difficulty to obtain water for a large household. It is so scarce that frequently long journeys have to be taken in search for it. The Baggara, who are true nomads, breed the cattle; their further occupation consists of kidnapping cattle and slaves, and fighting among themselves, for which they appear to have the strongest predilection. Their huts are very temporary structures made of mats, resting upon a rude framework of sticks.

The villages of the settled population are open groups of well-made huts, generally having mud walls and thatched roofs, with square or oblong rakubahs, which are simply frames of wood covered with dok'n-stalks, intended for the purpose of giving shade. Each group of huts is surrounded by a low hedge of thorns, thus forming yards, which as a rule present a very dirty and disorderly appearance, and often contain cattle, dogs, and partially naked people, all huddled together.

There is very little religion among the people, but they are very superstitious, and thus ensure a livelihood to a goodly number of lazy fakirs, who are also the scribes of the people, as all fakirs must be able to read and write Arabic.

After death common people are buried in a shallow grave, which is covered with a heap of stones, but when an especially devout fakir is buried, a few

sticks with bits of calico attached to the top are placed near the grave. A funeral of a person of the better class is conducted with much the same ceremonies as in Egypt. When on a journey a Moslem always carries with him his grave-clothes, and sometimes a man may be compelled to inter himself, for in the desert his companions may not be willing or able to wait until he dies. On one occasion I saw a man partially buried, and then heard what is usual in such circumstances. When a man feels that his last hour is approaching, he performs his ablutions with sand. He then scoops out a hole in the sand, wraps himself up in his grave-clothes, a large sheet, covers himself as much as possible with sand, turns his face towards Mecca; then, taking a last look at the sun, draws a cloth over his face, and quietly waits for death. The drift sand may perhaps complete his burial, but more often his body is eaten by hyænas or other wild animals. To return to funerals in towns or villages. The grave is generally a trench six or seven feet deep, with the place for the head arched over with brick or wood, for it is thought that two angels, Munkar and Nekur, come and examine the dead man the first night that he lies in his grave. The body is placed in the tomb, lying on the right side, with the face looking towards Mecca. Some of the bystanders place a little earth on the body, which is then bricked over or covered with wood, and the grave filled up with

earth; a few stones are placed at the top, and if possible a head and foot stone. A fakir then repeats some prayers, and tells the dead man (for his soul is supposed to remain a short time in his body) that when the angels come to examine him, he must repeat his creed. At a funeral food or money is generally given away to the poor.

Marriages are conducted in the usual way, but there are two curious customs which obtain amongst the people and which I will mention. Before a girl marries a contract is made as to how many free nights a week she shall have, and the usual agreement is, that every fourth night shall be her own to do as she may please. The other custom holds among the Gowane people, and is this: No girl is allowed to marry until she has had a child, which she must give to her brother to be his slave. The father she may obtain where she likes; failing to find one, she has to convince her brother that she has sought a mate in the village, by the wells, and in the field. Only after gaining her brother's permission can she marry.

Some of the customs of the dongoloweas with regard to marriage are very curious; for instance, if a village belle is to be married, her husband is chosen in the following manner:—The eligible young men of the place assemble, each armed with a kurbatch, and with the elders and woman as on-lookers, begin a flogging match. The one who

can stand most stripes becomes the happy bridegroom.

If two men are suitors for a girl, and there is a difficulty in deciding between the rivals, they have a novel method of settling their claims. The fair lady has a knife tied to each forearm, so fixed that the blade of the knife projects below the elbow. She then takes up a position on a log of wood, the young men sitting on either side with their legs closely pressed against hers, and three of the elders of the village are seated before the group as judges. The girl then raising her arms, begins to lean forward, at the same time slowly pressing the knives into the thighs of her would-be husbands. The suitor who, in the opinion of the judges, best undergoes this trial of endurance wins the bride, whose first duty after marriage is to dress the wounds she has herself lovingly inflicted.

The moral character of the people is about as bad as it well can be. Murder is very common, thieving is an ordinary occupation; they are untruthful, lazy, and unchaste, and can never be induced to work more than is absolutely necessary for bare existence. They never go about unarmed, and seem capable of making very little progress toward civilisation. They drink a great deal of native beer, but, except on the great feast days, they do not present the appearance of being a very joyful community.

CHAPTER XIII.

OBEID TO SUAKIM.

THE town of Obeid is most pleasant; it contains a number of shops, and there are living in it many merchants, Greeks and others. The Roman Catholic Mission, which we visited, is in a flourishing condition, though at present the staff of workers is small, consisting of only two sisters, one priest, and a lay brother. The priest received us very kindly; he gave us some European news; and he told us he was expecting three more sisters and two brothers, who were then on their way to Obeid from Khar-toum. They do not find the climate very trying, and he spoke hopefully of the prospects of the mission. The church is small but well built, and a new and larger one is in prospect, the foundations of which were being laid. The schools are very good, and the children well dressed, clean and orderly; we saw a good many people leaving church after morning service.

The wells at Obeid are very deep, the people using windlasses; they say the water supply is getting rather scarce, and it was thought that for that reason the seat of government must be removed to Bara, where there is plenty of good water.

An average of 100,000 cwts. of gum is sent away from Obeid yearly ; during the time we were there, they were selling the gum at six dollars the cwt., but the price varies much according to the season.

There is a good regimental band at Obeid, which plays before the Mudirieh each afternoon, but I think the band at Dara would carry off the palm. A good view of Gebel Abou Senoun is obtained from Obeid ; this is the only mountain which can be seen.

We were able to telegraph to London from Obeid, and the thought of telegraphic communication with England being possible made us feel quite near home.

We left Obeid on February 3, and on the 5th arrived at Bara. On this march one of our Waganda boys was robbed ; he went on before when we turned off the main road to camp at Msour, and we did not find him until the next day. Near this village we saw the last of the baobab-trees, which do not grow farther north.

Bara is a very pretty town ; the wells are only twenty or thirty feet deep, and there are splendid gardens ; all kinds of fruits and vegetables can be bought. We met here a very interesting man, named Said Mahomed Bashir Hagi El Mugon, whose occupation is to travel from Timbuctoo to Mecca with pilgrims. He told us that he would be willing to take us to Timbuctoo, and that the journey would occupy a year.

From Darfour to Bornu it would take two days, and dollars and cloth would be required to pay our way.

From Bornu to Mornu, 40 days, and shells needed.

From Mornu to El Hausa, 60 days, and shells.

From El Hausa to Futo Toro, 60 days, and dollars.

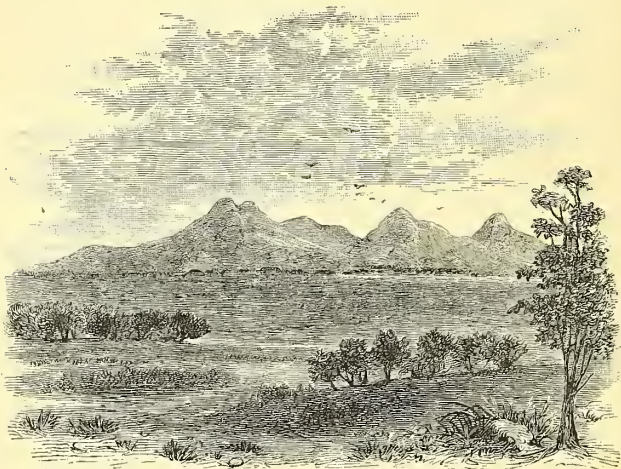
From Futo Toro to Timbuctoo, 60 days, and dollars.

He gave a glowing account of the countries to be passed through, and the number of slaves that would be given us on the way.

Near Bara we had a good deal of trouble with one of the Waganda envoys, Kataruba; he wished to insist upon his servant walking before his camel, carrying a gourd of water, as he did not like to drink the water out of the goat-skins. We would not allow this, and told the boy to mount, but had some difficulty in enforcing our authority, as his master declared he should walk. During the dispute the object of it stood by uncertain what to do and whom to obey, till at last we cut the matter short by emptying the gourd, and then there was nothing to prevent the boy's riding. It would have been cruel in the extreme to have compelled the boy to walk under a burning sun and in the scorching sand, but it took some time to convince Kataruba that in this matter he could not have his own way.

The next six days we had hard marching, but we reached Abou Kurat, which is not far from the Nile,

at the end of that time, numerous villages being passed *en route*. At the end of every day's journey we found halting-places ready for the travellers; these were good large huts, surrounded by thorn fences to keep off the hyænas, many of which may be heard



HILLS SEEN BEFORE ABOU KURAT.

prowling about the camp at night. Near Woad ez Zaki we saw a good deal of iron-smelting; the furnaces were well constructed, and fairly good work seemed to result. The men took turns at the bellows, and sang as they worked. The only mountain we saw until within forty miles of the Nile was Gebel Magana. From Obeid to Abou Kurat the road is very good; in many places the thorn bushes have

been cut down to secure a wider and better path. Trees become larger as one approaches the Nile, and there is a marked change in the character of the vegetation, the thorn bushes being replaced to a great extent by brush and grass.

There are a great many scorpions and snakes about here; two of our camels were bitten, which made them lame for some time afterwards. The snake-bites are fatal to man after a very short time. Parties of ten and twenty galabbahs often passed us on the road.

We waited a day at Abou Kurat for the camels to be changed. The road led us for a few hours along the top of an immense sandbank, from which we had a good view of the country. It was flat on the north, south, and south-west, and only broken in the south by the towering height of Gebel Araskol. To the east stretched a long expanse of grey mud, which in the harif is covered by the river. Leaving this elevation we entered a burning plain where, overpowered by the intense heat, we sat down to rest, letting the caravan go forward. Our camels did not like being left behind, and I became the victim of their restlessness, for on attempting to mount, my steed was up and off before I was seated on its back. By a desperate effort however I clung to it, and managed to keep hold while the animal went at tremendous speed until he overtook the caravan. It was not a very pleasant experience for me.

Another phenomenon served to impress this march upon our minds. Weary and thirsty as we were, all at once our eyes were delighted by a scene of great beauty. Shadowy battlements enclosed stately domes and tall minarets, which raised their towering forms to heaven; gardens of surpassing loveliness surrounded giant palaces, and islands lay bathed in lakes of clear and limpid water. This was enough to fill our minds with admiration and urge us onward to reach as soon as possible the wonderful city. But we had been forewarned, and acting on previous advice, I raised my gun to fire. As I did so, the city seemed to tremble as if it feared its existence was in danger. And so it was, for even while I aimed at it, it vanished and was seen no more. A few minutes afterwards a new city sprang up in another direction, but we turned from the disappointing phantom and continued our way until we reached a lovely, and a real, acacia wood. Here we halted for the night in a model Arab encampment, where from all directions the light of campfires shining through the encircling bushes came in upon us.

The Arabs in this district retire during the harif to pastures far distant from the Nile, but follow the water back again, till in the dry season the riverbanks are very thickly populated. The huts are very primitive, being either made of branches simply, or formed out of sticks into a low framework, over which a mat is thrown. An oblong building, or

rakoubah, is always built near them, in which the people lie and smoke. As the water retires they sow the grain in the mud, and we saw both sowing and reaping going on within a very short distance. No water-melons are seen near here, but very fine dhurra, or maize, was given to us. In some of the Arab encampments the children were very pretty, having quite light skins.

On the next day, February 13, we struck the Nile, and crossed it in a flat-bottomed ferry-boat. Two camels and eight men appeared to be considered a boatload. The animals were made to lie down, and had their legs tied to prevent their rising. The river was about 600 yards broad, and as the current was very strong it took us all day to cross, and we camped on the other side. The morning was very cold, the thermometer registering only 51° Fahr.

A march of three days, or seventy-five miles, brought us to Khartoum; we rested at El Gettinéh, a small neatly-built town on the high bank of the river. It is at this place that the slaves are landed from the ferry-boats before arriving at Khartoum, and sent thence across to the Blue Nile. Large herds of camels, goats, and oxen were seen; and dhurra, maize, and sugar-cane were growing luxuriantly.

On February 16 we started early in the morning, and urging on our tired camels to the utmost of their failing powers, we soon caught sight of Khartoum. Glad indeed were we to see the tall mina-

rets, and by-and-by the flat-roofed houses came into view, and at last, about noon, we reached the town. Our delight at finding ourselves, after so many dangers and delays, in very truth in Khartoum, was only clouded by the disappointment we felt at hearing that Colonel Gordon had left. Though rumours of his retirement had reached us at Obeid, we had hoped against hope, and my heart sank when I found that the meeting so long anticipated was still deferred.

We were cordially received by Geigler Pasha, vice-governor of the Soudan, who had thoughtfully prepared a house for us, in which we were soon established, and where we again enjoyed a real civilised lunch, with knives and forks and a table-cloth.

I noticed a great difference in Khartoum since my first visit, eighteen months previously. The sanitary arrangements were in much better condition, but it is a great mistake that the town is built on its present site. As it lies on low ground at the junction of the Blue and White Nile, in the harif a great part is inundated; on the other side of the Blue Nile there is much higher ground, and the town, if placed there, would naturally have been more salubrious. In spite of these disadvantages it is rapidly improving; the grand government buildings were nearly finished, many good houses and a large hospital are being built, while shops of a better class are already opened.

M. Marquet, a Frenchman, is doing a good work by introducing a great variety of European articles of commerce to the notice of the inhabitants.

During our stay in Khartoum we visited M. Hansel and Dr. Zerbuchen, who showed us the greatest kindness and hospitality. Dr. Zerbuchen is a German doctor; and I think a warmer heart does not beat in this world than M. Hansel's, who might be called the father of all White Nile travellers, so cordial is the interest he takes in their welfare. The tailor of Khartoum (Herr Klein) is quite a celebrated person; he is the oldest European resident, having lived there for twenty-five years. Consul Hansel nearly equals him, having resided in Gondokoro and Khartoum for more than twenty-one years.

We called at the Roman Catholic Mission, and were well received by the priests, who told us that in 1878 they lost seventeen priests and sisters from fever in their four stations, and that the Mission at Berber has been given up in consequence. The bishop was in Europe, collecting funds and enlisting recruits; it is wonderful how tenaciously these brave men stick to their posts, in spite of the bitter, hard fight against the climate. We wished to visit the village which tradition says was the home of the Queen of Sheba, but were not able to do so; however, we saw some of her descendants.

The surprise of the Waganda at the marvels they

saw in Khartoum knew no bounds. Giegler Pasha kindly allowed them to visit the arsenal, printing and telegraph offices; and the thousands of guns and numerous cannon in the large magazines filled them with wonder and awe. The telegraph was at that time more than they could comprehend; but later on, in England, they seemed quite to understand its purpose. The shops, too, were a source of unending pleasure to them; and when we took them to the outfitters and bought clothes, caps, and boots in exchange for dollars, it was amusing to see their joy and amazement. At first we had a little difficulty in making them understand the difference between "meum" and "tuum," but that was soon overcome, and it was a great pleasure to us that under such new and strange circumstances they behaved so well. In Khartoum they were told by several of the people that they would be sure to be eaten as soon as they had passed the limits of Egyptian territory. Probably this was only said in joke, but it frightened them considerably. A little explanation, however, seemed to make them comprehend that we should have demolished them long ago, had such been our intention. Two of our servants really believed the tale, and refused to accompany us any farther. The others, I heard afterwards, had many misgivings; but were somewhat reassured at Suakim by seeing the sheep on the steamer, as they concluded that if the inhabi-

tants of the new country they were approaching were in reality cannibals, they would not trouble to provide themselves with other food.

While we were in Khartoum it was the great eight-day feast of the Moslems, during which tents are fitted up for each department of the Government. War, Finance, Home, etc., each have one gaily decorated with flags and lamps, and the heads of departments pay each other visits in these tents every night. One evening we went with Giegler Pasha the round of visits, and partook of coffee and sherbet with each official. The band plays every night, and the festivities are, I believe, kept up until a late hour. On the last night the Government gave a grand display of fireworks for the entertainment of the populace. The fireworks were very good, and the Waganda were nearly wild with delight.

We left Khartoum on February 28, our good friends coming down to the steamer to see us off. It was very crowded, and on this account we were glad when the six days' voyage to Berber was accomplished. The shooting of the sixth cataract of the Nile is a matter of great difficulty; the course is so tortuous and the current so swift that, although there were four men at the helm, we had a very narrow escape, being carried within a few feet of a rock. Many boats had been lost here, and we saw the masts of two which had sunk a few days previously.

At Shendi and one or two other small towns, we tried to procure a little milk and other articles of food; but, not having provided ourselves with copper coins, we found it impossible to induce the people to supply us. Silver money was absolutely refused, and though in order to see if the people would accept it, we offered a dollar for a gourd of milk, it was not taken and we had to return disappointed to the steamer. We were told that the reason of the refusal to receive silver money was that the people preferred not to sell their goods rather than to parting with the money afterwards, which they must have done had the tax-gatherers become aware that they possessed any silver. They have no spirit to trade, knowing that any increase of wealth means increased taxation out of all proportion to their means.

One day an incident of some interest took place. An Arab on board had, during the voyage, continually beaten and ill-used a little slave-girl, most unmercifully. He had been remonstrated with more than once, but without effect. One day he had chastised her more severely than ever, and in her despair she threw herself into the fast-flowing stream. Two Arabs in a boat we were towing, saw her jump overboard, and instantly pulling off their clothes, they sprang into the river, caught the girl, and bore her up until the steamer could be stopped, when they were with difficulty taken on board.

This is an example of the splendid swimming power of the Arabs, and of their total disregard of crocodiles. On arriving at Berber, a charge was preferred against the man for ill-treating his slave, and the girl was taken from him, which punishment he certainly deserved.

At Berber we stayed in the old Mission buildings, which are now a branch office of M. Marquet. The former Mudir of Khartoum, Maäni Bey, is now Mudir of Berber; he is a pleasant man.

We stopped two days at Berber to make the necessary preparations for crossing the desert. Since I was last there the town had not altered very much; it is as damp as ever, and the storms of wind and sand are most unpleasant.

Remembering the terrible march we had in 1878 from Suakim to Berber, and as we were much weakened by fever and fatigue, I looked forward with a certain amount of anxiety to the ride across the Nubian Desert. Our caravan was, however, light, and as we had plenty of camels in good condition, we hoped for the best and were not disappointed, a quick and pleasant ride of nine days bringing us to Suakim.

We left Berber at sunset on March 6, and in three hours arrived at Bir Mahobé, where we stayed until 2 P.M. the next day, to replenish our water-skins, there being no water between this halting-place and Bir Obaek, about fifty miles distant.

Either at Berber or at Bir Mahobé firewood sufficient for cooking purposes should be obtained, for none is to be found farther on the route until Ariab is reached. Whilst our men are engaged in the tedious task of filling the water-skins, I will give a description of our Bashi-bazouk escort, or rather of one Mahomet-el-Kurdi, who will serve as a sample of the rest. These men provide their own weapons, horses or camels, and in return receive certain privileges and pay from the government. Mahomet is a short, fiery little fellow, very dark, and having bright piercing eyes and a long moustache highly waxed, of which he is very proud. He wears a large turban, flowing white trousers, brilliant embroidered waistcoat, and white jacket. Round his waist he carries an immense leathern girdle, in which is stuck his brace of silver-mounted flint-lock pistols, two daggers, and a long ramrod, one end of the last serving to hold a piece of burning charcoal to light his cigarettes; and as he smokes continually, it is in constant demand. On his right arm another small knife is fastened, and on both arms he has the usual charms. He carries a kurbatch or hippopotamus-hide whip with which to keep the camel-drivers in order, and he frequently gives one or other a sharp cut with it; but no ill-feeling appears to be entertained towards him, and an application of coffee-grounds heals the wound very quickly. He is a capital fellow, always merry; and often he

enlivens the silence of the desert with wild songs of the joys of the paradise he hopes some day to enter. He is always ready to do all in his power to add to our comfort, and is especially particular in looking after the water intended for our own use.

The camel-drivers are Bishareen Arabs; they are tall, handsome, well-built fellows, having good features, high foreheads, and pearly white teeth. Some root which they are constantly chewing gives the peculiar whiteness to the teeth. Their dress is simple in the extreme, consisting of a waist-cloth of white linen wound round the waist, one end being thrown over the shoulder and neatly draped. I saw one man who had evidently got the end of a piece of linen, for the maker's stamp and "British manufacture" were printed on it. Of this he was very proud, and displayed it to the best advantage, thinking, doubtless, that it was a great ornament. Each man has a knife fastened above the left elbow, a small shield of hippopotamus hide, and a long, straight sword, which is only used for cutting. It is wonderful to see the dexterous way in which blows are parried by the shield. Two of these Arabs will fight for a considerable time without doing each other much harm, and men are seldom killed in their numerous hand-to-hand combats. The sword and shield are carried slung over the left shoulder, and in the right hand each man carries a stick in a very jaunty manner. It is

curved at one end, and is very useful for defence, killing snakes, and guiding the camels when riding, though it is rarely used for beating them. Their style of dressing the hair is, perhaps, the most curious part of their appearance. The hair is jet-black, coarse, wiry, and dressed up into three divisions, one at each side of the head, and one in the middle, higher than the other two; or else it is dressed into one high crown three or four inches high, with a tail behind, all dripping with oil. A wooden or ivory pin transfixes the hair; this is used as a comb and insect-destroyer.

These Arabs are very strict Moslems; that is, as far as praying and telling their beads. They are most regular in performing their devotions, even on the march. I noticed frequently sand on their foreheads, chins, and noses, from their prostrations during prayers. The sand is never wiped off, as it is considered a mark of honour on a "believer's" face. Moslems are not obliged to use water for ablutions in the desert; sand is allowed instead. They use a great quantity of snuff, carrying it in a round wooden ball. They place the snuff under the lower lip. They rarely, if ever, smoke. Sandals are almost universally worn here, as part of the ground is very stony.

The twenty hours' march from Bir Mahobé to Bir Obaek is by far the most trying part of the journey to the traveller. The acacia-trees are soon

left behind, and nothing save the dim outlines of some hills near Akailot breaks the monotony of the sandy waste; the heat is great, and the sand so loose and deep that the camels can only proceed at a very slow pace. The tantalising mirage is a source of constant irritation, for although one knows full well what it is, yet it produces a very marked impression on the mind; and causes one's thoughts to dwell upon the shady banks of well-known rivers, and induces a constant craving for cool, good water, which is at times most painful.

When camping in the desert we found the Arab's advice to sleep with the head to the wind very good; a small pile of goods should be placed as a wind-screen, for about 3 to 4 A.M. a cool wind often springs up, and if one is not protected from it illness is sure to ensue.

The ground rises very gradually to Bir Oback, where there is a good supply of water. The sand-drifts at this place are constantly shifting their position, and would prove no slight obstruction to the proposed railway from Suakin to Berber; but a little skill might doubtless overcome this difficulty.

After twenty-two hours more of gradual ascent, with low hills on either side, the small Arab village of Ariab is reached. This place lies amongst rocky hills, and the water is both plentiful and good. Here, there are again a little sparse

grass and a few stunted acacias. There are, too, some large herds of goats, the price of a good-sized animal being one dollar.

The men on this route were quite incapable of telling the distance of a stage. When asked, they invariably answered "God knows," which, although perfectly true, did not give the required information; and a long conversation had to be held before we could get any idea as to the length of the march. When they said that the place for camping was "karib" (near), it generally meant that another two hours' march was before us; and if they said we were "there," three-quarters of an hour more would probably be required. The men have a patron sheikh, long since gathered to his fathers, and on the march they continually invoke his protection by constant cries of his name, "Sheikh Abdallah Rhad—ah—"; this, with the "he-ho! hiss!" to urge on the camels, becomes very monotonous and irritating. The camels of our caravan were all strung together on the march, a rope being tied behind the teeth round the lower jaw, and fastened to the tail of the preceding camel. Should the rope become unfastened, which often happens, the camel halts until it is again secured. The silence of the desert is very impressive, and one has a curious sensation of freedom mingled with awe.

From Ariab the road rapidly ascended, passing

through a dark mountain gorge. The wind was so hot that it was almost like going through a fiery furnace. At the top we came to the plain of Kokreb, which is about fifteen miles broad. Tradition says that an Arab girl, on the night before her marriage, danced across the plain without stopping, so rejoiced was she at the near approach of that desirable event. From Kokreb to Haratree the road rises more rapidly, and near Haratree we passed through the highest mountain-pass, the road being about three thousand feet high. It is a difficult march for the Arabs, but the scenery is very grand. A great deal of excavation would be required in making a railway, but it does not seem to be at all impossible to believe that a good one might be constructed, at a moderate cost. It would be an immense help in opening up the Soudan. A good deal of the opposition to such a scheme is on account of the heavy tax which is levied upon the camel-men, both in the Nubian and Korosko deserts. This would, of course, be lost to the revenue should a railway be constructed, and the authorities seem to prefer a present source of income to a future one, though infinitely more profitable.

March 15 is a day I shall never forget, for when we had ridden for about six hours, on turning a sharp curve we caught a glimpse of the sea. At first we could hardly believe it, but thought it must be the mirage again mocking us; but the

beautiful vision this time did not vanish. Our last meal in the desert was a right joyful one, and then Mr. Wilson and I parted for the first time for many months, he remaining with the caravan, while I rode on to Suakim, the minutes seeming hours till I arrived. My camel, in spite of my endeavours, would not keep pace with my impatience; but at last the houses of Suakim came into view, the town gleaming like a pearl in the blazing sun. The sea breeze seemed to give me new life and energy, and at length I stood once more on the shores of the ocean to which at the same spot I had said farewell. The anxieties, toils, sufferings which I had undergone since that day, the many miles I had marched, the many dangers I had escaped, need be no longer remembered except to increase my gratitude to the God who had been my Guide and Deliverer. The words of the Psalmist I may well use as my own: "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

POSTSCRIPT.

A FEW days after our arrival at Suakim we embarked on the steamship *Arcot*, Captain Burke. Mr. Brewster, the head of the Custom-house, Mr. Maximos, a Greek merchant, and Mr. Bewley showed us great kindness during our stay at Suakim, but we were not sorry to say good-bye to Africa on March 26, 1880. I gladly take this opportunity of acknowledging the courtesy which was shown to us by all on board the *Arcot*, but our thanks are especially due to the chief officer, now Captain G. D'Arcy Clarke, who spared no trouble in his endeavours to add to our comfort, and who was most considerate in giving explanations and information to the Waganda. To them wonders and marvels increased as they travelled farther and farther from their own country, and frequently it was difficult to convince them of the reality of much that they saw. The great salt sea, which in spite of warning they would persist in tasting, the black stones which burned, the engines and wheels of the ship, the lighthouses, the mighty waves of the Atlantic, were objects of fear as well as of wonder. The number of ships at Suez and Port Saïd struck them with astonishment; but all they had seen

was thrown into the shade when we steamed up the Thames, and after disembarking at the Victoria Docks, drove through London to the Salisbury Hotel in Fleet Street, where they had their first dinner in England. "Magic! Magic!" was their constant cry. The railways, the cannon at Woolwich, the review at Aldershot, the Zoological Gardens, the organ at Exeter Hall, the splendour of Buckingham Palace, the carriages and ladies in the Park, each new marvel seemed more wonderful than its predecessor. We were careful that their memories should not be unduly taxed by their being hurried from one place to another without intervals for rest; and from tidings we have received since their return to Uganda, we have reason to believe that a lasting impression was produced on their minds, and that they have taken back to Mtesa a faithful report. The anxiety and trouble which was entailed by the task of escorting them to England is thus amply repaid; and now that we have heard that the first envoys from Central Africa have reached their home again in health and safety, we consider that our work has been crowned with success.

There are a few remarks on other subjects which I wish to make before laying down my pen.

It must be acknowledged that the events which have recently transpired in Egypt in connection with the army confirm my opinion expressed months

ago, that the size of the army is unnecessary for legitimate purposes, and that a reduction in its numbers would be beneficial to the country. Instead of being an addition to the power of the Khedive, the army is in fact a source of weakness, threatening his supremacy, and making the existence of a settled government precarious, and apparently dependent on the goodwill of irresponsible and unscrupulous men.

Since finishing my portion of this book I have read 'Colonel Gordon in Central Africa' with the liveliest interest, and have also seen numerous reviews of the book. This is not the place, nor do I feel myself competent, to undertake an exhaustive criticism of Colonel Gordon's work in Africa. Praise of such a man seems impertinent. Though some may be unable to approve of every detail of his government, and to agree with every opinion expressed in the book, all Englishmen must feel proud to claim him as their countryman, as I am proud to possess the privilege of calling him my friend.

I have been struck in reading the reviews, that so many of the writers seem to look upon Colonel Gordon's sojourn in the Soudan as a complete failure; but to this I cannot agree. It is true that the slave-trade has not been completely abolished, and that since his withdrawal it has in some quarters considerably revived. At this no one who is acquainted with the subject could be greatly

surprised. As I have stated in another place, my firm conviction is that until the demand for slaves ceases, means will be found to supply it. So long as Colonel Gordon remained as Governor-General slave-hunting was kept in check; but by his retirement the great barrier was removed, and gangs of slaves began again to pour into Lower Egypt. In the Equatorial Provinces much has been accomplished: the traffic in slaves, which in that portion of the Egyptian possessions was in full vigour before Colonel Gordon undertook the government, has now entirely ceased. The chain of stations formed by him (connecting one part of the country with another) form centres round which the negro population clusters. Letters written from Ládo in July of this year, inform me that the stations themselves are in good order; while Ládo, the chief town of the province, has much increased in size, and is being rebuilt of brick houses. The negro chiefs are living at peace among themselves, and in friendly relations with the Egyptian Government. The gardens round the stations are flourishing; European plants, flowers, and vegetables are becoming acclimatised; indigo, rice, and other cereals are being largely cultivated; ostrich farming is being introduced; and the country, instead of being given over to the ravages of slave-dealers, with all the horrors which followed in their train, is now peaceful and contented. This state of things is mainly

owing to the devotion of Dr. Emin Bey to the welfare of the people under his rule. In these regions, above all, the firm rule of a just governor ensures the happiness and prosperity of the inhabitants. This is success; not failure. In other parts of the Soudan the prospect is not so bright; but in the Bahr-el-Ghazel Provinces a blow was struck by Colonel Gordon and his lieutenant, Gessi Pasha, at the slave-trade, from which it will take long to recover, and which, if the Egyptian Government remains true to its expressed intention, will prove of incalculable help towards the total suppression of the trade.

More than this, while Colonel Gordon was in power, there was for once before all the people an example of a just and righteous ruler who feared God and disregarded man; his life and actions were a manifest proof that all government is not necessarily cruel, corrupt, and tyrannical.

During the time he was in the Soudan, the burdens of down-trodden thousands were lightened by him. Stern and unrelenting in repressing evil and cruelty wherever he found them, his heart was tender, and he was ever ready to assist the oppressed, the sad, and the suffering.

He was looked up to as the Father of his people, feeding the hungry, clothing the naked, and setting the prisoner free. The pitiful requests made to us at many places on our journey to send him back,

prove that his work there was not in vain, but that he came as an angel of God, bringing help and deliverance; and his memory is enshrined in many hearts as the one bright oasis in their otherwise sad existence.

The vast extent of the country, and the insufficient support he received, were immense additions to the difficulty of a task already sufficiently onerous. The time and strength consumed in his marvellously rapid journeys might have been available for other purposes, had there been officials on whose integrity during his absence he could depend. No sooner had he swept one Augean stable clean in one part, than his presence was imperatively demanded elsewhere. No sooner was his restraining influence withdrawn than the old abuses revived, and, with the mass of corrupt officials, it was hopeless to expect any permanent improvement.

Bearing this in mind, and remembering the wise and benevolent rule of Dr. Emin Bey in the Equatorial Provinces, and how much was accomplished by Gessi Pasha in his too brief rule in the Bahr-el-Ghazel Provinces, the importance of the appointment of European governors (to which point I have already drawn attention) will be patent to every one.

It is also a matter for congratulation that the English Government intend to place two consuls in the Soudan; one with a roving commission, and

with his headquarters at Khartoum, and the other to be stationed at Suakim, with jurisdiction over the Red Sea Ports.

The Anti-Slavery Society deserve the thanks of all who are interested in this subject, for the zeal and earnestness with which they have brought this matter before our Government.

The early appointment of these consuls is a matter of vital importance, and it is to be hoped that the promise will be speedily fulfilled. Two consuls will do more than a dozen gunboats for the suppression of the slave-trade and the amelioration of the condition of the natives, a result which I would fain think is earnestly desired by my fellow-countrymen, who, themselves possessed of all the advantages of freedom and righteous government, are ever eager to assist those who are aspiring to the like blessings.

Those who have followed me through my travels may be interested to hear that Gessi Pasha, when he arrived in Khartoum after his terrible sufferings in the marshes of the Nilè, met with but a cold reception from the authorities there. Perhaps for that reason he did not remain long enough to recruit his wasted strength. He managed to reach Suez, but died there on April 30, 1881. His diaries and papers are, I understand, confided to the care of Captain Camperio, and it is to be hoped that they

will soon be given to the world, as they contain much interesting and valuable information.

Dr. Zerbürchen, who for so many years has lived in Khartoum, is also dead.

Dr. Emin Bey continues in his position as Governor of the Equatorial Provinces, to which Monbuttou and part of Nyam Nyam country have been added lately. Lupton Bey has been appointed as Governor of the Bahr-el-Ghazel Provinces in Gessi Pasha's place, and the whole Province of Darfour is now under Slatin Bey.

The mystery which for so many ages has enveloped the mighty river is now solved, and lies open before me, for I have been permitted to trace the Nile through Egypt up to the Albert Lake, and thence to its home in the Victoria Nyanza; and I claim the honour of being the first Englishman who has seen both the Victoria and Albert Lakes and returned in safety to England. The countries round the source of the Nile and those of the Western Soudan, which until recently have been shrouded by a thick veil of ignorance and uncertainty, are being explored and becoming known, and will in the future prove of increasing interest and profit to the civilised world, both for purposes of commerce and also as fields for colonisation. That in the foregoing pages I have been enabled to lift a small portion of the veil, and add somewhat to the store of information, is my earnest hope.

I heartily thank those who have followed my wanderings, and whose kindly interest has enabled them to reach with me this closing sentence; and, only adding a tribute of loving acknowledgment to those whose help has aided me in preparing this simple traveller's story for the press, I bid one and all Farewell.

November 16, 1881.

APPENDIX I.

ANTHROPOLOGICAL NOTES. BY R. W. FELKIN.

MEASUREMENTS AFTER PROFESSOR VIRCHOW,
BERLIN.

- 1 Height from ground to vertex.
- 2 Greatest length of head from glabella backwards.
- 3 „ breadth above ears.
- 4 Length of face from root of nose to lower border of chin.
- 5 Breadth of face from one foremost lower edge of cheek-bone to the other.
- 6 Breadth from one angle of lower jaw to the other.
- 7 Greatest breadth of zygomata.
- 8 Length of nose from root to the point where the septum joins the upper lip.
- 9 Height of head from chin to vertex.
- 10 Length of neck from upper edge of “Pomum Adami” to sternal notch.
- 11 Length of body from sternal notch to upper edge of pubes.
- 12 Height of navel from ground.
- 13 Height of upper edge of pubes from ground.
- 14 Height of head from meatus auditorius to vertex.
- 15 Distance between the two ears (top of meatus auditorius).
- 16 Upper breadth of nose (from one canthus to the other).
- 17 Lower breadth of nose.
- 18 Length of nose from root to point.
- 19 Breadth of mouth.
- 20 Distance of root of nose, middle line, to meatus auditorius.
- 21 Distance to junction of nose with lip from same place.
- 22 „ middle of upper lip from same place.
- 23 „ chin, middle line, lower edge, from same place.
- 24 Greatest circumference of head from glabella.
- 25 Arc from tragus to tragus, over the head.
- 26 Circumference of chest just above mammæ.

- 27 Distance between nipples.
 - 28 Breadth of shoulders, measured across the back.
 - 29 Circumference of waist at navel.
 - 30 Breadth of haunches.
 - 31 Length of arm from shoulder to tip of middle finger (arm outstretched).
 - 32 Length of upper arm from shoulder to condylus externus ossis humeri.
 - 33 Length of lower arm from olecranon to end of ulna.
 - 34 Length of hand from wrist-joint to tip of middle finger.
 - 35 Length of leg from trochanter major to the ground.
 - 36 „ thigh from „ to condylus externus ossis femoris.
 - 37 Length of leg from articulation of knee to malleolus externus, lower edge.
 - 38 Length of foot (os calcis to tip of great toe).
 - 39 Arc from notch at root of nose toinion over the head.
- Anthropological Institute Questions now follow.*
- 40 Circumference of neck.
 - 41 „ thigh.
 - 42 „ calf.
 - 43 „ arm.
 - 44 „ forearm.
 - 45 „ haunches.
 - 46 „ trochanters.
 - 47 Fathom or span of outstretched arms.
 - 48 „ thumb and mid-finger.
 - 49 Length of thumb from second joint to tip.
 - 50 Greatest breadth of head from chin upwards and backwards.

Graduated measure used for Nos. 1, 11-13.

Jointed measure used for Nos. 2, 3, 9, 14.

Calipers used for Nos. 4-8, 10, 15-17, 19-23, 27, 30.

Measuring-tape used for Nos. 18, 24, 25, 26, 28, 29, 31-38.

Nos. 1-39, after Virchow. Nos. 40-50, after Anthropological Institute.

Pulse taken at wrist, person sitting in shade 1 minute.

Rate of breathing, „ „ „ „

Temperature under the axilla, 5 minutes.

All measurements in centimetres.

NAMES, AND A FEW NOTES ON PEOPLE MEASURED.

No. 1. *Kanjambo*, age 26, a man from Uganda. Skin dark brown, with reddish yellow ground. Iris deep dark brown. Conjunctivæ light yellow, with orange-coloured spots. Hair short, curly, black, dull. Very scanty beard. Body very well nourished. Skull oval. Colour of lips same as skin, but slightly lighter. Colour of nails light. Birthplace, Mukuno.

2. *Mukuango*, age 48-50, a Mganda. Skin like former, but a little lighter. Lips same colour as skin. Iris dark brown, nearly black. Conjunctivæ dirty yellow. Hair short, curly, black, and dull. Very little beard. Badly nourished; no fat; little muscle.

3. *Kikonja*, age 25, a Mganda. Skin bistre brown. Lips the same. Iris deep brown. Conjunctivæ nearly white; yellow tinge. Hair shaved, black, dull. Few black hairs on upper lip. Birthplace, Buriaki. Nails light. Face broad. Pretty well nourished. Second toe on each foot a little longer than first. Pock-marked.

4. *Kitasmibo*, a Mganda, age 23. Skin dirty sienna brown. Lips the same. Iris brown. Conjunctivæ white. Hair black, short, curly, dull. Few hairs on upper lip. Pock-marked. Forehead pressed in on each side. Birthplace, Dunuga.

5. *Kibata*, a Mganda, age 44. Skin nearly sepia

brown. Lips a little darker. Iris deep dark brown. Conjunctivæ dirty yellow. Hair black, short, curly, dull. Few hairs on upper lip; black, curly, bright. Small ears, with small lobes, lying well back. Nails light. Body fairly well nourished; little muscle. Palms of hands and soles of feet of all the Waganda lighter shade. Teeth all good; none taken out.

6. *Gag*. Kidj (Kitch), measured at Shambil, age 40. Skin black. Iris nearly black. Conjunctivæ dirty orange colour. Hair of head black, short, curly, dull; other hair shaved. Well nourished. Abdomen tattooed. Five rows of small cuts, and four rows on each arm, just below shoulder. In each ear seven copper ear-rings (plain).

7. *Nagzaz*, Kidj, age 38. Skin black. Iris nearly black. Conjunctivæ dirty orange colour. Hair short, curly, dyed red. Only one ear-ring. Small umbilical hernia.

8. *Tamber*, Kidj, age 45. Skin black. Iris nearly black. Conjunctivæ dirty orange. Abdomen tattooed; seven rows of short cuts. Right leg 25 centimetres shorter than left, on account of old wound. These three (6, 7, 8) have all four lower incisor teeth taken out; rest of teeth good. All well nourished, and muscle of arms very large, as they paddle a great deal. Leg muscle very small. They live on fish, and bread made from the stalks of a kind of water-lily. Hair of 8 black, short, curly, dull.

9. *Murgān*, from Dambū, age 22. Skin nice sepia brown, with reddish ground colour. Iris bistre brown. Conjunctivæ yellowish. Lips lighter and redder than skin. Nails light yellowish ochre. Palm of hand and sole of foot light coloured. Teeth good, and full number. Body very well nourished. Small umbilical hernia. Had small-pox. Loss of right ear, one ear-ring.

10. *N'gár*, from Dambū, age 23. Skin light brown. Iris bistre brown. Conjunctivæ bluish. Hair curly, black. Has hair cut short, but two long plaits on right side. Nails light yellow ochre. Palms and soles light coloured. Teeth good, but four incisors taken out of lower jaw. Tattooed both cheeks; three long cuts. Has had small-pox; not much marked. Small umbilical hernia.

11. *Adjong*, tribe Bohr, age 50. Skin very dark brown, with reddish under-colour. Hair grey, curly, dull. Beard grey, but very scanty on chin and upper lip. Iris grey. Arcus senilis. Conjunctivæ yellowish. No hair on body; shaved. Body well nourished. Muscles well formed. Teeth very good; lower four incisors taken out. Tattooed on forehead.

12. *Ferrik*, Bohr, age 23. Skin nearly black. Iris deep brown. Conjunctivæ yellowish. Hair of head short, coloured red; other hair shaved. Tattooed on forehead and upper arm, but not much.

Lower arm, left, seven iron rings. One large iron ring, right upper arm. Teeth very good; lower four incisors taken out. Body well nourished; muscles good.

13. *Adjnat*, Bohr, age 30–32. Skin black. Iris deep brown. Conjunctivæ yellowish. Hair of head black, dull, curly. No other hair on body. Well nourished; muscles good. Teeth very good. Forehead and abdomen tattooed.

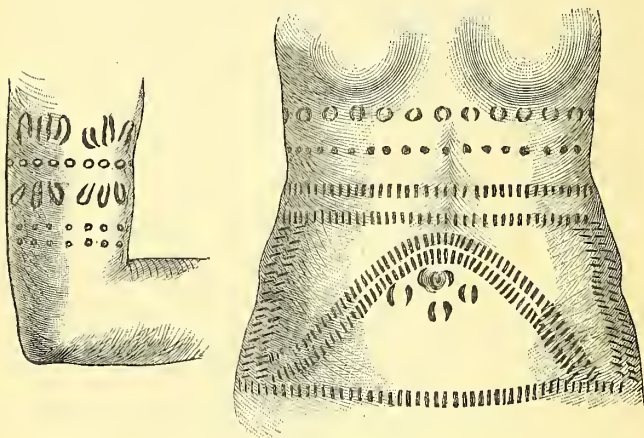
14. *Agnuk*, Bohr, age 40. Skin very deep brown, nearly black. Hair of head short, curly, black, dull. Iris grey. Conjunctivæ yellowish. Teeth very good. Body well nourished. Abdomen and forehead tattooed.

15. *Biar*, Bohr, age 35. Skin very dark brown, with reddish under-colour. Hair grey, curly, dull. Beard grey. Iris grey. Conjunctivæ yellowish. Tattooed on forehead. Body well nourished. Large iron ring on left arm.

16. *Kól*, Bohr, age 26–27. Skin very dark brown, with reddish under-colour. Hair grey, curly, dull. Beard grey. Iris grey. Conjunctivæ yellowish. No hair on body; shaved. Body well nourished; muscles well formed. Teeth very good; lower four incisors taken out. Tattooed on forehead; on right upper arm six or seven copper rings.

17. *N'dreŭa*, Makraka woman, 17 or 18, from tribe of Abaha. Colour of skin dark red-brown. Iris very dark brown. Conjunctivæ yellowish. Hair

of head black, woolly, dull. No other hair seen. Lips same colour as skin. Nails light. Palms and soles lighter colour than skin. Well nourished; muscle very well formed. Teeth good; three lower incisors gone. Upper lip has a hole through it in middle line. Iron rings and bead rings round neck, arms, and waist. Pregnant. Iron rings round neck, very heavy. Tattooed on each cheek, three parallel cuts. Upper arm and abdomen tattooed thus:—



18. *Sina*, woman from Mondu, age 16-17. Skin dark red-brown. Iris dark brown. Conjunctivæ light yellow. Hair short, woolly, curly, black, dull; a few short plaits. Hair not removed from body. Lips rather lighter than skin. Nails light yellow. Palms and soles rather lighter than skin.

Well nourished. Tattooed; short cuts on both cheeks, arms, and from below breast to navel in rows.

19. *Lako*, Bari tribe, age 18-19. Skin bistre brown. Iris brown. Conjunctivæ dirty orange-yellow. Hair of head black, cut short, curly, dull. No other hair. Well nourished. Teeth good; full number. Palms and soles rather lighter than rest of skin.

20. *Tangou*, Bari, age 20. Skin bistre brown. Iris brown. Conjunctivæ dirty orange colour. Hair of head black, cut short, curly, dull. Well nourished. Teeth good; four lower incisors short. Tattooed a little; short cuts on abdomen. Palms and soles rather lighter than rest of skin.

21. *Lugadi*, Bari, age 22. Skin bistre brown. Iris brown. Conjunctivæ dirty orange-yellow. Hair black, cut short, curly, dull. Well nourished. Between first and second toes a space is noticed. Teeth good; only one lost. Not tattooed.

22. *Kuti*, Bari, age 26. Skin dark sepia brown, with reddish ground colour. Iris vandyke brown. Conjunctivæ dirty orange colour. Teeth good, but four lower incisors gone. Between first and second toes a space is noticed. Well nourished. No hair on body.

23 *Lako*, Bari, age 26. Skin dark sepia brown, with reddish ground colour. Iris vandyke brown. Conjunctivæ dirty orange-yellow. Teeth good, but

four lower incisors gone. Between first and second toes a space is noticed. Well nourished. No hair on body.

24. *Oani*, Bari, age 24. Skin dark sepia brown, with reddish ground colour. Iris vandyke brown. Conjunctivæ dirty orange colour. Teeth good, but four lower incisors gone. Between first and second toes a space is noticed. Well nourished. No hair on body.

25. *Marie*, Bari, age 27. Skin dark sepia brown, with reddish ground colour. Iris vandyke brown. Conjunctivæ dirty orange-yellow. Slight moustache and whiskers. Teeth very good, and full number. Very well nourished. Has two hydroceles.

26. *Tambe*, Bari chief, age 55. Fought against Sir S. Baker. Could formerly put 5000 or 6000 men in the field. Skin dark sepia brown, with reddish ground colour. Iris vandyke brown. Conjunctivæ dirty orange colour. Few hairs on upper lip. Has had small-pox. Teeth good; only one short in upper jaw.

27. *Dugale*, Bari, age 42. Skin dark sepia brown, with reddish ground colour. Iris vandyke brown. Conjunctivæ dirty orange colour. Teeth good. Has some kind of skin disease, could not decide what.

28. *Djuana*, Bari woman, age 18. Skin deep bistre brown. Iris dark brown. Conjunctivæ dirty dark orange. Blind with right eye. Ulceration of

cornea. Body well nourished. Hair black, but all shaved off. Eighteen or nineteen rings on legs. Both upper arms tattooed, and a little on forehead; short cuts.

29. *Waschúk*, Bari woman, age 24. Skin bistre brown. Iris dirty brown. Conjunctivæ dirty orange. Hair black, but shaved off. Body well nourished. Abdomen tattooed all over, as thick as the short cuts could be placed. Pregnant.

30. *D'tjoché*, Bari woman, age 29. Skin bistre brown. Iris greyish brown. Conjunctivæ dirty dark yellow. Hair black. Tattooed on forehead, and a little below breasts. Well nourished.

31. *D'jnán*, Bari woman, age 22. Skin bistre brown. Iris dark brown. Conjunctivæ light dirty yellow. Hair black, but shaved off. Not tattooed. Pregnant. Bursæ patellæ enlarged to orange size. Well nourished.

32. *Doké*, Bari woman, age 22. Skin deep bistre brown. Iris brown, with bluish spots. Conjunctivæ light yellow. Hair of head black, short, curly. No other hair. Body not well nourished. Not tattooed. Strings of beads on neck, arms, and legs.

33. *Kaboké*, Bari girl, age 15 or 16. Skin deep bistre brown. Iris dark brown, with light spots. Not tattooed. Beads on neck, legs, and arms. Wore maiden dress in front, nothing behind.

34. *Lórón*, Bari chief, age 38. Skin deep bistre

brown. Iris brown, with dull spots. Hair black, short, curly. A little hair on upper lip; more on chin. Teeth complete; very good. Body well nourished.

35. *Góri*, Bari man, age 40. Skin very dark brown. Iris brown. Conjunctivæ dirty yellow. Hair of head black, short, curly; no other hair on body. Teeth complete and good. Body well nourished. Eight brass rings on each arm, and on second and third fingers of left hand ten or eleven copper and brass rings.

36. *Sambi*, Bari man, age 55. Skin dark brown. Iris brown. Conjunctivæ dirty yellow. Hair black, short, curly; no other hair on body. Body well nourished. Ivory ring on right upper arm, so he must have killed either a man or an elephant single-handed. Four lower teeth short.

37. *Lādó*, Bari man, age 26. Skin dark brown. Iris brown. Conjunctivæ dirty yellow. Hair black, short, and curly. Body well nourished. One tooth short. Three iron rings round neck.

38. *Fitjer*, Bari man, age 24. Skin dark brown. Iris brown. Conjunctivæ dirty yellow. Hair black, short, and curly. Teeth good; one short in upper jaw. Body not well nourished.

39. *Kato*, Bari woman, age 22 or 24. Skin bistre brown. Iris dark brown. Conjunctivæ dirty yellow. Hair of head black; cut short. No other hair. Teeth very good, but four incisors taken out.

Body well nourished. Bursæ patellæ rather enlarged. Rings round legs, arms, neck, and leather skirts. Tattooed small dots in rows from below breasts to navel. Ivory ring round the right upper arm, the only woman I have seen with one.

40. *Kabuki*, Bari woman, 22-24. Skin bistre brown. Iris dark brown. Conjunctivæ dirty orange. Not tattooed. Body well nourished. Hair of head black; cut short. No other hair. Teeth good. Bursæ patellæ rather enlarged. Rings round arms, legs, and neck, and leather skirts.

41. *Fowi*, Bari woman, 18-20. Skin bistre brown. Iris dark brown. Conjunctivæ dirty orange. Not tattooed. Body well nourished. Teeth good. Hair of head black; cut short. No other hair. Bursæ patellæ rather enlarged. Rings on arms, legs, and neck, and leather skirts.

42. *Kariga*, Bari woman, age 20. Skin bistre brown. Iris dark brown. Conjunctivæ dirty orange. Teeth good. Body well nourished. Hair of head black; cut short. No other hair. Bursæ patellæ rather enlarged. Rings on arms, legs, and neck, and leather skirts. Tattooed on right upper arm. Two rows of dots, and under them thus 000.

43. *Fita*, Bari woman, 35-40. Skin bistre brown. Iris dark brown. Conjunctivæ dirty orange. Teeth good. Body well nourished. Hair of head black; but cut short. No other hair. Bursæ patellæ rather enlarged. Rings on arms, legs, and neck.

Leather skirts. Tattooed small dots in rows from below breasts to navel.

44. *Nani*, Bari woman, 17 or 18. Skin bistre brown. Iris very dark brown, with spots. Conjunctivæ dirty orange. Teeth good. Hair of head black; cut short. No other hair. Not well nourished. Rings on legs, arms, and neck. Leather skirts. Tattooed in small dots in rows from below breasts to navel.

45. *Maring*, Bari. Skin bistre brown. Iris dark brown. Conjunctivæ dirty yellow. Not tattooed. All teeth good save four lower incisors, which have been removed. Well fed; muscles well developed. No ornaments. Elephantiasis scroti; tumour 1.75 m. in circumference; 1 m. 60 cm. from pubes to base.

46. *Kāshū*, Bari. Skin, iris, and conjunctivæ as 45. Well fed; not tattooed; no ornaments. Teeth as 45.

47. *Wūrdă*, Bari. Same notes as 46.

48. *Jubec*, Bari. Skin, iris, same as 45. Blind right eye. Ulcer of cornea. Two lower incisors extracted. Well fed. Two iron rings on right forearm. Eight on left. Small chain round each ankle.

49. *Nigla*, Bari. Skin, iris, teeth, same as 45. Rings on arms as 48. Chain of dogs' teeth on neck.

50. *Kuchuck*, Bari. Skin, iris, teeth, as 45. Two

iron rings on each forearm. Chain of dogs' teeth on neck. Chain of shells round waist.

51. *Kwajuc*, Bari. Skin, iris, teeth, same as 45. Ring of black beads round neck.

52. *Tukoju*, Bari. Skin, etc., same as 45. First right lower molar, well-marked caries.

53. *Lado*, Bari. Skin, etc., same as 45. No ornaments.

Nos. 45 to 53 perfectly naked; none circumcised. Hair all shaved save small tuft of dull black curly hair on back of head. Palms and soles same colour as rest of body, but of a lighter shade.

54. *Ajouyi*, Chopi. Skin dark brown. Iris brown. Conjunctivæ dark, dirty, orange-yellow. Palms and soles lighter shade of brown. Nails lighter. Teeth good, but four lower incisors taken out. Well nourished. Muscles of arms and legs remarkably well developed. Hair short, curly. Slight hair on chin and upper lip. N.B. These remarks apply to Nos. 54-59 inclusive. They are all clothed in skins. No ornaments and none circumcised.

55. *Watma*, Chopi.

56. *Wanda*, Chopi. Hair crisp, dull, plaited.

57. *Singama*, Chopi. Shaved.

58. *Bell*, Chopi. Hair curly, crisp, dull.

59. *Jock*, Chopi. Shaved.

In Uganda I measured 43 Waganda men, they averaged 169·55. 21 Waganda women averaged 159·66.

NOTE.

Nos. 1-5. Waganda. All clothed.

6-8. Kidj (Kitch). Quite naked.

9-10. Dámbo. Clothed.

11-16. Bohr. Quite naked.

17, 18. Makraka. A few leaves worn, fastened by a string of beads.

19-24. Bari men. Measured at Regiaf, naked.

25-27. „ Naked, save 26.

28-33. Bari women, wore a strip of leather. Regiaf.

34-38. Bari men. Naked. „

39-44. Bari women wore a strip of leather. „

45-53. Bari men. Naked. Kerrie.

54-59. Bachopi measured at Foweira.

No. 30. Pulse, 120; she was very frightened.

No. 18. Five measurements marked * not exact.

Nos. 1-44. I measured. Herr Buchta made notes.

Nos. 45-59. I measured, and made the notes as well.

APPENDIX II.

TABLE of PRINCIPAL INDICES.

Number.	Cephalic Index.	Nasal Index.	Facial Indices.		
			A.	B.	C.
1	70·2	71·7	115·0	139·8	114·0
2	73·0	68·9	127·2	131·0	111·0
3	72·8	89·4	112·5	125·8	83·6
4	74·2	73·0	107·0	111·4	90·7
5	72·7	81·1	109·9	122·0	91·0
6	70·1	61·9	115·2	120·6	100·8
7	77·1	68·3	93·2	120·4	90·5
8	74·2	74·6	92·1	109·3	84·8
9	74·1	68·9	107·3	133·3	98·5
10	77·7	73·1	77·9	108·2	74·6
11	72·2	68·9	115·1	129·2	101·5
12	74·5	66·7	109·6	118·9	94·0
13	69·1	61·4	109·4	126·1	98·6
14	69·9	58·5	113·9	133·7	100·8
15	77·5	72·3	120·0	133·3	100·8
16	69·1	62·7	120·8	136·2	107·6
17	81·9	67·8	101·8	121·1	91·3
18	79·3	80·0	118·9	121·6	90·7
19	70·7	78·4	104·6	109·6	83·8
20	73·9	109·8	119·0	116·7	92·2
21	69·9	64·3	146·6	144·9	122·4
22	74·5	61·4	126·5	143·3	102·4
23	69·5	68·3	103·3	129·6	90·1

TABLE of PRINCIPAL INDICES—*continued.*

Number.	Cephalic Index.	Nasal Index.	Facial Indices.		
			A.	B.	C.
24	73·5	77·4	116·0	126·8	96·1
25	73·7	66·1	119·6	119·6	95·0
26	69·4	74·6	130·8	146·2	132·0
27	74·4	73·2	109·9	115·1	88·4
28	71·8	78·8	113·2	129·0	96·0
29	67·9	91·1	100·9	133·0	89·3
30	72·4	85·7	111·7	132·2	93·5
31	71·6	81·3	113·0	109·7	99·1
32	69·9	75·5	113·5	128·3	102·6
33	73·0	70·0	105·1	115·6	92·9
34	73·0	68·4	114·7	141·5	106·4
35	74·7	83·6	112·3	140·7	95·5
36	70·6	75·0	120·0	136·1	104·8
37	75·3	80·0	117·2	127·5	96·7
38	69·1	104·3	120·2	138·9	105·9
39	74·2	73·9	111·3	116·8	93·7
40	73·6	69·8	116·7	113·3	90·2
41	71·7	64·8	126·3	138·9	106·8
42	71·8	88·6	125·3	118·8	98·3
43	72·8	86·0	137·8	145·9	105·1
44	70·7	78·3	126·1	124·7	97·5
45	72·8	78·8	105·1	125·5	93·2
46	78·4	86·8	117·0	112·7	95·4
47	74·0	95·2	111·2	109·2	99·2
48	72·5	76·0	137·0	126·0	105·0
49	71·7	78·3	126·9	113·5	95·2
50	73·9	75·5	127·8	125·3	99·2
51	77·9	104·7	112·4	102·6	92·2
52	73·7	97·9	117·0	112·5	97·5
53	70·4	83·0	118·3	117·1	97·6
54	74·7	97·9	117·0	111·1	85·9
55	79·9	112·2	104·7	114·4	87·4
56	74·5	79·6	133·3	128·2	104·8
57	74·6	81·6	109·8	121·7	82·4
58	75·0	87·0	117·0	130·0	100·0
59	70·6	88·2	134·8	136·4	103·4

AVERAGES.

Number.	NAME OF TRIBE.	Height. mm.	Cephalic Index.	Nasal Index.	Facial Indices.		
					A.	B.	C.
1-5	Waganda ♂ (5) ..	1649.6	72.6	76.8	114.3	126.0	98.1
6-8	Kidj ♂ (3) ..	1754.3	73.8	68.3	100.2	116.8	92.0
9-10	Dembo ♂ (2) ..	1723.0	75.9	71.0	92.6	120.8	86.6
11-16	Bohr ♂ (6) ..	1823.8	72.1	65.1	114.8	129.6	100.6
17-18	Makrada ♀ (2) ..	1515.0	80.6	73.9	110.4	121.4	91.0
19-27	Bari ♂ (9) ..	1750.1	72.2	74.8	108.5	128.0	100.3
28-33	Bari ♀ (6) ..	1707.8	71.1	80.4	109.6	124.6	95.6
34-38	Bari ♂ (5) ..	1796.0	72.5	82.3	116.9	136.9	101.9
39-44	Bari ♀ (6) ..	1656.8	72.5	76.9	123.9	126.4	98.6
45-53	Bari ♂ (9) ..	1732.3	73.9	86.5	119.2	116.0	97.2
19-53	Bari ♂ and ♀ (35)	1728.9	72.5	80.1	118.1	125.3	98.6
54-59	Bachopi ♂ (6) ..	1734.3	74.9	91.1	119.4	123.6	93.0
	Bari ♂ (23)	1753.1	72.9	80.9	118.8	125.3	99.4
	Bari ♀ (12)	1682.3	71.8	78.7	116.7	125.5	97.1

The above indices have been kindly recalculated for me by Geo. W. Bloxam, Esq., of the Anthropological Institute of Great Britain and Ireland, from the original measurements, some errors having crept into the tables published by the Berlin Anthropological Society, which were perhaps caused by the indistinct writing in the MSS. I sent to them from Africa.

The above indices have been calculated as follows :—

CEPHALIC INDEX.

$$\frac{\text{Measure No. 3} \times 100}{\text{Measure No. 2}} =$$

NASAL INDEX.

$$\frac{\text{Measure No. 17} \times 100}{\text{Measure No. 8}} =$$

FACIAL INDEX A.

$$\frac{\text{Measure No. 4} \times 100}{\text{Measure No. 5}} =$$

FACIAL INDEX B.

$$\frac{\text{Measure No. 4} \times 100}{\text{Measure No. 6}} =$$

FACIAL INDEX C.

$$\frac{\text{Measure No. 4} \times 100}{\text{Measure No. 7}} =$$

I give the formula for the calculation of the indices for the information of those travellers who, wishing to make such observations, are at a loss as to the manner of proceeding.

I should have been able to have collected a great deal more information had I only known beforehand what I wanted ; the instruments I required, and how to make the best use of my time. Many precious hours were wasted in constructing instru-

ments, and in finding out which were the proper measurements to take.

I hope that others may profit by my experience, and equip themselves before leaving home with a few simple instruments and books of instruction, and thus be able to produce far better results than I have been able to obtain.

APPENDIX III.

ITINERARY OF ROBERT W. FELKIN'S JOURNEY FROM SUAKIM TO RUBAGA.

Date.	Place.	Lat. N.	Long. E.	Days.	Hours.	Miles.	Transport.	Remarks.
1878.								
June 25	Suakim	19° 07' 07"	37° 20' 40"	..	2	..	Camels	No hut. Good water.
" 26	Gemozah	..	..	1	5	..	"	Hut. Good water.
" 27	Handob	..	..	..	4	..	"	Hut. Salt water.
" "	Wotu ..	..	..	1	3	..	"	No hut. Salt water.
" "	Hambuck	..	..	..	5	..	"	Hut. No water.
" 28	Olip ..	..	..	1	4½	..	"	Hut. Pretty good water.
" "	Disalle	..	..	..	9	..	"	Hut. No water.
" 29	Odrus ..	..	..	1	4½	..	"	Hut. Very good water.
" "	Haritree	..	..	..	..	..	"	{ No hut. No well. Hut and well 2 miles from road.
" "	Fohr ..	..	..	1	8	..	"	Hut. Water.
30	Kokreb	..	..	1	8½	..	"	Hut. Good water.
July 1	Mattah	..	..	1	5	..	"	Hut. No water.
" 2	Yungul	..	..	..	8½	..	"	Hut. Pretty good water.
" 3	Ariab ..	..	..	1	5	..	"	Hut. No water.
" 4	Matio ..	..	..	1	8½	..	"	No wood. Hut. No water.
" "	Alame..	..	..	1	8	..	"	No hut. No water.
" "	Aletshu	..	..	..	5	..	"	"

	{Oback Bak}	(Ber-el-)	..	..	1	4½	..	..	{Hut. Well; salt water; mineral taste; very sandy. Hut. No water. No wood. Hut. No water. Hut. Fairly good water; sandy. Water. Nile very muddy.
"	5				1	4½	..	"	
"	6	Tsmet ..	..	..	1	5½	..	"	
"	"	Abailot ..	..	..	..	10	..	"	
"	7	Mohebé ..	..	..	1	8½	..	"	
"	8	Berber ..	..	..	1	2½	280	"	
21	Berber ..	..	..	34 15 17	..	124½	..	Steamers	{Steamer broke down or ran aground 19 times between Berber and Khartoum.
"	Shendi ..	..	..	34 15 17	..	..	..	"	
Aug. 3	6th Cataract	..	..	33 15 00	9	..	..	"	
"	8-13	Khartoum ..	..	{32 33 39 (Prout)}	5	..	..	"	
"	16	El Koweh ..	..	..	4	..	..	"	
"	18	5 m. S. of Gebel Ain	..	..	2	..	..	"	
"	20	Kaka ..	..	..	2	..	..	"	
"	22	Fashoda ..	..	32 19 7	2	..	490	"	
"	23-26	Sobat ..	..	..	1	..	60	"	
"	28	Bahr-el-Ghazel ..	..	..	3	..	..	"	
"	31-6		..	..	3	..	..	"	
Sept. 6-21			..	..	1	..	..	"	
"	21-23	Ghabat-el-Agarab	..	..	1 ½	..	..	"	
"	26-3		..	..	2	..	..	"	
Oct. 5-8	Shambil ..	..	..	..	2	..	270	"	
"	8 (7 p.m.)	Holy Cross Mission	..	31 11 14	..	..	..	"	
"	9	Bohr ..	..	31 38 45	1	..	90	"	
"	19-2	Ládo ..	..	{31 49 36 (Dr. E.)}	..	..	90	"	

APPENDIX III.—(continued).

Date.	Place.	Lat. N.	Long. E.	Days.	Hours.	Miles.	Transport.	Remarks.
1878								
Nov. 2	Gondokoro	4° 54' 28"	31° 43' 46"	1½	..	10	Steamer	
" 3-18	Regiaf	4 44 32	31 39 24	½	..	16	Boats	
" 18-20	Bedden	4 35 48	{31 36 6 (Mason.)}	1	..	13	{towed by Natives}	
" 20-27	Kerrie ..	4 18 10	31 40 28	1	..	28	Steamer	
" 27	Mugi ..	4 4 10	31 40 10	1	..	13	Porters	
" 28-2	Labore	3 55 53	{31 51 24 (Mason.)}	1	..	27	"	
Dec. 3-21	Choraio	3 49 00	31 51 00	..	..	..	"	
" 23-28	Dufli ..	3 34 33	{32 2 45 (Mason.)}	1½	..	45	"	
" 30	Magungo	2 14 42	{31 31 45 (Mason.)}	2	..	135	Steamer	
" 30	Keroto..	1 59 54	{31 57 49 (Dr. E.)}	3	..	50	Porters	
1879								
Jan. 4-6	Amfina	..	..	1	..	27	Porters	30 feet above river.
" 7-21	Foweira	2 12 35	32 30 00	2	..	18	Porters	
" 21-25	Kodj ..	..	..	1	..	..	Canoes	
" 27-3	Mruhi ..	1 37 43	32 19 49	3	..	73	Canoes	15 feet above river.
Feb. 14	Rubaga	0 22 10	{32 45 15 (Dr. E.)}	11	..	150	Porters	

APPENDIX IV.

ITINERARY OF ROBERT W. FELKIN'S JOURNEY FROM RUBAGA TO SUAKIM—*viâ* DAR.

Date.	Place.	Lat. N.	Long. E.	Height.	Days.	Hours.	Miles.	Transport.	Remarks.
1879									
May 17	Rubaga	0° 22' 10"	32° 45' 15"	4510					
" "	Mruli*	1 37 43	32 19 49	3950	11	45	140	Porters.	
June 10	Kodj	" "	" "	" "	1	13	"	Canoe.	
" 11	Foweira	2 12 35	32 30 00	3760	$\frac{1}{2}$	2 $\frac{1}{2}$	144	"	
July 2-7	Fatiko	" "	" "	" "	5 $\frac{1}{2}$	36 $\frac{1}{2}$	116	Porters.	{ Sprained leg. 76 m. in 3 $\frac{1}{2}$ days is the proper distance.
" 14-16	Dufli	3 34 33	{ 32 2 45 } { (Mason.) }	" "	2 $\frac{1}{2}$	20 $\frac{3}{4}$	54	"	
" "	Koraio.	3 49 00	31 51 00	" "	1	6	"	"	
" "	Labore	3 55 53	{ 31 51 24 } { (Mason.) }	" "	$\frac{1}{2}$	3	30	"	
" "	Muggi.	4 4 10	31 40 10	" "	1	7	24	"	
July 22	Kerie.	4 18 10	31 40 28	" "	$\frac{1}{2}$	4	13	"	
" "	Bedden	4 35 48	{ 31 36 6 } { (Mason.) }	" "	1	3 $\frac{1}{2}$	"	"	
" "	Regiaf	4 44 32	31 39 24	" "	"	4	39	Boat.	
" "	Gondokoro	4 54 28	31 43 46	1526	$\frac{1}{2}$	4	26	"	
Sept. 18 left.	Ládo	5 1 33	{ 31 49 36 } { (Dr. E.) }	1525	"	"	"	"	

* Mruli, spelt Mrooli on Map.

APPENDIX IV.—(continued.)

Date.	Place.	Lat. N.	Long. E.	Height.	Days.	Hours.	Miles.	Transport.	Remarks.
1879									
Sept. 18	Waniyetti	..	..	1585	1	5	12 $\frac{1}{2}$	Porters.	Horses.
" 20	Niambara	..	..	1949	2	12 $\frac{1}{2}$	31 $\frac{1}{2}$	"	
" 21-25	Zanga	5° 11' 00"	30° 47' 20"	2185	2	14 $\frac{1}{2}$	36 $\frac{1}{2}$	"	
" 25	Kadru	..	..	2096	1	6 $\frac{1}{2}$	16 $\frac{1}{2}$	"	
" 26	Kederu	..	..	2228	1	5 $\frac{1}{2}$	18	"	
" 27-28	Madi	5 35 00	30 19 45	1788	1	4 $\frac{1}{2}$	14	"	
" 30	Takka	..	..	..	1	6 $\frac{1}{2}$	17	"	
Oct. 3-4	Agar	6 33 30	29 42 30	1637	3	21	65	"	
" 5	Kok	..	..	1696	1	5 $\frac{3}{4}$	14	"	
" 6-9	Rohl	6 53 00	29 33 00	1585	1	7 $\frac{1}{2}$	19	"	
" 9	Djour	..	..	1578	1	4 $\frac{1}{2}$	12	"	Donkeys.
" 10	Muchta	..	..	1545	1	6 $\frac{1}{2}$	18	"	
" 11	Gok	..	..	1539	1	6 $\frac{1}{2}$	18	"	
" 12	Boit	..	..	1558	1	8	26	"	
" 13	Tandj	..	..	1558	1	2 $\frac{1}{2}$	8	"	
" 15	Djour Ghattas	7 27 00	28 32 00	1520	2	7	19	"	
Nov. 15	D'arr	..	..	..	2	3	12	"	
" 16	Kurschuk Oli	7 28 30	28 6 30	1570	1	8 $\frac{1}{2}$	22	"	
" 17	Waou	7 42 00	28 0 50	1540	1	2	8	"	
" 18	Pizelia	7 53 00	27 50 00	1560	1	7	18	"	
" 21	Dem Idris	7 55 00	26 54 00	1740	3	27	84	"	
" 23-4	Dem Suleiman	7 51 00	26 20 00	1690	2	14 $\frac{1}{2}$	37	"	
" Dec. 4	Doleb	..	..	..	1	5	13	"	
" 5	Near Sabu	..	..	..	1	7	18	"	
" 7-11	Liffi	8 41 00	25 52 00	1640	2	12	30	"	

Dec. 13-14	Foroga	..	..	..	1680	3	21½	54	..
" 15	Sarofiah	..	..	..	..	1	5	13	..
" 16	Rahad-es-Zuzur	..	..	..	1600	1	6½	16	..
" 17	El Brak	..	..	..	1570	½	3½	9	..
" 19-20	Bahr-el-Arab	10	24	00	..	2	8	20	..
" 21	Alngur	..	..	..	1530	1	6½	16½	..
" 23-24	Kalaka	10	56	00	1510	1	7	18½	Oxen.
" 25	El Mngurana	..	..	..	..	½	2	5	..
" 26	Agarab	..	..	..	1580	1	4	10	..
" 27	Sigda	..	..	..	1590	1	5½	14½	..
" 28	Fasko	..	..	..	1600	1	5½	15½	..
" 29	Hummi	..	..	..	1590	½	3	12	..
" 30	Dara	12	10	35	1624	1	4½	15½	..
" 1880	Om	..	..	..	..	1	5	10	Camels.
Jan. 8 left	Bir-Inges	..	..	..	..	1	4½	10	..
" 9	Om Kobiska	..	..	..	..	1	6	15	..
" 10	Tuaisha	..	..	..	..	3	18	47	..
" 13-15	Om Changa	..	..	..	..	4	27	81	..
" 18-20	Shalotta	..	..	..	..	8	..	91	..
" 28	Obeid	..	..	..	..	3	..	103	..
" 31-3	Bara	..	..	..	..	2	15	44	..
Feb. 5	Om Debousse	..	..	..	..	1	6	18	..
" 5-6	Abou Kurát	..	..	..	..	5	37	126	..
" 6-10	Nile Bank	..	..	..	..	1	7½	19	..
" 12	Crossed Nile	..	..	..	..	1	..	..	Boats.
" 13	Khartoum	..	..	..	..	1	..	..	..
" 14-16	"	15	37	4	1402	3	26	75	..
" 28 left.	Berber..	17	59	33	1276	6	..	..	Steamer.
Mar. 4 left 6	Suakim	19	07	07	..	9	95	280	Camels.
" 14									

NOTE.—The positions between Ládó and Dara have been assumed.

APPENDIX V.

ANALYSIS OF IRON ORE BY DR. RICHARD CASPARI.

[*Translation.*]

A.—IRON ORE FROM MADI, CENTRAL AFRICA. No. 1, FOUND BY
ROBERT W. FELKIN, SEPTEMBER 1879.

The sample of ore submitted to me was a dark reddish-brown mass. Qualitative analysis proved the presence of the following constituents:—

- a.* Oxide of iron, of which it principally consisted.
- b.* Quartz.
- c.* Combined silicic acid.
- d.* Phosphoric acid.
- e.* Argillaceous earth.
- f.* Arsenic in very slight traces.
- g.* Water and distinct traces of vegetable matter.

1.—*Estimation of the Water.*

8·1085 grm. of the ore finely powdered, dried at
110° C. until it ceased to lose weight, lost 0·2465
grm. of water, or 3·04 %
Heated to red heat until the weight became constant,
there was a further loss of 0·2375 grm., or 2·929 %

2.—*Estimation of the insoluble parts and of the Silicic Acid.*

4·499 grm. of ore dissolved in fuming hydrochloric
acid, the solution evaporated down to a dry mass ;
the quartz and silicic acid removed gave a residue
of 1·0450 grm., or 23·227 %

5.—*Estimation of the Argillaceous Earth.*

The quantity of argillaceous earth was estimated by precipitation of 50^{ccm} of the solution (A) (corresponding to 0·4499 gm. of ore) with ammonia, whereby the whole of the oxide of iron and argillaceous earth, together with the whole of the phosphoric acid, were precipitated.

Weight of the precipitate = 0·3183 gm., or 70·749 %.

From this is to be deducted 63·786 % oxide of iron + 1·127 %
phosphoric acid = 64·913 %.

70·749 — 64·913 = 5·836 % of argillaceous earth.

TABLE of RESULTS thus obtained from ORE No. 1.

In 100 parts of Ore there were				After being heated at 100° the Ore contains in 100 parts	
Water		3·040			
Loss at red heat	..	2·929		3·020,67	
Quartz and sand	..	19·911		20·533,21	
Combined silicic acid		3·468		3·576,34	
Oxide of iron		63·786	44·650 % Iron.	65·782,50	45·957 % Iron.
Argillaceous earth		1·127		6·018,66	
Phosphoric acid	..	5·836	0·492 % Phosph.	1·162,27	0·5073 % Phosph.
100·097				100·09	

B.—IRON ORE FROM DARFOUR, CENTRAL AFRICA. No. 2, FOUND BY ROBERT W. FELKIN, JANUARY 1880.

The second sample of ore appears to be a loose yellow-ochre-coloured earthy mass, which contained distinct traces of vegetable matter.

Like sample No. 1, the qualitative analysis shows the presence of—

- a. Oxide of iron.
- b. Argillaceous earth.
- c. Sand.

- d. Silicic acid.
 e. Phosphoric acid.
 f. Arsenic, a trace.

The quantitative examination was carried on in the same manner as in the case of sample No. 1.

1.—*Estimation of the Water.*

4.527 grm. of ore dried at 110° C. lost 0.065 water =	1.435 %
Further heated to a red heat there was a further loss of weight of 0.465 grm.	10.271 %

2.—*Estimation of the insoluble parts.*

2.931 grm. of ore gave 0.5025 grm. insoluble matter	17.144 %
4.7435 grm. of ore gave 0.82108 grm. insoluble matter	17.309 %
Mean	17.226 %

From this 0.82108 grm. of residue, 0.16658 grm. was present as combined silicic acid, or 3.511 % of ore; that is to say, silicic acid was present in the state of quartz—

$$17.226 - 3.511 = 13.715 \%$$

3.—*Estimation of the Iron.*

2.931 grm. of ore dissolved, the solution made up to 500^{ccm}; 50^{ccm} of this solution (B) estimated with a solution of permanganate of potassium, as in No. 1. 21.0^{ccm} permanganate of potassium solution was used. This test was tried three times. The result = 0.206388 grm. of oxide of iron, Fe₂ O₃, or 70.412 % oxide of iron.

4.—*Estimation of Phosphoric Acid.*

4.7435 grm. of ore gave 0.028765 grm. of phosphate of magnesium, Mg₂ P₂ O₇, corresponding to 0.0184 grm. P₂ O₅ = 0.39 % phosphoric acid.

5. There was 0·212 % of argillaceous earth found in the sample No. 2.

TABLE of RESULTS thus obtained from ORE No. 2.

<i>a.</i> In 100 parts containing Water.				<i>b.</i> In 100 parts dried at 100°.			
Water	..	..	1·435				
Loss at red heat	..		10·271		10·4199,295		
Quartz and sand	..		13·715		13·9138,675		
Silicic acid	..		3·511		3·5619,095		
Oxide of iron	..	49·3 % Iron.	70·412		71·4328,748	50·0 % Iron.	
Phosphoric acid	..	0·163 % Phosph.	0·390		0·3956,55	0·172 % Phosph.	
Argillaceous earth	..		0·212		0·2150,74		
			<u>99·946</u>		<u>99·93</u>		

Both ores must be considered as "Swamp iron ore," and could be used for manufacturing purposes; but the percentage of iron contained in them is not very large.

RICHARD CASPARI,

Director of the Technical State School.

CHEMNITZ, SAXONY,

14th November, 1881.

APPENDIX VI.

REPORT on the WATER from the HOT SPRING, BUSI, CENTRAL AFRICA, about $4^{\circ} 54' 00''$ N.; $30^{\circ} 51' 00''$ E.

[Copy.] "University College Hospital, London, W.C.
"October 17, 1881.

"DEAR SIR,

"I send you the analysis of the African Water, and trust it will meet your requirements. It is especially remarkable by reason of the large amount of *Carbonate of Soda* it contains, which would render it of service in rheumatism and stomach disorders.

"The presence of sulphuretted hydrogen makes it valuable as an alterative in skin diseases and glandular affections.

"I am, dear Sir, yours sincerely,

"A. W. GERRARD.

"To R. W. Felkin, Esq."

[Copy.] "University College Hospital, London, W.C.
"October 17, 1881.

"REPORT on the CONSTITUENTS of a WATER from a THERMAL SPRING, forwarded to me by R. W. FELKIN, Esq.

Specific Gravity 1.042

Total solids in 1000 parts 3.150

*Sulphur in 1000 parts—in combination }
as sulphuretted hydrogen } .328

Soda abundant, as a carbonate.

Lime
Iron
Magnesia } Traces.
Silica

Chlorides, a trace.

Organic matter, a trace.

"A. W. GERRARD, F.C.S."

* "It is highly probable that loss of sulphuretted hydrogen took place in transit, by diffusion through the cork."

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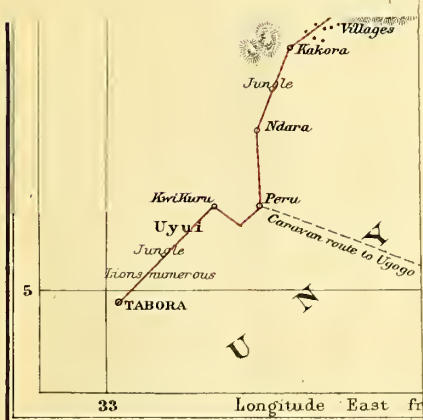
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