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On His Journey across Africa, from Bagamoyo to Benguela
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Source: *Proceedings of the Royal Geographical Society of London*, Vol. 20, No. 4 (1875 - 1876), pp. 304-328
Published by: Wiley on behalf of The Royal Geographical Society (with the Institute of British Geographers)
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Accessed: 17/06/2014 17:18

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eventually came to be a separate and independent exploration on his own part. I have great pleasure in now introducing to you Lieutenant Cameron, and I am sure we shall all be very much interested in the account which he will give us of his interesting journey.

On his Journey across Africa, from Bagamoyo to Benguela.
By Lieut. V. L. CAMERON, R.N.

Lieut. Cameron read as follows:—

IN consequence of the shortness of the time, I can do no more than give a very brief *résumé* of my journey this evening.

The first portion of the journey may be considered as that from the East Coast to Ujiji. The Expedition consisted originally of Dr. Dillon and myself; at Aden Mr. Murphy, of the Royal Artillery, volunteered, and joined us afterwards at Zanzibar; and a day or two before leaving Bagamoyo, Mr. Moffat, of Natal, a nephew of Dr. Livingstone also joined.

My first great difficulty was to provide porters to carry our stores, and after nearly a month at Bagamoyo, I formed a camp at Shamba Gonèra to try and keep the men together, but with no good results. In the middle of March, 1873, Dillon started to form a camp at Kikoka, the furthest Balooch outpost of his Highness Syed Burgash, and a little beyond the Kingani. A few days afterwards Sir Bartle Frere came over to Bagamoyo, bringing Moffat with him. Two days afterwards I joined Dillon at Kikoka, leaving Murphy ill with fever under charge of the French Missionaries at Bagamoyo. The French Missionaries were most kind and hospitable during our stay, and they are doing a very good and important work in the country. They have a large number of pupils, who, besides being Christianised and taught to read and write, are also instructed in the ways and means of earning their livelihood in after life. The buildings are erected by the lay brothers, and in the farm and gardens they grow most of the food they require, so that the Mission is almost self-supporting. When the pupils grow up to be men and women, they are encouraged to marry amongst themselves, and are kept under supervision, instead of being lost sight of altogether.

There was a great deal of opposition amongst the Wamerima, owing to an idea (which pursued us to Unyanyembé) that we were personally engaged in putting down the slave-trade, though the higher-class Arabs were friendly to us.

Moffat accompanied me to Kikoka, and then returned to Baga-

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moyo to assist Murphy. On the 28th of March, 1873, Dillon and I started from Kikoka, but had to leave many loads behind, owing to the porters having got back into Bagamoyo, notwithstanding my having paid the guard at the Kingani to prevent their crossing. From Kikoka, Dillon and I marched to Msuwah, across an almost uninhabited country, with park-like stretches of open grass, clumps of fine trees, and strips of jungle, and here and there intersected by nullahs, which, after heavy showers of rain, became considerable streams.

We were detained in one place some days trying to get food, which was very scarce, and the villages lay some way from the road. I went out once to look for it, but, owing to trusting to Bombay, lost the track and had to sleep in a swamp, amid pouring rain, in consequence of which I was laid up with fever until our arrival at Msuwah. At Msuwah the country began to rise more decidedly than it had hitherto done. There was a good deal of cultivation about, but the villages were in dense clumps of jungle, and very few strangers are allowed to enter them. We formed our camp close to the village of the chief, and were initiated into paying tribute, having to give 30 dotis to a smiling old villain.

From Msuwah we travelled on with an Arab caravan till past Simbawéni, crossing the Lugerengeri on our third march, and going through a pass in the Duthumi Hills, and then through a well-cultivated, fertile valley full of small conical knolls, and by another pass on to Simbawéni, and then across the Lugerengeri a second time. From here we followed the same route as Stanley to Rehenneko, on the other side of the Makata. The difficulties of this swamp have been much exaggerated, as most of it was fair marching, except in one place, where the mud was deep, and we could not get the donkeys along more than half-a-mile an hour. The swamp must generally have been in the same condition as when Stanley crossed it, the bridge, after a night's heavy rain, being out of sight, just as he said it was in his up-journey.

At Rehennéko, Dillon and I halted for a month to wait for Moffat and Murphy, at the end of which time Murphy came up alone, bringing the sad news that Moffat had died before crossing the Makata. Poor young fellow! his whole heart was in the Expedition; he had sold his all, a sugar-plantation at Natal, and was willing to expend the last farthing in the cause of African exploration. Murphy himself was very ill when he arrived.

After a few days' halt to enable him to recover his strength somewhat, we started across the Usagara mountains, and then passing Muinyi Useghara up the valley of the Mukondokwa, by the same

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route as Stanley, to Lake Ugombo, and then across a rough waterless country to Mpwapwa. The part of the Mukondokwa travelled through by Burton has been so admirably and minutely described, that it leaves nothing to be desired. At Mpwapwa were three or four caravans of different sizes, and one of Wanyamwezi would have been robbed if I had not interfered to prevent it. From Mpwapwa we went on across the Marenga Mkali, and to obviate the inconvenience of being without water for two days, I filled four air-pillows with water, which held three gallons each. After the Marenga Mkali we arrived at Mvumé, the first station in Ugogo, came into the full swing of tribute-paying, and were detained three or four days before it could be settled. The first day the chief and all hands were drunk, and next day the chief would only receive the tribute through his prime minister, and he was too drunk to transact any business, and so on from day to day.

There is no passing through Ugogo without paying tribute, for although the people do not as a rule fight, if the demand is resisted they carry off all they can of their provisions and stores, destroy their houses and all they leave behind, fill up their waterholes, and retreat into the jungles, leaving the strangers to die of thirst and starvation, assured of being repaid by the stores which are to be abandoned for any losses they may themselves have incurred. This occurred two or three times when Arab caravans have attempted to avoid paying mhongo.

Soon after Mvumé we struck Burton's route at Kanyenyé or Great Ugogo, where the same chief (Magomba) reigns as was there in his time. From Kanyenyé we went on rising at the end of the plain which leads up a steep wall-like range of hills to another plateau. On this plateau we went through a range of hills formed of blocks and boulders of granite, piled about in the wildest confusion, and came to Usekhé, where we camped close to the largest boulder of granite that, up to that time, I had ever seen. Here again tribute, drunkenness, and delays, and then on our march to Khoko, where some Wamerima are settled, and where we camped under one of three enormous trees—our own caravan and others accompanying it, in all amounting to about 500 men, camping under one tree. From here was one march to Mdabaru, the last district of Ugogo, and where we finished with mhongo for the time being. As we were a short way from where white men had passed before, the chief's headman said we had to stop till all the people had seen us; in fact, he made a raree show of us.

We now entered on what used to be dreaded as Mgunda Mkali, or fiery field, but which now is far easier to traverse than it was in

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the days of Burton and Speke. Many of the Wakimbu, who have left their former homes, are busy clearing and building.

After a few days we came to Jiwé la Singa, where there were almost as many fantastic boulders as near Usekhé, the name of the place meaning the rock of soft grass. Here we laid in provisions intended to last us to Unyanyembé. From here we marched through a wild and uninhabited country, with much game, but very wild and scared, making longish marches on account of the scarcity and badness of the water.

On the 31st of July, 1873, we reached the village of the chief of Urguru. Here we stopped one day to buy food, as our provisions were exhausted, and for the first time camped in a village. Our tents were crowded all day long by the natives, and at night we found that they had left many small but disagreeable inhabitants behind them.

From here to the outlying villages of Unyanyembé was four long marches through uninhabited country. At the end of the second we camped at a place called Marwa, where water is only to be obtained by digging at the base of a boulder, and no one is allowed to say maji (the common word for water), to fire a gun, or walk by with sandals or boots, for fear of offending the fiend in charge of the spring, and causing him to stop the supply of water.

The next morning, as Dillon and I were out on one side of the track looking for game, we saw a couple of lions about 600 or 700 yards off, trotting quietly home after a night out. The same afternoon we heard an alarm of "Ruga, Ruga," or robbers, and going to the front found that a small party had been robbed of some ivory and two women slaves, and had had a man wounded. Our men were very frightened, but we managed to get them along, and about 5 P.M. we arrived at a large pond, camped, and fenced ourselves in. In the early part of the night a few arrows were shot into the camp, but we kept watch ourselves, and made our men do likewise, and so the rest of the night passed without further alarms. The next day we arrived at the outlying villages of Unyanyembé, and on the 5th of August we marched into Kwikuruh, its capital, and were entertained at breakfast by Said ibn Salim ibn Raschid el Lamki, the Arab governor, and thoroughly did we enjoy our good breakfast after the scanty fare on which we had been living. After breakfast he and many other Arabs escorted us to the house where Stanley had lived, and which was now lent to us by Said ibn Salim. After a couple of days we had to pay a round of visits to all the principal Arabs, and eat with all. This was a very formidable undertaking, as we had to eat something with each to avoid giving offence,

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and this lasted from 10 A.M. till 4 P.M. A day or two afterwards I was knocked over by fever, and Dillon and Murphy soon followed suit. About the 21st of August, 1873, a letter from Sir Samuel Baker arrived in charge of some of King Mtesa's men, and I sent a letter back by them. We were delayed by fever, blindness, and other illnesses, till the end of October (and also by desertion of men), when Chuma and another man arrived bringing the news of Dr. Livingstone's death, and saying that his caravan was near. I instantly sent off a large bale of cloth to assist them. When the body of Dr. Livingstone arrived, all the principal Arabs assembled at our house to show respect to his memory.

A few days afterwards Murphy resigned, and when I was on the point of starting westward, having fitted out Livingstone's men with stores for the coast, Dillon was so ill as to be unable to proceed. He was in great pain, and had lost the sight of one eye by atony of the optic nerve, and was altogether breaking up. He wanted to the last to go on; but at the same time the only hope, though a very faint one, was that he might recover if he got to a more temperate climate, and at last he yielded to my earnest representations. After he had decided to return, Murphy volunteered to rejoin the Expedition, but owing to difficulties about stores and porters I thought it best to go on alone. Dillon and Murphy, with Dr. Livingstone's corpse, left for the coast on the 9th of November, 1873, and the same day I started for Ujiji. I tried to steer straight for Ujiji, but, owing to the fear all my men were in of the ubiquitous Mirambo, and the desertions caused by it, I had to make a considerable détour to the south. A few days after I parted from my two companions I received the sad news of Dillon's death. Poor fellow! he was one of my dearest and oldest friends, and we had been together on the East Coast. Clever and good-hearted, and always kind and forbearing with the men and natives, his death was a great grief to me. I reached Ugunda in the beginning of December and there found Murphy, who had lost some of his cloth, and had had to send back to the Arab governor for more. After one day at the capital of Ugunda I went on west, but two marches out was met by a chief who said we could not pass that road until he had settled some row with the Arabs at Unyanyembé; this delayed us till the beginning of January.

On the 5th of January, 1874, we reached the boundaries of Unyamwezi Proper, and then across a large plain, and the S. Ngombé, and came to Ugara, in all three districts of which I had to pay tribute. After Ugara I came to mountainous country—Kowendi—and running water, the first which I had seen since leaving

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Mpwapwa. The mountains extend to the borders of the Tanganyika; but at Ugaga we came on Burton's route, and thence, passing just to the north of the Malagarazi Valley, we arrived at the Tanganyika by a comparatively easy route. Before reaching Ugaga, however, we had a good deal of trouble, as the guides did not know the road, and I was utterly lame from a large abscess on my leg, and therefore unable to take the head of the caravan and direct its course. On my first view of the Tanganyika I could scarcely comprehend it. Such was the immensity of the view that I fancied the grey lake to be sky, and the mountains of Ugoma in the distance to be clouds. However, it dawned on me by degrees that that was the Lake, and nothing else. At Kawélé, the capital of Ujiji, I was well received by the Arabs, and, after securing the books and other things left here by Dr. Livingstone, I immediately made preparations, and got away for a cruise round the Lake. This cruise may be called the second portion of my journey, but as it has already been discussed from the data afforded by my journal, which I sent home from Ujiji, I need not refer to it in detail any further. One of the sketches will give an idea of some of the extraordinary masses of rock on parts of the shore. In my cruise I found ninety-six rivers, besides torrents and springs, coming into the Lake in the portion I went round, and *one*, the *Lukuga*, going out. This river flows to the Luvwa, and joins it at a short distance below Lake Moero. The comparatively sluggish current of the Lukuga is accounted for by the level of the Luvwa on leaving Moero being 3000 feet, and that of the Tanganyika being 2700: therefore the Lukuga falling into the Luvwa follows along nearly a dead level, and also meets the Luvwa at rather an obtuse angle; so that the water is somewhat dammed back by that of the Luvwa. At the junction of the Lukuga and the Luvwa is a large island, called Kalongwisi; and of the two branches into which the Lukuga is divided by it, one points rather up, and the other rather down stream.

I had some intention of trying to cut a way through the grass, or proceed alongside the Lukuga to the Luvwa; but, on my return to Ujiji, I found that I could not get a single man to follow me, as none of the Arabs there knew the road, and I could not obtain a guide, and none of my men would proceed without one. When at Ujiji I sent down the charts of the Tanganyika and letters to Zanzibar, and also the things I found belonging to Dr. Livingstone, in charge of my servant and two other men. As soon as I could get a few stores I returned to Kasenge, the place where Speke landed on the western bank of the Tanganyika. Whilst absent on the Lake I only used for myself and over 40 men, 4½ bags of beads, and

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a large portion of these were stolen. On my return I found to my horror that, instead of having, as I anticipated, about thirty loads, only four were remaining; the rest had been squandered or stolen, and I never could get any account of what had become of them. Here, in consequence, I discharged all those men who did not wish to go any farther, and made my way on ahead from Kasengé with seventy, all told, in the caravan.

The next portion of the journey to be described is that from Kasengé, by Nyangwé, down to the capital of Urua. After leaving Kasengé we first crossed the southern end of the mountains of Ugoma (although nominally in Uguhha), and many streams flowing south and south-west towards the Lukuga. At one place on our road we passed a hot spring, about which the vegetation was very luxuriant. Many frogs and other reptiles were living in it. The first country we passed was Uguhha; the people there are distinguished by the peculiar and tasteful manner in which they dress their hair, and the elaborate tattooing on the women's stomachs. Their clothing then appeared to me remarkably scanty, but, compared with what I saw farther on, was very ample. We then passed through a number of small tribes, which form a sort of dividing line between the great empire of Urua, of which Uguhha is a part, and Manyuéma, where every small village has an independent chief. From Uguhha we crossed the mountains of Bambarré, and on arriving at their foot, came into a completely new style of country. The huts were all built in long low streets, and rows of oil-palms were planted down the centre. The women did up their hair in the most extraordinary manner. Many of their head-dresses looked like an old-fashioned bonnet with the back out, and long ringlets hanging down their necks. The men plastered their hair with clay into cones and patches, so that they looked as if they had some sort of helmet on their heads. Between the patches of clay their heads were shaved, leaving the scalp bare. In the gullies of the Bambarré Mountains are some of the most enormous trees that I have ever seen. The gullies are in many places from 100 to 150 feet deep. You can look down from the bank and see trees growing from the bottom of the gully, and look up to their heads towering to an equal height above. We had now the full benefit on our marches of the grass of Manyuéma, complained of by Dr. Livingstone. This grass grows in places to a height of 12 feet, and the stalks are thicker than one's finger. It is almost absolutely necessary to burn the grass in front of one, in order to be able to get along. The people of Manyuéma are a very fine-looking race, but roughly armed with shields and heavy spears;

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they have no knowledge of bows and arrows. A great deal of iron is worked in the country, and they are very expert smiths. The iron ore is of a black shiny sort. At one village, Karungu, some Arabs with whom we were in company got into trouble with the natives, and had a fight. I told them that if I was attacked I would defend myself; but I refused to allow my men to go out and fight on their side, as I believed these Arabs (or rather Wamerima) were more in the wrong than the natives; and after the engagement I used my influence to effect the release of the slaves taken by the Arabs.

A few days after this we arrived at Kwakasongo, where I found an Arab settlement. I had to stay there nearly a week. The chief of this village is called Kasongo, but he must not be confounded with the great Kasongo, chief of all Urua, being, in fact, simply the chief of one village, and by trade a working blacksmith. From Kwakasongo I went by land three marches to Kumbwi, on the Lualaba, and there, after a great deal of trouble, I obtained boats to take me and a few of my men on to Nyangwé by river, leaving the rest to follow the route on shore. At Nyangwé there is a large permanent settlement of Arabs and Wamerima; the houses of the Arabs are on one small eminence, and those of the Wamerima on another. Here the bed of the river has a very rapid fall, and its current is very fast—from 3 to 4 knots opposite Nyangwé. I measured the width of the river at this point with a sextant, and found it to be 1020 yards; in many places it is much wider. The depth opposite Nyangwé towards the end of the dry season is, on an average, over a fathom, with channels of 3 fathoms in depth. The river is full of crocodiles and hippopotami. Whilst at Nyangwé no less than three or four slaves were carried off by the crocodiles when going to fetch water at the river. If they had not been so lazy, they might have fetched the water from a spring only a very little further off.

After having been detained at Nyangwé about three weeks, a party of Arabs came in from the south side of the river—where they had been fighting with the natives—bringing news that Tipo Tipo was coming up from his camp, in order to make peace between the Arabs at Nyangwé and King Russuna, a friend of his who had been attacked by the Arabs from Nyangwé. Tipo Tipo, whose Arab name is Hamed ibn Hamed, I may say, in passing, is the first Arab who reached the Lomâmi from the south-east. During the whole time I was at Nyangwé I was only able to get one small canoe. Tipo Tipo on his arrival told me that if I would come down with him to his camp, some eight marches south

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of Nyangwé, I should from there be able to find my way to a great lake, into which the Lualaba fell.

When I reached his camp, I found that the chief on the opposite side of the Lomâmi refused to let me pass, saying that no caravan had ever been through his country, and if anybody tried to pass, he would fight them. When at Tipo Tipo's camp I heard of a lake called Iki, which I believe is the Lake Chebungo, or Lincoln, of Livingstone, which is a little to the west of the Lomâmi, and on the Luwembi. I met many people who had been across to the great lake of Sankorra. According to their accounts, this lake was from ten to fifteen days' journey off, the discrepancy in time arising from the different lengths of the day's marches. Here I saw cloth and other stores, which had been brought across from the lake by the native traders, who also reported that on this lake there were men who wore trousers and hats, had very large boats, capable of holding from 180 to 200 men, with masts and sails, and on which they had fires for the purpose of cooking their food. These at the time I supposed to be Portuguese Pombeiros from Kassange, or perhaps white Portuguese. On the refusal of the chief to the west of the Lomâmi to allow me to pass, I began to inquire what course I should adopt in order to get to the Great Lake, and was told that if I went down to the capital of Kasongo, I should there find Portuguese traders, in evidence of which I was shown a Portuguese soldier's coat, which had come from near that place, having been brought there by a trader from Bihé. After a few days Tipo Tipo gave me three guides, natives of Urua, to show me the road to Kasongo's capital. There is yet another Kasongo, who is chief of the district where Tipo Tipo is settled, and who is comparatively powerful, but at the same time he and nearly all the chiefs to the south of Lualaba pay tribute to the great Kasongo of Urua. Leaving Tipo Tipo's, we went nearly south, going close along the right bank of the Lomâmi. At many places the people were very friendly; but in others so many reports had come that no caravans came near there for any other purpose than getting slaves, that the villages were deserted, and we were often in difficulties about food. Down to 6° 10′ s. we were constantly crossing small affluents of the Lomâmi, and from time to time having glimpses of the river itself. Here we crossed one of two branches into which it splits, forming a sort of island. As we were passing through a strip of jungle some people commenced shooting at us, and an arrow glanced off my leather coat. I ran this man down and gave him a thrashing, but would not allow any one to fire in return, and walked straight up to some people who were in front of us; we tried to make a palaver, in which, after a time, we were

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successful, and we went on with the natives as the best of friends. From there we crossed this branch of the Lomâmi, called the Lukazi, again, and passed down south through villages and jungle alternately, till we arrived at a place called Kamwawi. Here, on the day we arrived, as I had no faith in my own guides, I engaged others to show us the direct route to Kasongo's capital, and paid them to do it. In the afternoon women and children were about our camp selling food, and everybody seemed most friendly. Next morning, as we were packing up for the road, I missed my pet goat, Dinah, and asking where she was, I was told that she slept outside the camp. I went to look for her, and walked up into the village to ask about her; and so little did I suspect any harm, that I had no gun or pistol with me, and the man who accompanied me was also entirely unarmed. When we made inquiries about the goat the natives began shooting at us. Some of my men ran up and brought me my rifle and pistol, and the remainder packed up all our stores, and came into the village. For a long time I would not allow my people to fire. At last, as the natives were closing in, and a large body of from 400 to 500 men came up from the road which we had intended to go, I at last allowed two or three shots to be fired, and I believe one of the natives was then shot through the leg. After this we commenced a parley, and it was proposed that my goat should be returned, and that one of my men should make brothers with the chief, and that we should exchange presents and be good friends. While that was going on, another large party came in, headed by a chief, who told the people of the village that they should not be such fools as to make peace with us, as we were a very small caravan, and they would be able to kill or make slaves of the whole of us, and share our beads and stores amongst them. When they arrived, the people again began shooting at us. I would not allow my men to fire, for fear of breaking off the negotiation, until the men closed in, throwing their spears at us. I then fired two or three shots close to some of the natives, set fire to one of the huts in the place, and told the chief that if he did not take his men off, I would burn the village down; they had already burned our camp. On this he said, that if we left the village we could go unmolested. So the guides that I had got from Tipo Tipo said, that if we went off some ten or twelve miles, to another village to the eastward, we should find people that were friendly towards us. We marched from ten in the morning until sunset, through thick grass and jungle. At every slip of jungle the natives closed in upon us, shooting, and we had two or three men wounded; but it was next to useless returning

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the fire, as we could not see them, and being short of ammunition, I was afraid of wasting it. At sunset we arrived close to a village called Mkatété (which I afterwards re-named Fort Dinah, in memory of the goat), and I told the guide to say that we wanted to be friends and to camp there; their only answer was a volley of arrows. As we were unable to stop out in the night in the jungle, with all these fellows round us, I called out to my men to follow me and storm the village. Four men followed me; the rest, except one or two men, with Bombay, who was told to look after the stores, ran away. Luckily the natives ran the other way. When we got into the village I burned all the huts down but four, and my men coming up, set to work to make a fortification; the four huts formed block-houses at the corners, and the walls were loop-holed, and the thatch was torn down for fear of fire. We made a stockade of banana-trees, doors of huts and poles from the walls of those we burnt down; inside we dug a trench, with earth up against the fence, and a bank inside it again. This we roofed over with other doors, so as to protect our heads and backs from the fire of the opposite side. Here we remained five days. We were being constantly shot at, and some men wounded. We were fortunately close to water and plantations of cassava, so that we were well supplied with food and drink. The guide told me we must shoot some of the natives before we could get out of our prison; and at last I was forced to use my gun. The report of my heavy rifle they soon learned to respect. At the end of five days we made peace, they having been cowed by some of their people being killed and wounded. We found that some of those who had been attacking us were relations of our own guides; but, notwithstanding this fact, our guides had remained faithful to us the whole time. The natives, after the fight was over, offered an indemnity, which, however, I did not accept, but we exchanged presents as a token of friendship. Our guides now took us south again; and, after a few days' marches, they heard that the head guide's father, who was a chief, having neglected to pay his tribute to Kasongo, his village had been destroyed. Our guide was therefore afraid to go on; but, by dint of lying, he persuaded me to go about twenty or thirty miles more to the east; all of which distance I had to tramp back again in order to get to Kasongo's. A few days' journey from Kasongo's capital I met some men belonging to Jumah Merikani, who were out trading for ivory, and looking for food; they gave me a man belonging to Kasongo to show me the road into Jumah Merikani's permanent camp. On my arrival there I found a large camp, and learnt that there was a Portuguese trader

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near, called Alvez, a native of Dondo, on the Kwanza; but for the last thirty years or so he had been settled at Bihé. He told me that in a short time he was going to start for Bihé or Kassangé, towards the West Coast, and offered to show me the road down to either Benguela or Loanda. At first he told me that he was going to Kassangé, which was in the direct line for Loanda; but this was only one of the numerous falsehoods he used to invent. As he said he was not going for some little time, I first set off north for a few days to see Lake Mohrya, which is interesting, as on this lake there are villages with huts built on piles, resembling the lake-villages which have been lately discovered in the Swiss lakes. On my return to Kilemba, as Jumah called this camp, I heard that Kasongo was still away; and, after wasting some days trying to get guides from his wife, Fumé a Kenna, to take me down to a large lake that I heard of in the course of the Lualaba, I set off without any, and on arriving at Kowedi, six or seven hours' march from the Lake, I found my passage barred by a chief, who said he had orders to allow no one to pass the Lovoi, which was between us and the Lake, as a brother of Kasongo, called Daiyi, who was up in arms against him, was living with a chief there; but that Kasongo was near, and if I sent to him I should, perhaps, be able to get leave. However, I was able to send men across to the Lake, and they brought back news that the Lake was very large, but very much encumbered with floating vegetation, on which the people laid trees, and on them again spread earth and built their huts, and grew provisions on these floating islands, which they cut adrift from the main mass, and at times they used to shift about from one portion of the Lake to another. This Lake Kassali, or Kikonja, was also remarkably full of fish; and I believe one of the reasons why I was not allowed to go there, in addition to the orders of Kasongo, was, that the fetish-men of the chief said that if I saw the Lake it would dry up, and that they would lose all the fish on which they, in a great measure, depended for their sustenance.

The men I sent to Kasongo could not find him, and therefore I had to be content with a distant view of the Lake. I then sent back to Kilemba to try and get a guide from Fumé a Kenna, but as none appeared after a delay of over three weeks, and I being ill with dysentery, I determined to return to Jumah Merikani's. The day I got into Kilemba I met the guide coming out, having evidently been sent on the news of my return. I heard also that Kasongo himself intended returning into his own compound, which was between the Arab and Portuguese camps; that he would be there in a few days; and during my absence he had been there, and

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expressed great disappointment at not seeing me, and had said that if I came back again I was not to be allowed to go away until he returned. I went over to see Alvez, and asked him when he would be ready to start. "Oh," said he, "directly Kasongo comes in. I have already packed my ivory; two or three days to say good-bye, and then I am off. I shall not stop anywhere on the road; perhaps we shall stop three or four days in all to buy provisions, but we shall reach Bihé in fifty or sixty days." This was the end of December. It was nearly six weeks before Kasongo came, and then we were delayed, first to see a great levée of the chiefs round him, and afterwards by the death of one of his sisters, and various other excuses, till one day I heard that Alvez had promised to build a house for him at a new settlement, which he was going to form. I went over to protest against this, and at first was told it was untrue. Afterwards he said, "Oh, the house will only take four days to build." I went some days afterwards, and was told that Alvez' head-man had gone to build the house, and I should not have to wait at all. However, it was February, 1875, before we made any move, and then when we came to the place where the house was to be built, there was not a sign of it. We were twenty days building the house, and my men had to do the principal part of the work, and I had to superintend almost the whole, and lay it out. Soon after the house was commenced, I heard that Alvez had men at a place called Kanyoka, some little distance off, on the boundary between the dominion of Mata Yanvo and Kasongo. These people had not been heard of for upwards of a year, and Alvez said he must get news from them before he could proceed to the coast. On account of all these numerous delays, I tried to get men to proceed overland to Sankorra, but was unable; then I asked Kasongo to give me boats or canoes, of any sort, to go down the Lomâmi again, and so get back to the Congo by that river. In reply he said that I had too small a caravan to travel by myself; and as he could not guarantee my safety alone, he would not allow me to travel except with Alvez' caravan, unless I went back and stopped with Jumah Merikani; so I had the choice of going on with Alvez or returning to Jumah, and perhaps waiting in Kasongo's country for over a year without the means of getting away.

The Kanyoka people returned in the middle of May, and in the mean time Alvez had left Kwarumba, a son of Major Coimbra, of Bihé, to go away on an expedition in search of slaves. A few days after the arrival of the Kanyoka party, ultimately we were enabled to start for Lunga Mandi's, ten days' march south and by west of us. In the mean time, through the gross folly of one of my men,

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our camp was burnt down. All my portion of it was destroyed, and I had very great trouble in saving my journals and papers. Indeed, if my servant and one or two men had not worked very pluckily the whole must have gone. Old Bombay was drunk and foolish at the time, and never turned up until after the fire was over, having lost his rifle and pistol, but having all his clothes saved by some other men. A few of the huts belonging to some of Alvez' people were burnt down; and for articles alleged to have been lost, but which, for the most part, had no existence, I had to pay most extravagant prices.

The fourth section of the journey was from Kasongo's capital to the West Coast at Benguéla. We first crossed the Lovoi, and then nearly along a watershed between rivers running to Lualaba above Kassali, in a south-easterly direction, and those joining the same stream in a lower part of its course, but running nearly north. After that we passed nearly along the watershed between the Zambesi and the Congo, until we arrived in the basin of the Kwanza.

After crossing the Kwanza and leaving its basin, we passed several independent streams running into the sea between the mouth of the Kwanza and Benguéla.

I arrived at Benguéla on the 4th of November. I have already said that from where we had built the house for Kasongo we had marched ten days down to Lunga Mandi's. He was a sub-chief of Kasongo, but had considerable power. Here I was told we should have to stop three or four days in order to buy food; but having been there four days, a small caravan, under the charge of a slave of a Portuguese merchant at Dondo, arrived, and I was told, "Oh, then, you must stop another day for these people to buy food." The next day I asked, "Is everything right as to the road?" and the answer was, "Oh, yes; and we are certain to go;" and in the morning, when I was woke up, I was told there would be no march that day. Alvez' men refused to leave without their friends, who were away with Kwarumba. I went to Alvez, and said, that when he allowed Kwarumba to go for slaves, he had promised that it should cause no delay in the starting of the caravan; but that if Kwarumba did not return, then we should go on without him. Alvez said he was not waiting for him; but was waiting for a man who had not leave to go, who was a very great man among the natives of Reké, of whom the caravan was principally composed. At last, by dint of putting the screw on very sharp, we got away after a delay of three weeks. At the first camp we were delayed by people going to look for their runaway slaves. The next morning, when I was ready to start, a message came, "No

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march; Kwarumba is coming up with his slaves; you must wait that day for him."

Alvez was especially impertinent on this day, and if I had not learned patience pretty well, I believe I should have shaken him out of his rotten old clothes. I believe before we left Lunga Mandi's, news had arrived that Kwarumba was on the road, or we should not have got away at all. Kwarumba arrived that afternoon with a string of fifty or sixty wretched women, carrying heavy loads of plunder, and some of them with babies in their arms. These women represented as many as forty or fifty villages destroyed and ruined, most of the male inhabitants having been killed, and the rest driven away into the jungle to find what subsistence they could, or die of starvation. I have no doubt that these fifty or sixty slaves represented upwards of 500 people, either killed in defending their homes or who had died of starvation afterwards, besides a much larger number rendered homeless. All these women were tied together round their waists with thick knotted ropes, and if they lagged on the march, were most unmercifully beaten. The Portuguese half-castes and black-traders are most brutal in the treatment of their slaves; the Arabs, on the contrary, as a rule, treat them kindly. Slaves taken from the centre of Africa, like these, do not, as a rule, reach the coast: on the contrary, they are taken down to Sékélétu's country, where, owing to several causes, the population is scanty, and slaves are in demand and are sold for ivory, which is afterwards brought to the coast—a caravan usually making a journey towards the centre and then on to Sékélétu's country, and so on alternately.

On our next few days' march we passed near the sources of the Lomâmi, and we also passed several streams running into the Luburi, which is an affluent of the Lualaba. All this country was very beautiful with hills and woods, and marvellously fertile. Here we were beginning to rise out of the broad valley of the Lualaba, and as we came to a height of about 2600 feet above the sea, the oil-palm ceased to flourish. Before this, in the valley of the Lualaba, the oil-palm-tree had been most wonderfully plentiful; indeed, the people of Bihé carried down large quantities of oil with them to sell in their own country. The country of Ussambi, which we were passing through, is a State which properly belongs to Kasongo; the natives, however, pay tribute both to Kasongo and Mata Yanvo, as, being much nearer to the latter chief, they are afraid of being persecuted if they neglect his claims. All of them say that Kasongo is their proper chief.

From this place we went on through Ulûnda, which name

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Mr. Cooley says means wilds or forests, and, I should think, with a very great deal of truth, as the whole country is a mass of jungle, the only small clearances being just about the villages, and they only consist of two or three huts, with three or four acres of clearing.

Passing through Ulûnda, I heard that Mata Yanvo was in flight from his capital, having committed some atrocious barbarities on a woman. One of his sisters, who was almost as great a person in the country as himself, had formed a conspiracy against him, and he was obliged to fly with three or four of his own immediate followers, and was then on the road to his kinsman and friend, Kasongo, to ask assistance to reseat himself on his throne.

After Ulûnda we came into Lovalé, and passed close to the sources of the Lulua and the Zambesi; beyond these we came to enormous plains which, in the rainy seasons, are covered with water about knee-deep, and this extends across between the affluents of the Congo and the Zambesi. There are enormous quantities of fish all over the country when flooded, and the natives take advantage of the slight differences of level to build small dams, by which, when the floods subside, the fish are imprisoned. These fish are then dried, and form a very important article of commerce with the people on either side; in fact, we were obliged to buy fish with other stores, because we were told that people in front would accept nothing but fish, saying that people coming from the interior ought to lay in a store as they passed through the fish districts. I passed across Dr. Livingstone's route from Sékélétu's to Loanda at Kalendi's, and found that the people still remembered him from the fact of his having had a riding-ox. I did not see Lake Dilolo, although I heard sufficient about it to enable me to place it pretty correctly, and I believe it agrees very nearly with Dr. Livingstone. At this time the Kassabi was at a varying distance of from ten to fifteen miles to the north of us, and continued so until we passed near its source. After a few days, we came on to Sha Kelembe's, a place at which the map which I forwarded of the interior terminated, and which was also the boundary between Lovalé and Kebokwe. From there we began to leave the plains, and to get gradually into a hilly country, and went on to Mona Peho's, where we were detained two or three days. Kebokwe is a hilly and well-wooded country, and well watered, but almost the only produce is beeswax, of which there are enormous quantities collected by the natives, and many caravans from Bihé and Bailûnda come there to buy it. Out of the honey, which otherwise would be a mere drug in the market, they

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make a sort of mead, which is quite clear, and rather strong. Peho is chief of only a portion of Kebokwé; the country, in the time of his grand- or great-grandfather, having being split up into four parts, which are now independent of each other.

From Peho's we turned slightly north of west, and passed close along by the sources of the Lumeji, which takes its rise from a small basin, about seventy yards in diameter, at the upper end of a narrow valley. A few days after leaving Peho's we got into Kimbandi, and there we met the first regular caravans from Bihé, who were there collecting beeswax, and also some belonging to Silva Porto, under charge of slaves going to Katanga.

The country here became more hilly, and continued till we came close upon the Kwanza; where I passed the Kwanza it was ten or twelve feet deep, and from 120 to 130 yards wide. The country on both banks of the Kwanza is called Kimbandi; but about an hour and a half, or so, from the river Bihé commences, the Ganguellas, which may be seen marked on some of the old maps. It is merely a collective term for the tribes eastward of Bihé, and means much the same as the term Washenzi in the Zanzibar language—simply the uncivilised or heathen people.

After the Kwanza we next crossed the Kokema, one of its important affluents, which at that point was some 50 yards wide and about 10 feet deep. The next day we arrived at Komananti, a settlement of Alvez, which was joined on to a native village. Here I was again delayed for a week by Alvez putting off things, and saying that he wanted to get guides, and get this and that. After that, I left there with another man, who was a partner of his, but who behaved much better, and who was to be my guide right on to Benguéla. The first day after we left we marched a long distance, and arrived at a village belonging to Señor Guilhermé Gonçalves, a Portuguese merchant, settled at Bihé, and the next day we arrived at Kagnombe's, the chief of all Bihé. This town was the largest I had seen in Africa, being 4 or 5 miles in circumference, but a large portion of the interior was taken up by pens for pigs and cattle, and tobacco grounds; there were also three gullies, in which were sources of streams flowing to the Kokema. I had to present King Antonio (Kagnombe as he called himself) with a gun, and a leopard-skin which I had spread out in the hut that was given to me to sleep in. When the secretary, who could not write, called to see me, I was told I must give him something, or else there would be trouble. The next morning I went to see King Antonio; and first of all went into a small outer court, the doors of which were guarded by men wearing red waistcoats with white

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backs, whom he called his soldiers; some were armed with bows and others with spears, and a few of them with old flint-lock muskets. They only put down a stool for me to sit on, and brought in a large leather chair, studded with brass nails, for Kagnombe; on this I sent up to my hut to get my own chair to sit on. After a time King Antonio arrived, dressed in a suit of black clothes and an old wide-awake hat, but without any boots, and a Scotch plaid over his shoulders, and held up by a small boy, and looking very drunk indeed. He first informed me that he was a very great man, but that as he had heard I had been so long on the road he did not want a great present, but I must remember him if ever I came back there again. He also informed me that he was not the same as any of the other chiefs in Africa, because his name was Antonio Kagnombe, and that his likeness had gone to Lisbon; and I must not think he had not finer clothes than those he had on, because he had clothes with gold-lace and other fine things. After a while we went into an inner enclosure, and there the stools and chairs were arranged in a circle; and he went to one of his houses and brought out a bottle of aguardiente, and wanted everybody to have a drink round, but he took care to have the largest nip for himself; after which there was a little palaver and I went away to my hut, and the next morning I got away and marched over to the house of Señor Gonçalves. Here I was astonished at finding myself in civilisation once more. The dining-room into which I first went was all painted in a pattern, and the ceiling made of white cloth, and a clean cloth on the table, Vinho Tinto to drink, and good cooking, with preserved meats, butter, and other things of that sort, and tea, coffee, and brandy. I had only come there with a small party, leaving most of them to go straight from Komananti to the house of another Portuguese trader, as I had to make a considerable round in order to pass by the chief's town to Señor Gonçalves' own settlement.

Remaining there one might, I marched through an open prairie country, with a few bushes and trees, and intersected by many streams, to the settlement of João B. Ferreira, who enjoys the position of a district judge, on account of his having travelled a good deal. I had heard of his having reached nearly to Kasongo's country before, and he was now preparing for a journey in the same direction, in order to buy slaves to sell for ivory in Sékélétu's country. He was very civil and hospitable, but there is no doubt the presence of men of his stamp in the country must injure the prestige of Europeans; even Señor Gonçalves, who is a very nice and gentlemanly man, is not allowed to go into either of the chief

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of Bihé's own enclosures. There is a sort of banyan-tree a short way outside them, underneath which are several stones, on the highest of which King Antonio takes his seat, and the white traders have to sit down almost at his feet. Close to the settlement of Ferreira is that of Señor Silva Porto, which is now in charge of slaves, Señor Silva Porto having settled at Benguéla; he is, no doubt, known to most here from his travels, which were discussed by Cooley and MacQueen. Just after leaving Ferreira's settlement we passed over a country reminding one very much of the Wiltshire Downs, with large clumps of trees surrounding small villages, and in the dips between the different rises, streams, some flowing to the Kokema, others into the Kuito and Kutato. On leaving the country of Bihé we arrived in Bailunda, the boundary between the two being the Kutato, where we saw an extraordinary sight. A moderate-sized stream came up from the south-east, but where we crossed there was a regular burst of cascades from the hill-sides, supplying at least two-thirds of the water that was running down the main stream; the water came out of the sides of the hill just like the cascades at the Crystal Palace, except that it was much more picturesque. From this place we marched through one of the loveliest countries you can imagine; mountains in all directions, of beautiful forms, many of them covered with trees; small knolls, crowned by villages, sheltered by enormous trees, having a very European appearance. Some of the views require a Longfellow or a Tennyson to describe, or a Claude or a Turner to paint. Passing through this country we had a great deal of rain, and my men began to break down at a place called Humbi; one of them died. The day after, as I was bringing up the rear of the caravan, I found I could not get the men along at all, taking eight or nine hours doing what might have been marched in about three. On arriving in camp, I set to work to think what I could do. I knew that my India-rubber boat was no longer required, I therefore threw it away; also my bed, tent, and every other thing I could possibly get rid of; and picking out about half-a-dozen men who were the strongest of the party, set off to walk the 126 miles between this and the coast with them, leaving the others to follow more leisurely, and promising to send back assistance. The next day we reached the highest camp in our journey, 5807 feet above the sea, and the mountains were about 400 or 500 feet higher. The next morning we commenced to descend towards the sea, but we had very rough mountainous walking, and several largish rivers and streams to cross, much of the road lying through passes between steep and rocky hills, on the sides of some of which were clustered small

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villages that could hardly be distinguished from the rocks, and in the bottoms was a great deal of cultivation. Three days after leaving the main body of the caravan, we arrived at Kisanji, the first place where we found that milk was to be got, although the first place that we saw cattle was in Lovalé. From Kisanji to the coast there are no inhabitants, the whole being a desolate tract of mountains, the march lying through passes and over granite rocks. Skeletons lying by the side showed the severity of the march; signs of the slave-trade still remaining in slave-forks and clogs lying by the road-side. We were a day and a half going through the Supa Pass, which was all rough, hard walking, some parts of it being as difficult as almost any mountain work. Down the bottom of the pass flows a stream, which joins with another that flows into the sea at Katombela, and which stream is called the Supa, or Pé supa. After leaving the pass we went across a barren plain till we came close to the coast, and then we came upon what appeared sea-cliffs facing the land, as if a continent had sunk in what is now the Atlantic, and Africa had been upheaved afterwards. This was the first limestone formation that I had seen since leaving the East Coast, except a few patches at the south end of the Tanganyika. A large portion of the rocks seemed to be made of chalk, and there were numerous ammonites and other fossils. During the whole of this march from the main body, which only occupied five and a-half days, I was suffering from great pains in my back and legs, and the morning I arrived at Katombéla a severe attack of scurvy set in, and for three or four days I was neither able to speak nor swallow, but the excitement of getting to the coast kept me up. At 45 miles from the coast we sighted the sea, and our feelings were even more thankful than those of Xenophon's Ten Thousand, when they cried, "*θάλαττα, θάλαττα*." I was rather puzzled in my course just before reaching the coast, as I had understood that Katombéla was inshore of Benguéla, and I thought I was going too far north and overrunning my longitude; but I found Katombéla was on the sea-coast and to the north of Benguéla, and that I was perfectly correct. On arriving at Katombéla I was received and welcomed in the kindest manner by Monsieur Cauchoix, a French merchant, who had received my letter the day before, and was on his way out to meet me. Most of the country from the Tanganyika to the West Coast is one of almost unspeakable richness. Of metals, there are iron, copper, silver and gold; coal also is found; the vegetable products are, palm-oil, cotton, nutmegs, besides several sorts of pepper and coffee, all growing wild. The people cultivate several other oil-producing plants, such as ground-

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nuts and seni seni. The Arabs, as far as they have come, have introduced rice, wheat, onions, and a few fruit-trees, all of which seem to flourish well. The countries of Bihé and Bailunda are sufficiently high above the sea to be admirably adapted for European occupation, and would produce whatever may be grown in the south of Europe. The oranges which Señor Gonçalves had planted at Bihé, where he had been settled for over thirty years, were finer than any I had ever seen in Spain or Italy. He also had roses and grapes growing in luxuriance; but he having been away for three years, many things, such as potatoes and other European garden-plants, had been lost, but he assured me that when he had taken care of them they had always come to perfection.

The main point among the discoveries I made I believe to be the connection of the Tanganyika with the Congo system. The Lukuga runs out of the Tanganyika, and there is no place to which it can run but to the Luvwa, which it joins at a short distance below Lake Moero. The levels I have taken prove most conclusively that it can have nothing whatever to do with the Nile; the river at Nyangwé being between 1400 and 1500 feet above the sea, while Gondokoro is over 1600 feet. And also in the dry season the flow of the Lualaba is about 126,000 cubic feet per second; that of the Ganges, which is far larger than the Nile, being not more than 80,000 cubic feet per second in flood-time; and that of the Nile at Gondokoro, below where all the streams unite, is between 40,000 and 50,000 feet per second. Many large rivers flow into the Lualaba below Nyangwé.

There is in the centre of Africa a water-system which might be utilised for commerce, which has no equal upon the face of the globe. Between the large affluents of the Congo and the head-waters of the Zambesi a canal of between 20 and 30 miles, across a level sandy plain, would join the two systems, and the River Chambezi, which may be accepted as the head stream of the Congo, ought to be navigable to within 200 miles of the north of Lake Nyassa. To the eastward of Lovalé ivory is marvellously plentiful. The price amongst the Arab traders at Nyangwé was 7½ pounds of beads, or 5 pounds of cowries, for 35 pounds of ivory; and the caravans that went out from there for ivory would obtain tusks, irrespective of weight, for an old knife, a copper bracelet, or any other useless thing which might take the fancy of the natives. The blot upon this fair country is the continuance of the slave-trade, which is carried on to a great extent, to supply those countries which have already had their population depleted by the old coast-trade. The chiefs, like Kasongo and Mata Yanvo, are utterly and entirely ir-

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responsible, and would give a man leave, for the present of two or three guns, to go and destroy as many villages, and catch as many people as he could for slaves. The Warua especially, although holders of slaves, would rather die than be slaves themselves. I have heard instances of their being taken even as far as the Island of Zanzibar, and then making their way back, single-handed, to their own country. The Portuguese are the principal agents in this trade, as they are able to dispose of them advantageously for ivory and other products in many countries. The Arabs, as a rule, only buy enough slaves to act as their porters and servants for cultivating the ground round the permanent camps. The people of Bihé, who work under Portuguese, are most cruel and brutal in their treatment of these unfortunate wretches. I have interfered sometimes, and would have interfered far oftener if I had not found that my interference brought a heavier punishment on the unhappy beings when my back was turned. The only thing that will do away with slavery is opening up Africa to legitimate commerce, and this can be best done by utilising the magnificent water-systems of the rivers of the interior.

On the conclusion of the Paper, Sir Henry Rawlinson, President, addressed the Meeting. He said:—Ladies and gentlemen, I rise, by permission of his Royal Highness, our Honorary President, and on behalf of the Council of the Royal Geographical Society, to express the very high opinion which we entertain of the services rendered to Geography by Lieutenant Cameron, and I hope I may be allowed to state that we consider those services not only as rendered to the cause of Geography, but as being equally interesting to the politician, to the merchant, and to the philanthropist. It would take too long were I to follow Lieutenant Cameron's footsteps throughout his most adventurous and important journey, but I hope I may be allowed to state in a few words the chief results that have accrued from that journey. Although he himself makes almost light of the journey, and we might think it a mere party of pleasure, I must recall to your recollection that this gallant young officer traversed on foot a distance of 3000 miles; that he was continually, or with very short intervals, on the tramp for two years and eight months, exposed to all the vicissitudes of climate, to forests, marshes, jungles, and to hardships of all kinds, and yet his courage never gave way. He was upheld by that stout English quality which we call pluck—a quality which rises higher the more difficulties increase. Upheld by that quality, he pushed on, determined to do his duty, and at all risks carry out the objects which had been entrusted to him. The services which Lieutenant Cameron has rendered to Geography are very essential. He has not been a mere explorer—one of those travellers who carry their eyes in their pockets. He always kept his eyes well about him, and the observations which he made, both astronomically and in regard to the physical character of the country, are of extraordinary value. The register of observations which he has brought home, and which are now being computed at the Observatory at Greenwich, promises to be of a most important character. They are astonishingly numerous, elaborate, and accurate, and I have great expectation the result of computing those observations will be, that we shall have a definite line laid down from one sea to the other across 26° of longitude,

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which will serve as a fixed mathematical basis for all future geographical explorations of Equatorial Africa. Among the minor objects—if I may so call them where everything is of importance—achieved by Lieutenant Cameron, must be noticed his circumnavigation of the great Lake Tanganyika, and his discovery of the outlet whereby that lake discharges its waters into the great River Lualaba. Another very important matter is the identification, as nearly as possible—not absolutely proved by mathematical demonstration, but from a large field of induction,—that the Lualaba is the Congo. One of the main objects of the Expedition was to follow down the course of that river so as to prove or disprove the identity of the Lualaba and the Congo. Lieutenant Cameron was not able, as he explained to you, to carry out that scheme in its entirety; but he collected sufficient information on the spot to render it a matter, not of positive certainty, but of the highest degree of probability, that the two rivers are one and the same. Another great discovery of his is the determination of a new river-system between the valley which he followed of the Lomami, and the scene of Dr. Livingstone's discoveries. This valley, which consists of a large river running through a series of lakes, forms, as he fully believes, and as I also believe, the course of the true Lualaba. Let me now direct attention to a few of the other practical results of Lieutenant Cameron's travels. The observations which he has furnished respecting latitude, longitude, and elevation, amount to the extraordinary number of nearly 5000; and naval officers and surveyors will understand the extraordinary minuteness and assiduity with which he did his work when I state, that in order to determine the longitude of some particular positions, he took as many as 130 or 140 lunar observations at one single spot. With regard to the political results of his journey, I may remark that he has discovered a new distribution of political power in the centre of Africa of which we absolutely knew nothing whatever before. We had never so much as even heard the name of this great chief Kasongo, who appears to be the most powerful potentate in all Equatorial Africa. The ascertaining of the power of this chief is a most important element in the future of Africa; for whatever negotiations may be carried on, or measures adopted for the suppression of the slave-trade, will have to be carried on or adopted mainly through the medium of this great chief Kasongo. I must also remind you of the commercial result. Lieutenant Cameron has announced to us for the first time that in this great mart of Nyangwe, or in its vicinity, the trade-routes from the East and West Coasts of Africa unite in a common centre. The Portuguese half-caste traders from the West Coast there meet the Arab traders from the East Coast. He has further informed us of very valuable products which exist in those countries, and of which use may be made in future, including not only cereals, but also all sorts of metallic treasures, gums, copal, and various other most valuable articles, of which he has brought specimens to this country. The information which he has given us with regard to the slave-trade is a valuable result of his labours. He has tracked this atrocious traffic to its fountain-head, to those tracts of country and villages that have been harried and depopulated by the slave-dealers, and he has shown us how legitimate trade may be introduced so as to supplant the slave-trade. He has thus done a great service, not merely to Geography, but to philanthropy and civilisation. We pay all possible honour to the old pioneers of African discovery: we can never forget the services which have been rendered by Captain Burton, by Speke and Grant, by Sir Samuel Baker, and I will say also by Mr. Stanley, and by the French and Germans now travelling in the interior of Africa; but we do feel ourselves called upon to acknowledge the—I will not say superior, but fully equal—merits of Lieutenant Cameron. We consider him a worthy successor of the great travellers who have gone before him, and I must remind you that his success does not by any means depreciate or disparage the value of the discoveries which have preceded his career. He is

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not the rival of Livingstone: he has no idea of superseding Livingstone; all that he proposes to do is to enlarge and supplement Livingstone's discoveries. There is no question—and Lieutenant Cameron would be the first to admit it—that he has been greatly indebted to Livingstone for suggestions and information which have guided his own footsteps. Dr. Livingstone's map was consulted by him at Ujiji, and he also had the advantage of using certain instruments which he found in charge of Livingstone's party in their memorable journey to the coast. One of these instruments was a chronometer, an historical chronometer, which the readers of Livingstone's travels may remember he speaks of with great affection, and which he styles, in a playful way, his "dead chronometer." It is an instrument which will only go for three hours and a half, but for that time it goes perfectly. It was that instrument which Lieutenant Cameron used in taking and registering something like five or six hundred lunar observations. It must be extremely gratifying to him, I am sure, to see the crowded meeting which has assembled this evening to do him honour. He must be very gratified, too, at our Honorary President having done us the honour to take the Chair on this occasion, with that solicitude for the honour and interest of the naval profession which has always characterised his Royal Highness. But Lieutenant Cameron must regret very much the absence of some of his most ardent admirers and patrons, especially Sir Bartle Frere, who started him on his journey, but has not arrived in time to welcome him on his return. No one, I am sure, would have welcomed him more heartily and cordially than Sir Bartle Frere, to whom, indeed, we owe a deep debt of obligation for having sent him forth so well furnished from Zanzibar. I will now only state, in conclusion, that as a proof of the estimation in which he is regarded by the Royal Geographical Society, at our Council Meeting yesterday, having weighed the claims of all the most prominent discoverers of the day, we decided deliberately that Lieutenant Cameron was entitled to the first place, and we accordingly adjudged him what has been called "The Blue Riband of Scientific Geography," namely, our principal Gold Medal of the year.

Dr. BADGER said when Lieutenant Cameron came to him in 1872, just before starting from Zanzibar, the impression he left was that he had not the physique for so long and arduous a journey, and that he was of too quiet and gentle a disposition to deal with the roughs and savages he was likely to meet with in Central Africa. In answer to his request, however, how he was to get on with the Arabs and other people in Africa, he (Dr. Badger) recommended him by all means to keep his temper, and never, on any account, to act upon the aggressive; for he felt that, besides a good deal of pluck, he might, like many other officers of the Royal Navy, have a good deal of pugnaciousness, notwithstanding his quiet demeanour. Nobody could be more delighted than himself to find that both his inferences were incorrect. Notwithstanding his long and arduous journey, Lieutenant Cameron now seemed to be more robust than he ever was before; and in regard to temper, long-suffering, and forbearance, his journey was unprecedented. The only occasions when he showed anything approaching to temper were when he gave one man a thrashing, shot another man in the leg who attacked the camp, fired two shots close to somebody else, burnt four or five huts, and felt inclined to shake another out of his rotten clothes. Lieutenant Cameron never talked about the "Dear Africans" or the "Dear Negroes," but he certainly seemed to have acted like a philanthropist towards them; and it was one glorious feature in his journey through Africa that it had been bloodless.

Admiral Sir ALEXANDER MILNE said there were many naval officers present who had in former days left their names on the pages of history by their voyages and endurance in the Arctic regions—one, for instance, who, fifty years ago, traversed the whole coast of Canada down to the entrance of the Mackenzie

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River. They were well competent to judge of what travelling is; and he was sure he expressed their opinion as well as his own, and the opinion of the captain of Her Majesty's ship *Sultan*, and the service in general, when he said that Lieutenant Cameron had done what every naval officer would be inclined to do if he had the opportunity. He had achieved a service which no other naval officer had had the means of doing, and he had added glory not only to his own name, but to the service to which he belonged. The mementoes of his journey exhibited at the Meeting* showed that Lieutenant Cameron was not one who would ever be inclined to strike his colours.

HIS ROYAL HIGHNESS THE DUKE OF EDINBURGH said he thoroughly endorsed every word that Sir Alexander Milne had uttered, and he thought the resolution which he now wished to propose would be unanimously and most cordially supported on all sides. He congratulated the naval service upon the additional lustre which had been cast upon the profession, and proposed a cordial vote of thanks to Lieutenant Cameron for the Paper which he had read.

Sir HENRY RAWLINSON proposed a vote of thanks to his Royal Highness for the honour he had done the Society by presiding on this occasion. The Geographical Society felt itself very much honoured when his Royal Highness consented last year to take the office of Honorary President; they were still more honoured by his presence that evening. As Englishmen, they all felt a personal pride in finding the son of their Queen prepared not only to take a deep interest in a practical science like Geography, but also to show such particular solicitude for the honour and interests of the naval profession. He trusted that his Royal Highness would on other occasions favour them with his presence, whenever a suitable occasion arose.

Eleventh Meeting, 8*th May*, 1876.

MAJOR-GENERAL SIR HENRY C. RAWLINSON, K.C.B., PRESIDENT, in the Chair.

PRESENTATIONS.—*Abraham Gould, Esq.*; *Hon. George Denman.*

ELECTIONS.—*Hugh Lyttleton Arbuthnot, Esq.*; *John Bateman, Esq.*; *Jamieson Elles, Esq.*; *Col. E. L. M. Evans*; *Lieut.-Col. Spiller Ferris*; *J. S. Forbes, Esq.*; *P. L. Henderson, Esq.*; *Joseph Hughes, Esq.*; *Hugh Heywood Jones, Esq.*; *Henry Kay, Esq.*; *John Montgomery, Esq.*; *Major Frederick Mullener*; *Capt. William B. Pauli*, R.N. (British Consul, Porto Rico); *Charles Manley Roberts, Esq.*; *Bridgman Smith, Esq.*; *Lieut.-Gen. James Travers*, V.C.; *Coutts Trotter, Esq.*; *Robert B. Woodd, Esq.*

DONATIONS TO THE LIBRARY, 10 APRIL TO 8 MAY, 1876.—Shifts and Expedients of Camp Life, 2nd edn., by W. B. Lord and T. Baines, 1876 (*W. B. Lord, Esq., R.A.*). Revue Maritime et Coloniale, 8 parts,

* An allusion to the tattered flags carried on his journey, which were exhibited on the platform.

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