

it was beginning to disappear, and slavery was commencing. Two years afterwards the region was desolate. The Shooli tribe had for a long time defied the Egyptian Government, and had in fact now and again made raids on Khartum itself. Although the credit had been given to Schweinfurth for discovering the Welle, Consul Petherick made known its existence many years before. The Bahr-el-Ghazal region was the commencement of the rising chalk country, and a little further south mountains cropped up here and there belonging to the granite and other formations. A line drawn straight across in that region would be the barrier which divides the Congo from the Nile. Therefore the Welle must flow to the north.

The PRESIDENT, in conclusion, said that what had been read was a sufficient reply to those who believed there was no further work to be done by geographical explorers. In the vast region between the Niam Niam country and the Congo and the sources of the Benue on the one side, and in the land of the Gallas and the Somalis, wide tracts of unknown country still remained. The reading of Lupton Bey's letters, which conveyed vividly the impression of the moment, and were not the less interesting because they were not arranged into a formal paper, called to mind the fact that they were written within a few days of the disaster which overtook Hicks and his army. The knowledge of that circumstance must make every one look forward with anxious interest for the next news of such a gallant and enterprising traveller, who, if his life be spared, will undoubtedly make known regions which at present were the objects of eager curiosity. The country through which the Aruwimi and the Welle flow is the very part which Mr. H. H. Johnston had proposed to visit before he decided to go to Mount Kilimanjaro, his intention having been to leave the Congo at its northern bend and make his way across to the waters of the Nile. In so doing he would probably have settled the question of the direction of the Welle. He had, however, been naturally deterred by the disturbed state of the Soudan, which made that portion of it inaccessible at present to European travellers.

*Somal and Galla Land; embodying information collected by
the Rev. Thomas Wakefield.**

By E. G. RAVENSTEIN.

(Read at the Evening Meeting, March 10th, 1884.)

SINCE the labours of Livingstone and Stanley, and of their successors, have revealed to us the broad outlines of the geography of Southern Equatorial Africa, there exists no region in that continent equal in extent or richer in promise of reward to a bold explorer than the countries of the Somal and Galla. Stretching away for 1200 miles from Cape Guardafui into the basin of the Upper Nile, we are acquainted as yet with hardly more than its fringe, except immediately to the south of Abyssinia, where a broad wedge has been driven right into its centre. Our maps of the greater part of this region are still based upon frag-

* *Vide* the R.G.S. Map of Eastern Equatorial Africa, by Ravenstein, sheets 3-6 and 9-11.

mentary native information, and he would be a bold man who asserted that he possessed a definite knowledge of even its most elementary hydrographical features.

Vainly do we look to the ancients or to the Arabs for definite information respecting the interior of these territories, and although Fra Mauro, in his map of the world (1457) has given us a picture of Abyssinia, surprisingly correct as to certain details, though fearfully exaggerative with respect to distances, and even indicates a river Xibe, which in its lower course assumes the name of Galla, and finally finds its way into an arm of the Indian Ocean, against which is written the word "Diab," it is only since the Portuguese, in their victorious career round Africa, extended their researches inland into the country of Prester John, that our geographical knowledge assumes a definite shape. As early as 1525, Jorge d'Abreu, one of the gentlemen attached to the mission of Don Rodrigo de Lima, accompanied an Abyssinian army into Adea. He is the first European who stood on the shore of Lake Zuway, and up to within the last few years, the only one. Subsequently (1613) Antonio Fernandez vainly tried to make his way through the Galla countries to the Indian Ocean, and although he failed in his main object, he yet visited Kambate and Alaba, countries which no European has beheld since. A few years after him, in 1624, Father Lobo walked from Pata to the mouth of the Jub in search of an inland route to Abyssinia. He too failed; but the names of the twelve tribes, through whose territories he was told his route would lead, have kept their place on our maps down to the beginning of the present century, and this represented nearly all we knew with respect to it.

It may with truth be stated that the map of Abyssinia published by Tellez, is a geographical monument which does credit to the enterprise and capacity of these early Portuguese explorers. And if, during the last two centuries, Portugal, exhausted by efforts quite out of proportion to the number of her children, has allowed the stage of geographical exploration almost to be monopolised by others, it is all the more gratifying to find that in these latter days she has once more sent explorers into the field, whose scientific accomplishments are quite on a par with those of other nations.

Until far into the nineteenth century our knowledge of the countries under review can hardly be said to have increased, and when the work of exploration was resumed, it was Englishmen who stood in the van. Whilst Lieut. Carless and other officers of the Indian Navy were busy surveying the coast, Colonel Rigby, then on service at Aden, collected useful information on the interior, and first wrote an outline grammar of the Somal language. Lieut. Christopher, however, was the first to make important discoveries (1843), for during three trips inland, from Barāwa, Merka, and Mokhdesho (Magadoxo), he came upon the lower course of the Wébi Shabēla, which he named the Haines river. M. Guillain,

whose book on Eastern Africa will always maintain its place among geographical standard works, visited the same river in 1847, and determined the latitude of Geledi.* M. Léon des Avanchers, although he made no excursions into the interior, yet greatly extended our knowledge by careful inquiries among travelled natives, and it is to be regretted that only a mere outline of his itineraries should have been published. In 1865 Baron von der Decken achieved a great success by ascending the Jub to beyond Bardera, and if the explorer himself lost his life in this enterprise, it is some consolation to us that the results of his work have been saved. The Jub has since been ascended for a considerable distance by Colonel Long, who was attached to Admiral McKillopp's squadron, despatched to the east coast of Africa, at the instigation of Gordon Pasha, with orders to take possession of a suitable point whence overland communication might be established with the Egyptian stations on the Upper Nile.

In Northern Somal Land, Lieut. Cruttenden is entitled to the credit of having first penetrated into the interior of the country, for Mr. R. Stuart, whom Salt despatched to Zeyla with instructions to proceed to Harar, never left the coast; whilst Lieut. Barker, who endeavoured to reach that point from Shoa in 1842, failed in his enterprise. Mr. Cruttenden looked down from the summit of the Airansid upon the broad vale of the Tok Daror, or "river of mist" (1848). Captain Speke extended these explorations six years afterwards; and Captain Burton, in 1855, achieved one of those triumphs which it is given to few travellers to achieve. He reached Harar, the old capital of Adea, the first European who did so, although that town lies within a few marches from the coast, and was known by report to the old Portuguese. Among more recent explorers we may mention Heuglin (1857), whose excursions inland have not, however, been of any extent; Captain S. B. Miles (1871), who explored the Wadi Jail, to the south of Cape Guardafui (1871); Hildebrand (1873), the botanist, who ascended the Yafir Pass; Haggenmacher (1874), who pushed his way far inland to the very border of far-famed Ogaden; Graves (1879), who explored the vicinity of Cape Guardafui; and last, not least, M. Révoil (1878-81), who, during three successive expeditions through North-eastern Somal Land, did perhaps as much work as all his predecessors taken together.

In the meantime Harar had been occupied, in 1876, by an Egyptian force commanded by Rauf Pasha, and almost immediately became a focus of attraction to explorers and merchants, not, however, before General Gordon, during a flying visit to the place, had deposed the

* Geledi, in M. Guillain's book, is placed in 2° 6' N., but this appearing to me to be a misprint for 2° 16' N., I requested Captain Lannoy de Bissy to try and obtain a look at the original records. These have unfortunately been destroyed. The map, however, very clearly places Geledi in 2° 16' N., and Captain de Lannoy writes: "La carte que j'ai calquée semble donner raison à votre assertion. Je vous l'envoie avec la latitude de Magadoxo déterminée par les officiers du *Ducouédie*."

Egyptian Pasha, just as he had done four years previously when he found him installed on the Upper Nile. Giulietti, the same who was subsequently murdered in the Afar country, provided us with a good map of his route from Zeyla (1879), and Father Taurin, already favourably known through his work in Abyssinia, gave us an insight into the Galla country to the west of Harar (1880). Captain Cecchi, on his return from the coast, turned out of his way to pay a visit to Harar, and determined its latitude (1882). All efforts, however, to penetrate from Harar into the interior have, with one single exception, ended disastrously. M. Luceran, a scientific explorer in the service of the French Ministry of Education, was murdered by the Galla, when he had scarcely left that place, in 1881. Sacconi, who proposed to visit the Ogaden country, met with the same fate when about twenty days' march to the south or south-east of that town (5th August, 1883); and Lazzaro Panajosi, a Greek, shared the same fate soon afterwards. M. Rimbaud, however, a gentleman in the service of Messrs. Mazeran, Bardey and Co., is reported to have returned in safety from a trading trip into the country of the Ogaden.

Continuing our survey of the borders of the Galla Land in a westerly direction, we reach Shoa and Abyssinia, where in the course of three centuries the Galla have obtained a footing, but where they have largely adopted the language and the customs of the more highly civilised people whose territories they invaded. Taking the Hawash and the Abai as the natural boundaries of Galla Land in the north, we find that the number of modern travellers who have overstepped that line is as yet far from considerable. On the other hand, many of those who confined themselves to Abyssinia and Shoa, and more especially Dr. Beke, M. Rochet d'Héricourt, and Dr. Krapf, have collected information on these southern countries, which in our present state of knowledge proves still highly acceptable.

Lieut. Lefebvre was the first European who in modern days (1843) crossed the Hawash into the country of the Soddo Galla. He was succeeded in 1879 by Signor Bianchi, the first of modern Europeans who furnished an account of Gurage from personal knowledge. Since then Chiarini and Cecchi have travelled from Shoa through the Galla countries as far as Kaffa. The former died at Ghera from the cruel hardships which he was made to suffer, but Captain Cecchi was able to return to Europe with a rich store of solid information. Since this enterprising and arduous expedition King John and his Viceroy Menelik of Shoa have extended their sway to the south as far as Kaffa; and the first European to avail himself of the facilities for travel thus afforded has been M. Soleillet, who visited Kaffa in 1882.

The region immediately to the south of Abyssinia proper, with its bold mountains, deep valleys, and very mixed population, was first explored in a scientific spirit by M. A. d'Abbadie, who visited Bonga in

Kaffa in 1840, and traced the Gibbe to its source during a second expedition in 1846. Some useful information was likewise collected by the Roman Catholic missionaries, Massaja and Léon des Avanchers, the latter of whom died at Ghera in 1879, after a residence extending over many years.

More recent still than either of these expeditions is that of the German, Dr. Stecker, the first to visit Lake Zuway since 1525. The last explorer whose name we have to mention is J. M. Schuver, whose recent murder in the Denka country has cut short a career of great performance during the past, and much promise for the future. He was the first and is still the only European who has penetrated to the Lega Galla, in the extreme north-west of the vast Galla Land. Dr. Emin Bey, the Governor of the Equatorial Province, intended to visit the Galla tribes lying to the east of the territories over which he so wisely and successfully rules; but recent events have wrecked his plans. I may mention parenthetically that the Lango, on the Upper Nile, are generally described as Galla; and that Dr. Emin, in one of his communications to the Journal of the German Ethnographical Society, states that they are of the same race as the Latuka. If this is so, then the Lango cannot be Galla, for an examination of his vocabularies of the Latuka language shows that these, at all events, are Masai. Hence arises the further question as to the nationality of the Wa-huma, who have given rulers to U-nyoro and U-ganda, and are met with as herdsmen far towards Lake Tanganyika.

In this rapid survey of the progress of geographical exploration we have mentioned the names of a large number of travellers of merit, but a glance at the Society's map of Equatorial Africa, upon which their routes are laid down, shows that the districts explored by them are still very limited in extent, if we compare them with the regions into which up till now no European has set his foot. Under these circumstances compilers of maps are still dependent to a very large extent upon native information. Indeed, one whole sheet of the map just referred to, embracing an area of 90,000 geographical square miles, is exclusively based upon imperfect information of that kind, and several other sheets of the map are almost in the same condition.

Amongst earlier travellers to whom we are most largely indebted for information of this class are Cruttenden, Christopher, Beke, d'Abbadie, Guillain, and Léon des Avanchers. To these honoured names I now wish to add that of the Rev. Thomas Wakefield, who has laboured sedulously on the East Coast since 1865, and has allowed no opportunity for obtaining information on the Galla countries to escape him. Before his return to Eastern Africa in 1883, that gentleman placed in my hands a large volume of manuscript notes, and from these I have culled all such information as appeared to me to be of interest to geographers.

The Country of the Hawiyah Somal.—It will be most convenient for future reference if we arrange Mr. Wakefield's information according to the geographical

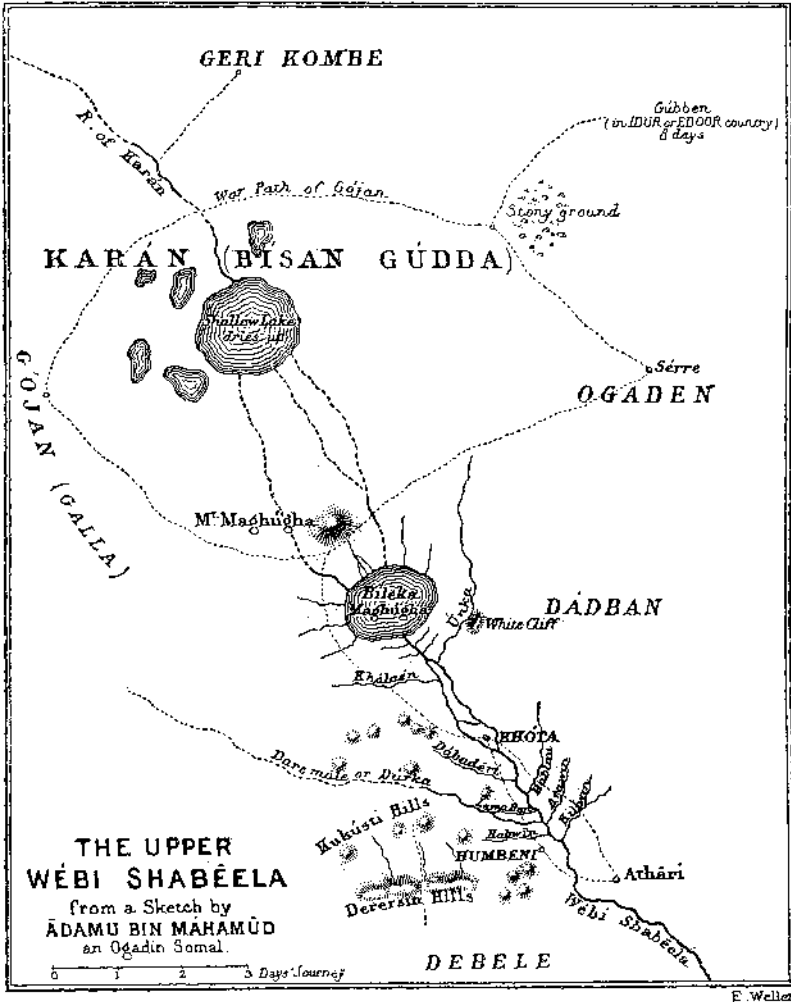
districts with which it deals. The country of the Hawiyah, which extends from Mokhdesho along the coast as far as Hópia, has hitherto been most inadequately delineated on our maps. Mr. Wakefield is the first to supply materials for indicating some of its more prominent features. It is to all appearance a country of white sands, producing scanty pasture, and affording only in a few localities a soil sufficiently rich for agricultural purposes, or for the growth of timber. Game is absent; lions or leopards are never seen; and even the hyena is very scarce. The principal tribes are the Abgal (including the royal clan of Al Yakub, the Wa Ézk, the Al Erli or "pot-bellies," the Arti (Herti), the Yusuf and the Galmaha, in the south-west; the Móro Sáthe in the centre, and the Ábr Gíthirr (Habr Gader) in the north-east. Hópia lies within the country of these latter. It is merely a small port, near which good water and timber are found. Amber is sometimes thrown up there on the coast. Sarūr, a locality in the interior, appears to be one of the more favoured spots, and the Abgal, who live there in small villages, cultivate millet, kunde, beans, water-melons, and cotton, and keep camels, cattle, sheep and goats, but neither horses nor asses. The home-grown cotton is spun by them, and woven into coarse tobas for the men, the women contenting themselves with goatskins. There are native smiths, but they are capable only of doing repairs. Tobacco, agricultural implements, and the calico in which the women wrap the head, are imported from Mokhdesho. These articles are very expensive, for a camel is given for nine or ten yards of tobacco, and a goat for a yard of blue cotton stuff. Slavery is said to be unknown among this tribe.

The Móro Sáthe, in the centre of the country, are the Murrusade of Guillain and the Emor Zaidi of old authors. They cultivate the same products as their neighbours. They likewise keep no horses. The Abgal, finally, are the tribe with whom Europeans come into contact at Mokhdesho.

The Wébi Shabéela or Haines River.—The Wébi Shabéela or Haines river, is apparently the only perennial river of the Somal country. There can be no doubt that some of its head-streams rise near the city of Harar, but we are unable to say whether the Waira, recently discovered by Chiarini, is one of its tributaries, or finds its way into the Jub. The accounts which Mr. Wakefield received as to its source are most conflicting, and quite irreconcilable with the topography of the country around Harar, such as it has been described to us by M. Taurin and other trustworthy European travellers. One of his informants, Ádamu bin Máhamūd, an Ogáden Somal, has embodied his ideas in a map, of which we give a copy, as a curious specimen of native cartography. According to this native traveller, whom Mr. Wakefield describes as a man between fifty-five and sixty years of age, of mild disposition, and apparently intelligent, the river comes from a country called Karán by the Somal and Bisan Gudda ("much water") by the Galla. The western section of this region is a plain, flooded during four months of the year, and covered with pools imbedded in reddish soil during the remainder. The river of Karán, which flows through this country, has been traced for six days upwards. It is a swift stream, a stone's throw across when in flood, but dry during the greater part of the year. The eastern section of Karán is stony, with rugged rocks scattered over its surface. There are seven hollows, about 300 feet across, which during part of the year are filled with rain-water. The Gojan Galla live to the west of Karán, the Géri Kómbe or Kavalalala two days to the north-east of it, and the Ogaden Somal to the east. The path which leads from Sérre in Ogaden to the Gúbben Dóre in the Idur country passes between the eastern and western sections of Karán.

To the south-west of Karán the river, divided into two main branches, flows round a lofty conical mainland, riven by frightful chasms, and called Maghúgha. Beyond, it is once more gathered up in a lake, Bileka Maghúgha, nearly the whole

of which dries up in very hot seasons. There are fish in this lake, and vast flocks of birds resort to it, but neither crocodiles nor hippopotami are found. The river which leaves this lake is known as the Wébi Shabéela, or Wébi Athāri, thus named after Athāri (Adari), a large town, which is evidently Harar. It receives numerous tributaries, including the Ūnka, the swift Háblau or "clean river," the red-coloured Ārawin or "much soil," and the Kiliwin or "big trench" from the east, and the



Kháloú or "crooked river," the Dábaderi or "long-tailed river," the Dúrka or Dáremāle, and the Háblau ("much débris") from the west. Of these rivers, the Dúrka ("from afar"), or Dáremāle, thus named after a grass much relished by cattle, is the most important. It has been traced for a month without reaching the source, is up to 100 feet in depth, and 300 feet wide, and its bed cuts through the red surface soil into the white underlying rock. Its water is "red like blood."

Trees are floated down by it. Fish abound, but neither crocodiles nor hippopotami are found in it. The Dúrka forms a delta, the minor arm of which is known as Lama Bar, the "two palms." The Dúrka, notwithstanding its great size, dries up in very hot seasons, as does the Wébi Shabēela itself.

The Wébi Shabēela flows through the country of the Khóta and Humbēni Galla. The former are great agriculturists.* The millet which they grow attains the thickness of a man's arm. It takes ten months to ripen, and is then stored in granaries raised on poles. Both men and women work in the fields. A simple plough, drawn by camels or bullocks, is in use. Tobes of *lemale* cloth are worn by both sexes, and the women plait their hair, and allow the tresses to hang down.

The Humbēni are a numerous people. They have more goats than any other tribe, besides horses, asses, camels, cattle, and sheep. They do not till the soil, but purchase the corn they require from the Khóta or at Athāri (Harar), which is two days distant. The soil [in their country is of a reddish hue, and grass grows luxuriantly. Their dwellings are circular, from five to ten yards in diameter, and provided with neither windows nor doors. The roof is almost flat, and although large quantities of straw are piled upon it, it leaks badly during the rainy season. The interior is divided into three compartments, of which the largest is assigned to strangers, and has stalls for horses in the corners, whilst the smaller compartments are the sleeping places of parents and children respectively. The Ogaḍēn are the enemies of the Humbēni, as of all other Galla, the Bworāna and Dádban † alone excepted.

Umari bin Daud, an Abgal Somal, states that the Wébi Shabēela rises in a lake which lies at the foot of a mountain in the country of the Arusía Galla. This mountain is visible from Athāri (Harar) and lies three to four days' journey to the west of Ēen. According to Umari, a traveller leaving Athāri for the south reaches the country of the Khóte on the first day, that of the Hūmbo (Humbēni?) on the second, and a camp of Bartira Galla on the third day. One day beyond the latter he arrives at Ēen, described as a considerable town of Somal, who live on friendly terms with their neighbours, the Arusía or Aróosi. One day further still he reaches a camp of the Arusía, near the Wébi Shabēela, and thence as far as Ime he travels through the territory of that tribe, always keeping by the side of the river.

Ime is a place of some importance, already known to us through d'Abbadie and Guillaín. It is inhabited by freed slaves, who grow millet, wheat, and cotton, keep horses, cattle, sheep, and goats, and weave cotton cloth. They are black, with negro features. In time of danger they fly to the Góvana or cliff of Ime, to the west of their settlements. This mass of rock is said to be a mile across and twice the height of the old castle at Mombasa. One day's journey below Ime is the district of the Káranle Somal, with several important settlements, where the river rolls between huge blocks of rock, leaving, however, a passage in the middle for a boat to pass through. A large river is said to enter the Wébi from the north-west, three hours to the north of Ime.

Six roads are said to converge upon Ime, viz. the Jidūni or "big road" which leads in a north-easterly direction into the country of the Gelamies; the Habír road, which goes east into the country of the Ellam Somal, reputed for their piety and high moral standard; the Dedbāne or "road of the plain" which comes from Harar; a road from the same place which follows the Wébi Shabēela; and a much frequented path which conducts us to the country of the Aróosa.

Mr. Wakefield's informants are unanimous in asserting that the Wébi above

* *Kutto* means "ploughman" in Galla.

† Dadbān or Dedbāne, "dweller in plain."

Ime is a mere periodical river, which dries up in the hot season, and harbours neither crocodiles nor hippopotami.

Below Káranle the river is of considerable size throughout the year, but owing to the strength of its current it is not navigated for commercial purposes, and when it is in flood even the hippopotamus hunters of Ime, who are reputed for their daring, do not venture to launch their boats. The ferry-boats, which are found at most of the villages, are hauled over by a rope made of twisted creepers. The banks of the river are low, and the Somal, half-breeds, and freed slaves, who inhabit them, are thus able to irrigate their fields by means of canals. Wood is said to be plentiful, and as no rapids are said to exist, Mr. Wakefield suggests that it might be possible to ascend the river in a small steamer of sufficient horse-power. In its lower course the river is said to divide into several arms, inclosing large islands between them, and finally to lose itself in a lake, the size of which varies according to the season. The Somal call this lake Biyowin or "great water," the Tuni Bahrwēn, which means the same thing, the Galla (according to Krapf) Balli, or "pool." In the lower part of the river there are a few shallow places where boats can be punted across.

The road to Barāwa follows the right bank of the river as far as Shakāla, where it strikes off for the coast.

The more interesting districts on this part of the river are Shabēla or Shabelē ("leopards"), apparently very populous, and inhabited by pagans, and Shidla ("stoneless"), which is inhabited by half-breeds, speaking Somal. They are also known as Jital Mogi, which means that they may "ignore the dry season," as they are able to irrigate their fields of millet, beans, sesamum, Indian corn, and cotton by means of canals derived from the river.

The inhabitants of this favoured region are Mahommedans, and they are reputed for their cruelty. They are armed with bows and arrows, and spears. They hunt the hippopotamus, and eat its flesh which pure Somal never do. They also fish with hook and line, and also use wicker-work traps similar to "crab-pots." Only a few goats are kept by them. Rághaile appears to be the principal town in the country.

The chief places on the lower Wébi are Géledi, the residence of Hammad Yusuf, the chief of all the Sáb, which consists of three towns:—Géledi, El Ghóde, and Maréri; Golwēn; Anóele, the chief town of the Gonóu Somal; and Shakāla, where the road for Barāwa leaves the river.

The Galla to the West of the Upper Wébi.—Five great tribes of Galla appear to occupy the country to the west of the Wébi, besides some minor ones. The great tribes are the Ala, the Ánia, and the Arósi, Arusi, or Arusia, in the north; the Gerire, in the centre to the west of Ime; and the Arósa in the south, as far as the Juh, which separates them from the Bworana. The minor tribes mentioned by Mr. Wakefield are the Áltu, Gūre, Pánigal, and Jánti.

The so-called Dédbane road from Harar crosses the country of several of these. A few hours' journey from Harar brings us into the country of the Ala, who are called Debēle or "tail-wearers" by their Somal neighbours, and who have recently been visited by M. Taurin. Next to them dwell the Ánia, or Lóshu, who the Somal call them. A river Mun or Mádhale flows through their country, and the route follows it for a couple of days. It is a considerable river after rains, but nearly dries up in the hot season, and neither crocodiles or hippopotami are found in it. Several of the detached hills in the Ánia country are used as watch-towers, and fires are lit upon them on the approach of Ogaden from the east, Ala from the north-east, Dūda from the west, or Gurre from the south. The Ánia are a poor tribe apparently, for the men are content with a piece of cotton stuff thrown over the shoulders, whilst their women dress in goatskins.

The Áitu, who occupy a plain extending westward to the foot of lofty mountains, are said to be powerful, and rich in kine, asses, horses, camels, sheep, and goats. They cultivate a little wheat. The Gûre, to the south of them, are a mixture of Galla and Ogaden. They are a peaceable people. The Gáwele, who formerly lived around the Gúbben Dorl (see Itinerary) whence they were driven by the Idur Somal, are a purely pastoral people on the borders of Ogaden; beyond them live the Ré Ile, who are warlike, and cultivate the fan-palm, for the sake of the fruit it bears.

Of the powerful tribe of the Aróosi or Arusi, which extends northward to the Hawash and westward to the Zuway Lake, and occupies perhaps the region formerly known as Báli,* Mr. Wakefield tells us nothing, but he mentions the Pānigāl and the Jánti, who live in the same region.

The Pānigāl, called Pāni by the Somal, live to the west of the Ré Ile and north of the Aróosa, who are their enemies. Their country is described as a plain covered with luxuriant grass, and intersected by a few rivulets, taking an easterly course. There are also some small lakes which never dry up. The climate is wet and cold, and rain is stated to fall every day (?). They are powerful, rich in cattle, horses, mules, asses, sheep, and goats, but without camels, as their country does not yield food suited to these animals. They are said to have been first among the Galla to embrace Islam, and the tomb of Sheikh Huseyn, their apostle, forms the principal object of interest in their country. Huseyn was a Somal from Harar, which he left for the avowed purpose of converting all Galla Land. The Debeli (Ala), whom he visited first, rejected his teaching; the Umbenbo (?), Ania, Alu, and Gáwele (?) declined to listen to him, whilst the Ré Ile, after having attended to his teachings for a time, soon fell back into their old paganism. It was only when he came among the Pānigāl that he met with a more propitious soil, and he consequently settled among them, gathering disciples around him, and sending forth apostles to the neighbouring Bwórana, Gerire, and Aroosia. He translated the Koran, and that holy volume is now read to the Galla in their own language. But although one-half of the Pānigāl are still heathen, the memory of Sheikh Huseyn is highly revered among all. Out of love for him Somal visitors are treated with unusual kindness, and when they leave the country they are given a mule or ivory. As a result of these friendly relations many Somal have settled down among the Pānigāl, whose language and customs they have adopted. Sheikh Huseyn's tomb is guarded with much care. The saint lies buried beneath a sarcophagus made of rudely shaped slabs of stone about 6 feet in length and 4½ feet in height. A circular hut, about 50 feet in diameter, has been built over the sarcophagus. Its side walls, about 30 inches in height, are made of posts and stone, its roof is thatched. Women and children are forbidden to enter this hut, but they, as well as strangers, are permitted to seek shelter under a covered arcade which surrounds it, and where cattle are slaughtered for sacrificial purposes. A Somal and a Galla are attached to this tomb as teachers, and they conduct worship in their national languages.

The Jánti appear to be neighbours of the Pānigāl. Their country is a wide plain of black soil, luxuriantly covered with grass. There are no forests, not even around the few lakelets or ponds, which are met one or two days' marches apart. The climate is cold, and more rain falls than in the Pāni country. The central district is liable to hailstorms during the southern monsoon. Although they are not equal in numbers to the Pāni, the Jánti are nevertheless an influential tribe, rich in horses, mules, asses, small cattle with long horns, goats, and sheep. Camels are scarce; a little millet is grown. Men not entitled to wear the *gutu* or crinal badge,

* Báli (8° 50' N., 39° 40' E.) is a district in Southern Shoa recently occupied as a missionary station, Gamu.

shave the head completely. Women allow their hair to grow, and anoint it liberally with ghee, but do not plait it into tresses. Their garment is made of two goat-skins, sewn together.

The *Aróosa*, who live to the north of the Jub, which separates them from the Bworana, are quite distinct from the *Aróosi*, *Arusi*, or *Aroosia* on the north, from whom they are separated by the *Gerire*. They are said to be the mother tribe of all the Galla, and are split up into numerous clans, including the *Kāko*, *Karíyu*, *Surihi*, *Lúgho Báddan*, and *Uriya*, and are second only to the Bworana in strength and numbers.* Wheat, Indian corn, and millet are cultivated, but pastoral pursuits predominate. Camels, kine, and sheep abound, as do horses, asses, and mules. The *Aróosa* are skilful riders, and can pick up a spear from the ground whilst in full career. In war they dodge the spears of their enemies by hanging down the off-side of the horse. They hunt on horseback, and when fortunate enough to kill a lion, zebra, or giraffe, they hang the mane of the slain beast as a trophy round their horse's neck. If an elephant is killed the tail is suspended to a lofty tree near a frequented road, to proclaim the hunter's prowess. No coffee is found in the country, and the little that is used is procured in *Konso* or at *Ime*. Among the products which the *Aróosa* take to *Ime* are salt, myrrh, and the bark of a tree, called *áunsi* by the Somal, and *khay ya talfata* by the Galla, and even more highly valued than myrrh.

The Country of the Sáb or Rahanwin.—The *Sáb*, or *Rahanwin*, according to Mr. Wakefield's informants, include the *Túni*, the *Jidu*, the *Erlai*, the *Digili*, the *Gebrun*, &c. *Umari bin Daud*, himself a Somal, declares that they are not Somal, whilst *Kinzelbach* (von der Decken, ii. p. 320) describes them as the descendants of Somal fathers and slave mothers. They are evidently much mixed with Galla, who formerly occupied a portion, at all events, of this country.

On going from *Mokhdesho* or *Barāwa* to *Bardēra* or *Lógh* on the Jub, the country of these tribes has to be crossed, and to the itineraries previously furnished by *Guillain* and *Cruttenden* Mr. Wakefield adds at least one that is new (No. 6), and according to which the journey from *Mokhdesho* to *Lógh*, a distance of 190 geographical miles, occupies ten days.

Crossing the *Wébi* at *Géledi*, the traveller passes over the *Gelgél*, a grassy plain, and through *Dáfet*, reaching the *Bur*, a "hill country," on the third day.

The "*Bur*" is commercially of some importance, for its inhabitants, the *Erlai*, visit the towns on the coast, where they part with their camels, cattle, and other products for dollars, which they in turn invest in indigo-dyed calico, iron, tobacco, and zinc (for bracelets). They are rich in camels, cattle, asses, sheep, and goats, but have no horses. Red millet, beans, vetches, sesamum, and a little cotton are grown. Prominent among the hills in this region is the *Bur Héba*, very lofty, and wooded to its cloud-capped summit, which it takes twelve hours to reach. A spring rising near the top is held in high veneration by the Somal, who make pilgrimages to it, spending as many as ten or even forty days fasting in a neighbouring cavern or stone hut, until their prayers are responded to by "an audible voice from an invisible presence." Near the same mountain live the descendants of the Galla *Sheikh Mūhmin*, who were spared when the Somal invaded the country, on account of the protection extended to the *Sheikh* by a mysterious bird, after whom he is named. *Bur Déjji*, the "snake mountain," about six hours from

* Elsewhere the *Lúgho Bádda* are stated to live far to the north-west of the *Aróosa*, against whom they were led in times long past by *Hájje Dádaicha*. On that occasion they suffered such severe losses that they have not returned since.

Hēba, is thus named after two "petrified snakes," who guard its approach. Umari says that these "snakes" require to be pointed out to strangers, before they can be recognised as such. This mountain, likewise, is described as lofty and wooded. Lions, leopards, hyenas, and antelopes abound near it.

Mōala Mād, beyond the "Bur," is described as a town of Erlai, about half the size of Mombasa, and with several mosques within its walls. Sāramān, a day beyond it, is a fertile district inhabited by Ashrāf or descendants of the Prophet, who are rich in cattle, camels, sheep, and goats, and till the soil.

The Bōn, who occupy a portion of the Sāb country, at the back of the lower Wēbi, but who are also found in the Bworāna country and further to the south, are known also as Bōn waranli ("Bōn with spears") or Bōn gavawīn ("Bōn with big quivers"). The Bworāna call them Idōle or Kocho, and Mr. Wakefield suggests that they are identical with the Wata and Wasania (Walangula), who live under similar conditions among the Barareta Galla. Dr. Fischer looks upon the Wātua or Wadahalo, and more especially upon the Wasania, as near kinsmen of the Galla. They certainly speak Galla. Physically they are well made. Those among them who live in the Sāb country are hunters, who pursue the elephant and rhinoceros with packs of hounds, and kill their quarry by dexterously plunging a long spear from behind into its abdomen. The Bōn keep cattle, but they subsist almost exclusively upon the products of the chase.

The Jub.—The voluminous information collected by Mr. Wakefield does not settle the question of the sources of the Jub, although it points to the Gibbe as its head-stream. This conclusion would agree with the opinion held by the early Portuguese, by Léon des Avanchers, Massaja, and Cecchi, although in conflict with the information collected by M. d'Abbadie and Dr. Beke, which would lead us to look upon the Gibbe as the head-stream of the Sobat.

Mr. Wakefield traces the Jub from Konso, to the south of Kaffa, to Lógh and Bardēra. Below Konso it is known as Wēbi Dáwe or Dau, or Ganale Gurácha ("black river"), although its water is said to be red; or Wēbi Dírka ("river coming from afar"). Does Dáwe mean "capricious"? Below Lógh its name appears to be Wēbi Ganāni, or Wēbi Giwēni ("big river"), Jub being the name given to it by the Arabs.

Lógh, or Lógho, appears to be the largest town on the Jub, which surrounds it on three sides, the neck of the peninsula thus formed being closed by a stone wall. It is much larger than Bardēra, and a great place of trade, to which the Bworāna bring ivory, coffee, nitrate of soda, and *manukato*, a scented wood, which they exchange for copper, iron, cloth, &c., brought thither from Barāwa. The inhabitants are Gasāra Gūde Somal, who formerly lived at Mokhdesho. The plain around the town has red soil, and is well cultivated. There can hardly be a doubt that Lógh is identical with the Ganana of our maps. Mr. Wakefield was told, however, that Ganāni, and not Gauana, was a wooded district to the west of Lógh. Athále and Kūrtum are smaller towns above Lógh.

Below Lógh the Jub forms the rapids at the foot of which the *Welf* was wrecked in 1855. These rapids are called Le Héle, and it is interesting to learn that the two boats taken from Baron von der Decken are now employed as ferry-boats at Bardēra, the Galla name of which is Bal T'ir.

Below Bardēra the Jub appears to receive a considerable tributary from the west, viz. the Gálana Salālu, which Worēde Gálagálōt actually identifies with the Jub, a supposition, however, quite irreconcilable with the itineraries which he furnishes (Nos. 7 and 8).

There remains to be noticed in connection with the Jub the country of Wama, which is delineated in the Society's map of Eastern Equatorial Africa in accordance

with a sketch made by the Worède just mentioned. It abounds in lakes, all apparently fed from the Jub. The Déshek R'ia Gháta and the Déshek Wama only of these lakes never dry up, although the creeks which feed them do. The former of these lakes is four days round, and has a fringe of forest, in which *dadech* trees are most conspicuous. The soil of this country is dark, and covered with luxuriant pasture; but it is avoided by the Somal owing to the presence of the *géndi* fly, which is even more destructive of camels than of cattle.

Formerly the country was in the possession of the Kobába (Kokaba), Wajóle or Bararéttá Galla, known to the Somal as Worra Dai (Wardai), but they were ousted about 1860 by the Kavlallata or Kablata Somal, and Wama appears since then to have become a "no man's land," only occasionally frequented by Tuni and Erlai, Bwórana, and Kablala.*

Among interesting localities in the Wama country should be the ruins of Kééthi or Keyrthie, a town two or three days' journey from the coast. It had stone houses and seven gates, but was abandoned owing to the quarrels between the Kilio and Garra families. Its inhabitants settled at various places along the coast, and became known as Wabúnya, or "robbers."

The Bworana Galla.—The Bworana or Borani Gallas have been known by name to Europeans since the days of Lobo, but although M. Léon des Avanchers collected some more precise information respecting their country, it is only through the inquiries conducted by Mr. Wakefield that our map has been filled up with an abundant nomenclature. The Bworana are undoubtedly one of the most powerful of all the tribes of Galla. Their country extends from the vicinity of the Lower Jub for a distance of 500 miles as far as Konso, a district to the south of Káffa, believed to be the same as Kuisha. Kónso, according to Mr. Wakefield's informant, is inhabited by half-breed Gallas, who excel as agriculturists no less than as weavers of cotton cloth, the products of their looms being exported to great distances. Their country lies between the Wébi Dáu and the Wébi Kóre, or Masai river, both of which they have tapped to irrigate their fields.

In the west the Bworana boundary is formed by a grassy plain or upland, known as the Sera or Serto, that is, "forbidden" land. Their neighbours here appear to be various tribes of negroes, perhaps kinsmen of the Shiluk or Bergo, who are known to extend from the Bahr-el-Abiad southward as far as Kavirondo, on the eastern shore of the Victoria Nyanza, as well as the Rendile or Kore addi ("White Masai," as distinguished from the Kore meth, or "Black Masai"), on the shores of the Lake of Sambúru, which no European has as yet beheld. Their country, or at all events one of the principal sections of it, is known as Livin, which Mr. Wakefield under-

* The Kablala include the Kombe and Kumada. In 1869 they joined the Marehan, Dir, and Erlai (Sáb) in a predatory excursion into the Worra Dai (Bararetta) country, from which they returned home rich in cattle and female captives. The Kablala, during the homeward journey, robbed the Erlai of their share of the plunder. About 1873 the Erlai started with 7770 men to avenge this injury: in the Wama country they fell upon 500 Kablala, and killed 300 of them; flushed with victory they started in pursuit, but, when crossing the forest beyond Dérep, they fell into an ambush, and were completely routed.

As to the Bararetta, or Wardai, they are said to be the descendants of Arusi and Baretüm, who left their country on account of the privileges claimed by the elder brothers. They first settled in Hámambála Jidat, a district in the southern Burrána country, and subsequently moved to the country to the south of Tana, at that time inhabited by the Limádo. The Bararetta have had twenty-five chiefs since, each of whom rules during eight years, so that this migration must have taken place about two hundred years ago.

stands to mean "profitable" place, and which Somal and Arabs refer to as Ard or Did el Liwen.

The information which Mr. Wakefield was able to collect respecting this vast region of some 75,000 square miles is copious, but it is not sufficiently precise to enable us to lay it down with confidence on a map. He gives, indeed, what professes to be an itinerary from Lógh to Konso, but as a journey by that route is supposed to occupy no less than 210 days, being at the rate of hardly more than a mile a day, it is quite evident that we have to deal with virtually disjointed materials, which take us by more or less erratic tracks into all parts of this vast country. In utilising these materials for the Society's map I have therefore been compelled to dismember this apparently continuous route, and to distribute its constituent links by such lights as are afforded by Mr. Wakefield's notes and sketch maps, and by the information previously collected by M. Léon des Avanchers.

I need not give here a long string of native names, as the whole of the information will be found embodied in the Society's map. This much appears to result from an examination of these materials, that we have to deal here with a vast pastoral region, dotted over with detached hills and lofty mountains, but apparently devoid of all mountain ranges. No indication whatever of an edge of a lofty plateau, such as is supposed to extend southward from Abyssinia to the region of the Kenia and Kilimanjaro, is afforded. None of the rivers, with the exception of the Galana Salalu, which one informant, erroneously I believe, identifies with the Jub, appears to be perennial. They rush along with an impetuous torrent after heavy rains, but soon exhaust their strength, and are mere wadis during the greater part of the year. Trees are plentiful, and one of the districts — Yáka jito — is renowned for its gigantic baobabs. There are even forests, to which the Galla fly with their herds when pressed by their enemies, and evidence as to tracts capable of cultivation is not wanting. The coffee-tree grows wild in many parts of the country, but is not cultivated. Game of all kinds abounds; iron and zinc are found. Some idea of the nature of the soil may be formed from the descriptive terms of "white," "red," and "black" applied to it, which evidently refer to limestones or chalk, red loam, and volcanic rocks. Nitrate of soda is found in the pits of El Mágad. It is exported to the coast, where the Somal take it with water as an aperient, or mix it with their snuff. A "nish" or hatful may be bought at Barawa for a dollar.

Several routes lead from the east coast into the Bworana country. One of these leads from Mokhdesho to Lógh on the Jub; another starts from Barawa, and leads to the same place, or to Bardera; whilst a third route follows the river Jub itself. These routes have already been considered, but there is a fourth route starting from Kisimáyu, which appears to present greater advantages to intending explorers, for whilst the northern routes lead through the country of the Rahanwin or Sab, who are averse to seeing their trade monopoly interfered with, as evidenced only recently by their refusal to allow M. Révoil to traverse their country, the southern route leads almost directly into the Bworana country.

Kisimáyu is a Somal town, ten miles to the south of the Jub, built in the Swahili style and occupied by a small garrison of Zanzibaris, whose quarters are inclosed in a stockade. Wells of brackish water yield an abundant supply, but drinking-water is generally brought on the backs of oxen or donkeys from the Jub. The town is visited in times of peace by Bworana caravans, and even by traders from Samburu, who bring camels, asses, hides, ivory, coffee-berries, *magadí*, which they exchange at the shops of Arab and Banyan traders for such articles as they may require.

From Kisimáyu to El Wak in the Bworana country is a journey of six days of ten hours each. The road leads during the first day over a dark plain only frequented by the Somal herdsmen during the rains to Andaráfo. Five hours beyond that

place the Fára Wámo is crossed. This is a stream which leaves the Jub at Koferta, near Hindi. It reaches up to the loins when flooded, but is usually dry. On the evening of the second day the caravans arrive at Tápsau Wáma, another locality only frequented during the cool season. The third station is at Dérep, and leads over a plain dotted with pits which fill after rain. Beyond Dérep a dense forest, abounding in elephants, rhinoceros, and buffaloes has to be traversed, after which the traveller emerges upon an open red sandstone plain, with a few clumps of trees, in the centre of which lie the famous El Wak or "God's Wells," which supply an abundance of most excellent water throughout the year; and a Galla proverb says that "only rivers, rain, and El Wak furnish real water, and that all other waters are deceits." Most of these wells occupy natural pits, but others have been excavated. They are very deep, and the Galla descend into them by means of the notched trunks of trees, the lowest man filling his giraffe-skin, which is then pitched up from man to man, until it reaches the surface. From El Wak, Muk Būna or Bunāt, the place of residence of the Bworana chief Húghashambalu, may be reached in a few days.

The Bworana are split up into two great sections, viz. the Yá and the Yūl (Yūb?), of whom the former are purely pastoral, and occupy with their herds of horses, cattle, camels, asses, goats, and sheep, the region towards the north-west, whilst the Yūl, though likewise rich in cattle, cultivate also millet, spices, and *dawa* (a medicinal herb). In addition to these two subdivisions, Mr. Wakefield incidentally mentions the Biltu, and states that the Barareta in the south also claim kinship with the Bworana. The chief of all, Góbaharsamé, resides in a district renowned for its beauty and fertility, within which rise the hills Būna and Bétela, the latter being about two days' journey to the south of the Jub.

The Bworana, according to all accounts, are a warlike and turbulent tribe, and the Masai cannot stand against them, although the Somal, their nearer kinsmen, appear to have occasionally worsted them in the encounters which they had with them. They are famed as horsemen, riding their steeds with a wooden saddle and stirrups made of a thong, with an iron loop large enough for the insertion of the big toe as a stirrup, and an iron bit and bridle. Great care is taken of the horses, and mares of good breeds are carefully looked after. Milk and ghee are given to the horses as the most nutritious food, and they are washed and greased over with ghee to give them strength. During the heat of the day they are kept in stables built of stone, thatched with grass, and provided with iron-bound doors, which are forged by the Bworāna smiths, for the horses are so spirited that no wooden door would resist them. Twice daily they are taken out for exercise, viz. early in the morning and again in the afternoon, and four times daily a bell of brass or copper of native workmanship is sounded in each camp or settlement, as a sign for the people to turn out to gather grass for the horses. When horses are employed in hunting, a cord is wound round their ears so as to make them deaf. The huntsmen are armed with spears, swords, and bows, and they pursue the elephant and rhinoceros with the sword in the same manner as described by Sir Samuel Baker in his 'Nile Tributaries of Abyssinia.'

War appears almost a daily occupation of the Bworāna. Their arms consist of a javelin, of a spear, and a shield. Warriors who have slain their man are permitted to wear an ostrich feather stuck in the back of their head, as also a parti-coloured turban. All start on horseback, but as each "army" is accompanied by a commissariat train of cattle, it marches but slowly. On reaching the place it is intended to attack, the men dismount, tie their chargers up to a tree, and advance on foot. There is no order of battle or tactical formation, each man acting as he deems best. If the enemy's village is taken by surprise, it is set on fire, all the men are killed, but the women and children are spared, to be carried away as slaves. The enemies

are mutilated, but whilst young warriors preserve and take home the spoils of their cruel deeds in proof of their achievements, old "braves" bury their trophies in the enemy's country. Waichu, one of Mr. Wakefield's informants, rejected with indignation the suggestion that his countrymen cut off the hands of women, to secure the brass rings they wore—a deed worthy only of Masai. No quarter is given or expected. If the attacking party meets with a repulse, the horses afford it a ready means of retreating, and pursuit is checked by occasionally wheeling round.

The cattle taken on these plundering expeditions is first of all collected within an "inclosure" such as that marked Lafa Danába, or "plain of booty," on our map. Here the booty is divided, the largest share falling to the Aba Dūlāti or general in command, and after each man has marked the beasts assigned to him, the whole herd is driven home to the village of the raiders. Slaves, it is stated, are treated kindly. The Galla do not marry the slaves they make among the Rendile, but occasionally condescend to make them concubines, and sometimes part with them to a Somal friend.

Great rejoicings take place on the return home of a band of raiders. On approaching the village the stolen cattle are sent forward. The warriors linger behind, until their shouts of victory bring out the women, who collect around them dancing and clapping hands, and uttering the shrill cry of delight peculiar to Africa. Not a word is said about the slain and missing as the crowd proceed to the settlement. Mothers or wives, anxiously inquiring for a son or husband, are told that the dear one still lingers behind. On entering the village, the women bring forth *sororos* with a mixture of milk and ghee and with it anoint the head* and other parts of the body of the warriors who have killed a foe, and also mark their faces with streaks, one black, down the forehead, two white on the left cheek, and one in blood on the right cheek. This ceremony performed, the women's triumphant shouts give place to the songs of the warriors, in the course of which the names of those who have fallen are introduced with a great deal of delicacy. Each of these mournful announcements is preceded by a low monotone, to which the women respond, and when the name of the fallen one is mentioned, the members of his family fall down with great weeping, and are deaf to all praise. This duty to the dead performed, the deeds of the survivors are extolled, and the trophies brought home by the young warriors are then publicly buried in a hole dug outside the settlement.

The religion of the Bworāna, as of the other Galla who have not come into contact with other tribes, is a pure and simple theism, and no better idea of their religious notions can be obtained than that given by the prayers appended to Tutschek's Galla grammar. They believe in a supreme being, Wāke; in a future state, and in the efficiency of prayer and sacrifices, but have no priests. Fine trees forming landmarks in the savannahs or plains are favourite places at which to meet for prayer and sacrifice. One of the most famous localities of this kind is in Lafan Dānsa or "the beautiful country," where a Galla saint, distinguished for his upright life and love of God, lies buried at the foot of a tree. Two rings formed of shrubs surround the tomb, the outer ring being open to all, whilst the inner one is reserved for the elders of the tribe, who there offer up prayers and sacrifices. Warriors when they depart hence take up a little sand from the foot of the tree to take to their wife for "good luck." Another of these meeting-places is in Lafā dīmtu, the "red land," where sacrifices are brought on the election of a chief.

Even more interesting is the rocky plain called D'ad'áp ("dream"), on the

* Tutschek tells us in his vocabulary that the warriors wear a crown of thorns on these occasions, to prevent the ghee from running down the face.

frontier between the Bworāna and Aróosi, where three black stones have been raised by the Galla, and which are annually visited by them, when cattle are sacrificed and prayers offered to Wāke.

Of more frequent occurrence are the sacrifices brought every spring and autumn in each village, when the headman calls together his people, and sacrifices a black goat, as being an animal most acceptable to the deity. The animal's head is wrapped up in a new cloth of indigo-dyed calico, and whilst offering up prayers the headman stands by its side and gently strokes its back with his right hand, whilst holding its head with the left. Black cattle and goats are apparently sacred animals, and are seldom used for ordinary purposes. During the ceremony the sprig of a tree is dipped in water, and the people present are sprinkled with it. We may observe here that in Gura, a country under a Bworāna chief, snakes are held sacred.

A curious ceremony takes place when a Bworāna lad attains his majority; it is called *ada* (forehead), but Mr. Wakefield adds in brackets the word *jara*, which means "circumcision." On these occasions the young men on behalf of whom the ceremony takes place assemble with their parents and elder relatives in a hut or *goma* built for the purpose. A bullock is there sacrificed, and every person present dips a finger into the blood, which is allowed to flow over the ground, and whilst the men touch the forehead with the blood-stained finger, the women similarly touch the windpipe. These latter, moreover, smear themselves with fat taken from near the kidney of the animal sacrificed, and throw a narrow strip of its hide round the neck, wearing it until the following day. The bullock is then devoured, the men accompanying their meal with potations of *dadi* or hydromel, and all present joining in the chorus of "Woh! mála sa vai!"

In addition to Bön, locally known as Kócho or Idóle, a good many Somal appear to have settled in the country of the Bworāna. These immigrants after a while give up the Korán, and become merged in the Galla. To this class probably belong the Garra, or Gára Somal, for *gára*, in Galla, means "bastard."

In conclusion, we give the principal itineraries collected by Mr. Wakefield.

ITINERARIES.

All distances in hours (generally including the midday halt) unless otherwise stated.

1. *Mokhdesho to Hópia (by Umari)*.—1. Harshanshále well, 2. Warshekh (Aval, an Abgal town, half-way). 3. El Harár, "bitter well." 4. Bashághale wells. 5. Askúle (Maróti of Arabs). 6. Oromagáli, three wells. 7. Zihíl, many wells (El Athale, a fishing village, half-way). 8. Camp. 9. Meghét, wells. 10. El Géul, brackish water. 11. El Déble, wells. 12. Héndanāne or Séfa kái, wells. 13. El Marék, wells. 14. El Mad'hábawēne, wells. 15. El Maérawākho, wells. 16. Bá'ad Ulgáras, three hours from sea, a small lake here. 17. Síminehiye, wells (Ayán Same, 1 to 1½ days inland). 18. El Garab Ádde, wells. 19. Wháhawin, wells (Dudúble, 1 day inland). 20. Darút, brackish wells. 21. El Gan, wells. 22. El Hendüte, brackish wells. 23. El Bakéhli, brackish wells. 24. Camp, no water. 25. Kósultíra, brackish wells. 26. Fádi Góol, good water. 27. Camp, no water. 28. Hópia or Hawpia.

2. *Hópia to Raghale and Mokhdesho (by Umari)*.—1. Dúga Gáu, wells, 12 S.S.W.; Maga Jíwwe, wells, 36 S.S.W.; Kalsubáno, wells, 12 S.S.W.; Mírón, 5 S.S.W.; Hára Déru, district of Abgáli, 12 S.S.W.; Sarúr, 12 S.W.; Lebba Dawib in Sarúr, 12 S.W.; Dudúbla, 12 S.W.; Ayan Sáme, 12 S.W.; Abara Eene, no water, 12 S.W.; Tsra Fíli, 12 S.W.; Áli Eivaka Gab, 12 S.W.; El Ául, good water, 12 S.W.; Dába Léir or Léyeer, no water, 12 S.W.; El Gét Ráran, 12 S.W.; El Wil, 12 S.W.; Fái Shúga, good water, 12 S.W.; Damba Athat or Q'atha, wells, 12 S.W.; Rághafle on the Webbe Shabéla, 36 S.W.; (see Itinerary No. 4); Dága Heé, first village in Shidla, 12 S. by E.; Tógúri, 12 S. by E.; Yághela, 12 S. by E.; Fár Báraki, 12 S. by E.; Démelc, 12 S. by E.; Korébe, last village in Shidla, 12 S. by E.; Búlat, Abgal village, leave the Wébi, 12 S. by E.; Jábal Isalkh, 6 S.E. by S.; Arát, 5 S.; Mokhdesho, 4 S.

3. *Berbera to Gúbben Dori (by Adamu).*—Magála Sáhil (Berbera) to Chábaát (“white stick”) 2 days S.E.; Jíele, 2 days S.E.; Fámbl, 6 hours S.E.; Dek in Berrín wán, the “big country,” 1½ days S.E.; Lam Hágal, a tree, 3 days S.E.; Chírúle (name of a tree), 1½ days E.S.E.; Fúrda Lálá (“horses die”), 2 days S.S.W.; Láveán a Mawéithu or Léve Ána Mawéithu, 1½ days S.; Gúbben Dori, 1 day S.E.

4. *Berbera to Baráwa (by Umari).*—Magála Sáhil (Berbera) to Athári (Harar) 60 S.W. by S.; Khôtégalla, 12 S.W. by W.; Húmbo Galla, 12 S.W. by W.; camp of Bartíra Galla, S.W. by W.; Eén, Somal town, 12 S.W. by W.; camp of Arusía, near Wébi Shabéela, 12 S.W. by W.; last camp of Arusía on river, 72 S.; Ime, 12 S.; Karanle, 12 S.; Bayaháu, 1 S.; Shabéla, 36 S.; Masúr, town, 60 S.; *Raghaile*, 12 S.; D’hagahére, freed slaves, 12 S.; Saráman, freed slaves, 12 S.; Yághale, Mwobilen, 12 S.; Far Báraki, Abgal village on E. bank, 12 S.S.E.; Demele, Abgal and Mwobilen, 12 S.S.W.; Korébe, or Koréva, Abgal, 12 S.; Bálat, ruins, village, 12 S.; Géledi, town, 12 S.E.; Mordíli, town of Intírro Somal, 10 S.S.W.; D’hányére, town of Garre Somal, 12 S.; Audégle, town of Bégedi, 6 S.S.W.; Mambáarak, towu of Bégedi, 9 S.; Wágádi, town of Biamáli, 5 S. by W.; *Goluán*, 5 S.; Adéhma, village of Jidu, 11 S.; Darshéa, village of Jidu, 9 S.; Shakála, village of Jidu, where the Wébi is crossed, 11 S. by W.; Baráwa, 12 S.S.W.

5. *Athári (Harar) to Ime (by Adamu).*—Athári to camp of Debéle Galla, 6 hours W.; Ánia or Lótha, 6½ days W.; Áltu, 10 hours S.W.; Gúre, 13 hours S.; Gáweli, 3 days S.W.; Ré Illi, 2 days S.W. by W.; Gorana Ime, 5 hours S.

6. *Mokhdesho to Lágbo on the Jub (by Umari).*—Mokhdesho to Géledi, 12; Gelgél, 12; Dáfet, 12; Bur Héba, 24; Móala M’ad, 12; Saramán, 12; Lógho, 30.

7. *Bardéra to Derégomale (by Woréde Gálagalót).*—Bardéra to Gára Liván, 10 W.N.W.; camp of Arusí, 12 N.; camp, 37 W.S.W.; Salálu (Júb), 10 S. and W.S.W.; along north bank of Salálu to Derégomale, 3.

8. *Derégomale to Baráwa (by Woréde Gálagalót).*—Derégomale to camp, 15 E.; Gára Liván, Bardéra, cross Jub, 15; Mátha Gúí, 9; Aanóle, 13; Marére, 17; D’hámere, 2; Baráwa, 7 E.

9. *Baráwa to Wáma (by Woréde Gálagalót).*—Baráwa to Aarshánle, 5 S.W.; Mágo, 5 S.W.; Gáraswín, 9 S.W.; Chírfa Góda, on Gámi lake, 14 S.W.; Tukúle, 13 S.W.; Aji Dóyo on the Webbí Ganáni (Jub), 6 S.W.; cross and go on to Ré Ghata in Wáma, 9 W.

10. *Kismaiyo to Lógh (by Umari).*—Kismayo to River Jub, 5; village on ferry over Jub, 2; Hindí, 4; Haf, 2; Jiwé, 1½; Malaéle, 1; Senjibár, 5; Lóma Dát, 12; Géila or Géyeela, 12; Áima village, 12; Juáni (Juári?), 11; Bardéra, 11; Lógh, 18.

11. *Kismaiyo to El Wak (by Umari).*—Kismaiyo to Andaráfo, 12; Tápsau Wáma, 12; Dérep, 12; El Wak, 36. Direction, N.W. by N.

12. *Supposed Itinerary through the Bwoána Country (by Adamu).*—Lógh to Búr Guthut, 1½ days N.N.W.; Mduúlo, 1 day N.N.W.; Dékrébe, 3½ days N.N.W.; Marra, 1 day N.N.W.; Gare village, 1 day W.N.W.; Bur Gábo, 1 day W.N.W.; River Kontoma, 3 days S.W.; Góhso, 4 days W.S.W.; Ewóla Gudagu, 2 days W.N.W.; Harra Guthut, 7 days W. by N.; Darmo, 5 days W.; Búna Yerra, 2 days W.N.W.; Búna Betela, 2 days W.; Omaro, eastern border, 4 days W.; Omaro, western border, 6 days W. by S.; El Magad, 8 days W.; Athable, 4 days W.S.W.; Korma Harre, 7½ days W. and W. by S.; Akafad, 2 days N.W.; Jilo, 4 days W.; Bur Mandera, 10 days N.W. and W.; El Garsa, 4 days W.; El Kocho, 9 days W. by S.; Muka Bun, east end, 2 days W. by S.; ditto, western bank, 4 days W.; Lafa Righ, 4 days W.; El Hagarsu, 4 days W.; Yáka Jilo, 5 or 6 days W.; Danába (?), N.W. (6 days N.E. by N. of the Rendile); Gabba, 6 days N.W.; Livínwén, 4 days W.N.W. (40 days E. of Lógh); Kaya Liban, 24 days W.N.W. (or 7 days E. of Samburu, and S.W. of Ime); Bur Waicho, 7 days W.; Intille, 10 days W.; Dokota, 18 days W.; lake in Konso, 20 days W. Total, about 210 days’ journey.

The PRESIDENT, in commenting on Mr. Ravenstein’s paper, said it was not that of a traveller, but of a man who threw himself so heartily into the labours of others that he seemed to travel with every traveller whose works he described. It was

interesting to hear him giving the credit which was justly due to the Portuguese, who at present were not in very good odour with the British merchant. Among others he mentioned that early missionary Lopez, whose works Dr. Johnson translated in the period of his youth and great trials. Since then that unknown country had awakened the adventurous spirit of almost all the great nations of the world. Portuguese, English, French, Dutch, Germans, had all contributed their quota, and the last and one of the most successful travellers there was Mr. Wakefield, to whom the Society was indebted for many interesting communications. Mr. Ravenstein had clearly shown how much still remained to be discovered, and had thereby increased the interest taken in that part of Africa.

*Boat Voyage along the western shores of Victoria Nyanza, from
Uganda to Kageye; and Exploration of Jordans Nullah.*

By A. M. MACKAY, C.E.

WE are indebted to the Church Missionary Society for the following account of a recent voyage along the western shores of Victoria Nyanza and exploration of Jordans Nullah, which they have received from their agent, Mr. Mackay.

THE BOAT VOYAGE.

June 27, 1883, I left the mission station at Natele, in Bu-ganda (Uganda); slept for the night at Kyikibezi, only 10 miles distant and near Murchison Bay.

June 28.—Marched another good dozen miles to the plantation of Sebagoya (in Sebukule's country) near Naambwa Hill.

June 29.—Reached Mugula's capital, Ntebe, after some eight miles' march.

June 30.—Got men and loads distributed among the canoes, and embarked in fair weather. After a long pull reached Bunjako, at a point near Salé Island, late in the day.

July 1.—We were late in starting. The lake was rough and the weather very hazy, but it became smoother as we got under lee of Sesé. Put in for dinner at my old camp in Sesé, among wild palm-trees. Re-embarking at 4 P.M. we paddled till after dark, hoping to reach Bujaju, but put into a cove in a small lumpy island between Sesé and mainland, and found here Sungura's boat at anchor, *en route* for Usukuma. The crew were in huts ashore; they have a cargo of ivory and slaves in stocks. This sailing boat has been eight days from Ntebe to this, while we have covered the distance in two. We cut bush-wood to clear a place for our tent which we pitched by the light of my lantern. The outer awning of my tent I rig up separately for my men to sleep under, as it is cold.

July 2.—At dawn it blew a cold north wind, and the dhow took advantage of it by hoisting sail and getting under way. My tent was alive with biting brown ants, which only fire and hot ashes will drive away. We embarked at length, intending to make for the opposite shore of Bujaju, where we must buy some earthen pots for cooking. Wind unfavourable, so we strike south, while the dhow held on her way to Dumo. By 3 P.M. it got rough. We soon after landed on an open beach near Mbroyaga, the country seat of Mungobyza, who has just returned from a war in Karagwe, whither he was sent with an army, to put a certain grandson of Rumanyika's on the throne, and plunder some other claimant; he had returned with large booty of cattle, women, and slaves, as is the custom in Bu-ganda.