PAPERS READ

BEFORE THE

ROYAL GEOGRAPHICAL SOCIETY

DURING THE SESSION 1871-72.

[FORMING VOL. XLII. OF THE SOCIETY'S JOURNAL.
PUBLISHED JUNE 23RD, 1873.]

I.—*Journal of an Exploration of the Limpopo River.*

By Captain FREDERICK ELTON.

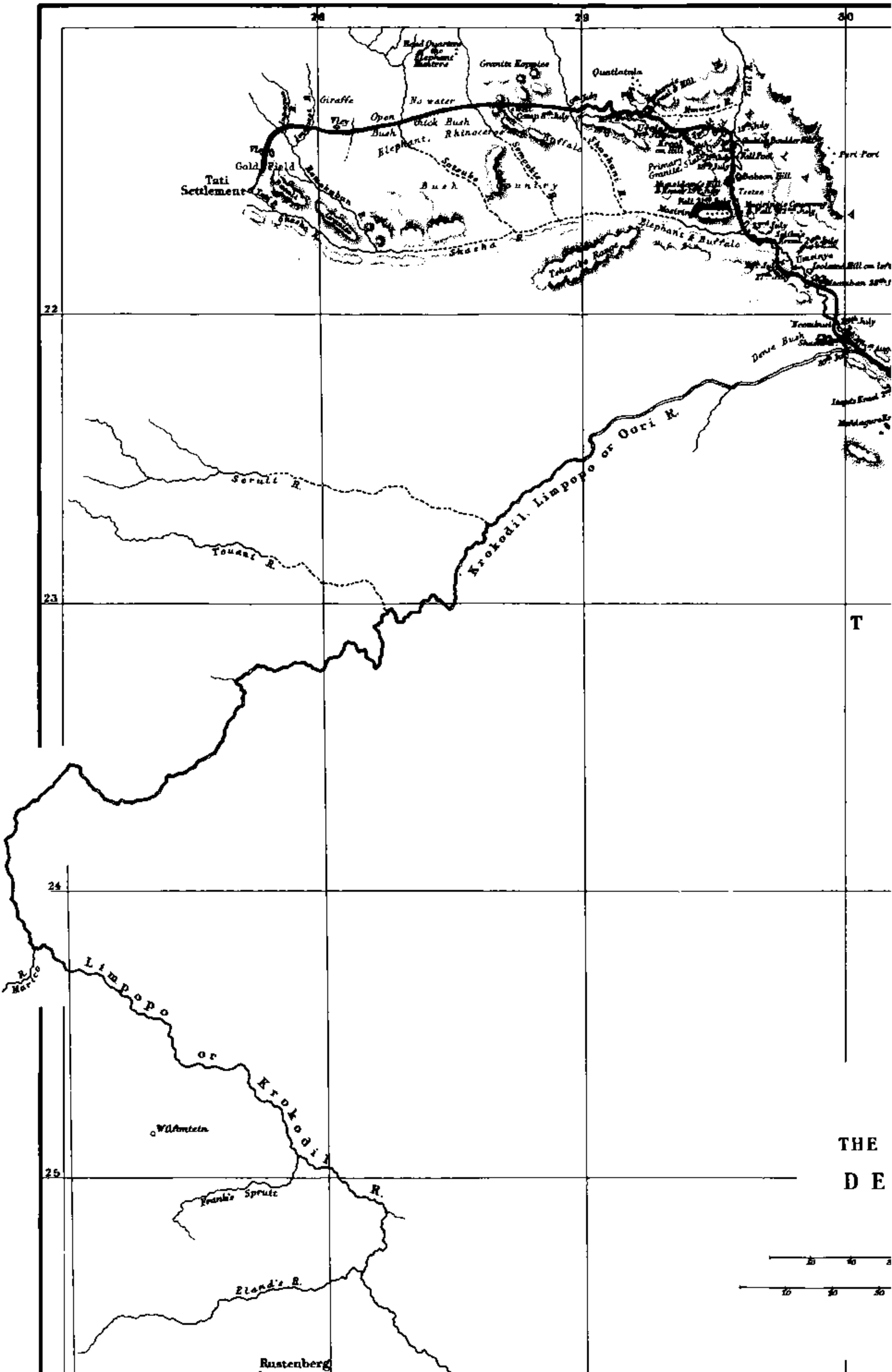
[*Read* November 13th, 1871.]

THE idea of making a voyage down the Limpopo first struck me on seeing the river in January, 1870, and subsequently at Mangwé, in the Matabele country, I discussed my plans with Mr. Baines, F.R.G.S., who was sanguine as to the results of such an exploration, his theory being that the waters of the 'Usabia and Limpopo joined and emptied themselves into the sea by a river which would prove of navigable utility.

Although this theory eventually proved an incorrect one, I must say in justice to Mr. Baines that his encouragement, and the kindness with which he furnished me with all information at his disposal, in a great measure decided me to undertake the journey.

On the 7th March, 1870, in a letter to Mr. Levert, the Managing Director of the London and Limpopo Mining Company, at the Tati River Settlement, I stated my conviction that an expedition undertaken with the view of exploring the country towards the Limpopo River and the Limpopo towards the sea-coast—an almost unknown line—would lead to the discovery of a shorter route of practicable communication—partly by land, partly by water—between the Tati River and the sea-coast, and consequently effect an important saving of time, and a considerable reduction in the heavy expenses of the carriage of goods by waggons from Natal, *viâ* Potchefstroom—the circuitous road in general use.

Mr. Levert agreed in the main with my views; and it was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Giraffe
Vley
Open Bush
Thick Bush
No water
Rhinoceros
Elephant
Granite Koppies
Buffalo
Tati Settlement
Gold Field
Bush
Shasha
Tchariba Range
Elephant & Buffalo
Primary Granite
Baboon Hill
Dense Bush
Seruli R.
Touani R.
Krokodil, Limpopo or Oori R.
Limpopo or Krokodil R.
Marico R.
Wilftmtein
Frank's Spruit
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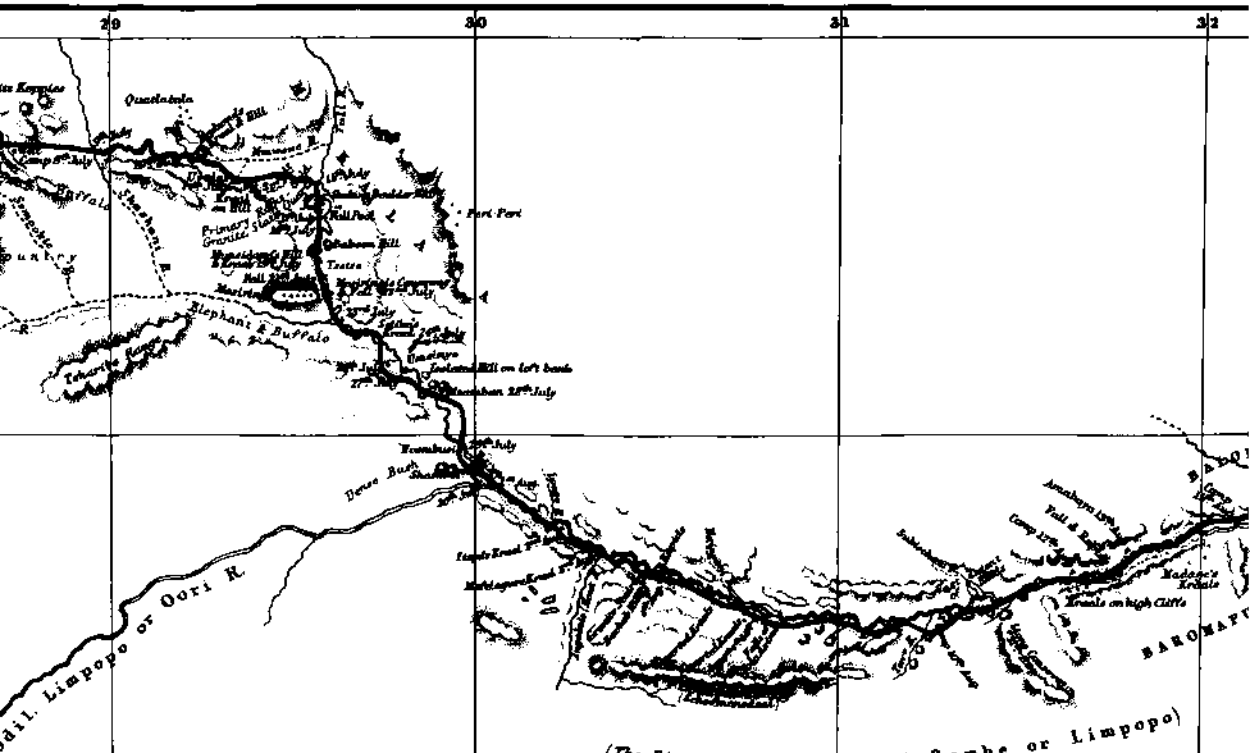
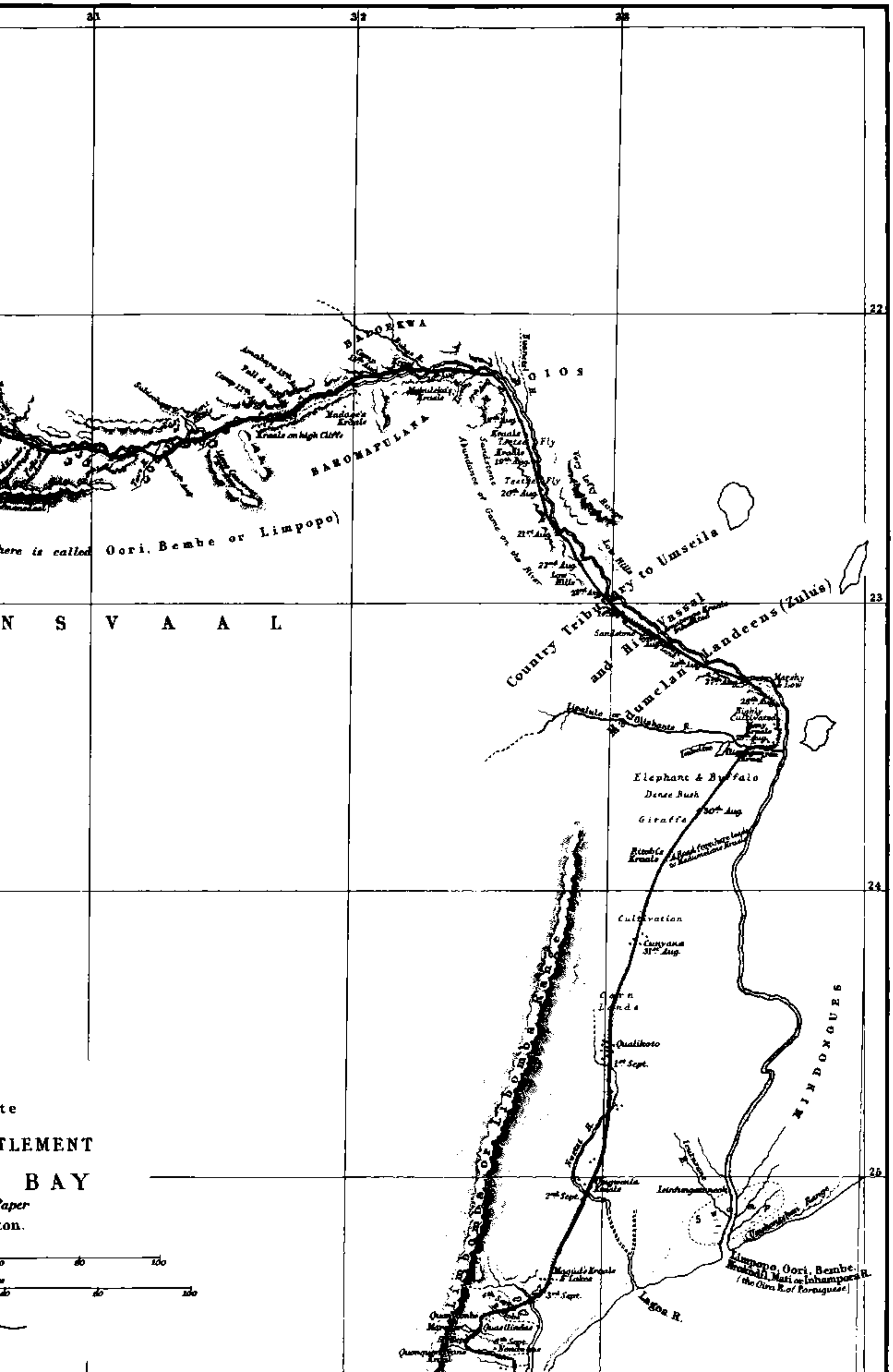


Map of Route
from
THE TATI SETTLEMENT
to
DELAGOA BAY
to illustrate the Paper
by Capt.n F. Elton.

English Miles
10 20 30 40 50 60 80 100

Geographical Miles
10 20 30 40 50 60 80 100

Capt.n Elton's Route



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BAROMAPULANA
here is called Oori, Bembe or Limpopo)
N S V A A L
Country Tributary to Umseila
and his Vassal
Madumelan Landeens (Zulus)
Abundance of Game on the River
Tsetse Fly
Low Hills
Sandstone
Marshy & Low
Highly Cultivated
Oliphants R.
Elephant & Buffalo
Dense Bush
Giraffe
30th Aug.
Cultivation
Cunyana
31st Aug.
Qualikoto
1st Sept.
2nd Sept.
3rd Sept.
Lagoa R.
Limpopo, Oori, Bembe,
Mati or Inhampora R.
(the Oira R. of Portuguese)
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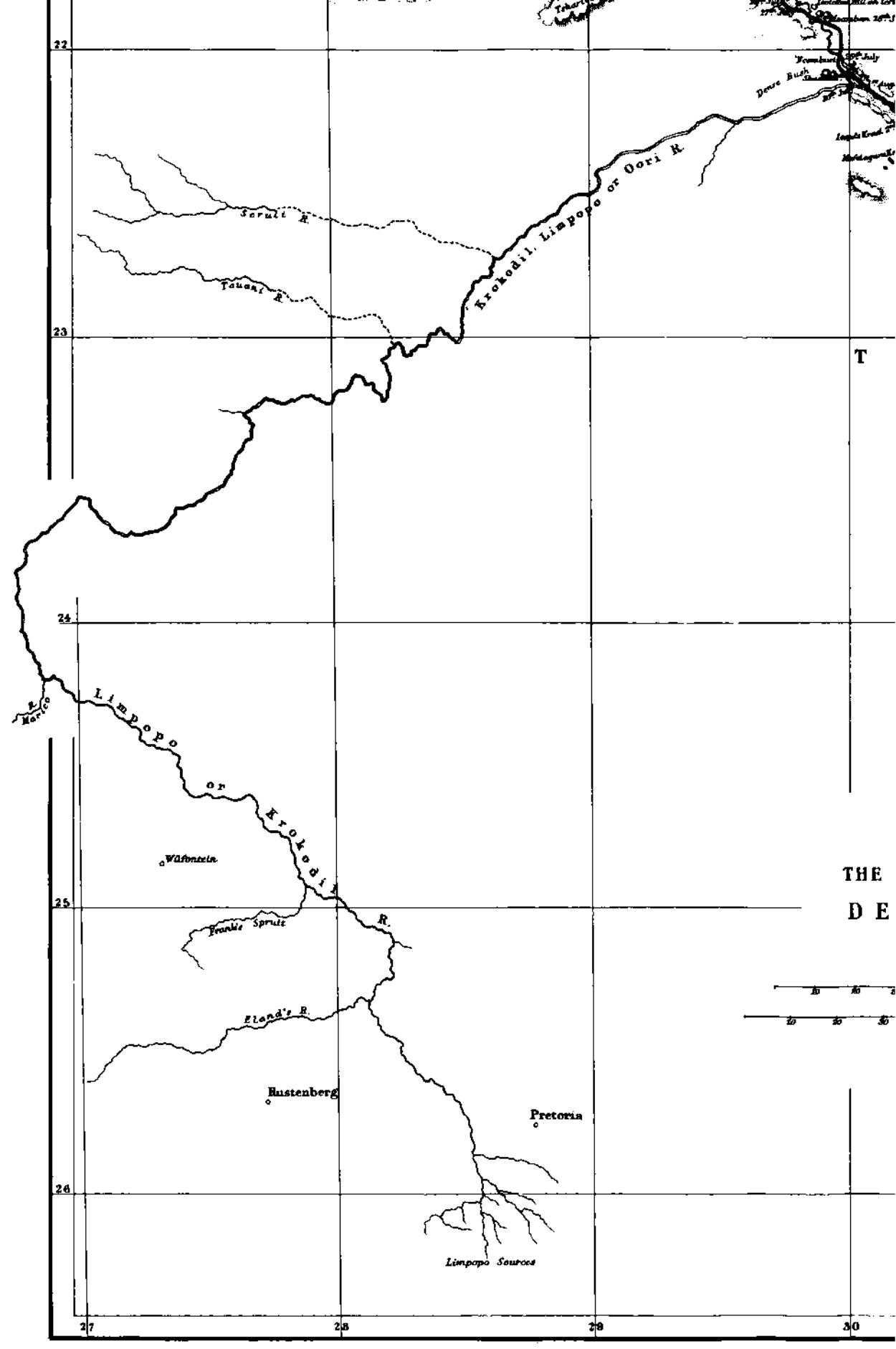

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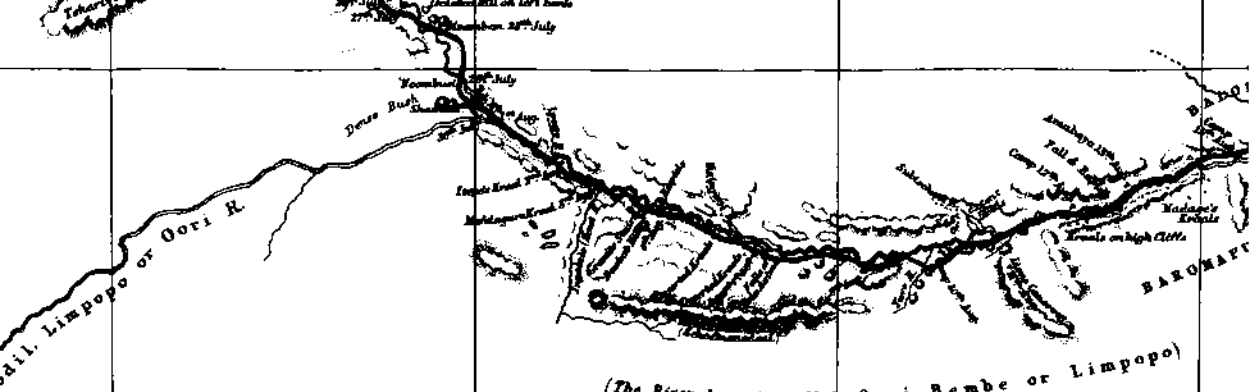

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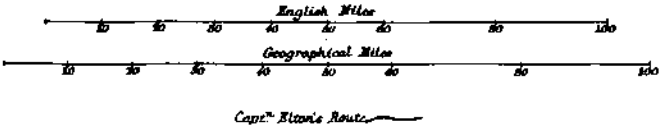

Capt.n Elton's Route.

Pretoria

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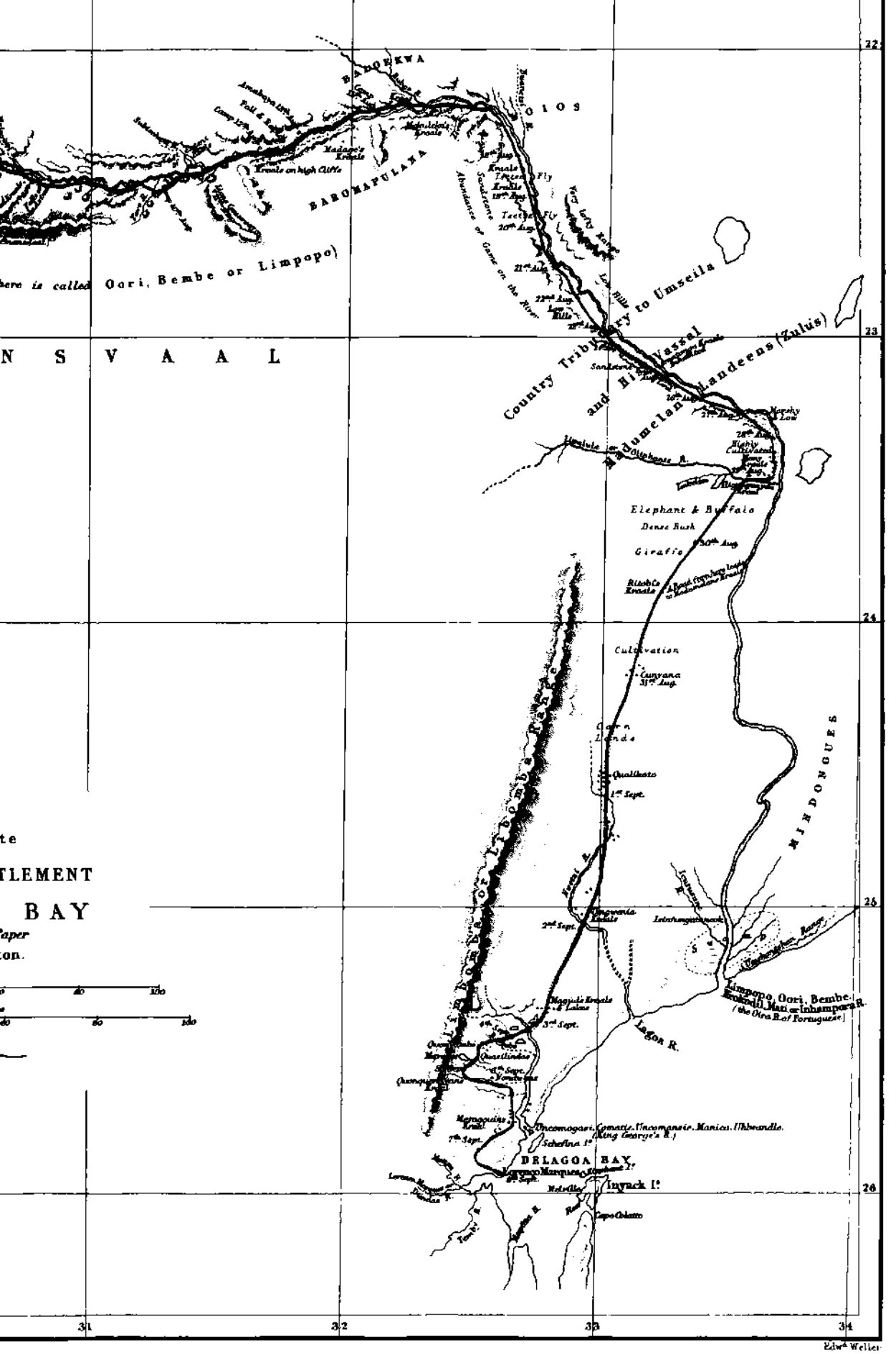
Published for the Journal of the Royal Geographical Society by J. Murray, Albemarle St., London, 1872.



by J. Murray, Albemarle Str. London, 1872.

Edwd Weller

eventually arranged, upon terms mutually satisfactory to the parties concerned, that such exploration should be undertaken by me, the results to be for the Company's and my own information.

The outfit for the expedition, as originally decided upon, would have ensured the journey being made in tolerable comfort, but in lat. 21° 27′ S., long. 27° 40′ E., nearly 1000 miles from Port Natal, even the most carefully laid plans and arrangements are frustrated by the want of regularity with which communications are kept up. A flat-bottomed boat, 13 feet long, with masts, sails, oars, &c., was successfully constructed at the Tati; donkeys were ordered from the Transvaal; an interpreter was engaged; saddle-bags were made; and a man from Umseila's tribe, acquainted with the coast country and the Lower Limpopo, was enlisted as major-domo.

In April, I accompanied Mr. Levert on a mission into the Matabele country, where at Kibi-Klecklo, the king's kraal, a convention was agreed upon, on the 29th April, by which No-Bengule, for an annual rental and a fixed sum, granted to the London and Limpopo Company, the mining district comprised between the Ramakhaban and Shasha Rivers (from the watershed to the junction of such rivers), and also the permission to construct a road down the Shasha River to the Limpopo River. On the same day, No-Bengule promised to forward my projected journey, as far as my line of travel passed through the tribes over which he held any power.

The documents regarding this grant were published by Mr. Levert, and as shortly afterwards No-Bengule fully established his authority by defeating the Zwong-Entabi—a strong section of his tribe—which opposed his election as King, they furnish a title to the peaceable occupation of the Tati District.

On the 13th May (on our return journey towards the Tati) we left the main road to visit a newly-opened shaft—the "Halfway Reef"—near the Ramakhaban River, and there were unfortunate enough to meet with a serious accident, which not only threw back the departure of the expedition for more than a month, but also prevented any further personal supervision of the preliminary arrangements.

Through the thoughtlessness of one of the miners, a quantity of blasting-powder was exploded, the sparks falling from his pipe into the chest used as a magazine, in which he was searching for a letter. The log-house was instantly enveloped in flames, and it was with difficulty, scorched as we all were by the explosion, that any of us escaped. Mr. Levert was very

severely burnt; the author of the misfortune was killed; two miners, the interpreter, and myself, were more or less injured, and the remaining days of May and the month of June found us all under the hands of the doctor. July commenced, no waggons arrived from the Transvaal, no donkeys were to be found, and the interpreter engaged for the journey, impatient at the long delay, broke his agreement, and left the Tati. Everything appeared to go against the expedition; the healthy season was far advanced, and if 1870 was to see it accomplished, no more time was to be lost.

I was convinced that more than half of the information collected from hunters, traders, &c., with regard to the "Tsetse" fly, was an exaggeration, and made up my mind to start with pack-oxen instead of donkeys, travel as quickly as possible, and risk the dangers of the dreaded "fly," taking a waggon with me as far as the Makalaka kraals, between the Shashani and Tuli Rivers. This line, it is true, was somewhat circuitous, but the Company had already established relations of trade with the Makalaka, and I expected to procure carriers from their chiefs without much delay.

On the 6th July, I got fairly under way, and with my boat and baggage in a waggon, and my three pack-oxen following, bade adieu to the Tati settlement.

I.

The Makalaka Tribes and the Affluents of the Shasha River. —From the Tati to the Tuli, Shasha, and Limpopo.—A Reference to Appendix A and to the map (carefully laid down by estimated distances and bearings, taken with the prismatic compass, the correct position of Tati, Ramakhaban, Shasha, &c., being ascertained), will show the direction of my five days' journey with the waggon to the kraal of Madume and the Sapi River.

The country from the Tati to the Sapi is covered with a vast area of undulating bush, in the composition of which the thorny acacia, the mimosa, the murule (the favourite fruit of the elephant), occasional fig-trees, a species of yellow-wood tree, "kameeldoorn," mopani thickets, and thorny underwoods are predominant. The amatlali, 'mkogelo, motsoorie, 'mtocuri, and various other wild fruits are common, and tall, waving grass grows in patches wherever the soil affords the slightest holding-ground for its roots, the land being bare only in the localities where the granitic rocks have broken through in overlying masses, and in places where quartz rocks, quartzose gravel, "quartz-blows," and slate "casings" extend in long arid strips of barren waste.

The character of the formation is essentially metamorphic, the ranges of low hills lying between the rivers are trappean in character, and the isolated conical "kopjes" are composed of granitic rocks, heaped one above the other by the powerful agencies which in ancient days have been actively employed in these districts.

The rivers are periodical, although (with the exception of the Satsuke) they seldom entirely dry up. All run in broad, sandy beds, thickly fringed with reeds, rushes, and tall "tambootie" grass, and between clearly-defined banks overshadowed by the wild fig, tamarind, and larger trees than those observed in the heart of the bush. Water-pools are few and far between, all those situated away from the rivers drying up during the hot season, and travellers "eat their bread with carefulness, and drink their water with astonishment," when passing through the inhospitable and thirsty tracts between the streams, for no kraals are to be found, and the only inhabitants are a few wandering Masaras, who live by the chase, and studiously avoid their fellow-men.

Lions are numerous, and prowl about the river banks by night, in search of the game which they know must be forced by thirst into their clutches. Guinea-fowls, grey and red partridges, francolin and bush pheasants troop down in the cool of the evening across the sands; the rhinoceros, buffalo, gnu, koodoo, pallah, zebra, giraffe, harris-buck, and tessébé, hidden in the shade of the bush during the day, before daybreak and at sundown turn their heads towards the water. The elephant travels rapidly from one river to another, the constant war waged against him by the hunters keeping him nervously on the alert, and the ostrich—already rare in the land—chooses an open grass glade where a good view of all approaches can be obtained. The hyæna, the cynhyæna, packs of wild dogs,* and the tiger with flocks of vultures (the adjutant?), and the eagle are the scavengers of the land—an immense nursery-ground for big game, which stretches away into the Kalihari Desert, up to the Zambesi, and down to the low coast regions with but few breaks and interruptions.

* There is a species of wild dog (distinct from the cynhyæna) which hunts in packs—the "wildehond" of the Boers. It has long and erect ears, and resembles the Persian greyhound in build, although with coarser and heavier limbs, and is of a dark tawny colour. I was at the Tati when two deer—impalah—were chased into the settlement by a pack of them. One pallah was pulled down by his pursuers near the steam quartz-crusher, and taken by the engineer, Mr. Arkle, the other by Dr. Coverly, the dogs leaving their prey on the approach of man. This "wildehond" has no affinity with the cynhyæna, which I have shot, as well as "hyæna crocata," in the neighbourhood, but would appear to have many points in common with the wild dog of the Deccan.

From the Ramakhaban to Madume's, the road follows a track made by the elephant-hunters' waggons (they usually make their head-quarters on the Semookie), and is in many places rocky, difficult, and impeded by bush and trees. The range of hills lying between the Ramakhaban and the Tati, the curious group of distant "kopjes" near the confluence of the Ramakhaban and Shasha, and a range beyond the Shashani, through which the path winds tortuously into the valley of Sapi—all of metamorphic character—are, together with the rivers, which form the daily stages, owing to the scarcity of water, the distinctive marks by which the monotony of the close bush country is relieved.

Madume's kraal, almost hidden from view by huge rocks, is perched upon the summit of a lofty and isolated hill, dotted with numerous trees. The houses, of the mushroom type, are neatly built with logs, and daubed with mud, a well-defined "kotla"—or inner court—being railed off for the dwellings of the "Moreno" (Chief) and his women. From the village, a fine view of the surrounding country displays the Sapi winding through broad fields of holcus and maize, and disappearing through a deep gorge in the abrupt hill-range, encircling the valley on every side. Towards the south-east, remarkable peaks of granite formation tower over the bush, and in this direction there is not a sign of any habitation to be discovered, although on the Sapi many huts are scattered about for the better protection of the fields.

Madume is subject to Quatlalala, who governs all the kraals down to Masiringi's—a powerful Chief, whose villages are situated between the confluence of the Tuli and Shasha, on the right bank of the former river, Peri-peri being apparently the most influential and the paramount lord of all the other "Morenos." None of these Makalaka tribes possess cattle; goats and a few sheep compose their flocks; but in the cultivation of the land they are successful and hard-working, generally raising sufficient corn over and above their own requirements, to enable them to trade with the Tati and the elephant-hunters. The men possess a considerable number of guns, and depend mainly on them to supply the villages with meat, all ivory killed in the chase becoming the property of the Chiefs, who pay an annual tribute of tusks to the Matabele, by whom the country was overrun and conquered in the days of Moselikatze.

The castor-oil plant is cultivated, and the oil used to lubricate the body. The cane called 'mphie (*Holcus saccharatus*), tobacco, the Indian hemp-plant (*Cannabis Indica*), smoked in the form of "dakha," the ground-nut (*Arachis hypocarpogea*), maize,

millet (*Holcus Sorghum*), and pumpkins were also met with in the fields and gardens adjacent to the kraals.

The salutation of the Makalaka consists in loudly slapping the hands together, after which snuff is passed round. A silence of some minutes ensues, and eventually the business of the visit is gradually broached by a series of questions, involving the relation of the stranger's whole personal history and future plans.

Children have their heads shaved with the exception of a single tuft, and are carried on the backs of their mothers in the invariable leathern skin, which is here frequently of a double size, well prepared, and often ornamented with circular patches of beads, arranged with a certain amount of taste, and with a good eye to colour. The maidens wear a short fringe of beads, or "ubendhle." This, on reaching the age of puberty, is exchanged for a leathern kilt, at the occasion of a feast and dance which publicly succeed the month of seclusion required by custom at such period.

As amongst the Matabele, the birth of twins is regarded as a misfortune, and the woman unfortunate enough to bear them is subjected to the jeers of her village, the infants being quietly put out of the way. The occurrence is, however, uncommon, for the race is not prolific, and the women, overworked from childhood, seldom bear more than an average of three children to their tribe. Circumcision with the present generation is falling into disrepute, example being taken from the Matabele, who in a great measure have discontinued the rite, but a ceremony consisting of a hunt, followed by a feast, proclaims the date from which the boys are entitled to rank as men, beer made from holcus, goat, zebra, and buffalo flesh forming the main staples of the cheer at all such entertainments.

A roughly plaited straw hat—a fashion borrowed from the Bechuana, with whom the Makalaka have more affinity in manners and customs than with their conquerors, the Matabele, —often ornamented with ostrich feathers, blue-bead necklaces, strips of leather hanging from the neck, to which are attached the snuff purse, the thorn bodkin, and sundry pieces of antelope, horn, ivory, &c., infallible fetishes for the chase, rings of iron or brass worn on the ankles and wrists, the usual leathern loin cloth of the Bechuana, strong hide sandals (indispensable in so thorny and stony a country), and a large leathern mantle for protection against the cold, rain, and heavy night dews, compose the male attire. Should the man be the happy possessor of a gun—possibly an ancient flint-musket of the last century, bound around the barrel and the stock for better security against the overcharges of powder with which they invariably

shoot—he is inseparable from it, and carries buckled about his waist a heavy and clumsy bandolier, in which ten minutes' busy search is necessary in order to discover bullets and powder. The cleaning and furbishing of these possessions constitute a daily occupation of several hours, and divide the day with the inhalation of dakha and snuff, and the devouring of as much food as the individual can procure and dispose of.

Bell-shaped earrings of brass are not uncommon ornaments of the women, who allow their fancy to run riot with regard to the coiffures they adopt. The hair plastered down with fat, and fastened with heavy brass rings in three pendent tresses on the forehead, is eminently aristocratic, and is principally in vogue amongst the wives of the "Morenos." Others shave the head, with the exception of a circular tuft dyed of a red colour; whilst a third and very favourite fashion is to train the wool into a thousand perpendicular curls, which stand erect above the head, and are sometimes crowned with a "toupée" of ostrich plumes.

In morals, the Makalaka are superior to the Bechuana tribes. The bond by which the wife is held as common property between two sworn friends—a common practice with the latter people—is unknown to the former. Polygamy is permitted, and wives are purchased with guns, ivory, feathers, goats, corn, and, in fact, with all produce; but selling children as slaves is not one of their faults. In character, the Makalaka is cunning and horribly avaricious; lazy, yet capable of great exertion; incapable of telling the truth with regard even to the most trivial subjects; cowardly in war, but daring in the chase; abjectly obedient to his Chiefs, and from infancy impressed with the uselessness of resisting the Matabele. Hence a good reception from the Chief ensures an equally good reception from all his men; but the slightest display of valuable baggage—beads, blankets, powder, lead, &c., effectually secures annoyance, extortion, delay, and perhaps violence, unless prestige is carefully preserved, and the upper hand maintained with watchfulness and energy.

In "physique" the Makalaka is inferior to the Matabele, and his features partake more of the negro type, although the race has been in some kraals crossed with that of the conquerors, as well as with the Bechuana. Perhaps the most distinctive features are the prevalence of beards amongst the older men, and the thin-flanked, active, hard appearance of the younger ones, who, mainly living by the chase, are generally in good condition, and in marked contrast to the well-fed Zulu tribes.*

* The "tribe-marks" are gashes made obliquely across the temples, but they would appear to vary under different chiefs; and the Makalaka cannot be said to have any universal distinguishing sign for the race in general.

Deformed children are not killed. At Umsinye's I saw a woman who had evidently been deformed from her birth.

They are clever manufacturers of pottery, and work well in wood, their huts, fences, mangers for provender, drinking bowls, and household utensils being fairly and neatly finished, whilst in the manipulation of leather, they excel.

The subdivisions of the family differ but slightly in habits, appearance, manners, and customs one from another; and the above descriptive sketch will apply, with a few trifling variations, to all the villages visited *en route.**

Quatlalala is chief over his own town, and over the kraals governed by Madume and Uvula. Nominally, M'Nsindami is under his rule, but I imagine is too far from head-quarters to permit much interference with his affairs, for he pays his tribute directly to the Matabele king, instead of passing it through the hands of Qualalala. Peri-peri rules on the left bank of the Tuli. Masiringi is head of his own thickly-peopled villages near the Shasha and the falls of the Tuli, and claims authority over Selika and 'Mzamban. Umsinye appears independent, and seven miles from the Limpopo (here styled the Oori), 'Ncombusi governs a highly-cultivated tract of land, and a large stockaded kraal.

Madume, Uvula, M'Nsindami, Masiringi, and Umsinye have all constructed their towns upon hills, with the double view of protecting themselves from any raid, and from the wild beasts, which everywhere abound. Selika, 'Mzamban, and 'Ncombusi have entrenched and stockaded kraals, capable of being defended for a long time against any attack, the approaches to them passing through veritable labyrinths of felled trees planted perpendicularly in the ground, forming passages through which two men would find it impossible to pass abreast.

Serious and annoying delays were experienced before leaving the waggon, in consequence of the difficulties thrown by Madume in the way of obtaining carriers for the boat. He insisted upon becoming the holder of half the goods paid for the hire, and, I fancy, kept the lion's share for himself, for I was forced on the road to make a second and a third series of extraordinary payments, and submit to all the caprices of the carriers. On the 12th July, I prophesied the eclipse of the moon, which was witnessed to the greatest advantage, the night

* Their language is a dialect or rather an offshoot of the Sechuana, in which the rolling R predominates, a sound which the Zulu finds it extremely difficult to utter. For instance, the Ramakhaban is the Makalaka name of the river we crossed on the 7th July; but the Matabele, finding it irksome to use the R, style it the 'Mqueban (or Umqueban); and so for many other names of rivers, kraals, &c, "Um" is the usual prefix for river.

being clear and fine, and then on the following morning told the chief that I could read his thoughts,—that he was simply delaying me in order to extort presents and goods for his own benefit; that his men, if left to themselves, were ready to go; and that as I foresaw the eclipse, so could I readily foresee that the Matabele would punish his tribe unless this nonsense came to an end. After this, I had no further trouble with him; the carriers were forthcoming, and on the 14th I left the waggon with orders to return to the Tati, and started on my journey, sending back the greater part of my baggage, and loading the oxen as lightly as possible with only the strictest necessaries for the road. (I was obliged eventually to throw away even a portion of this reduced store.)

The "personnel" under my command consisted of 'Mbata, a man from Umseila's tribe on the Busi River, generally known as "George," a faithful and hardworking man, my guide and medium of communication with the natives; Svelaburibi, a man from Machen's town at Bamangwato, good with oxen, helpless in the boat, a capital shot and successful hunter, but lazy and difficult to manage; Sevombu, a little Matabele boy, who went in the boat, cooked, and made himself generally useful; and a volunteer from Madume's, to whom I took a fancy from his open, good-humoured face, a willing lad of about eighteen.

The oxen, laden only with light saddle-bags, soon travelled without being led, my main encumbrance being the boat, which took 12, 15, and at last 23 men to carry it, and caused me half a day's more delay at Uvula's, in order to cut down and fix poles beneath it, and engage a second relief of carriers at a fancy price.

The 17th, 20th, and 25th July were forced halts, in consequence of disputes with these men. On one occasion they deserted for several hours, and on the 25th threatened me with violence, unless I increased the hire to threefold the amount originally agreed upon. A threat that I would blow up all my baggage, and a determination not to give in, saved me from any serious issue to this last attempt at extortion; and I was not sorry to finally settle up with Madume's and Uvula's men, and see them turn their backs on my camp near Selika's, and depart for their respective kraals. The boat was eventually brought down the Shasha by Selika's men to the Limpopo without any further trouble.

Near Uvula's, we crossed a small stream running into the Sapi. The Sapi runs into the 'Mmwewe, and the 'Mmwewe into the Tuli, according to native report.

Before reaching the Tuli, auriferous quartz was found during

a few minutes' halt (15th July), and the formation and aspect of the country resembled strikingly the Tati. The Tuli, though a permanent river, is, owing to rapids, falls, and its rocky bed, impracticable for any description of boat; neither is the Shasha of any practical utility regarded as a means of water communication, except perhaps during the rainy season, when the absence of rocks would permit a large-sized boat to descend this latter river to the Limpopo with safety.

The scenery on the Tuli is wild and striking; large baobabs, tamarind, and fig trees border the stream, and numerous rapids, and a remarkably rocky causeway near the kraals of Masiringi, over which the river falls in a succession of cascades, and races in a boiling torrent down a deep gorge into a lovely valley (seven miles from the Shasha River), are refreshing to eyes wearied by the eternal bush country. Huge blocks of reddish-coloured granite and basalt, large hornblendic rocks, and overhanging hills, crowned with bold, bare masses of granite, compose the framework of Masiringi Falls and Causeway—a wild and magnificent landscape set in a framework of giant trees and brilliant foliage.

Fresh elephant spoor was frequently passed, and the buffaloes came out of the reeds to stare at our boat party. All other game was plentiful, and there was no lack of food for the men in camp. The nights were bitterly cold, but wood was under our hands, and large fires and plenty of meat kept the party in good temper. The noise in the evening was rather painful to one's nerves, the "dakha" smoking, and its accompanying whooping and distracting cough and deafening recitative, the "medicine man" who nightly threw four cross-shaped dice and a knuckle bone to predict the events of the morrow, the shrieks of incessant laughter, the gorging round the fires, the constant cries of "toosa! toosa!" (backshish), in fact, the circumstances which to the African constitute the poetry of camp life, are performances which, nightly repeated in the same tone and key, eventually become irritating to a degree.

Abundance of millet, crushed maize, ground nuts (excellent when parched in the ashes of a wood fire), and indifferent beer we found at all the kraals. Ivory, and rhinoceros horns, together with a few ostrich feathers, were frequently offered us for sale; and the "Morenos" failed entirely to comprehend the phenomenon of a white man who was not anxious to trade, and was mad enough to propose descending "the great river" in a small boat.

Miles of reeds and bulrushes mark the junction of the Tuli and Shasha Rivers, herds of buffaloes harbouring under their shade. During the greater part of the year, the two rivers

only constitute one stream; but the natives persistently distinguish the "Tuli" and the "Shasha," and the Shasha emptying its waters into the Limpopo by two distinct mouths separated by an island, these channels receive the titles of the Shasha and Tuli—the upper, the west branch, being known as the Shasha, and the lower, the east branch, as the Tuli, three miles below the former. Close to the "Tuli" mouth there is a practicable ford over the Limpopo, starting from the base of a line of peculiar escarped rocks, the only available "drift" for a considerable distance; and it would be easy to establish a punt and permanent ferry at this point, should a road be opened from the Tati to the Limpopo down the Shasha.

During the rainy months, the Shasha, after receiving the waters of the Tuli, must form a formidable torrent of nearly a mile in breadth; and at no period of the year does either stream entirely dry up, although the Tuli brings down a far larger volume of water than the Shasha. From the fact of the two distinguishing names being preserved arise the conflicting statements of the natives with regard to these rivers, which have led in several maps to the Tuli being laid down as a separate river farther to the eastward, and unconnected with its recipient—the Shasha.

The "tsetse fly" exists only to a limited extent, and is confined rather to the Tuli than to the Shasha, disappearing entirely in the cold weather, and occasionally even in the hot season, unless exceptional heat rapidly succeeds the rains. Very little traffic would suffice to drive the buffalo from the Shasha, and the fly, it is well known, would speedily follow.

"Hunting in the Fly," a term generally applied by the hunters to their operations in this district, is an exaggeration, and I am convinced that the major part of the danger said to be incurred from the "tsetse" is easily to be avoided, notwithstanding the "travellers' stories" with regard to its poisonous bite, which most certainly are not universally confirmed by native opinion.

The Makalaka tribes are well disposed towards the establishment of the projected road, and the annoying delays, encouraged by the chiefs as a means of extorting heavier presents from travellers, could easily be put a stop to by addressing a request to the Matabele to send down orders to the various kraals, forbidding them to place any obstacles in the way of traffic. The slightest hint would have the necessary effect.

II.

Descent of the Limpopo to the Falls of Tolo Azime.—On the evening of the 30th July, I encamped in the bed of the Shasha, at the distance of a hundred yards from the Limpopo—here a broad, deep stream about two hundred yards in breadth, fringed with large trees and thick underwood—where the first sight to greet our arrival was a family of six or seven crocodiles sleeping upon a small sand island, rather above the affluence—a living justification of the name given to the river by the Boers—"the Krokodil."

The 31st was a busy day spent in getting boat and packs in travelling order, and in visiting the two embouchures of the Shasha. I decided to send the oxen over the ford at the "Tuli," precipitous ranges of hills making the left bank of the Limpopo apparently impracticable, and in the case of the land party failing to meet the boat, I instructed 'Mbata to halt at the first river he met, running in from the southward. A waterbuck was killed and prepared as "biltongue," for the voyage. Notes, maps, and sketches were looked over and put straight, and finally the boat was brought out of the Shasha and anchored in a creek of the Oori, below the camp.

At dawn, on the 1st August, I began my voyage, Selika's men shrieking with delight and excitement, at the sight of the first boat that had ever been launched on the upper waters of "the great river," for up to the very last moment they would not believe that I seriously meant to carry out my plans, and told terrible stories of crocodiles, hippopotami, and rapids, to my men; working strongly on the nerves of Sevombu, the youngest of the party, who, I fancy, began to repent having followed my fortunes.

The drift of the "Tuli," and a succession of broad shallows, gave us some trouble in the boat, but for the major part of the day's journey, plenty of water was found. Crocodiles were seen in numbers; a large troop of buffaloes broke from their covert in the reeds, and halted to survey us from the lower slope of the hills on the left bank. From the opposite range on the Zoutpansberg side, a species of wild fig, taking root everywhere amongst the interstices of the rocks, hung in long, graceful tendrils, and appeared to cover the favourite hiding-places of numerous monkeys, who loudly chattered their surprise at our unusual appearance. One or two large fish eagles rose from the shadow of the cliffs with shrill screams; an occasional cormorant, a few pairs of Egyptian geese, and graceful blue and white herons lazily watched our approach; and towards evening large flocks of hornbills passed in their clumsy flight

over our heads. Where the hills receded, large tamarinds, figs,* and a few baobabs towered over the thick foliage of the smaller trees, and the dense underbush interlaced with coils of "monkey-rope"—the resting-place of innumerable birds and their colonies of nests—

> "The river trailing like a silver cord
> Through all, and curling loosely, both before
> And after, over the whole stretch of land."

On the 2nd, I met with an untoward accident, which entailed continual discomfort on the rest of the journey. Coming suddenly round a bend, the boat was driven down by the stream, and upset under the wide-spreading branches of a large tree, which, undermined by the current, had partially fallen into the water, remaining firmly attached to the bank by its curling roots. I lost all my blankets, waterproof sheet, thick overcoat, and cooking utensils, and my store of tobacco and sugar was entirely spoilt. Irreparable misfortunes! Luckily it was no worse, and the boat, bottom upwards, was brought up on a sandbank about half a mile lower down the river. Two hours later we passed the Ipage (or Paje), a clear, broad stream running in from the north-west, through a gorge in a considerable range of hills hugging the left bank, and abruptly ended by a bold, escarped bluff, the habitation of legions of baboons, opposite a small kraal under a chief, by name Itepa, where we spent the night drying everything by a large fire.

On the following day, August 3rd, we found the land party at Mafelagure's, a village on the right bank about a mile above the embouchure of the Injelala (or Hout River of the Boers), running in from the south-west through a mouth choked up with reeds and bulrushes.

The Limpopo (from the Shasha to this point only obstructed by small rapids), gradually increases in importance, and a broad channel with from 4 to 10 feet of water can be followed without great difficulty. The prevailing direction is south-east, although the course winds considerably; and up to Itepa's, the left bank is almost invariably overshadowed by lofty ranges of hills, stretching away far inland from the river, the right bank being freer from obstacles; and from opposite the Ipage a flat, well-wooded country.

Itepa's and Mafelagure's men are offshoots of the Makalaka tribes, inferior in appearance, and darker than the tribes on the

* There are four different trees on the Limpopo bearing leaves and fruit of the fig family. Two of them attain a very large size, and one is remarkable for its wide-spreading branches, which give it the appearance of a giant umbrella. None of the four are identical with the Indian "banyan." In addition to these trees there is the parasitical creeper of the same family above alluded to.

Shasha and Tuli, arising from the admission into their kraals of the wandering Masaras—the lowest type of humanity in these regions, and akin to the Bakalihari. They have but few guns, and are principally armed with bows and arrows; quiet and inoffensive in their manners; afraid of their neighbours and strangers, but, on better acquaintance, civil and communicative. From them we heard the first report with regard to the falls of the Limpopo, which they described as "a wall of water," and a desolate region where lions abounded, and had driven out everybody, and where hippopotami and crocodiles were to be found in legion.

Beyond Mafelagure's, at about nine miles distance, we passed on the right bank a group of isolated conical hills—one fronting the descent of the stream, with huge blocks of granite placed one above the other in the position of giant steps; another crowned with a large baobab tree, constituting a peculiar feature in the landscape; and a little below this point a high range ran nearly parallel to the opposite shore. Rapids now became more frequent and of a more formidable character, until the 'Mzinyani was reached—a large river running in from the north.

Here the Limpopo, stretching out to a width of more than a mile, rushes in a dozen different channels over large boulders in seething and foaming rapids, interrupted by circling eddies, and deep, dark, silent pools, the habitat of hippopotami, who feed on the long waving grass of the thickly wooded islands, the surrounding reeds being honeycombed in every direction with the paths by which they travel on their nocturnal journeys; and at a distance of five miles the river culminates in the cataracts of the Tolo Azime.

The boat had been racing down with the current, and all my energies were directing towards running on shore. The trees on either bank of the channel, and the abrupt turns, entirely prevented any looking ahead; but the increasing roar of distant waters gradually overcoming even the constant boiling of the rapids, was a danger-warning of ominous portent. Sevombu clung to a thwart, and was quite helpless with fear, until we ran safely into a little creek under a large shelving rock, where we made fast, and scrambled through a sea of reeds and brushwood, in order to obtain a view of the situation.

Twenty yards' walk opened up a spectacle well calculated to make us shudder at the peril we had so narrowly escaped. A magnificent fall dashed down into a yawning chasm right ahead of the channel where we had stopped the boat, and formed one of a succession of cataracts by which the river precipitates its waters through a vast rent in the land, to a lower level.

Torrents of pale green water tore through the narrow passage beneath our feet, foaming and breaking in clouds of spray, over huge boulders, syenitic and micaceous rocks, intermixed with masses of a reddish-coloured granite rising perpendicularly from the gorge and overtopped by a sombre, columnar wall of basalt, imprisoning the roaring flood between dark and lofty barriers.

Granitic and hornblendic rocks and boulders lie scattered broadcast, and in the wildest confusion, over all the barren land on the right bank, stretching away to a low line of hills in the distance, witnesses of the convulsions and upheavals to which the land has been subjected, in order to form this "deep lateral gorge" through which the Limpopo descends from "the central plateau lands;" the whole country from here taking one downward step, and descending to a lower level in the most striking manner.

Our position was not an enviable one. We stood on an island where our boat was of no assistance to us, and the sun was nearly down before we discovered a large fallen tree lying over the head of a smaller fall higher up. Over this we passed, making ourselves fast to the rope of the kedge, which we took from the boat, and scrambling over the rocks of the smaller rapids beyond, reached the right bank and our camp at 11 P.M.—a long day of feverish excitement effectually keeping me awake the greater part of the night.

In the morning we moved down below the falls, and spent two days in endeavouring to extricate the boat from its awkward position. No assistance was at hand. Mafelagure's people had spoken truly—not a human being could be discovered, and the kraals a few miles higher up had long been deserted by their former inhabitants. We succeeded, however, in carrying the boat to the foot of one of the higher falls, where it was swept down the chasm, the wreck finally lodging on a ledge of rocks near our camp, completely knocked to pieces, and of no further service, and I consequently abandoned the *Freeman*—a most unfortunate loss.

Let me endeavour to describe Tolo Azime more in detail, although the attempt to do so will, I fear, be a failure. I cannot exaggerate the beauty of the *coup d'œil*, or the natural and material features of the scene, for although much inferior in point of size to Niagara (which I have seen), or to the falls of the Zambesi, "the combination of contrasts" afforded by the falls of the Limpopo, in their peculiar formation and surroundings, render them well worthy of a place in future African maps, and of sufficient interest and importance to repay the exertions of any future traveller whom curiosity may prompt to bend his steps in their direction.

After the embouchure of the 'Mzinyani, the river, as I previously observed, rushes in a dozen different channels in seething and foaming rapids separated by islands. The channel on the extreme right bank continues its direction towards the south-east, boiling and sweeping over rocks and boulders, and is precipitated by a series of gradual and successive falls into a narrow gorge, where the volume of water is quickly increased by other channels seeking the same outlet. The gorge speedily increases in depth, and at last runs between perpendicular walls, principally composed of granite and basalt, 70, 100, and 150 feet in height. Here the remaining—the main—branches of the river inclining suddenly to the south, leap in a succession of parallel cascades (six in number) into this abyss, thundering majestically into the chasm, and almost obscured by clouds of spray rising in white vapour from the torrent below, which foams and races down into a circular basin, surrounded by high escarped cliffs: then turning rapidly to the south, and again to the south-east, escapes in a deep, narrow, swift channel, on its journey towards the sea.

The large trees and the vivid colouring of the left bank, extending to the islands and to the very verge of the fall, is in marked contrast to the barren lands, sandy valleys, stunted bushes, and scattered rocks on the opposite side, where from the summit of the basaltic rocks overhanging the gorge, a magnificent perspective is obtained—the whole scene lies before you. In front of you, and on a higher level, is the perpendicular barrier over which the river leaps into space; below you thunder the waters into the chasm; far away to the left you mark the gradual descent and commencement of the gorge; while to the right abrupt and escarped rocks overshadow the circling depths of the basin; dense woods sloping gradually from its margin towards a blue range of distant hills. One of the advantages of Tolo Azime is that a point of view can be obtained from which the whole panorama may be surveyed.

Hippopotami abound both above and below the falls (they tore up the thwarts of my boat during the night of August 6th); waterbuck, koodoo, numerous monkeys and baboons, otters (*Lutra capensis*), and a few buffaloes were observed on the left bank, but on the right, only a few impalah and klipspringer were seen; and my oxen had to be driven down the river banks for some miles to find a few parched blades of grass.

The Boers of the scantily inhabited Zoutpansberg district hardly ever venture in this direction across the Zoutpansbergen. Even in the healthy season they look upon the country as

malarious and fatal, an epidemic fever having travelled from the mountains on one occasion in company with a party of hunters, subsequently to which a fine was instituted by the "Raad" to be levied on every inhabitant crossing the range during the wet and hot months of the year. Both at Mafelagure's, and afterwards at Amabaya's kraals, the natives assured me that they had never heard of any hunter having visited the Falls; nor are they laid down on any map up to the present date. Should they have been seen before my visit, it is strange that from no single source—either from traveller, hunter, trader, or native—was any information received as to their existence during several months spent almost entirely in making inquiries with regard to the Limpopo.

At Tolo Azime, the Upper Limpopo may be considered to terminate, and to debouch from the central plateau. The falls, of course, are an insurmountable obstacle to navigation, and indeed the rapids for some distance higher up had already condemned this division of the river as unnavigable.

III.

From Tolo Azime to the Bubge, Livubu, and Nuanetzi Rivers.—From Tolo Azime, on the afternoon of August 8th, my journey was continued on foot with the three pack-oxen and my four followers.

On the 9th, we encamped for the night within a few miles of the last peak of a lofty range on the right bank—one of the spurs of the Zoutpansbergen. On the 10th, we forded the Tave River, a deep, clear, and rapid stream of water running in from the south-west, in a rocky bed, over which we found a ford with difficulty. The right bank of this river is bounded by a succession of low hills, composed in the main of quartz rock, and quartzose gravel is everywhere thickly scattered over the soil.

On the 11th, we struck an immense extent of reeds visible on the left bank, probably the mouth of the Subischani River, and from here the Limpopo, which had been running free from obstacle, after a rapid bend, tore down in a narrowed channel, over a rocky bed, in a succession of rapids and small falls, until, on the following day, the 12th, a rocky causeway was reached, constituting a second fall in the level of the river.

The scenery here was peculiarly wild and interesting. A large range of hills on the left bank formed the back-ground, from which a thickly-wooded country sloped down towards the river. Huge boulders and blocks of granite overtopped the network of rents, through which the waters dashed noisily down,

either in shallow, foaming rapids, or in successive and miniature cascades.

Great hornblendic rocks encumbered the whole stretch of the valley pent in between the river and abrupt and escarped hills, impeding the progress of the oxen to such an extent that I began to despair of success, and think any further descent of the Limpopo must be abandoned. A shallow, brawling stream wound through the hills bounding the right bank, the bed being strewn with pebbles and boulders. Crossing this soon after daybreak, the wildness of the scene was increased by a group of lions, which continued to fight over the carcase of a zebra across the causeway, without paying the least attention to our party, and I wrote down the spot in my road-book as "Lion's Causeway."

That evening we were compelled to ford the river, breast-deep in places, to the left bank, the small path we had been hitherto following being cut off by a considerable range of hills rising abruptly from the water's edge. After passing the night under the shadow of an enormous baobab, on resuming our march the next morning (13th), we failed in one place to accomplish more than a mile in an hour, the river running between parallel ranges of escarped hills in rapids and small falls, boiling and foaming through shallow passages and around small islands.

We had held no communications with the natives since leaving Mafelagure's kraal, with the exception of meeting a small party of his men, who followed us with tobacco and honey for sale, and to whom I bequeathed the wreck of the boat. A few kraals had been passed, perched upon almost inaccessible heights overhanging the river; but the natives avoided us, and fled from our approach before we could get even within hailing distance of any of them. This evening, however, we arrived at Amabaya's kraal, and met with a warm reception from a rude but hospitable population, rich in pumpkins, millet, maize, dakha, ground nuts, and sun-dried locusts. This is another of the nondescript villages to be found on the Limpopo—a composition of people from surrounding tribes, the Makalaka element predominating. The men are dark, and affect scalp-locks as a prevailing coiffure, carry snuff-gourds, and wear the scantiest loin-cloths of leather as an apology for clothing. They are inseparable from their spears, bows, and poisoned arrows, and never move unarmed from their carefully stockaded villages, which are built on the hill sides under perpendicular cliffs, and in localities well chosen for defence. Indeed, in their general behaviour, they exhibit a prudence amounting to strong fear, and dwell in daily dread of their neighbours. They have no flocks, but depend for flesh on the chase, the low alluvial

lands abutting on the river yielding them large crops of holcus and maize, the surplus supply being converted into beer, the consumption of which appears to be the principal aim of their existence. Here we halted Sunday, the 14th, and loaded up the oxen with grain and pumpkins, which we purchased with beads and small clasp knives; but no offers could induce Amabaya to furnish us with a guide, and he drew a highly coloured picture of dangers ahead, which 'Mbata laughed at after throwing a series of lucky casts with his dice—a good augury, in which my followers had implicit confidence.

The greater part of the 15th was spent in the water. The hills rose precipitously on either bank, and the river ran through a succession of mountain-gorges. We crossed and re-crossed it *nine* times. Just before sundown, Madage, a chief on the right bank, whose villages are at some distance inland, sent a messenger to summon us to give an account of ourselves, and pay him a visit. Madage's men are principally Baromapulana, of Bechuana extraction, and are the dread of the surrounding villages. He oppresses all the right bank, and has been supported by the Boers of the Zoutpansberg district, whose policy has been to excite the various tribes in their vicinity into a perpetual state of hostility for the double purpose of procuring slaves and clearing the country around them. Elated by one or two successful forays, Madage styles himself "Chief of the River," and not only levies blackmail upon all who cross the ford near his hills, but has commenced annoying the white men, and threatening his old allies.* The Boers now find it impos-

* I do not wish for a moment to convey the impression that the Boers of the Transvaal *generally* are guilty of dabbling in slave traffic. I believe it to be confined to the outlying people of the Zoutpansberg district, and against them there is an accumulation of evidence that they would find it difficult to refute. As on the Zambesi with regard to the Portuguese, so in Zoutpansberg with regard to the Boers. The white men have raised up habits of warfare and plunder and the host of evil passions engendered by the slave-trade, and are now being paid in their own coin. The Zambesi is in revolt in the one case, and in the other the natives declare openly that "if the Dutchmen do not trek, then they will make them."

Elephant hunting was the great employment in this district, but now "few white hunters go in, as the risk is so great, not only of life from fever, &c., but also from the Kafirs. . . . In every instance the Kafirs take one tusk from each elephant, and sometimes demand more; and besides the best hunting-grounds are closed." (The quotations are from the 'Natal Mercury,' December 22nd, 1870.)

I beg to state most emphatically that any Englishman can travel in these parts and on the Limpopo, and be well and hospitably received, *as soon as it is seen that he is not a Dutchman;* and the reason alleged by the tribes is "that the Boers make slaves, and the English pay for labour." Men travel down from Zoutpansberg, *viâ* Lipalule and Lorenço Marques, to work in Natal, and I brought down six with me, who were under the guidance of a man who had already done three years' service on a sugar plantation in Natal. In Zoutpansberg itself, the Dutchmen complain that "as to labour, there is little or none to be got!" Madage, the chief, must not be confounded with Majaje, a chieftainess to the S.E.

sible to obtain labour, and more than half of them have trekked away from the district, which, although about 100 miles by 80 miles, does not now contain one hundred able-bodied men!

The messenger wore his hair collected in seven erect tails, standing in a line extending from the centre of the forehead to the nape of the neck, his skull being clean shaved; his arms and neck were covered with rings made of porcupine's quills, strung on sinew; and he was armed, as well as his followers, with a bow and arrows and a broad-bladed lance. A judicious present and a little food induced him to dispense with our returning in his company; and I marched long before daybreak, in case Madage should change his mind, and send a second party to fetch us.

Towards midday (on left bank), I reached the Bubge, running through a chain of basaltic hills in a thick bed of reeds, and almost invisible. Here we were badly received by a kraal paying tribute to the Matabele, the Chief refusing to show us the path down to the Limpopo, and turning out his people to laugh at our endeavours to find a ford across the river. He insisted upon my selling him powder, and accused me of having given both powder and lead to Madage; and my refusal to admit the accusation, or to give him ammunition, led to this display of bad blood on his part.

The only difficulty to be met with on the Limpopo arises from the extreme jealousy with which the various petty tribes regard each other; and any one trading in powder or lead would incur considerable danger in passing from one village to another. Very possibly his journey might come to an untimely end.

After crossing the Limpopo, we surprised a "knobnuizen"*—a wretched specimen of humanity, and a living testimony in favour of the Darwinian theory—without a vestige of clothing, tattooed with a line of knobs, bearing a striking resemblance to warts, extending from the roots of his wool perpendicularly down the forehead to the end of the nose. These unfortunate people inhabit small huts hidden away in the bush, and live by their bows and arrows, or upon edible roots, occasionally planting small fields of holcus, and fill the social position of the Masaras and Bakalihari of other regions. Intensely black in colour,

* The "knobnuizen" described here must not be confused with the Mindongues, who inhabit the coast regions from Cape Corrientes to the mouth of the Limpopo, and are wrongly termed by the same appellation. The Mindongues are great agriculturists, raising large crops, and also having large numbers of sheep, goats, and poultry. They also grow pine-apples and bananas, and supply Inhambane with a great amount of produce. They are friendly and very hard-working, but great thieves. Their chief, who lives at two days' journey from the Limpopo, is Inhamtumbu. All the Mindongues disfigure themselves by tattooing their faces with double and often triple rows of "knobs."

with the everted lips and prognathous jaw exaggerated in character, they bear on their persons all the outward signs of want, abasement, and degradation. They are of inferior stature, small limbed, with large hands and feet, pot-bellied, and spindle-shanked. Starvation continually stares them in the face, and their life is one constant battle for existence.

'Mbata succeeded in assuring this man, who at first attempted to escape; and he put us on a path leading to the Livubu, found us water, near which we encamped for the night upon a ridge within four miles of the Limpopo, and then departed with a large pumpkin in payment of his services, apparently dumb-foundered at his good fortune.

The Livubu—a clear, brawling river, with deep runs like a Devonshire trout-stream — we forded below a large village under a Chief, by name Makuleka, and regained the Limpopo, Sevombu narrowly escaping drowning in the drift.

On this day, the 17th, we met with a party of Umseila's men, who followed our line of march, and attempted to levy black mail upon us. The warriors were ten in number, well armed with assegais and large cowhide-shields, and attired in a picturesque war-dress of "feather-bonnets," leopard-skin "moochas," with tippets, armlets, and anklets of gnu's tails, and accompanied by about fifteen carriers. They presented rather a formidable appearance, and belonged to a war-party sent by Umseila in pursuit of a frail wife who had eloped from the Busi with a petty Chief. Crossing the 'Usabia and Limpopo, they surprised and killed the seducer in the Zoutpansbergen, and were now returning very flushed with success, taking the unfortunate woman back with them to suffer the particularly revolting form of death with which the Vatuas, Mavitis (and northern tribes of Zulu extraction) punish female infidelity in the higher circles of society.

They obliged us to halt at sundown near their temporary kraal on the river, and for some moments the position was difficult. The chief man of the party shook his assegai at 'Mbata, and I cocked my gun, which was lying across my knees, but, fortunately, no blow was struck on either side; and as soon as our fire was lit, and the oxen unpacked, they left us, promising with loud peals of laughter to pay us an early visit in the morning, and overhaul our goods, when they would judge for themselves the proper amount of "toosa" which they would accept. They then withdrew to their huts, the fires of which were distinctly visible from our bivouac. When the moon rose I awoke the men, and we loaded the oxen in the shadow of some large trees hard by, then, after piling up the fire afresh, moved off as noiselessly as possible. After stumbling through

high reeds, thorn-bushes, and long, wet grass up to our shoulders, we struck a footpath, and, steering by the stars, at daybreak found ourselves at the gates of a large kraal, where we had some difficulty in persuading the Maloios that we were friends, all the women and children, and some of the men, having deserted the village at the noise of our approach.

Here we were well treated, and procured a guide—for the first time since leaving the Shasha—who took us on to the Limpopo, where we halted in the evening (18th) below the embouchure of the Nuanetzi, far beyond the reach of our friends—the war party. It was unfortunate to have fallen in with them at all, and every allowance may be made for the conduct of Zulu tribes under similar circumstances, so that I write down the interruption merely as an unlucky accident with a good termination.

Many kraals are met with, and a fertile country, bounded by a distant range of sandstone-hills, extends between the Livubu and down the Limpopo to some distance beyond the Nuanetzi, peopled by Maloios (an offshoot of the extensive Amatonga family), paying tribute — nominally, I suspect—to Umseila. The men wear the Zulu "moocha," or strips of leather or skins of wild animals suspended from a waist-band, and trailing down to the level of the knees, a few of the patriarchs being disfigured with a frightful row of knobs tattooed upon the forehead and face; but this custom is apparently falling into disuse. Necklaces and bracelets made from the bristles of the elephant's tail are common, and ear-rings are worn by both sexes, together with brass ornaments and beads. Some of the men had their wool divided and plaited down like the mane of a race-horse. They are very black, but their features are not unpleasing; and the men—well-proportioned, lithe, and active—are altogether a superior race to the Makalaka, or the inhabitants of the "mixed villages," higher up the Limpopo (here called the Bembe). Many of the women are profusely tattooed upon the forehead, cheeks, and breasts, and wear decent petticoats down to the knees, the children to the age of nine or ten running about in a total state of nudity. The girls of a marriageable age adopt from the Matabele the narrow fringe worn round the loins, occasionally replaced by a strip of blue or white cottonade.

The kraals are neat, clean, well built, and shaded by trees, in marked contrast to the custom of the Zulu tribes, who cut down every tree near their villages with scrupulous care. The hemp-plant is largely cultivated, and the men are passionately addicted to "dakha," both sexes and all ages indulging inordinately in snuff and beer, and the consumption

of these three luxuries occupies the greater part of their idle time.

Hunting is left mainly to the inhabitants of the left bank, cultivation and trade appearing more to the taste of the people on the Livubu. The men are the possessors of but few guns, and are more often to be seen armed with the pick than with the assegai or bows and arrows.

On the whole they are a well-disposed and hospitable colony, with a lively sense of their own interests, receiving the stranger well, but never "casting their bread upon the waters," without the certainty of being repaid with a good rate of interest, and at the shortest possible date.*

IV.

From the Affluence of the Nuanetzi, down the Limpopo, to the Lipalule River.†—Occupied us ten days—from the 19th to 29th August. The land on the right bank (which was the one followed) is composed of rich, fertile soil, and is sufficiently raised above the level of the river to guard against fever and sudden inundations. Wild cotton is very abundant, and of singularly good quality, with a fair staple, growing frequently in bushes 8 or 10 feet in height, and infinitely superior to the wild cotton of Zululand, or that found on the Upper Limpopo.

On the 19th we passed a few small kraals, and followed the river on a S.S.E. course, running in a broad stream of open water, with a deep channel following the bank. Its rocky character had entirely disappeared, and from the Livubu the Bembe presented a more promising appearance.

The 20th, our path led through a forest country, where we passed several deserted villages, the inhabitants having moved across the river by order of Umseila; and a very lofty range, which the day before we had observed in the distance, now ran parallel to the opposite bank. On the 21st and 22nd, the

* Many people were seen marked with the small-pox. I fancy that, some years ago, when this disease travelled into the Matabele country, it must have passed by this line. In the Matabele, it was checked by an Induna, Kish, who burnt a village tainted with the disease, not a soul escaping from the conflagration. Cholera, I do not think, has advanced south of the Zambesi; but the Makuas have suffered very severely from it to the east and north-east of Mozambique. On the Zambesi, the small-pox has made frightful ravages. Elephantiasis, diseases of the chest, and intermittent fevers are most commonly noticed amongst the Makalaka and down the Limpopo. The Amatonga suffer from the venereal disease, but exanthemathous diseases do not appear to have passed through the regions lying on the Lipalule, Lower Limpopo, and the Uncomogazi. Machen's town, Bamangwato, is contaminated with syphilis, and it is to be feared from there the scourge will pass through the Makalaka, Matabele, and Mashona.

† The name of Oori is discontinued here, and the Limpopo receives the appellation of "Bembe" or "Bempe."

left bank continued to be hemmed in by a succession of escarped mountains, our road lying over low hills, and broad undulating flats of forest land, the river still running in a deep, open channel.

One insignificant kraal of "knobnuizen"* was passed on the 22nd, and on the 23rd and 24th, low, undulating hills, and a thick bush of prickly pear, cactus, and aloes, made the travelling very severe for the oxen. On the 25th, through the carelessness of my men, I lost an ox, which they allowed to stray into a nullah, where, finding the beast inextricably bogged, I was obliged to have him shot, and throw away part of his load—another serious loss of necessaries. The same night we slept outside the gates of a large kraal, and on the 26th and 27th, passed through fine forest land with an abundance of game. On the 28th, we took a path leading inland, and following the course of the Limpopo, at midday found ourselves brought up by a forest and a long line of marshes extending down to the river. Fortunately, we discovered two men hunting in the woods, who guided us over the morass to a large village on a low sandstone ridge, from which we descended into open, rich grass land, covered with large trees, through which the river wound majestically in an uninterrupted course far away into the distance—a splendid landscape, fresh, green, and painted with the most vivid tints.

On the 29th, through a continuation of this park-like country, we marched into a rich district, stretching away to the banks of the Lipalule, thickly peopled by Amatonga, under the government of Madumelan—a powerful Induna of Umseila's (the successor of Manicusse)—who commands the Limpopo from the affluence of the Lipalule, and collects the tribute paid by the kraals between the two great rivers—the Limpopo and the Uncomogazi (King George's River). The land is highly cultivated, sesame, maize, holcus, sweet potatoes, tobacco, manioc, the castor-oil plant, the hemp plant, and ground-nuts being raised in great quantities.

The Limpopo—from the Nuanetzi to the Lipalule, so far as I was able to judge—will afford, even at the driest seasons of the year, a navigable channel; and it would be quite practicable to use the river as a way of water communication, cargoes being towed in flats by steamers with a light draught of water. I followed the banks, and even the bed of the river for almost the entire distance, and did not observe any obstacles, neither did I find the main channel interrupted by shallows, although, as in many rivers, it veers occasionally from bank to

* See foot-note, page 20.

bank, following the bends and headlands which divert the main body of water in a new direction.

During and after the rains, traffic could certainly be carried on with ease; and I am not inclined to think the country unhealthy. In only one place upon the whole journey were marsh lands discovered, the river running invariably in a sandy bed between high banks, where the level of the waters in flood time could easily be traced, and the adjacent lands bore no signs of being subject to inundation. We had, on several occasions, to lengthen our day's march, in order to find an easy descent to the water's edge. The right bank also presents great facilities for the construction of a road, and the district being rich and alluvial—wild cotton grows luxuriantly, large timber borders the river, and the crops adjoining the kraals yield abundantly—it would, if colonised by Europeans, rapidly become a fertile and important centre, monopolising a considerable trade with the interior,—perhaps the ivory traffic with Umseila, and connecting with the Transvaal by two routes—the one *viâ* the Livubu and Zoutpansberg, the other *viâ* the Lipalule.

The dreaded "tsetse" was seen on the 19th and 20th of August, but in small numbers; and although my oxen were bitten, none of them experienced any bad effects. The two that arrived in Lorenço Marques I sold for a good price; none the worse either from the "fly" or for their journey. I am inclined to think that only two small belts of "tsetse" exist on the Limpopo, in localities which I have marked on my route-map; and I also believe, as I have stated already, that the danger of the bite has been exaggerated. The natives do not believe it to be universally fatal, *unless the animal bitten is in low condition, and exposed suddenly to heavy rains;* and they laugh at the usual superstition that *any ox bitten* will eventually die as soon as he is exposed to wet weather. The beast must be predisposed from overwork and exposure to the reception of the poison; and a strong, healthy, good-constitutioned animal runs but little or no danger. Indeed, after careful inquiry and *actual experience*, I must state my opinion that I am a disbeliever in the traditions of the "tsetse"—an opinion shared in by my men, who, on leaving the Tati, held, together with myself, the most exaggerated belief in the dangers of the "fly."

Game of every description abounds—buffalo, elephant, rhinoceros (black and white variety), eland, koodoo, herds of impalah, gnu, and zebras, great numbers of waterbuck, giraffe, inyala, the wild boar (*Phacochærus Æthiopicus*), the striped hyæna (*Hyæna crocata*), the cynhyæna, the wildehond, two varieties of the leopard (one identical with the Indian "cheetah,"

or hunting leopard, *Felis jubata*, the other *Felis leopardus*), the *Felis cafra*, *Felis caracal* (?), and other small representatives of the cat family, numerous lions—in fact, members of nearly all the varied fauna of South-east Africa inhabit the river districts.

The puff-adder (*Vipera inflata*), a tree serpent, resembling the Indian "dhamin," * a species of cobra, and the python were the only snakes observed, millepedes being seen almost daily. Legions of frogs croak in nightly concert, and are particularly noisy on the bright moonlight nights. Locusts are eagerly collected by the natives, and when dried in the sun form a favourite article of food, which, when one's first antipathy to such fare is overcome, are by no means unpalatable.†

Large dragon-flies, and brilliant specimens of lepidoptera are seen in the vicinity of the water, whilst mosquitoes, midges, and other diptera and parasita—the curses of African travel—were nightly and unwelcome visitors, increasing in annoying power as we approached the coast, and as the hot weather began to set in.

Cormorants and fish-eagles poach the river; the white-necked raven, hornbills, green pigeons, parrokeets, the hoopoe, night hawks, vultures, waders, Egyptian geese, and numerous waterfowl, several of the kingfisher family, the blue and the white heron, the stork, the francolin, the bush-pheasant, the grey and red partridge, quail, and an infinite variety of small birds, with gorgeous and striking plumage were daily to be met with.

A small grey monkey, and a little brown fellow with a venerable face, haunt the large trees on the river banks, and baboons inhabit most of the abrupt and escarped bluffs. Crocodiles are legion; but they fortunately have "the reptile virtue of prudence" very strongly developed, and, as fish and game abound, are not nearly so dangerous as native report represents them. Hippopotami are "under the shady trees, in the covert of the reeds and fens," but are not found in as large numbers as on the rivers farther north.

The baobab ‡ is constantly met with in two distinct varieties, and, from the enormous bulk which some of the trees have attained, must date back for many centuries. Only one was seen which had fallen from old age and decay—a very giant of the forest. Euphorbiæ, four varieties of fig-tree, one of which reaches a large size, the graceful tamarind-tree, acacias, mimosas,

* Dendrophis?

† For two days in August we lived on these dried locusts—*faute de mieux*.

‡ Mowana—*Adansonia digitata*.

mopani, the "zuikerbosch,"* the dwarf date-palm, yellow wood, a species of toddy palm, stink-wood, iron-wood,† the flat-crown, the "kameeldoorn," the "haakdoorn," a variety of *Ficus elastica*, and the annoying "wacht-een-bietje" thorn, together with various wild fruit trees, some of which were entirely new to me, are the most prominent components of the woodlands.

The pale-blue lotus is not uncommon, and reeds and bulrushes border the water's edge in many places. The banks are fringed with waving, feathery-topped grass, occasionally mixed with the tall tambootie and dried-up "straw," whilst the prickly pear, aloes, cacti, and various thorn bushes compose the dense under-thicket. Hanging lianes, formidable hook thorns, and labyrinthine monkey-rope choke up the "beast-paths," and often caused us delay by overturning the oxen's loads. A magnificent yellow creeper, convolvuli, and various parasitical plants either entwine the gnarled trunks of the larger trees, or are to be seen fixed between the branches; and the flora, which, even at the driest season of the year (when I passed) is varied and brilliant, must, in spring time and after the first refreshing rains, be singularly attractive and rich in colouring.

The general aspect of the country on the right bank presents an undulating flat, sloping down from the distant ranges towards the Limpopo, occasionally interrupted or bounded by low hills, intersected only by two insignificant streams (hardly worthy of notice) between the Nuanetzi and Lipalule, and presenting a varying prospect of forest land and rich soil, thinly populated, and the habitat of large herds of game and wild beasts.

A coarse conglomerate, intermixed with a greyish sandstone, appears principally to enter into the composition of the rising ground nearest the river, the rounded contours of the general landscape being in marked contrast to the wild, bold scenery of the Upper Limpopo.

The district is well drained by deep nullahs and waterways (only one slip of marsh land being passed), and it appears dry and healthy, there being none of those great beds of decaying vegetable deposit which skirt the banks of the river nearer its source; for instance, at the Mariquá, Notwani, &c.

V.

From the Lipalule to the Uncomogazi River and the Town of Lorenço Marques, Delagoa Bay.—On the 29th our midday halt was made close to "the meeting of the waters" of the Lipalule and

* A species of protacea.

† The "pau-ferro" of the Portuguese.

Limpopo—a point already named by Mr. St. Vincent Erskine, who from here traced the Limpopo to the sea. I had now more than connected my journey with his; and as single-handed and without a boat I could make no practical survey of the lower waters and the bar, I determined to strike across the Lipalule, cross the Uncomogazi, and gain Delagoa Bay; reserving the mouth of the Limpopo until I could visit it from the sea, and prove whether the bar would permit light draught of water vessels to enter the river.*

The left bank of the Lipalule, where the long grass which hides numerous pit-falls for hippopotami makes the path extremely unsafe, was followed to the kraal and ferry of Iligungunyan, about eleven miles from the junction of the two rivers; and on the following morning my men crossed in a hide boat, the oxen swimming across. The water was beautifully clear, and running swiftly on a sandy bottom, the ford being breast deep, and the river about 250 yards in breadth. On the opposite bank we struck through a dense bush country, in order to reach the path leading from Madumelan's, on the Limpopo, down to the Uncomogazi. With the exception of two hours' halt, we marched until sundown and halted by a small pool, where elephants and a large herd of buffaloes came down to drink. The next day, the 31st, still travelling through the same monotonous jungle, meeting giraffe, gnu, pallah, and zebras on our way; we were without water until 3 P.M., when we found the path and an Amatonga kraal under Ritobi, who regaled my party with beer and dakha, and presented me with a calabash full of fresh eggs, pressing us very much to pass the night in his village. We pushed on, however, and slept near Cunyana's; and on the following morning our two guides (from Iligungunyan's) left us. That day, September 1st, we travelled over undulating flats, and skirted the left bank of a river, the 'Nwetzi, running towards S.S.E., halting on it after dark; beyond, a large group of kraals under Qualikoto, a thickly-populated, fertile, and flourishing colony. The 2nd September, crossing the same river three times (early in the morning, about three in the afternoon, and after sundown), we slept on its right bank, near the kraals of Umgwenia. Game very plentiful, and the lions roaring round our camp all night.

* Since writing the above, I have received trustworthy information with regard to the bar and entrance of the river. It has been used frequently as a place of refuge for slavers, who used to run up for a considerable distance, in order to avoid the British cruisers, and is described as an easily accessible river. See Appendix B with regard to this. Francisco Maria Bordalo, in his officially recognised work on the Portuguese possessions on the east coast, describes the river "as navigable for the small craft of the people of the country"—"é navegado em almadias pelos naturaes do paiz."

The 3rd, Saturday, we reached Magud's, one of the principal chiefs of the Amatonga; a number of villages near a lake communicating with the Uncomogazi, the dark line of large trees skirting the river being about two miles distant from our camp. Magud, we learnt, had been summoned to the Busi River by Umseila, who was presiding over a council of his feudatories; but in his absence the acting chief of the kraal greeted our arrival with *empressement*.

As we approached the lake—a fine, open sheet of water more than a mile long—I observed a number of hippopotami in it; and, on offering to shoot one for my host, was laughed at, and told that only one white man had ever killed any of "Magud's cattle," but that I might try my luck if I liked. Leaving the chiefs to talk with 'Mbata, and my dinner cooking, I walked down to the lake to bathe, and took my gun in my hand. I was fortunate enough to find a large bull hippopotamus, with his head and shoulders out of the water, yawning and clashing his jaws together; and put a ten to the pound bullet with six drams of fine powder right through his neck. In his dying struggles he crossed the lake into shallow water, pursued by four or five of his companions, who hunted him about and attacked him fiercely; the water all around them being white with foam—one of the most exciting scenes possible. When he was fairly dead they left him; and the Amatonga were in a perfect delirium of joy when they saw his huge, barrel-shaped carcase lying on the shoal; and when I presented him to the chief, and disclaimed all my rights to the meat, presents of eggs, fowls, maize, and sweet potatoes were showered upon me for the rest of the evening, and my popularity was firmly established.

Early the next morning, the 4th September, notwithstanding the crocodiles, a line of Amatonga, assegais in hand, entered the water and towed the hippopotamus into a small creek, where the division of the spoil took place. The screaming, fighting, and general confusion over it was deafening; and at last a man was dangerously speared through his face and neck, and carried away seriously wounded—a trifling incident which almost passed without being noticed.

In the afternoon I succeeded in marching, although I was begged hard to remain and shoot another of "Magud's cattle;" but I was anxious to cross the Uncomogazi, in order to make an early start the next morning. Magud farms the ferry to a small chief on the river, and he drove a terribly hard bargain with me. I gave him the last piece of cloth, the last knife, and the last string of beads I possessed, and then was obliged to add ten bullets and half of my last canister of powder, and my own pocket handkerchief, before he would embark us. The "zeekoe"

meat, of which he carried an immense piece, had evidently not inspired him with either gratitude or forbearance. He had got "a good thing" and was determined to make the best of it.

The boat in which we were ferried across was hollowed out of the trunk of an immense tree, and caried my baggage and eight men with ease in addition to the two Amatonga, who managed the navigation with considerable skill and great knowledge of the banks, currents, and back-tow.

From the ferry to the sea the natives call it three days' journey; and here this magnificent river is running in a navigable channel of deep water for almost its entire breadth of 600 yards. Yet, although it falls into Delagoa Bay, almost within sight of Lorenço Marques, the Portuguese absolutely turn it to no account; and, until quite recently, had not the least idea of the direction it took, of its importance, or whether it was connected with the Limpopo or not; contenting themselves with using a few small boats, in order to go up as far as the villages of Maragouin and Magud.*

The river is known by the various names of the Uncomogazi, Comatie, Uncomanzi, Uncomogatie, King George's River, Uhlwandhle, and the Manissa (properly Maniça); and the curious manner in which it has been confused with the Limpopo, and the Limpopo with one of its affluents—the Mariqua—is proved by a quotation made by Mr. Cooley (he quotes from *Burchell*, I think), in which the following statement is made:—"Numerous rivers flow rapidly towards the east and north-east, through the country of the Marútsi, who are separated from the Maquaina, in the latter direction, by a great river, called Makatta. This is the river called Mariqua by the colonial traders, and which there is reason to suspect is identical with the Mannees, or King George's River, of Delagoa Bay."

It fell to the perseverance and good fortune of Mr. St. Vincent Erskine to carry down the Limpopo from the affluence of the Lipalule to the sea, and prove it to be the river laid down on Captain Owen's chart as the Inhampura; and I believe my friends, Carl Mauch and Erskine, divide between them the honour of tracing the upper waters of the Uncomogazi. The river called by the natives the 'Nwetzi, which I followed on the 1st September down the left bank, and crossed three times on the 2nd September, finally halting on the right bank, beyond the kraals of Umgwenia, I have no doubt is an affluent of the Lagoa River; for the natives assured me that it did not join either the Lim-

* Orders have recently been issued by the Government, directing the steamer *Quillimaine* to survey the mouths of the Inhampura and Maniça; but she is at present conveying the Governor-General on a tour of inspection down the coast.

popo or the Uncomogazi, but was the affluent of a distinct river which fell into the sea about midway between the other two.

Turning our backs on the large trees bordering this fine river, our path led through a thickly-wooded grass country,* where lions gave us some trouble during the night; and on the 5th we crossed the Itobe, a swampy stream, and saw in the distance the smoke of Quasilinda's, a considerable group of scattered villages, which are the usual stage from Magud's ferry. However, I was getting impatient, and we slept that night at the Quanyambé, ten miles farther on our road; awaking in the morning dripping with the moisture of the heavy mist hanging over the swamps.

We had to make a detour of about four miles, in order to turn the pool of brackish water, surrounded by tall bulrushes, from which the Quanyambé marshes rise and stretch towards the south. In the basin of this pool, and on the margin of the marsh, are considerable incrustations of salt, which the inhabitants of the adjacent villages told us were renewed every dry season. They collect and roughly purify the salt, which they send up the Uncomogazi, and barter for tobacco, dakha, millet, and fowls. The marshes extend to the Uncomogazi; and the natives we saw were badly-clothed, unfortunate-looking individuals, whose physical and mental qualities have evidently deteriorated from the debilitating effects of fetid and muddy water, and a life-long residence in the malarious exhalations of a low, pestiferous, and swampy valley.

After leaving this valley, the same day (6th September) brought us to Quonquondyan's, upon a clear, bright river, running in a winding stream, embowered and overshaded with tropical foliage—palms, bananas, and large ferns; but infested with legions of mosquitoes. This we crossed in the evening; and from our halting-place—Nondwan's villages—on the following day, made a long journey down to, and descending the right bank of, the Uncomogazi (past the kraal of Maragouin), arriving early the next morning in pouring rain at the gates of Lorenço Marques, where the sentry appeared to have some scruples in admitting a party † headed by a white man dressed in an old leathern kilt and gaiters, considerably travel-stained, and

* Calabash trees line all the paths in this part of the country.

† Near Qualikoto's kraals, we fell in with six men travelling down to Natal from Zoutpansberg district, in order to obtain work, and under the guidance of one of their tribe (Baromapulana), who had already worked for three years in the colony. I fed them, and brought them with me as far as Lorenço Marques, where I got them permission to go through the adjoining district. Had I found a vessel in the port going down to Durban, I should have sent them by it. They told me none of their people would work for the Boers, but that they would all work for the English. Why?

rather excusably over-excited at his safe arrival at the seaboard.

The main part of the country travelled over from the Lipalule presents an arenaceous aspect, and consists of a succession of easy undulations and rounded sandstone hills, traversed towards the line of the Limbombo Mountains by protrusions of trap. A succession of low valleys, in which a few fossil shells were found with sandy and calcareous shales, would suggest a period when these valleys formed part of the ocean bed, and the sea possibly rolled up to the foot of the Limbombo. On the rivers, a soil rich in vegetable matter, and capable of constant irrigation, richly repays the agricultural labours of the Amatonga, who raise large crops of millet (the "staff of life" of South-east Africa), rice, maize, manioc, the cane called 'mphie, sweet potatoes, sesame, ground nuts, pumpkins, castor-oil plant, tobacco, and Indian hemp, as well as onions, cabbages, bananas, oranges, and limes. Sugar-cane, cotton, and indigo have at various times been planted on King George's River, and have succeeded well, but apathy, want of management, and incessant intrigues have led to the utter neglect of even the plantations established near the village of Maragouin—one day's journey from Delagoa Bay.

The ridges running parallel to King George's River and extending to the heights commanding Lorenço Marques are bounded by dead flats, and between the vast sea of reeds fringing the river's banks and these bluffs lies a strip of peculiarly rich soil, admirably adapted for the cultivation of cotton, and which at present yields to the natives extraordinary returns in holcus and maize.

The principal trade at Lorenço Marques is in the hands of the French house of M. Favre of Marseilles (M. Régis, aîné of the same city, is also establishing a branch-house), and of the Banyans from Diu. Things have changed mightily since in 1823 "the Leven and Barracouta saw a caravan of 1000 traders with 300 or 400 tusks and many cattle" arrive at the factory. Elephants are scarcer now and have moved up towards the 'Usabia and Busi, and the main trade consists in the purchase of ground nuts and gingelly seed, orchilla weed, bees wax, and a little ivory, against which are bartered powder, guns, striped white and blue cottonades of Swiss manufacture, beads and brass wire. The caoutchouc tree (*Ficus elastica*) * was frequently met with on the Limpopo, but this product invariably finds its way

* The "bolacha" of the Portuguese. Three distinct varieties exist,—one a parasitical plant resembling a wild vine, the other two being small trees. I forwarded some of the seed from Inhambane to Natal in November last.

to the port of Inhambane, and I do not think much of it reaches Lorenço Marques.

The gingelly seed—*Sesamum orientale*, the "siriteh" of the Arab traders of Mozambique—bears a pale white flower (one variety a purplish-blue flower), and is too well known in India and Egypt to require any description.

The ground-nut (*Arachis hypocarpogea*) is found from the Shashani River to the coast. It is a plant of the pea family with a heart-shaped leaf, bearing a yellow flower, and introducing the pod which succeeds the flower into the earth, in order to ripen the seed—hence the name of ground-nut. It is exported in bulk to France, and there the oil extracted from it is extensively used for machinery and the fabrication of soap, the gingelly seed being more in request for the manufacture of salad oil.

The bark of the mimosa is largely used by the natives of the interior and the Boers as a dye, but I do not think has yet become an article of export; it produces the colour known in India as "khakee-rung." Another untried article of commerce might be found in the black mangrove, which I believe can be turned to valuable account for tanning purposes. "Copra," the dried interior rind of the fruit of the coco-nut palm, is also bought in great quantities at the other French factories at Inhambane, Quillimane, Mosambique, &c., although there is very little of it in the vicinity of Lorenço Marques.

The town is built on a whalebacked sandflat, nearly surrounded by water at low tide, and entirely commanded by the neighbouring heights from which the natives from time to time have threatened the Portuguese with comparative impunity.* It is surrounded by a wall, and defended by three bastions fronting the land, and a bastion at each extreme angle, from which stockades and piles run down into the sea, beyond low-water mark, as additional securities against attack. Each bastion mounts a gun on a traversing platform, and the works have been lately repaired, but the same old useless honeycombed cannon (16 in number) remain, and the feeble garrison, consisting of about 120 soldiers (principally negro troops, with a few Europeans), serves as a temptation to hostilities on the part of the

* The present Governor, Major J. S. Simas, is a man of great energy and capacity, and has done an infinity of good during his government,—improving the town, fortifications, and approaches; and also convincing the natives that they have, in him, to deal with a good soldier, who can act with both firmness and determination. A very handsome sword of honour was presented to him by the town for his able repulse of the last attack made by the neighbouring tribes. The hospitality shown by Major Simas to all travellers and strangers arriving at Lorenço Marques is proverbial on the coast.

surrounding tribes, who occupied the heights and besieged the town not many months before my visit.*

In 1833, Lorenço Marques was captured by the Vatuas,† and the Governor taken prisoner and killed on Shefina Island in Delagoa Bay, opposite to the embouchure of the Umcomogazi. Subsequently retaken, hostilities again broke out in 1841, and in 1843 the Portuguese, taking the part of Manicusse against the chief of Magaya, experienced a serious reverse. In 1845 peace was made, but a few years afterwards internal seditions again threw this unfortunate establishment into a state of disorder, which unhappily would appear, with occasional intervals, to be prolonged up to the present day. ‡

A half-ruined fort, a "place d'armes," around which the best houses and the custom house are built, and three parallel streets, connected by narrow lanes, compose, together with a few detached buildings, most of them in a state of decay, the town of Lorenço Marques. Banyans, half castes from India, a few Europeans, Mulattos, the mixed soldiery, and a large number of slaves constitute the population of this port,§ situated in a magnificent bay watered by five rivers, two of which, the Umcomogazi and the Maputa, are certainly available as means of communication with the interior, a fact which apparently has failed to strike the Portuguese, who know but little of the surrounding country. ‖

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* This was the attack so successfully repulsed by Major Simas, previously alluded to.

† Name given by the Portuguese of Delagoa Bay to tribes of Zulu origin.

‡ It will be as well to quote my authority for these statements. Francisco Maria Bordalo, in his officially recognised work entitled 'Ensaio sobre a Estatistica de Moçambique e suas Dependencias na Costa Oriental da Africa ao Sul do Equador,' writes as follows respecting Lorenço Marques: "Em 1845 ultimou-se de todo a guerra; mas poucos annos depois vieram as sedições internas continuar a desordem do malfado estabelecimento, desordem que, con intermittencias, se tem prolongado infelizmente até hoje." The author also condemns the position of the town and fortress: "collocado como está o presidio em uma lingueta de areia, banhada pelo rio do Espirito Santo, póde soffrer de um momento para outro o ataque de cafres desleaes, que o circam por todos os lados, e que mais de uma vez têem mostrado aos nossos a sua decisão e ferocidade."

§ The population of Lorenço Marques in 1858 consisted of 73 Europeans, 1 American, 12 Asiatics (Christians), 39 Banyans, Moors, &c., 368 natives, 276 women (natives), and 384 slaves of both sexes: total, 888 souls. At the present day, the European population is greatly reduced, and the slave population increased in numbers. I do not believe there are 20 Europeans now living in the town.

‖ I am not inclined to place any reliance on the construction of the projected road, by which it is proposed to connect Lorenço Marques and the Transvaal. Major Simas showed me the line which is to be adopted, upon an excellent map made by Carl Mauch (who was in Delagoa Bay a short time before my arrival). But the Portuguese will certainly never construct any such road themselves; they have neither engineers, men, nor money, nor have they much influence with the tribes through whose lands it will be necessary to pass. I do not think it

To the incessant intrigue and the evil passions aroused by the ancient slave trade, to the incapacity, apathy and want of vitality of preceding governments, and to a general dearth of money, must be ascribed the condition of the Portuguese possessions on the East coast of Africa. Powerless in the interior, the Zambesi is daily slipping away from their hands, and a general feeling of uneasiness is everywhere observed. There is an entire want of confidence in the Quillimane district, and for the moment progress on the finest river of East Africa is a myth, and the interests of civilization are on the wane!

The entire district from the Lipalule to Delagoa Bay is inhabited by Amatonga,* and by the men of Madumelan and Umseila†—the latter the paramount ruler of the entire country from the Uncomogazi to the Busi, and the chief of the government, often styled in maps as "Manicusse" or "Schoschongaan." The customs of the Amatonga (who pay tribute to Umseila through his powerful vassal, Madumelan) frequently bear a strong affinity to those of the dominant races, the Amazulu, the Amaswazi, Vatuas, and Mavitis of Umseila. The men wear the head rings peculiar to the Zulu tribes; and the government of each kraal is directed by its respective chief, responsible only to Umseila. In agriculture they excel, but in courage, hunting, and in war, are far behind their conquerors; yet their delight is in the war-dance, and they affect the great warrior with

probable that the Transvaal Government will carry out the idea single-handed; and the probability is that the scheme will rest *in nubibus*, unless a company should be formed which would undertake the task.

* The Amatonga extend from Zululand proper to the Busi (and Zambesi?). (Tonga in the singular; Amatonga, Batonga, Butonga, varied forms in the plural.) The subdivisions of the great family of Amatonga resemble each other, in the main, in manners and customs,—the dialects undergoing occasional variation. From the Uncomogazi to the Busi, it is a conquered race, paying tribute either to Madumelan, Umseila, or the Portuguese. The tribes of Zulu origin are the real rulers of the interior,—the Vatuas, Maviti, Mapiziti, and Makúa, as they are variously styled by the Portuguese,—but a gradual assimilation of races is taking place, the Zulus choosing their wives and concubines freely from the original possessors of the soil.

† Manicusse (or Manicuça) is dead. Maowéwé, his son, is in Swaziland. Meopango, Chiono, and Mudan, three other sons, are dead. Umseila, Cullo, and Pirane, by the same mother, divide the ancient government of Manicusse between them,—Umseila being the head of the family (he is, however, jealous of Cullo, and keeps him under his eye),—Pirane ruling the country in the neighbourhood of Inhambane, and Madumelan the Limpopo, whilst Umseila reserves for himself the Usabia and Busi, and at the same time looks after Cullo's lands farther to the N.W. The Dutch call this the government of Schoschongaan, and the people under Madumelan are called by the Portuguese "Landeens" (or rather Landines). Francisco Maria Bordalo, from whose work I have previously quoted, adds his testimony to the power of Manicusse (viz. Umseila). He is describing the difficulties of the position of Lorenço Marques, with Panda and the Amazulu on one side "ao septentrião o Manicusse, chefe dos Vatuas, do norte os *Landins*; o dominio d'este ultimo extende-se até muito longe pelo sertão dos districtos de Inhambane e Sofala"—a candid statement of the truth.

tolerable success, arraying themselves in all the paraphernalia of ostrich plumes and leopard-skin "moochas," and carrying the shield and the assegai with almost as bold a swagger as their prototypes. Perhaps this difference may be accounted for by the fact that the Zulu lives mainly on beef, and that the Tonga does not own a single head of cattle. 'Mbata used to point with a sneer at their flocks of poultry and call them "Amatonga oxen!" But in beer-drinking they hold a proud pre-eminence, the 'utchwalla—the pombé of the Makúas farther north—they both manufacture and consume with the greatest industry, and the large conical beer-vats are many in number in every village, and continually resounding with the noise of the heavy log pestles with which the women bruise the holcus and keep time to an unremitting chant of constant repetitions. "Dakha" they inhale through a bamboo of some four or five feet in length, with perforated joints, and to the abuse of this powerful stimulant, as well as an excessive indulgence in tobacco and snuff, they are universally addicted. Every man carries a snuff-purse, and on meeting a stranger, snuff is offered before any questions are asked or any salutation is made. In the manufacture of baskets and mats they are exceedingly clever, and with a small adze work both neatly and ingeniously in carving hard wood for pillows, beer-vats, bowls, &c. They are good walkers, but incorrigibly lazy, and we invariably walked down our guides on the road. Loquacious to a degree, they never speak the truth, and the commonest phrase that catches the ear at every turn is "'Manga!" (or Amanga)—equivalent to "I cannot believe you!" A statement is made; the reply is "'Manga!"—"You are going to march?" "'Manga!"—"You propose smoking?" "'Manga!"—"It is hot?" "'Manga!"—In fact, 'Manga is the shibboleth of the race.

Both men and women are darker than the Amazulu, less muscular, and with coarser-cut features. Inferior in the point of good looks, they are decidedly below the common level with regard to morality. Stealing is not uncommon, and hardly regarded as an offence, and promiscuous intercourse between the sexes is the rule and not the exception, the rigid virtue enforced by bodily fear (a régime which succeeds admirably among the women of the Zulu tribes) being unpractised amongst them. A girl is only liable to punishment should she bear a child before becoming the legitimate property of a husband, duly purchased with cottonades or ivory; but no attention whatever is paid to her conduct before marriage, and the greatest liberty of action is tolerated. At Magud's we were besieged and annoyed by women, who came down to our camp after the men had retired for the night, and at Ritobi's the chief himself offered me the

choice of several rather good-looking damsels as an inducement to remain until the following day in his village!

Nearly all the women disfigure themselves by tattooing a double line of warts across the forehead, joined by a curved line on either cheek, and occasionally a double or even triple row of lumps and stars across the upper part of the bosom, or an elaborate pattern on the abdomen,* and some few men adopt the peculiar ornament of "knob-nuizen."† The men wear "moochas" of deer-skin, leopard-skin, and sometimes strips of blue cottonade. Both sexes eagerly purchase blankets to replace the leathern skins, which serve them both for bedding and for cloaks. The women are decently attired with blue or leathern petticoats; girls, up to the age of puberty, wearing the simple bead-fringe. Plaited grass and brass or iron ornaments are worn as bracelets, necklets, and anklets; fragments of wood, elephant's-bristles, serpent's skins, pieces of antelope's horn, and porcupine's quills, being the prevailing fashion in amulets. The women file their front teeth and indulge in a variety of fashions with regard to the arrangement of their woolly heads, young girls shaving the skull until the ceremony of seclusion and the change of costume is completed.

Their creed is that of the Amazulu, Makalaka, and of South-Eastern Africa in general. They have a faint belief in one supreme power, but have no form of worship or any tangible religion, only an uneasy feeling of superstitious dread, a morbid fear of evil influences, of being bewitched, of the "evil eye," and of the shades of the dead. The departed is popularly supposed to visit his old dwelling in the form of a serpent; and to kill a snake within a kraal is a crime which will certainly entail the sudden death of one of the inhabitants. Nothing of importance is undertaken, no hunting-party or journey is set on foot, without the "sorcerer" of the kraal appointing the favourable moment. Crocodiles they have no fear of; a man must have committed an unpardonable sin to be bitten by one. "Wizard-discoverers" are implicitly believed in, many people being impaled and speared on charges of witchcraft promoted by them. An intense susceptibility to impressions renders them blindly suspicious, and accusing an individual of the "black art" is sufficient to raise the public voice against the defendant, who does not himself expect to meet with fair play, and not uncommonly admits his guilt, perhaps more than half persuaded to do so by the force of his own traditionary prejudices!

* All the women (in common with the whole of the tribes of South-East Africa) adopt the hideous fashion of elongating their breasts by firmly tying a band across the upper part of the bosom.

† There is no universal tribe-mark used, but parents invariably mark their children when infants. I have seen several deeply branded on the shoulders, breasts, or arms; and I fancy the custom must have arisen in the slave days, and have been used for identification.

Their musical instruments are few in number. The rude lute, consisting of a bow of hard wood, strung with gut, to which is attached half of a calabash, is the one most commonly in use, and is played sometimes with a bow, but more often with the fingers. Both this and a rude description of jew's-harp are common to both the Amatonga and the Makalaka, and indeed were seen all down the Limpopo. A few rude drums and trumpets, made of koodoo-horns, were observed near the Uncomogazi; but the dances and songs appear to be all plagiaries from the Amazulu, or very inferior productions. The indecent dances, so common at the "batucas" of the slaves in the Portuguese districts, are seldom witnessed in the interior, and would appear to be exaggerated in character the nearer they approach to semi-civilization. The famous war-chants and dances of the Amazulu become poor imitations both in the hands of the Amatonga and Makalaka tribes.

Thoroughly afraid of the Amazulu, and always ready to furnish Umseila with women for his warriors, the Tonga has not quite learnt to respect Lorenço Marques, or fear the Portuguese, whom he describes as "a man who travels in a litter, and is afraid to come openly up to a kraal to trade!" The Boer he both fears and hates, and with regard to the Englishman, he is excessively fond of his money, and very ready to work in order to earn it!

In conclusion, a few words on the climate of Lorenço Marques, so dreaded in the Transvaal and Natal on account of its supposed fatal effects on Europeans. The large rivers bring down, during flood time, an immense deposit of decaying vegetable matter, and the heavy rains which succeed great heats, the nightly dews, and the exhalations produced by a powerful sun, all constitute natural causes which tend to the insalubrity of Delagoa Bay. Add to these predisposing causes the very position of the town itself, surrounded by a pestiferous marsh, and there is more than enough to account for "coast fever."

Any abuse of strong liquors and any excesses are rapidly followed by fever; but men in good health, who are even moderately careful with regard to their diet and morals, need not regard a visit to the Eastern coasts with fear. If the town of Lorenço Marques was removed to the heights which command it, where the inhabitants would enjoy the benefit of the sea breeze, I believe that more than half the sickness would disappear, and astonishment at the want of forethought and judgment which could have selected so unfortunate a site, both in a sanitary and a military point of view, is the first impression experienced by all new arrivals. The invariable system of the early Portuguese explorers has been to place water between all the ports and the mainland; hence the mistake, a fatal one with regard to the public health, and a still more fatal one to prestige.

APPENDIX A.

DATES, DISTANCES, AND NOTES OF THE DAILY STAGES MADE ON THE JOURNEY.

I.—FROM THE TATI SETTLEMENT TO THE TATI, SHASHA, AND LIMPOPO RIVER.

NOTE.—Tati Settlement. Observations of Mr. BAINES, F.R.G.S., lat. 21° 27′ S., long. 27° 40′ E.

Date.	Mode of Travelling.	Number of Hours.	REMARKS.	Estimated Distance in Miles.	Estimated direct Distance in Geographical Miles.
1870.					
July 6	Wagon	7½	From the Tati Settlement to the Ramakhaban River—measured distance 13¼ miles	19½	15
,, 7	,,	1½	Crossed Ramakhaban and Impaque (affluent of Ramakhaban), on leaving the Camp; 1½ hours to cross Imquesi River	5	
,, 7	,,	8½	From cross Imquesi River to cross Satsuke River, and halt. The range on junction of Ramakhaban and Shasha bearing S.S.E. (*mag.*)	22	
,, 8	,,	5	To cross Semookie River, running to South	14	
,, 8	,,	4	To small rocky spruit with a well on right of path, and halt (road passed under a number of isolated koppies)	10	
,, 9	,,	5	To halt on the Shashani River, running to S.W.	14	
,, 9	,,	4	To halt in the jungle. No water to be found	10	
,, 10	,,	5	To halt in the valley of the Sapi on Sapi River, with Madume's hill and kraal, bearing S.E. distant about 2 miles.. ..	11	
,, 14	On foot	4½	To Uvula's kraal on small stream. (The 11th, 12th, and 13th halted at Madume's for boat carriers, 14th half a day's halt for ditto)	10	
,, 15	,,	8	To halt on the Tuli River; crossed small stream near Uvula's, and passed kraals on high hills on right of path at three hours	20	
,, 16	,,	5	To halt on the Tuli, right bank, opposite a hill with a single baobab, and a distant koppie resembling the "Logan Stone"	9	
,, 17	,,	1½	To halt on the Tuli; river falls into a circular basin, very deep and surrounded with high rocks; finely wooded country	3	
			Carried forward	147½	15

FROM THE TATI SETTLEMENT TO THE TATI, SHASHA, &c.—*continued.*

Date.	Mode of Travelling.	Number of Hours.	REMARKS.	Estimated Distance in Miles.	Estimated direct Distance in Geographical Miles.
1870.			Brought forward	147½	15
July 18	On foot	7	To halt on the Tuli, right bank. The distant range beyond M'nsindami's visible	7	
,, 19	,,	7	To halt on the Tuli, right bank. Camp at M'nsindami's hill and kraal, opposite large hill on left bank. "Baboon Hill"	7	
,, 21	,,	7	(20th, halt to fetch meat.) At six hours crossed river to the left bank above a considerable fall. Halt on left bank; on right bank high hills	9	
,, 22	,,	10	Eight hours to the Causeway and Falls of Masiringi. River descends by deep gorge into lovely valley, where we halted on left bank	11	
,, 23	,,	5	To the Shasha at point of affluence of the Tuli; halt on left bank of Shasha at junction of two rivers; vast sea of reeds	12	125
,, 24	,,	7	To Selika's kraal on left bank of Shasha. (25th, compelled to halt in consequence of disputes with carriers)	11	
,, 26	,,	5	To halt on small stream running into Shasha on right bank	10	
,, 27	,,	1	To opposite Umsinye's hill and kraal on left bank	2	
,, 27	,,	4	To halt under peculiar isolated hill on left bank	9	
,, 28	,,	6	To halt on left bank at M'zamban's kraal and stockade	12	
,, 29	,,	5	To halt on right bank at Ncombusi's kraal and stockade. Hills beyond the Limpopo visible from camp	11	
,, 30	,,	4	To point where the Shasha divides into two branches, the upper the w. branch, being called the Shasha, the lower, E. branch, the Tuli	8	
,, 30	,,	1	Down the upper branch, Shasha, to halt on left bank Limpopo at affluence of Shasha, on the ground between the two branches, Shasha and Tuli .. .. .. (31st July, halt.)	2	35
				258½	175

II.—AFFLUENCE OF THE SHASHA RIVER, DOWN LIMPOPO, TO FALLS OF TOLO-AZIME.

NOTE.—Approximate position of Tolo-Azime, lat. 22° 27′ S., long. 30° 52′ E.

Date.	Mode of Travelling.	Number of Hours.	REMARKS.	Estimated Distance in Miles.	Estimated direct Distance in Geographical Miles.
1870.					
Aug. 1	In boat	1½	To the lower branch, the affluence of Tuli; deep water — drift below Tuli waist deep; high hills on either bank		
,, 1	,,	2½	Precipitous cliffs on either bank, with occasional openings; two peculiar white cliffs on right bank	15	
,, 1	,,	2	To range on right bank, gradually receding from river		
,, 1	,,	2½	To halt on right bank, opposite escarped hill on left bank		
,, 2	,,	5	To affluence of Ipage River from N.W. through gorge in considerable range. (Boat upset by being driven under a tree)	12	
,, 2	,,	2	To halt at Itepa's kraal on right bank, opposite high escarped range of hills ..		
,, 3	,,	5	To halt at Mafelagure's kraal on right bank; kraal on affluence of Injelale (Hout) River	10	
,, 4	,,	5	To "Granite Stairs" and "Baobab Hill," two very remarkable koppies on right bank		
,, 4	,,	4	Down numerous rapids to halt on right bank. River at camp divided into three channels by two wooded islands; rapids and rocks everywhere; highlands on left bank; thickly wooded country everywhere	18	
,, 5	,,	1	Running down the rapids to open clear water again		
,, 5	,,	5	River clear for only a short distance, then numerous rocks, rapids, and sea-cow pools, to affluence of 'Mzinyani River ..	28	
,, 5	,,	2	From affluence of 'Mzinyani River to Island at the head of the Falls of Tolo-Azime		
,, 6	On foot	1	To encamp below the Falls and the basin, under an immense tree on the right bank near the river, the only large tree on the right bank near the river. (August 7th halt, and August 8th halt for half the day)	2	60
				85	60

III.—LIMPOPO, FROM FALLS OF TOLO-AZIME TO AFFLUENCE OF BUBGE, LIVUBU, AND NUANETZI RIVERS.

Date.	Mode of Travelling.	Number of Hours.	REMARKS.	Estimated Distance in Miles.	Estimated direct Distance in Geographical Miles.
1870.					
Aug. 8	On foot	6	Down the right bank, skirting low range of hills. On opposite bank high range and sloping grasslands, with immense baobab-trees, past cornfields which had been inundated, and a deserted kraal, one mile beyond which we halted on right bank	12	
,, 9	,,	8	Divided into three equal marches. The first past a deserted kraal, by bye-path to strike the Limpopo again, which had made a rapid bend. The second to cross small stream from s. The third to camp with lofty spur of the Zoutpansbergen, bearing s.	16	
,, 10	,,	8	To halt on Limpopo, one mile beyond the Tave River, an affluent running in from s.w. Deep, clear, rocky stream, between high banks. At 3½ hours passed small kraal on right bank (high range on left bank), and at 5½ passed kraal on isolated hill on left bank	16	
,, 11	,,	4½	To immense extent of reeds on left bank. River very broad, and from this point running in rapids. These reeds cover the affluence of a large river, the Subischani?	10	34
,, 11	,,	3	Round sudden bend. River changing direction from E. to E.N.E. and N.E. ..	5	
,, 12	,,	7	Skirting "Lions' Causeway," cross stream running in from s. at one mile. River running between hills. Very difficult travelling for the oxen, to cross river breast deep at sundown to left bank, and halt under a baobab-tree, opposite high escarped range on the top of which were perched several villages. The position of Lion's Causeway should be nearly identical with a spot marked "Minga" on Petermann's map, but the country is completely deserted	17	
,, 13	,,	5½	Exceedingly difficult rocks, escarped hills, succession of falls and rapids. Bed of river strewn with large hornblendic boulders	5	
,, 13	,,	4	One and a half mile of difficult going, then down open valley and sandy bed of river to the kraal of Amabaya on left bank (14th halt)	9	
			Carried forward	90	34

LIMPOPO, TO AFFLUENCE OF BUBGE, LIVUBU, &c.—*continued.*

Date.	Mode of Travelling.	Number of Hours.	REMARKS.	Estimated Distance in Miles.	Estimated direct Distance in Geographical Miles.
1870.			Brought forward	90	34
Aug. 15	On foot	9½	Crossed and recrossed river nine times, escarped hills and a succession of gorges, past Madaje's villages to halt on left bank	22	
,, 16	,,	4	To large kraal on Bubge River (tributary to Matabele) half an hour's walk from affluence of Bubge River	12	53
,, 16	,,	4	Cross Limpopo to right bank opposite affluence of Bubge River, and halt on small stream in valley running down to Limpopo	10	
,, 17	,,	3	To cross Livubu (Sevombu nearly drowned at the ford) above small falls, and a mile below the kraals of Makuleka	9	
,, 17	,,	1½	To strike Limpopo below affluence of Livubu	3	12
,, 17	,,	2	To camp on Limpopo continuing down right bank	6	
,, 18*	,,	2	By night, past numerous kraals to halt at a large kraal of Maloios	15	
,, 18	,,	4	To halt at kraals on small river running into Limpopo (right bank)	10	
,, 18	,,	4	To halt at kraal (right bank), two miles below the affluence of Nuanetzi River, apparently running in from N.N.W. ..	10	20
				187	119

* Fourteen hours' march in order to avoid a collision with a war party of Umsella's men. We marched when the moon rose, and, with two halts, the whole of the day.

IV.—LIMPOPO, FROM AFFLUENCE OF NUANETZI RIVER TO AFFLUENCE OF LIPALULE RIVER.

NOTE.—The right bank of the Limpopo was followed the whole distance. CARL MAUCH's positions for Bubge and Livubu were adopted. The mouth of the Nuanetzi is considerably lower down than placed by him.

Date.	Mode of Travelling.	Number of Hours.	REMARKS.	Estimated Distance in Miles.	Estimated direct Distance in Geographical Miles.
1870. Aug. 19	On foot	7	At three hours passed small kraal, and at four and a half two kraals. Entered forest country, abundance of game. Considerable range visible in distance on opposite bank. High ground at halt on right bank, behind camp. Buffalo and Tsetse fly seen	18	
,, 20	,,	4	At two hours pass small kraal (inhabited), and then a deserted kraal, river in broad, deep, navigable channel from Nuanetzi (from Livubu?)		
,, 20	,,	2	To deserted kraals on right and left of our path. Distant range has now closed on left bank. (Tsetse fly seen)	16	
,, 20	,,	1½	To halt on river (running due s.) high range and precipitous banks on left bank. High sloping ground on right bank		
,, 21	,,	5½	Over low sandstone range, descend into grass plains. Camp on river under trees fringing the bank. Game abundant. Range above range close in the left bank, and beyond our camp the hills on right bank approach the river and turn it to E.S.E. Wild cotton the last two days in extraordinary profusion. (Half a day's halt made)	13	
,, 22	,,	4½	Round foot of hills and bend of river, forest, bush and long grass; past one deserted kraal and following river banks. Clear, open, deep channel to midday halt. High range receding on left bank	12	
,, 22	,,	4	To small kraal of "knob-nuizen" at three hours, and at four hours cross small stream and encamp on river		
,, 23	,,	7	Down right bank. Forest land, flats, and low undulating hills, a deserted country, game abundant. To halt on river which runs in a deep channel directly below the left bank, and rather below our camp this channel veers across to right bank again	18	
			Carried forward	79	

LIMPOPO TO AFFLUENCE OF LIPALULE RIVER—*continued.*

Date.	Mode of Travelling.	Number of Hours.	REMARKS.	Estimated Distance in Miles.	Estimated direct Distance in Geographical Miles.
1870.			Brought forward	79	
Aug. 24	On foot	5	At half hour rapid bend and channel continues to follow right bank. Thick thorn and prickly pear bush covering low hills, varied with forest land; game abundant, and halted half a day to shoot meat	12	
,, 25	,,	7½	Hills on either side have faded away, but the banks of the river are well raised above the water level. At five hours had to shoot an ox. Passed a kraal at six and a half hours, and halted at another kraal for the night	18	
,, 26	,,	7	Through forest land. High undulating ground, with large trees on either bank. Game abundant. Very dense bush from five to seven hours. Passed one deserted kraal, and halted in river bed	18	
,, 27	,,	6	Forest and open grass plains and sloping hills, to halt on a nullah at four hours. Halted on a "sea-cow pool" communicating with river (salt)	15	
,, 28	,,	4½	Cross small river, muddy banks, and take a path parallel to the Bembe, then cross rising ground, thickly wooded, to forest on marshes		
,, 28	,,	1½	Cross the marshes, which are traversed by a stream running into the Limpopo and follow rising ground to a kraal ..	20	90
,, 28	,,	2	Descend into fine open grasslands, large trees and beautiful landscape to camp on river. Channel always broad and deep		
,, 29	,,	4	Fine country, thickly peopled, and highly cultivated. To "the meeting of the waters" of the Lipalule (or Oliphant's River) and the Limpopo (Bembe)—the point visited and named by Mr. St. Vincent Erskine	12	
				12	20
				186	110

V.—From the Limpopo (Affluence of Lipalule) to Uncomogazi River and Lorenço Marques.

Note.—Mr. St. Vincent Erskine's observation for "The Meeting of the Waters," lat. 23° 34′ s., long. 33° 40′ e., was adopted.

Date.	Mode of Travelling.	Number of Hours.	REMARKS.	Estimated Distance in Miles.	Estimated direct Distance in Geographical Miles.
1870. Aug. 29	On foot	3	Up the Lipalule River to the kraal of Iligungunyan; fine river, deep and clear water; well wooded; numerous kraals	10	
,, 30	,,	9	Crossed by Iligungunyan's Ferry, and struck through a sea of bush; halt at pool in bush; elephants and buffalo ..	27	
,, 31	,,	10	Commenced the day on a westerly course to pick up the path from Madumelan's; passed Ritobi's Kraal and to Cunyana	33	
Sept. 1	,,	10	Struck a small river, the 'Nwetzi, and followed its left bank; halted at night, after dark, beyond Qualikoti's villages, still on left bank	32	
,, 2	,,	10	To the kraals of Umgwenia, crossing the river 'Nwetzi three times. The natives state the 'Nwetzi to be an affluent of the Lagoa River, "the river which reaches the sea between the Uncomogazi and Inhampura" (Limpopo) ..	32	
,, 3	,,	10	To Magud's Kraals and Lakes, two miles from the Uncomogazi, or King George's River	30	130
,, 4	,,	4	Crossed the ferry over the Uncomogazi, a magnificent and navigable river, and through forest land and bush, past lakes, to halt at spring	8	
,, 5	,,	9	Undulating park-like country, varied with sandy soil and scanty trees; cross Itobé River and Marsh at four hours, and halted on edge of Quanyambé (river?) marshes, beyond the extensive kraals of Quasilinda	21	
,, 6	,,	9	A long detour to take oxen round pool at head of Quanyambé marshes; six hours to Quonquondyan's Kraal on river flowing from the Limbombo range; cross river and halt at one of Nondwan's kraals	24	
,, 7	,,	12	Down Quonquondyan's River, and cross two other small rivers, then follow the right bank of the Uncomogazi along high ground past the kraal of Maragouin, and to halt at 9 P.M. outside a small village	32	
,, 8	,,	3½	Over one range of low hills to heights above Delagoa Bay, and descend to town of Lorenço Marques (Guavuma)	11	35
				260	165

APPENDIX B.

RÉSUMÉ OF ACTUAL WORK AND DISTANCES.

THE actual work done consisted of 52 marching days, 35½ days being occupied in the journey from the Limpopo (affluence of Shasha) to Lorenço Marques. 16½ days were occupied in the journey from the Tati settlement to the Limpopo *viâ* the Tuli River, but observe that this circuitous route was adopted in order to get carriers from the Makalaka kraals. The natives call it five days' journey from the Tati settlement to the Shasha at the affluence of the Tuli.

The halts occupied 11½ days (inclusive of four days' halt for boat carriers), hence the journey from the Tati settlement to Lorenço Marques, including halts, was accomplished in 63½ days.

From "the meeting of the waters" to the mouth of the Limpopo (Inhampura) is 120 miles. At Madumelan's there are numerous canoes, and vessels have frequently crossed the bar and proceeded up the river for a considerable distance; however, great care will be necessary on first entering the river, for on two occasions slavers have been in, and on the last one, after making the Mindongues drunk, kidnapped a cargo of them. The tradition of this outrage is well remembered by the tribe, and it will be indispensable to reassure their chief, Inhamtumbu, as to the intentions of the English. The mouth of the river being navigable, and the reach from the Nuanetzi to the Lipalule being certainly practicable for light draught of water steamers, I have no doubt whatever that below the Lipalule an abundance of water will be found. Madumelan visits the kraals on the river in canoes carrying a number of men.

	MILES, actual distance travelled over.	GEOGR. MILES, direct distance.
I. From the Tati River to Limpopo (affluence of Shasha River)	258½	175
II. Limpopo from affluence of Shasha to 'Mzinyani River and Tolo-Azime	85	60
III. Limpopo from Falls of Tolo-Azime to the affluence of Nuanetzi	187	119
IV. Limpopo from affluence of Nuanetzi to affluence of Lipalule	174	110
V. From the Limpopo (affluence of Lipalule) to Uncomogazi River and the town of Lorenço Marques	260	165
	964½	629

I will undertake, with six months' preparation, to run steamers and flats to the Nuanetzi (or Livubu) in fifteen days, and connect with a wagon road (or with camels) *viâ* Zoutpansberg to the Tati, a journey which should be made easily in fifteen more. That is thirty days in all. A road already exists from Schoemansdal to the kraals of Makuleka, and has frequently been travelled by wagons.

The unhealthiness of the Limpopo and coast has, I am sure, been greatly exaggerated. None of my party suffered from fever, and we were in very hard work all the time, had no tents, and never entered a kraal at night, but slept in the open air on the river bank, and that too without any waterproof sheets and with a single blanket apiece (all our bedding was lost in the boat).

APPENDIX C.

AT Lorenço Marques I fortunately met with Dr. Wilson, the owner of the Schooner "J. S. Wainwright," who invited me to accompany him on a visit to the Portuguese Ports on the Mozambique coast, an interesting voyage which was unhappily ended by our losing the vessel, near Inhambane, on our return.

I will briefly recapitulate the practical geographical results of this journey.

From Inhambane an excursion was made into the interior, proving that the seven rivers emptying into Inhalinga Bay were unnavigable and unserviceable.

Inhambane River itself is simply a large tidal inlet or estuary.

The Luize, Xavora, or Inhangu River, which passes within two days easy journey to the s.w. of Inhambane town, is a considerable river, but its mouth is obstructed by very heavy breakers and an impracticable bar.

A passage for ships exists between the mainland at Cape San Sebastian and the Islands of Bazaruto. A vessel can pass in by Cape Bazaruto, sail down this magnificent land-locked harbour, and go out to the Southward and Westward, *viâ* Cape San Sebastian.

The 'Usabia is shallow and choked up with islands and sand shoals from "Matika" (wrongly marked by Petermann as "Maringa") and is of no navigable utility.

The Gorongosa is laid down by Petermann with a considerable course—this is a mistake. It is a tidal river or estuary (as the Inhambane River), and, although broad, of no great extent into the interior.

The "Dopa" is not a mountainous chain, but only a long ridge of small and insignificant hills.

Pearl Island on the Kongoni (Zambesi) has entirely disappeared—washed away by the heavy floods.

It was established that the Macusi River is a branch of the Quillimane River—thus, if the Quillimane, from its connection with the Zambesi *viâ* the Muti canal, be taken as a river of the great Zambesi Delta, such Delta is again extended by a distance of 28 miles further to the N.E. The bar and entrance of the Macusi was carefully surveyed, and the "Wainwright" (80 tons) taken over and up the river. The channel is good and infinitely more practicable than that of the Quillimane River (a copy of the last survey of which—an excellent one—was procured).

The lagoons of Muigá, connecting with the Licungo River, were also visited and laid down, 55 miles to the Northward and Eastward of Quillimane.

It was a disappointment to us to hear no news of Dr. Livingstone at Mozambique, for a rumour was spread at Quillimane that the great traveller had arrived in safety at Aden; unfortunately this proved to be entirely without foundation.

After experiencing very heavy weather off Quillimane and the Luabo, and during the return voyage down the coast, the "Wainwright" sprang a serious leak during the night of the 29th, and on the morning of the 30th we were compelled to take to the boats and desert her. Fortunately the weather was fair and after 12 hours' row we reached Inhambane in safety, meeting with heavy rollers on the bar, but with very little surf.

This delayed us for a month and we were obliged to continue our voyage in the "Roe," a small schooner of less than 20 tons. In her we were driven back to Bazaruto by the southerly monsoon, and nearly wrecked upon Cape Bazaruto spit for the second time!

Her owner, Mr. Ablett, stood in to the mouth of the Limpopo, in order to give me an opportunity of sketching the entrance, &c., and it was our intention to have gone over the bar, which does not appear difficult, but both winds

and tides were contrary, and our ground tackle was not to be trusted—one anchor having been already lost and a light kedge only remaining.

From Senhor Neves (the representative of the Maison Favre of Marseilles at Lorenço Marques), who has travelled on the Limpopo between the Lipalule and the sea, most satisfactory evidence was collected with regard to the river. This gentleman reports it as broad and deep—"large enough for a frigate" when you once cross the bar—and describes the land as most fertile and capable of producing magnificent cotton crops. This, too, is the report of a practical cotton-planter, and his statements regarding the wonderful luxuriance of the wild plant fully bear out my own observations and remarks.

II.—*Notes on an Exploration of the Tulúl el Safá, the Volcanic Region east of Damascus, and the Umm Nírán Cave.* By Captain R. F. BURTON, Medallist R.G.S.

Read, Nov. 27, 1871.

DURING upwards of a year and a half's sojourn at Damascus I had been tantalised by the sight of the forbidden Tulúl el Safá, the Tells or hillocks of the Safá region, the Oriental Trachon (Τράχων, *i.e.* "rough region") of the Greek geographers. These pyramids, hardly bigger than baby finger-tips, dot the eastern horizon within easy sight, and prolong northwards the lumpy blue line of the Jebel Durúz Haurán, which appears to reflect the opposite wall of the Anti-Libanus. Many also were the vague and marvellous reports which had reached my ears concerning a cistern, tank, or cave, called by the few who knew it "Umm Nírán," the Mother of Fires—that is to say, the "burning," probably from its torrid site, the great basaltic region of the Eastern Durúz line. It is alluded to in 1860 by Dr. J. G. Wetzstein, formerly Prussian Consul for Damascus (note 1, p. 38, 'Reisebericht über Hauran und die Trachonen,' Berlin, Reimer, 1860), an official whose travels and whose writings, not to mention his acquirements as an Orientalist, have perpetuated his name in Syria. After a journey through the Safá and the Hauran Mountains, peculiarly rich in results, he was prevented by the imminence of the Damascus massacre of 1860, from exploring Umm Nírán. The cave also escaped, in 1867, Mr. Cyril Graham, whose adventurous march is too little known,—a collection of his papers, scattered throughout various periodicals, and published in a handy form like the 'Reisebericht,' would be a valuable addition to modern travel-tale in Syria.

The danger and difficulty of visiting these places arose simply from certain petty tribes of Bedawin; they are liege descendants of the refractory robbers of the Trachonitis, who, to revenge the death of their captain, Naub or Naubus (El Nukaryb, diminu-