**Travels and discoveries in North and Central Africa. Being a journal of an expedition under the auspices of H.B.M.'s government, in the years 1849-1855, Volume 2**

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IN
NORTH AND CENTRAL AFRICA.
BEING A
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UNDERTAKEN
UNDER THE AIUSPICES OF H.B.M.'S GOVERNMENT,
IN THE YEARS
1849-1855.
BY
HENRY BARTH, PH.D.,
FELLOV OF THE ROYAL GEOGRAPHICAL AND
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CHAPTER XXIX.
AUTHENTICITY AND GENERAL CHARACTER OF THE HISTORY OF B6RNU.
ANY writer who attempts to recall from obscurity and oblivion the past ages of an illiterate nation, and to lay before the public even the most elementary sketch of its history, will probably have to contend against the strong prejudices of numerous critics, who are accustomed to refuse belief to whatever is incapable of bearing the strictest inquiry.
The documents upon which the history of B6rnu is based, besides the scanty information contained in the narratives of recent explorers, are,
1. A chronicle ("div6n"), or rather the dry and sterile abridgment of a chronicle, comprising the whole history of B6rnu from the earliest time down to Ibrahim, the last unfortunate offspring of the royal family, who had just ascended the crumbling throne of the B6rnu empire when the last English expedition arrived in that country. 6 pp. 4to.*
2. Two other still shorter lists of the B6rnu kings.
3. A detailed history of the first twelve years of the reign of

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* Of this document I have sent a copy from Kihawa to the Leipsic Oriental Society; and a translation of it has been published in the Journal (Zeitschrift) of that society in the year 1852, p. 305, ff., with notes by M. Blau.

**TRAVELS IN AFRICA.**

the King Edris Alaw6ma, consisting of two parts, in my copy one of 77 and the other of 145 pages, and written by a contemporary of the above-mentioned king, the Imam Ahmed, son of Sofiya. Of this very interesting and important history a copy was forwarded by the late Vizier of B6rnu, Haij Beshir ben Tirib, at my urgent request,* to her Britannic majesty's government, and is now in the Foreign Office; another copy I myself have brought back.

4. A few facts regarding the history of this country, mentioned by Arabic writers, such as Ebn S'aid (A.D. 1282), Ebn Batiita (A.D. 1353), Ebn Khalduin (A.D. 138J), and Makrizi (about A.D. 1400), Leo Africanus (A.D. 1528).


I now proceed to inquire into the character of the first of these documents, which is the only one among them comprising the whole history of B6rnu, and which therefore forms the basis of our tables. The most momentous question is upon what authority this document rests, and when it was compiled. As for the first point, I have been assured by Shitima Makar6mma (a man intimately connected with the old dynasty, who made the two copies for me, and of whom some notice will be found in my journal) that it is a mere extract from a more voluminous work, which he represented to me as still existing, but which I was unable to procure, as it is carefully concealed. The whole business of collecting documents and information relative to the history of the old dynasty was most difficult, and demanded much discretion, as the new dynasty of the Kdnemiyn endeavors to obliterate as much as possible the memory of the old Kaniri dynasty, and has assiduously destroyed all its records wherever they could be laid hold of.

As regards the time when the chronicle, of which the manuscript in question is a very meagre and incorrect abridgment, was written, it is stated that the various parts of it were com* See a letter of mine from Kuikawa, November 20, 1852, addressed to Chevalier Bunsen, and published in Petermann's Mittheilungen, 1855, p. 7.

**HISTORY OF BO'RNU.**

posed at different times, at the beginning of every new reign; and the question is, when the Kanfiri people, or rather their fulama, began to commit to writing the most important facts of their history. This question we are fortunately enabled, from Imdm Ahmed's work, to answer satisfactorily; namely, that there existed no written record whatever of the history of his country previous to the King Edris Katakarmibi, whose reign falls in the first half of the sixteenth century of our era. For when that writer refers to facts of the older history, he is only able to cite as his authority oral information received from old men versed in historical tradition;
and he evidently mentions as the oldest author of a written history the fākīh Masāfīnma 'Omir ben 'Othmin, who wrote the history of the king in question. The annals, therefore, of the time preceding the period of this king and of his predecessor, 'Ali Gajidni, appear to be based entirely upon oral information, and can not but be liable to a certain degree of inaccuracy as to the actions attributed to each king, the length of their respective reigns, and even the order of succession, where it was not dependent on genealogy or descent. For it would be the extreme of hypercriticism to deny that the royal family of Bīrnu, in the middle of the sixteenth century, could not or may not justly be supposed to have preserved with great precision their line of descent for fifteen or twenty generations; and in this respect the chronicle No. 1 is entirely confirmed and borne out by Imam Ahmed, who, in the introduction to his history, gives the pedigree of his master, Edris Alawīma, up to his first royal ancestor, while the difference in the form of the names, and one slight variance in the order of succession, as given by these two documents, is a plain proof that they have not been borrowed from each other, but have been based on independent authorities. The disagreement in question is certainly a remarkable one, but it is easily explained. For Makrizi, in harmony with the extract from the chronicle, names the father of the kings Edris and Dūd (whose reign he places about the year 700 of the Hejra) Ibrahim, while Imam Ahmed calls them sons of Niklē, son of Ibrahim. This general harmony between the pedigree of the Bīrnu kings as given by the chronicle No. 1 and the Imam Ahmed, a learned and clever man in a high position, and in constant connection with the court, is, I think, very satisfactory, and the more so if we take into consideration that, from a reason which I shall soon mention, and which, at the same time, is a strong argument in favor of the authenticity of these two documents, the pedigree as given by them is not the only one current in Bīrnu, but the line of descent and succession varies greatly in one of the two other short chronicles which are mentioned in No. 2, while the third one, which does not appear to make any pretensions to completeness, can not be taken into account here. Hence, as far as regards the line of descent or succession, I have not thought these two lists worthy of attention, except only with regard to the reign following that of the 58th king, if we count the reign of the usurper S'aid "All, the son of Hāj 'Om-r. For here the chronicle No. 1 has omitted, by mistake
or negligence, the well-established reign of Edris ben 'Ali, who, succeeding to his father 'Ali, preceded his younger brother Dinama ben 'Ali, and reigned 20 years.*

What I have here said with regard to the authenticity of the chronicle refers only to the line of descent and succession of

* Indeed, in the copy which I sent to Europe, the copyist has corrected this error; but, unfortunately, instead of inserting this reign in the right place, he has added the twenty years to the thirty-three years of the reign of the elder Edris ben 'Ali.

CHRONOLOGY.

the kings mentioned; but, of course, it is quite another question, if we take into view the length of time attributed to the reign of each succeeding king. But even here the dates of the chronicle are confirmed in a most surprising and satisfactory manner by the history of Imam A’hmed, who, in relating the successful expedition of Edris A-”aishmi to Kinem, states that from the time when Dfid Nikalemi was obliged to leave his capital Njimiye, down to the period when Edris made his entrance into it, 122 years elapsed. Now, according to the dates of the chronicle, between the end of the reign of D61dd and the beginning of the reign of Edris, who is expressly stated by the historian to have undertaken that expedition in the first year of his reign, there intervened exactly 121 years. And, indeed, we see from the imtm’s account, that most people thought this was the real length of the period, and not 122 years; so well were the educated inhabitants of B6rnun at that time acquainted with the history of their country. Perhaps, also, Imdm A‘hmed wishes here to refute Masfirma, the historian of Edris A-”aishmi, who adhered to the general opinion.

Unfortunately, the length of the several reigns is our only guide with regard to the chronology of this history, as neither the chronicle nor even Imam A‘hmed specifies particular years with reference to any of the events which they mention. This is indeed a very great defect, not so apparent in the dry chronicle as in the account of the learned priest; and it seems almost inconceivable, as he is very particular, not only with regard to seasons, but even to months and days, mentioning with great exactness on what day of the month his master did so and so, and even disputing, in this respect, slight variations of opinion. If he had only given us the date of a single year, we should be much better off as to the chronology of the history of B6rnun. As it is, if we put out of account other chronological data which we are fortunately in possession of, in order to reduce to chronology the events mentioned by the chronicle, we can only reckon backward the number of years attributed by it to the reign of each successive king, commencing from the death of Sultan Duinama, who, in the year A.H. 1233, was killed in the battle

TRAVELS IN AFRICA.

at Ngila (written “Gh6la” in Arabic, but called “Angala” by the members of the former expedition).*

If we now count together the years attributed to each reign, proceeding in a backward order, and beginning with the end of the year H. 1233, we obtain, in an
inverse order, the following chronological dates for the more important periods of the history of Bārnū.

<table>
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<tr>
<th>Period</th>
<th>A.I.</th>
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<td>Beginning of the reign of Ayīima</td>
<td>391</td>
<td>1000, 1</td>
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<tr>
<td>Beginning of the reign of Humī, the first Muslim king</td>
<td>479</td>
<td>1086</td>
</tr>
<tr>
<td>Reign of Ddnama Dibalimi, the warlike and daring king who spoiled the talisman of Bārnū</td>
<td>618-658</td>
<td>1221-1259, 60</td>
</tr>
<tr>
<td>Beginning of the reign of Ibrahim Nikfilemi</td>
<td>707</td>
<td>1307</td>
</tr>
<tr>
<td>Beginning of the reign of Edris ben Ibrahim</td>
<td>754</td>
<td>1353</td>
</tr>
<tr>
<td>End of the reign of Dīw, who succumbed to the Bulūla</td>
<td>789</td>
<td>1387</td>
</tr>
<tr>
<td>End of the reign of 'Othmin ben Edris</td>
<td>795</td>
<td>1392, 3</td>
</tr>
<tr>
<td>The reign of 'Omār, who abandoned his residence in Kanem altogether, ceding it to the Bulūla</td>
<td>796-799</td>
<td>1393-1396</td>
</tr>
<tr>
<td>Beginning of the reign of 'Ali Dinamimi</td>
<td>877</td>
<td>1472</td>
</tr>
<tr>
<td>Beginning of the reign of Edris Katarkamibi</td>
<td>911</td>
<td>1505</td>
</tr>
<tr>
<td>Beginning of the reign of Edris Alawīma</td>
<td>980</td>
<td>1572</td>
</tr>
<tr>
<td>Beginning of the reign of Haj 'ıtir</td>
<td>1036</td>
<td>1626, 7</td>
</tr>
<tr>
<td>Beginning of the reign of 'Ai ben Hij 'Omkr</td>
<td>1055</td>
<td>1645</td>
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</tbody>
</table>

* I have here to correct an error made by Mr. Blau, the translator of the chronicle, who, owing to a mere slip of the pen in the document, has been induced to insert between the reign of the 50th, or, according to him (as he does not count the usurper S'aid), the 49th king, Mohammed son of Edris, and the 51st, 'Ali son of Zineb, another king also named Mohammed, with a reign likewise of 19 years. But to every one who reaas the chronicle with attention, and is aware of its negligent character, it must be evident that in the article in question it is only by mistake that Mohammed, when mentioned the second time, is called the son of Ddnama instead of Edris. There is certainly some difficulty in the passage in question, with regard to the circumstance that this prince is said to have resided 19 (years?) at Ladī; but it is easily to be explained, when we remember that even at the present day there is such a place in the neighborhood of old Birni (Denham and Clapperton's Travels, vol. i., p. 150, 152); another place of the same name was situated a few days N.E. from Ghimbani, on the road to Kinem. But, be this as it may, the historical introduction of Imim Aḥmed to his account of the reign of Edris A"aishimi Alawīma, where he passes in review the proceedings of this king's predecessors with regard to Kinem, leaves not the least doubt about the line of succession. As for the length of the reign of Edris ben 'Ali, the 54th king, there was, as I have mentioned above, a mistake in the copy from which the translation was made, giving 53 years instead of 33; but these 20 years just compensate for the 20 years of the homonymous King Edris ben 'Ali, which, just on account of the homonymy, have been left out by mistake, adding the 20 years due to him to the reign of the elder king of the same name.

**CHRONOLOGY.**

Having obtained these dates, we have first to observe that to fill up the period from Ayīima to Dīw, the presumed ancestor of the Sīfuwa, and even known as such to Abfi'il Feda as well as to Makrizi, and whose age (as being that of a man who predicted the coming of the prophet) is fixed beyond all doubt, only
six generations are left. This is the circumstance which I mentioned above as speaking greatly in favor of the authenticity of this chronicle and its genealogies, even with regard to the more remote times; for, if it had not been necessary to preserve scrupulously a well-established line of succession, how easy would it have been to introduce a few more individuals in order to fill up this blank, as has been done in the other list (b), instead of admitting the palpable nonsense of attributing to the two oldest kings a reign of from 250 to 300 years. Even S6f and Ibrahim, the first two princes of the line, are, I think, quite historical persons, whose existence was so well established that a conscientious chronicler could not change anything in the number of years attributed to the length of their reigns. Following, therefore, the hints given to us by the chronicle itself, we fix the foundation of the dynasty of the S6fuwa in Kdnem about the middle of the third century after Mohammed, or a little before the year 900 of our era. We shall afterward return to this circumstance.

Now we shall first see how triumphantly the authenticity of the chronicle is confirmed in every respect by the occasional remarks made by Makrizi and Ebn Batfita with regard to the history of B6rnu.

Unfortunately, the oldest date which Makrizi (on the authority, as it would seem, of Eb'n S'aid) mentions with regard to Kdnem,* namely, an expedition made by its king into the fertile districts of Mtbina in the year H. 650, can not be used as a sufficient test of the authenticity of the chronicle, as the historian does not mention the name of the king; but the deed itself harmonizes exceedingly well with the warlike and enterprising character of Dfnama Dibalimi, whose reign, according to our chronicle, falls between the years 618 and 658. Just the same * Hamaker, Specimen Catal., p. 107.

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is to be said of the fact mentioned by Ebn Khaldfin, who, in his valuable history of the Berbers, which has been recently made accessible to all, relates* the interesting fact that, among other valuable presents, a giraffe was sent by the King of Kifnem (to whom, even at that early date, he gives the title of "Master of B6rnu") to Abi 'Abd-Allah el Mostai~ser, the King of Tunis, in the year of the Hejra 655. The same historian, in another passage of his work, referring to the year 656, mentions again the King of Kinem as having caused the death of a son of Ki.rakosh el Ghozzi el Moddfferi, the well-known adventurous chieftain who had tried to establish himself in Wadin.t

But, fortunately, we have other data which afford us a very fair test. According to Makrizi,t not long after the close of the seventh century of the Hejra (fi heddid sennet seb'a mayet), the king of Kinem was H~j Ibrahim; after him reigned his son, El Ha'j Edris-the historian does not say that he immediately succeeded his father; then Dfid, the brother of Edris, and another son of Ibrahim; then 'Omar, the son of Ddiid's elder brother, Haj Edris; and then 'Othm~n, the brother of the former, and another son of Edris. Makrizi adds that this last-named king reigned shortly before A.H. 800; and then he states that the inhabitants of Kinem revolted against the successors of Ibrahim, and made themselves independent, but that B6rnu remained their kingdom.
All these dates given by Makrizi, as may be seen from the few most important events which I have extracted from the chronicle, are in most surprising harmony with the information conveyed in a dry and sterile but uncorrupted way by the latter. Notwithstanding the slight discrepancy in the order of succession of the later kings, whose reign was of very short


E'bn Khalddn, vol. i., p. 300, transl. vol. ii., p. 96. E'bn Khalddn, according to his own statement, follows here the authority of the sheikh Abti-Mohammed, e'


E'BNU BATUTA AND MAKRI'ZI.

duration, and whose relationship is rather perplexing, is it possible to find a harmony more complete than this, if we take into consideration the only way in which Makrizi could have obtained his information, that is to say, from merchants or pilgrims visiting Egypt on their way to Mekka ?*

We now come to E'bn Battita; and we again find the same surprising harmony between the fact regarding B6mu, as mentioned by him, and the dates of the chronicle. The famous and enterprising traveler of Tangiers, on his return-journey from his visit to Western Sudan, left the capital of Mille or M6li (that is, Mungo Park's Jara) the 22d of Moharrem, 754, and, proceeding by way of Timbfiku or Tumbutu, and thence down the Is'a or Niger to Gdgho or G6go, and thence to Tekidda,t in speaking about the copper found in the mines near this town,

* Makrizi has two other interesting statements with regard to the kings of Kincm, which, although they certainly can not lay claim to absolute accuracy, nevertheless have evidently reference to certain facts which the diligent historian, placed at such a distance from the object of his inquiry, has not rightly understood. The first of these passages (Hamaker, p. 206) states that Mohammed the son of Jil (so- J -the name is to be read, instead of the absurd Jebi or Jabal), that is, most probably, Jil Shikom6mi, the founder of the dynasty of the Bulala, was the first of them who accepted the Mohammedan creed: this statement evidently regards the dynasty of the Buldla, who, at the time when Makrizi wrote, had driven the Bornu dynasty out of Kdnem, and it does not at all affect the statement of the chronicle, which calls Hum6 the first Moslim king of B6mu. The second passage of the celebrated historian of Egypt (Quatrem~re, M6moires sur l'Egypt, t. ii., p. 28; Burckhardt, Travels in Nubia, 2d edit., App. iii., p. 456, f.) is very remarkable; and, although we are not yet able to understand perfectly its real purport, nevertheless it seems to refer to some circumstance of great interest; for, according to this statement, the Islam was introduced into Kinem by Hidy el 'Othmini, a pretended descendant of the Kbalif 'Othmin, even before the period of the Sefuwa, or the Yazaniyin (descendants of Dhu Yazan). Here the excellent inquirer has most probably confounded the successors of Hum6 with the Diguwa, forgetting that even the dynasty of the pagan Diguwa belonged to the S6fuwa. In
other respects this statement is in perfect harmony with the common tradition of the Bōrnu people—that the Islam was brought to the Sōfuwa, when they were still settled in Bdrgu, by a special messenger of the Prophet.

See vol. i., p. 365. I will here only mention that the forty days' journey stated by E'bn Battita to intervene between Tekidda and Bōrnu are to be counted, as it seems, to Njimiye, the old capital of Kanem; Birni, or rather Ghasr6ggomo, at least, not being founded at that time.

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relates that the bars made of it were exported to G6ber and Rtgha (or rather Raghly), and also to Bōrnu, and then adds the interesting fact that the name of the ruling king of the latter country was Edris.

Now, if we follow implicitly the dates of the chronicle, Edris ben Ibrahim (Nik6le) ascended the throne in that very year (763) when, according to this precious and unimpeachable testimony of the illustrious and intelligent traveler, he actually occupied the throne.

The very remarkable and really surprising harmony here shown to exist between the chronicle and the dates which have come to our knowledge from other sources will, I hope, give to any unprejudiced mind some degree of confidence in the authenticity of that document, and will make him aware of its superiority over the information of a man like Leo Africanus, or rather Hasen Ebn Mohammed el Wasks, who, though he undoubtedly has, and will always have, the merit of having given to Europe a clear general view of the political and linguistic groups of Central Africa, yet, on account of the manner in which his report was drawn up (merely from memory, after the lapse of many years), can not be a decisive authority on any special circumstance. Hence, when he states that the name of the King of Bōrnu, at the time when he visited the country, was Abraham (Ibrahim), we may confidently assume that he is wrong, and that he speaks of the illustrious conqueror 'Ali ben Duinama, who restored peace and glory to that distracted country, and, on account of his warlike character and his various expeditions, obtained the surname El Gh~izi. I shall return to this subject in the chronological table, in speaking of the reign of 'Ali ben Dfinama.

As for the document mentioned above as No. 5, it contains a few valuable dates with regard to those Bornu kings who reigned near the time when the author obtained his information in Tripoli, while for the older times, about which the people could only inform him "par tradition de leursjpres," his information is of little value. The most important dates which it contains are those which have reference to the time of the accession

ACCURACY OF THE CHRONICLE.
to the throne of the three Bōrnu kings, 'Abd-Allah ben Dī’nama, Haj’ Omar, and Haj’ ‘Ali; and these vary but little from the dates computed from the chronicle, and serve, therefore, to confirm its accuracy.

However, it is not my design to vindicate this chronicle from all possibility of error; but my object is to show that its general character, dry and meagre as it is, has the strongest claim to authenticity. Indeed, I am sure that it can be fully relied
upon, all uncertainty being reduced to a space of one or two years; I may therefore be allowed to assert that the chronological table, which I shall give in the Appendix, is something more than a mere fairy tale. But in this place, I think it well to offer a few general remarks on the characteristic features of the history of B6rnu.

I have first to speak of the origin of the S6fuwa or Dfiguwa. We have already seen that the chronology of the B6rnu people, if palpable absurdities be left out of consideration, does not carry their history further down than the latter half of the ninth century of our era. Accordingly, there can be no further question as to whether S6f was really the son of the celebrated Dhu Yazan, and identical with S6f Dhu Yazan, the last native ruler of the Himyaritic kingdom, who celebrated his accession to the throne in the famous castle of Gumdin, and with the assistance of Khosru Parvis liberated Yeman from the dominion of the Abyssinians. I frankly confess that, while Ibrahim the son of Sf, as "father of the king" (as he appears to have been entitled occasionally), seems to me to have a really historical character, I entertain sincere doubts whether S6f be not a mere imaginary personage, introduced into the pedigree expressly in order to connect it with Yeman. Indeed, in one short list of B6rnu kings which I possess, several princes are mentioned before S6f, whose names, such as Futirmi, Hilar Sukay6mi, Halrmi, Bunfimi, Riz~lmi, Mairimi, have quite a Kanuiri character. As the reader will see, I do not at all doubt of some connection existing between the ruling family of B6rnu and the Himyaritic or Kushitic stock, but I doubt its immediate descent from the royal Himyaritic family.

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But, be this as it may, I think that Leo Africanus, who is a very good authority for general relations, is right in stating that the kings of B6rnu originated from the Libyan tribe of the Bardoa, a tribe also mentioned by Makrizi as Berd'oa. That there is an ethnological connection between the names Bernu or B6rnu, B6nga, Berd'oa, Berdima, Berauni, Berber, can scarcely be doubted; but to many the Berd'oa might seem to have nearer relation with the Tedi or Tgbu than with the real Berber or Mazigh. Sultan B61o certainly, in the introduction to his history of the conquests of the Filbe, expressly says that the B6rnu dynasty was of Berber origin; and it is on this account that the Husa people call every B6rnu man "ba-B6rberche," and the B6rnu nation "Bgrbere." This view of the subject is confirmed by the distinct statement of Makrizi, t who says that that was the common tradition of the people at his time." it is said that they are descended from the Berbers"-and, moreover, in another passaget informs us that the King of K~nem was a nomade or wanderer, although it seems that this statement refers properly to the Bulhla dynasty.
Before the time of S6lma, or S6lmama, the son of Bikoru, whose reign began about A.H. 581, the kings are stated by the chronicle to have been of a red complexion,§ like the Arabs; and to such an origin from the red race, the Syrian-Berber stock, is certainly to be referred their custom of covering the face and never showing the mouth, to which custom E'n Batiita adverts in speaking of King Edris, who ruled in his time. To this origin is also to be referred the custom,
METHOD OF CHOOSING A KING.

upon a council of twelve chiefs, without whose assent nothing of importance could be undertaken by the king.

We have a very curious statement concerning the Bôrnu empire, emanating from Lucas, the traveler employed by the African Association,* and based on the authority of his Arab informants, principally Ben ’Ali, who, no doubt, was a very clever and intelligent man. He describes the Bôrnu kingdom as an elective monarchy, the privilege of choosing a successor among the sons of a deceased king, without regard to priority of birth, being conferred by the nation on three of the most distinguished men of the country. He does not say whether these belonged to the courtiers, or whether every private individual might be called upon promiscuously to fulfill this important duty; but the strict etiquette of the court of Bôrnu makes it probable that the former was the case.

Be this as it may, the choice being made, the three electors proceeded to the apartment of the sovereign elect, and conducted him in silence to the gloomy place in which the unburied corpse of his deceased father was deposited; for, till this whole ceremony was gone through, the deceased could not be interred. There, over the corpse of his deceased father, the newly-elected king seems to have entered into some sort of compromise sanctioned by oath, binding himself that he would respect the ancient institutions, and employ himself for the glory of the country.

I shall have to mention a similar custom still prevailing at the present day in the province of Mfiniy6, which belonged to that part of the empire called Yeri, while the dynasty of the Mfiniy6ma probably descended from the Berber race. Every newly elected Mfiniy6ma still at the present day is in duty bound to remain for seven days in a cave hollowed out by nature or by the hand of man in the rock behind the place of sepulchre of the former Mfiniy6ma, in the ancient town of Gdmmasak, although it is quite deserted at present, and does not contain a living soul.


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But that not only the royal family, but even a great part of the whole nation, or rather one of the nations which were incorporated into the Bôrnu empire, was of Berber origin, is still clear so late as the time of Edris Alaw6ma, that is to say, only two centuries and a half ago; for, in the report of his expeditions, constant
mention is made of the Berber tribes ("kabail el Ber~ber") as a large component part of his army, and constantly two parts of this army are distinguished as the Reds, "el A'hhmar," and the Blacks, "e' Suid.*

This part of the population of B6rnu has separated from the rest, I suspect, in consequence of the policy of 'Ali, the son and successor of Haj 'Omr, a very warlike prince, who, in the second half of the 17th century, waged a long war with A'gades.

Viewed in the light thus shed by past history, the continual and uninterrupted warlike expeditions made by the Tawkrek at the present time against the northern regions of B6rnu and against Kanem assume quite a new and far more interesting character.

Now if it be objected that the Kamii or B6rnu language does not appear to contain any Berber elements (which, indeed, it does not), I have only to adduce the exactly parallel example of the Bul6la, a brother dynasty of the B6rnu royal family, descended from the same stock, who, having settled and founded a dynasty among the tribe of the Kfika, in the territory Fittri, still continued to speak their native language, that is, the Kan-dri, in the time of Leo but have now entirely forgotten it.

* Makrizi says of the inhabitants of Kinem in general that they were molithemiln, that is to say, they covered their faces with a lithim. The names of towns like Brberwi and others may be also mentioned here. Compare Leo's expression, "Negri e Bianchi."

I In the vocabulary of the Kanri language a few words may easily be discovered which have some relation to the Berber language, the most remarkable among which seems to me the term for ten, "meghti," which is evidently connected with the Temshight word "merad," or rather "meghad;" but the grammar is entirely distinct, and approaches the Central Asiatic or Turanian stock.

: Leo, when he says that the language of Gaoga is identical with the B6rnu language, does not speak of the language of the whole nation, but only of that of the ruling tribe, the Bulala. But of this interesting fact I shall say more on another occasion.

THE BERBER RACE.

adopting the language of the people over whom they ruled: and similar examples are numerous.

A second point which deserves notice is that the Kanfiri, even at the present day, call people in general, but principally their kings, always after the name of their mother, and that the name of the mother's tribe is almost continually added in the chronicle as a circumstance of the greatest importance. Thus the famous king Dfinama ben Selm'aa is known in B6rnu generally only under the name of Dibaltmi, from the name of his mother Dibala; and the full form of his royal title is Dibal.mi Dnama Selmimi, his mother's name, as the most noble and important, preceding his individual name, which is followed by the name derived from his father. It is also evident, even from the dry and jejune report of the chronicle, what powerful influence the Walide or "Magira"-tis is her native title-exercised in the affairs of the kingdom; I need only mention the examples of Grimsu ("
"gfimsu" means the chief wife) Fasami, who imprisoned her son Biri, when already king, for a whole year, and of A"aishad or 'Aisa, the mother of 'Edris, who for a number of years exercised such paramount authority that in some lists, and even by many 'ulama at the present time, her name is inserted in the list of the sovereigns of the country.

These circumstances may be best explained by supposing that a kind of compromise took place between the strangersBerbers, or, rather, Imf6shagh (Mazigh) from the tribe of the Berd'or-and the tribe or tribes among whom they settled, just in the same manner as we have seen that a stipulation of the same kind was probably made between the conquering K61-owi and the ancient inhabitants of Air of the G6ber race; and the same circumstances, with similar results, are observable in ancient times, in the relations subsisting between the Grecian colonists and the original inhabitants of Lycia.

The most important among the indigenous tribes of Kinem are the Kiye or Beni Kiya, also mentioned in the time of 'Edris Alaw6ma,* the Meghrmah, who may possibly be identical with 41, or i .. " 4 . The diacritic points over

TRAVELS IN AFRICA.

the Ghemhrmah, the Temighera* (evidently a Berber name), the D6biri, the Kfinkuna, at present established in Kdrgd, and, finally, the T6bu or Tubu, or rather Ted6. Of all these the lastnamed constituted by far the most important and most numerous tribe. To them belonged the mother of Diinama ben Hum, the most powerful of the older kings of B6rnu, who appears to have thrice performed the pilgrimage to Mekka. Indeed, it would seem that the real talisman which Dibalami Dfnama Selmkmi spoiled consisted in the friendly relation between the Berauni or Kanihri and the T6bu, which was so intimate that the name of Berauni, which originally belonged to the inhabitants of B6rnu, is still at present the common name given by the Tawitrek to the T6bu; or, rather, the latter are a race intimately related to the original stock of the Kanfiri, as must become evident to every unprejudiced mind that investigates their language.t

How powerful a tribe the Ted6 were is sufficiently shown by the length of the war which they carried on with that very king in the word 5)0 have ,been omitted in the copy of the chronicle which I forwarded to Leipsic, and Mr. Blau therefore reads "Derw ;" but where the name is mentioned by Imam Ahmed the points are never omitted. However, where the country Derk or Derg is to be looked for I can not say with any degree of certainty. I once thought that jj Jbl might be the "people of the shields," or "armed with shields," like the Kdnembd at present; but I have satisfied myself that this is not the case. The Kiye still at the present day form the chief portion of the Koym.

* VJ JAI t. O v W4 Xeri, not Keraw, is the name of the place which Mr. Blau (p. 332) tries to identify with Keriwa, the old capital of Mandari; but this is evidently wrong. There can be scarcely any doubt that the Temighera have given their name to the province Demigherim or Dam-gherim. The letter beginning the name was a .
I shall say more on this subject in the historical introduction to my vocabularies. At present I can only refer the reader to a few remarks which I have made on the relation between the m6di Teda (the T6bu language) and the Kamiri, in a letter addressed to M. Lepsius, and published in Gumprecht's Monatsberichtte (Journal of the Geographical Society of Berlin), 1854, vol. ii., p. 373. The Tedi, together with the Kaniri, formed the stock called by Makrzi (Zaghii) and I by Mastdi. (Meadows, 1. xxxiii., p. 138).

INDIGENOUS TRIBES.
Ddnama Selmamii, and which is said to have lasted more than seven years. Indeed, it would seem as if it had been only by the assistance of this powerful tribe that the successors of Jil Shikom6ni were able to found the powerful dynasty of the Bulila, and to lay the foundation of the great empire called by Leo Gaoga, comprehending all the eastern and northeastern parts of the old empire of Khnem, and extending at times as far as D6ngola, so that in the beginning of the sixteenth century it was larger than B6rnu.* Even in the latter half of the sixteenth century the Ted6. appear to have constituted a large proportion of the military force of the Bulila in Kinem; and great numbers of them are said, by the historian of the powerful king Edris Alaw6ma, to have emigrated from Kanem into B6rnu in consequence of the victories obtained by that prince over the Bulila. At that time they seem to have settled principally in the territories of the Koyg6m, a tribe very often mentioned in the book of Imam Ahmed as forming part of the B6rnu army, and with whom at present they are completely intermixed.t It is very remarkable that neither by the chronicle nor by the historian of Edris Alaw6ma, the large tribe of the Mdnga, which evidently formed a very considerable element in the formation of the B6rnu nation, is ever once mentioned.
While the tribes above enumerated were more or less absorbed by the empire of Khnem, and, in the course of time,

* This, I think, is also the meaning of Leo when he says (1. c., c. 7), "Il dominio del re di Borno, il quale ne is la minore" (parte). But Leo wrote just at the time when B6rnu was about again to rise to new splendor.

t However, even in the time of Lucas (Proceedings of the Afric. Assoc., vol. i., p. 119), great part at least of the Koyim were still living in Kinem. The Ikeli, or, rather, "people of Ikeli," vJ ol mentioned by Makrzi, seem not to have constituted a separate tribe, although they had a chief or % of their own, there being not the least doubt that they were the inhabitants of the celebrated place Ikeli, 4._1=1, usually called Fiirtwa by the B6rnu people, about which I shall speak in the course of my journey to Kinem. A peculiar tribe is mentioned frequently by the Imam Ahmed as El Kanlyin, but I am not yet able to offer a well-established opinion with regard to them. With regard to the Arabs who are mentioned several times in Imam Ahmed's history as a powerful element in the population of Kinem, I shall have occasion to speak hereafter.

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adopted the Mohammedan religion professed by its rulers, there was, on the other hand, a very numerous indigenous tribe which did not become amalgamated with
the conquering element, but, on the contrary, continued to repel it in a hostile manner, and for a long time threatened its very existence. These were the "Soy" or "S6," a tribe settled originally in the vast territory inclosed toward the north and northwest by the kom-duga Wiube, erroneously called the Yeou, and toward the east by the Shdri, and divided, as it would seem, into several small kingdoms. This powerful tribe was not completely subjugated before the time of Edris Alaw6ma, or the latter part of the 16th century; and it might be matter of surprise that they are not mentioned at all by the chronicle before the middle of the 14th century, if it were not that even circumstances and facts of the very greatest importance are passed over in silence by this arid piece of nomenclature. It would therefore be very inconsistent to conclude from this silence that before the period mentioned the princes of Kknem had never come into contact with the tribe of the Soy; the reason why the chronicle, sparing as it is of information, could not any longer pass them over in silence was, that in the space of three years they had vanquished and killed four successive kings. The places mentioned in the list, where the first three of these princes were slain, can not be identified with absolute certainty; but as for N6nighgm, where Mohammed ben 'Abd Allah was killed, it certainly lay close to and probably in the territory of the Soy. After this period we learn nothing with regard to this tribe until the time of Edris Alaw6ma, although it seems probable that Edris Nikilemi, the successor of Mohammed ben 'Abd Allah, and the contemporary of E'bn Battta, had first to gain a victory over the Soy before he was able to sit down quietly upon his throne. Altogether, in the history of B6rnu we can distinguish the following epochs. First, the rise of power in Kdnem, Njimiye being the capital of the empire, silent and imperceptible till we see on a sudden, in the beginning of the 12th century, the powerful prince Dfinama ben Hum6 start forth under the impulse of Islam, wielding the strength of a young and vigorous empire, and extending his influence as far as Egypt. The acme, or highest degree of prosperity of this period coincides with the reign of Dibalimi Ddiiama Selmkmi, in the middle of the 13th century, during the prime of the dynasty of the Beni Hkfis in Tunis. But this reign already engendered the germs of decay; for during it the two cognate elements of which the empire consisted, namely, the Tedi and the Kandiri, were disunited, and it yielded too much influence to the aristocratical element, which was represented by the twelve great offices, an institution which seems to deserve particular attention.*

The consequence was that a series of civil wars and regicides ensued, interrupted only by the more tranquil reign of Ibrahim NikAlemi in the first half of the 14th century, which was followed, however, by the most unfortunate period of the empire, when the great native tribe of the Soy burst forth and killed four kings in succession. Then followed another respite from turmoil, just at the time when E'bn Battita visited Negroland; but the son of the very king who in the time of that distinguished traveler ruled over B6rnu, fell the first victim in the struggle that ensued with a power which had arisen from the same root, had gained strength during the civil wars of B6rnu, and which now threatened to swallow it
up altogether. This was the dynasty of the Buldla, which, originating with the fugitive Bôrnu prince, Jil Shikomômi, had established itself in the district of Fittri over the tribe of the Kôka, and from thence spread its dominion in every direction, till, after a sanguinary struggle, it conquered Kinem, and forced the Kanfiri dynasty to seek refuge in the western provinces of its empire about the year 1400 of our era.

The Bôrnu empire (if we may give the name of empire to the shattered host of a belligerent tribe driven from their home and reduced to a few military encampments) for the next seventy years seemed likely to go to pieces altogether, till the great king 'Ali Dfinamdi opened another glorious period; for, hay* I shall say more of it in the chronological table, under the reign of Mohammed.

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ing at length mastered the aristocratical element, which had almost overwhelmed the monarchy, he founded as a central point of government a new capital or "birni," Ghasrggomo, the empire having been without a fixed centre since the abandonment of Ngîjìmiyé. It was in his time that Leo Africanus visited Ngéroland, where he found the Buldla empire (Gaoga) still in the ascendant; but this was changed in the beginning of the 16th century, even before the publication of his account; for in the one hundred and twenty-second (lunar) year from the time when 'Om-r was compelled to abandon his royal seat in Ngîjìmiyé, ceding the rich country of Kinem, the very nucleus of the empire, to his rivals, the energetic king Edris Katakarmibi entered that capital again with his victorious army, and from that time down to the beginning of the present century K-nem has remained a province of Bôrnu, although it was not again made the seat of government.

Altogether the 16th century is one of the most glorious periods of the Bôrnu empire, adorned as it is by such able princes as the two Edris and Mohammed, while in Western Ngéroland the great Sônhay empire went to pieces, and was finally subjugated by Mulay Hmed el Mansîr, the Emperor of Morocco. Then followed a quieter period, And old age seemed gradually to gain on the kingdom, while pious and peaceful kings occupied the throne, till, in the middle of the last century, the energetic and enterprising king 'Ali 'OmArmi began a violent struggle against that very nation from which the Bôrnu dynasty had sprung, but which had now become its most fearful enemy the Imôshagh or Tawôrek. He made great exertions in every direction, but his efforts seem to have resembled the convulsions of death, and, being succeeded by an iudolent king, for such was A'hmed, the fatal hour which was to accomplish the extinction of the dynasty of the Sôfuwa rapidly approached. At last, when the very centre of the empire had already fallen a prey to a new nation which had started forth on a career of glory, the Fflbe or Felldta, there arose a stranger, a nationalized Arab, who, in saving the last remains of the kingdom, founded a new dynasty, that of the Kônemiyin, which, after having shone forth

TWO LEARNED MOHAMMEDANS.
very brightly under its founder, was recently reduced by civil discord, and seems now destined to a premature old age.

Having here offered this general view of the empire of Btrnu, I refer for particulars to the appended chronological tables, which, I trust, although very imperfect, particularly in the beginning, will yet form a sufficient groundwork wherewith to begin more profitable inquiries into the history of those regions than have been hitherto made.

CHAPTER XXX.

THE CAPITAL OF B6RNU.

HAVING endeavored to impart to the reader a greater interest in the country by relating its former history, as far as I was able to make it out, I shall now give an account of my stay in Kiikawa before setting out on my journey to Adamawa.

Regarding K-ikawa only as the basis of my further proceedings, and as a necessary station already sufficiently known to the European public by the long stay of the former expedition, I endeavored to collect as much information as possible with regard to the surrounding countries. Two of my friends were distinguished by a good deal of Mohammedan learning, by the precision with which they recollected the countries they had wandered through, and by dignified manners; but they differed much in character, and were inclined to quarrel with each other as often as they happened to meet in my house.

These two men, to whom I am indebted for a great deal of interesting and precise information, were the Arab Ahmed bel Xlejtib, of that division of the tribe of the Weldd bu-Seb'a who generally live in the Wadi Sdkiyet el Hamra, to the south of Morocco, and the Pillo Ibrahim, son of the Sheikh el Mukht-r, in Kah-ide on the Senegal, and cousin of the late Mohammed el Amin, the energetic prince of Fitatro. Ahmed had traveled over almost the whole of Western Africa, from Arguin on the ocean as far as Bagirmi, and had spent several years in

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Adamkwa, of which country he first gave me an exact description, especially with regard to the direction of the rivers. He was a shrewd and very intelligent man, yet he was one of those Arabs who go round all the courts of the princes of Negroland, to whatever creed or tribe they may belong, and endeavor to obtain from them all they can by begging and by the parade of learning. I esteemed him on account of his erudition, but not in other respects.

Quite a different person was the Pfillo Ibrahim-a very proud young man, fully aware of the ascendency, and strongly marked with the distinguishing character of the nation to which he belonged. He had performed the pilgrimage to Mekka, crossing the whole breadth of Africa from west to east, from warm religious feeling mixed up with a little ambition, as he knew that such an exploit would raise him highly in the esteem of his countrymen, and secure to him a high position in life. He had been two years a hostage in Nd6r (St. Louis), and knew something about the Europeans. It had struck him that the French were not so eager in distributing Bibles as the English, while he had truly remarked that the former were very sensible of the charms of the softer sex, and very frequently married the pretty daughters of the Dembas6ga. He obtained from me, first the
Zabtir, or the Psalms of David, which even the Arabs esteem very highly, and would esteem much more if they were translated into a better sort of Arabic, and afterward the whole Bible, which he wished to take with him on his long landjourney.

The Arabs and the Fulfbe, as is well known, are in almost continual warfare all along the line from the Senegal as far as Timbixktu; and it was most interesting for me to see him and Ahmed in violent altercation about the advantages of their respective nations, while I was thereby afforded an excellent means of appreciating their reports with regard to the state of the tribes and countries along the Senegal. The way in which they began to communicate to me their information was in itself expressive of their respective characters, Ahmed protesting that, before he dared to communicate with me, he was compelled

DANGEROUS MEDICAL PRACTICE.

to ask the permission of the vizier, while Ibrahim laughed at him, declaring that lie felt himself fully authorized to give me any information about Negroland. Ibrahim became an intimate friend of mine, and took a lively interest in me, particularly commiserating my lonely situation in a foreign country, far from home, without the consolations of female companionship.

As an example of the risks which European travelers may incur by giving medicines to natives to administer to themselves at home, I will relate the following incident. Ibrahim told me one day that he wanted some cooling medicine, and I gave him two strong doses of Epsom salts, to use occasionally. He then complained the following day that he was suffering from worms; and when I told him that the Epsom salts would not have the effect of curing this complaint, but that worm-powder would, he begged me to give him some of the latter; and I gave him three doses, to use on three successive days. However, my poor friend, though an intelligent man, thought that it might not be amiss to take all this medicine at once, viz., four ounces of Epsom salts and six drachins of worm-powder; and the reader may imagine the effect which this dose produced upon a rather slender man. Unfortunately, I had just taken a ride out of the town; and he remained for full two days in a most desperate state, while his friends, who had sent in vain to my house to obtain my assistance, were lamenting to all the people that the Christian had killed their companion, the pious pilgrim.

Besides these two men, there were many interesting strangers at that time in Kfikawa, from whom I learned more or less. Some of them I shall here mention, as their character and story will afford the reader a glance at one side of life in Negroland. A man who had performed travels of an immense extent, from Kifrasin in the east as far as Sansindi in the west, and from Tripoli and Morocco in the north as far as Asianti and Jenakh6ra and Fertit toward the south, would have been of great service if he had preserved an exact recollection of all the routes which he had followed in his devious wanderings; but, as it was, I could only gather from him some general information, the most interesting part of which had reference to M,16si, or rather

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More, a large and populous country, known by name already from Sultan Bölllo's curious communications to Captain Clapperton, but always misplaced in the maps, and its capital W6ghodogh6.

This enterprising man, who generally traveled as a dervish, had gone from Sofigra on the Miyo ball6o or Niger, between Hamdallhi and S6go, across a most unsettled country, to W6ghodogh6; but he was unable to give me any precise details with regard to it, and I never met another person who had traveled this dangerous route. He had also traveled all along the pagan states to the south of Bagirmi and Wadiy, and advised me strongly, if it were my plan to penetrate to the upper Nile (as, indeed, I then intended, notwithstanding my total want of means), to adopt the character of a dervish, which he deemed essential for my success. But while such a character might, indeed, insure general success, it would preclude the possibility of making any accurate observations, and would render necessary the most painful, if not insupportable privations. And, on the whole, this poor fellow was less fortunate than I; for in the year 1854 he was slain on that very route from Y6la to Kfikawa which I myself had twice passed successfully. He was a native of Baghdad, and called himself Sherif Ahmed el Baghdidi.

There was another singular personage, a native of Sennir, who had been a clerk in the Turkish army, but, as malicious tongues gave out, had been too fond of the cash intrusted to his care, and absconded. He afterward resided some years in Waddy, where he had drilled a handful of the sultan's slaves, had come to this kingdom to try his fortune, and was now about to be sent to Wadiy by the Sheikh of Börmu, as a spy, to see if the prince of that country had still any design of recommencing hostilities. From all persons of this description a traveler may learn a great deal; and, intriguing fellows as they generally are, and going from court to court spreading reports every where, prudence requires that he should keep on tolerably good terms with them.

Most interesting and instructive was a host of pilgrims from different parts of Mdsena or Melle, partly F菲尔be, partly S6nghay, who, having heard of the white man, and of his alixiety to collect intbrmation respecting all parts of the continent, came repeatedly to me to contribute each his share. I used to regale them with coffee, while they gave me ample opportunities of comparing and testing their statements. The most interesting and best informed among them were Bu-Bakr, a native of Hamdallii, the capital of the sheikh (sekho) Ahmedu ben Ahmedu, who, having made a pilgrimage to Mekka, had long resided in Yeman, and was now returning homeward with a good deal of knowledge; and another cheerful and simple-hearted old man from Si, on the Isa or Niger, between Hamdallhi and Timbifktu. Indeed, as the report of Ahmed bel Mejfib about Adamdwa had confirmed me in my determination to sacrifice every thing in order to visit that country as soon as possible, so the manifold information of these people with respect to the countries on the middle course of the so-called Niger excited in me a most ardent desire to execute the design, previously but vaguely entertained, of accomplishing also a journey westward to Timbuiktu.
Among my Bôrnu friends at this time, the most instructive were Shitim a Makarômma and A'mśakay. The former, who had been a courtier under the old dynasty, and who had saved his life by his intrigues, was a very intelligent old man, but an acknowledged rascal, to whom unnatural vices, which seem in general entirely unknown in these regions, were imputed. Nevertheless, he was the only man who was master of all the history of the old dynasty; and he spoke the Kanfiri language with such exquisite beauty as I have never heard from any body else. He had two very handsome daughters, whom he succeeded in marrying, one to the vizier and one to his adversary, 'Abd e' Rahmin; but in December, 1853, he was executed, together with the vizier, but on totally different grounds, as having long forfeited his life. Quite a different sort of man was A'mśakay, a simple K-nemma chief, who has been represented in one of my sketches. He had formerly distinguished himself by his expeditions against the Bildûnum, till those enterprising

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islanders succeeded in conciliating him by the gift of one of their handsome daughters for a wife, when he became half settled among them.

I had also some interesting pagan instructors, among whom I will only mention Agid Bfîrku, a very handsome youth, but who had undergone the horrible process of castration. The abolition of this practice in the Mohammedan world ought to be the first object of Christian governments and missionaries, not merely on account of the unnatural and desecrated state to which it reduces a human being, but on account of the dreadful character of the operation itself, which, in these countries at least, is the reason why scarcely one in ten survives it. With extreme delight, Agid Bfîrku dwelt upon the unconstrained nudity in which his countrymen indulged, and with great naivete described a custom of the pagans, which is identical with a custom of the civilized Europeans, but is an abomination in the eyes of every Mohammedan. He had wandered about a good deal in the southern provinces of Bagirmi and Wadôiy, and gave me the first information about the interesting mountain group near Kông Mataya.

But I must principally dwell upon my relations to the vizier El Haj Beshir ben Ahmed Tirib, upon whose benevolent disposition the whole success of the mission depended, as he ruled entirely the mind of the sheikh, who was more sparing of words, and less intelligent.

Mohammed el Beshir, being the son of the most influential man in Bôrnu after the sheikh, enjoyed all the advantages which such a position could offer for the cultivation of his mind, which was by nature of a superior cast. He had gone on a pilgrimage to Mekka in the year 1843, by way of Ben-Ghfîzi, when he had an opportunity both of showing the Arabs near the coast that the inhabitants of the interior of the continent are superior to the beasts, and of getting a glimpse of a higher state of civilization -han he had been able to observe in his own country. Having thus learned to survey the world collectively from a new point of view, and with an increased eagerness after every

THE VIZIER HA'J BESHI'R.
thing foreign and marvelous, he returned to his native country, where he soon had an opportunity of proving his talent, his father being slain in the unfortunate battle at K-isuri, and Sheikh 'Omir, a fugitive in his native country, having much need of a faithful counselor in his embarrassed situation. The sheikh was beset by a powerful and victorious host, encamping in the largest of the towns of his kingdom, while the party of the old dynasty was rising again, and not only withdrawing from him the best forces wherewith to face the enemy, but threatening his very existence, at the same time that a brother was standing in fierce rivalry to him at the head of a numerous army. Sheikh 'Omdr was successful, the host of Wadiy was obliged to withdraw, and, abandoning the purpose for which they had come, namely, that of re-establishing the old dynasty, commenced a difficult retreat of many hundred miles at the beginning of the rainy season; the partisans of the old dynasty were entirely crushed, the last prince of that family slain, the residence of the sultans leveled to the ground, and even the remembrance of the old times was almost effaced. There remained to be feared only his brother 'Abd e' Rahmdn. 'Abd e' Rahmidn was a good soldier, but a man of very loose and violent character. When a youth he had committed all sorts of violence and injustice, carrying off young brides by force to indulge his passions; he was, besides, a man of little intelligence. Being but a few months younger than 'Omar, he thought himself equally entitled to the succession; and if once admitted into a high position in the empire, he might be expected to abuse his influence on the very first opportunity.
Sheikh 'Omr, therefore, could not but choose to confide rather in the intelligent son of his old minister, the faithful companion in the field and counselor of his father, than in his own fierce and jealous brother; and all depended upon the behavior of Hij Beshir, and upon the discretion with which he should occupy and maintain his place as first, or rather only minister of the kingdom. Assuredly his policy should have been to conciliate, as much as possible, all the greater "kokaniwa" or courtiers, in order to undermine the influence of 'Abd e' Ralimin, whom

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it might be wise to keep at a respectable distance. But in this respect the vizier seems to have made great mistakes, his covetousness blinding him to his principal advantages; for covetous he certainly was-first, from the love of possessing, and also in order to indulge his luxurious disposition, for he was certainly rather "kamiima," that is to say, extremely fond of the fair sex, and had a harim of from three to four hundred female slaves.

In assembling this immense number of female companions for the entertainment of his leisure hours, he adopted a scientific principle; in fact, a credulous person might suppose that he regarded his harim only from a scientific point of view, as a sort of ethnological museum, doubtless of a peculiarly interesting kind, which he had brought together in order to impress upon his memory the distinguishing features of each tribe. I have often observed that, in speaking with him of the different tribes of Negroland, he was at times struck with the novelty of a name, lamenting that he had not yet had a specimen of that tribe in his harim, and giving
orders at once to his servants to endeavor to procure a perfect sample of the missing kind. I remember, also, that on showing to him one day an illustrated ethnological work in which he took a lively interest, and coming to a beautiful picture of a Circassian female, he told me, with an expression of undisguised satisfaction, that he had a living specimen of that kind; and when, forgetting the laws of Mohammedan etiquette, I was so indiscreet as to ask him whether she was as handsome as the picture, lie answered only with a smile, at once punishing and pardoning my indiscreet question. I must also say that, notwithstanding the great number and variety of the women who shared his attention, he seemed to take a hearty interest in each of them; at least I remember that he grieved most sincerely for the loss of one who died in the winter of 1851. Poor H6j Beshir! He was put to death in the last month of 1853, leaving seventy-three sons alive, not counting the daughters, and the numbers of children which may be supposed to die in such an establishment without reaching maturity.

But to return to his political character. I said that he neg-

HIS LENIENCY.

lected to attach to himself the more powerful of the courtiers, with whose assistance he might have hoped to keep the rival brother of Sheikh 'Omir at some distance; indeed, he even alienated them by occasional, and sometimes injudicious use of his almost unlimited power, obliging them, for instance, to resign to him a handsome female slave or a fine horse. If lie had possessed great personal courage and active powers, he might have mastered circumstances and kept his post, notwithstanding the ill will of all around him; but he wanted those qualities, as the result shows; and yet, well aware of the danger which threatened him, he was always on his guard, having sundry loaded pistols and carbines always around him, upon and under his carpet. Shortly before I arrived, an arrow had been shot at him in the evening while he was sitting in his court-yard.

I have peculiar reason to thank Providence for having averted the storm which was gathering over his head during my stay in Bôrnu, for my intimacy with him might very easily have involved me also in the calamities which befell him. However, I repeat that, altogether, he was a most excellent, kind, liberal, and just man, and might have done much good to the country if he had been less selfish and more active. He was incapable, indeed, of executing by himself any act of severity, such as in the unsettled state of a semi-barbarous kingdom may at times be necessary; and, being conscious of his own mildness, he left all those matters to a man named Lamino, to whom I gave the title of "the shameless left hand of the vizier," and whom I shall have frequent occasion to mention.

I pressed upon the vizier the necessity of defending the northern frontier of B'rnu against the Taw-rek by more effectual measures than had been then adopted, and thus retrieving, for cultivation and the peaceable abode of his fellow-subjects, the fine borders of the komdugu, and restoring security to the road to Fezz6n. Just about this time the Taw6rek had made another expedition into the border districts on a large scale, so that Kashkilla Belil, the first of the war-chiefs, was obliged to march against them; and the road to Kano, which I, with my usual good luck, had passed unmolested, had become so unsafe that a
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numerous caravan was plundered, and a well-known Arab merchant, the Sherif El GliAli, killed.
I remonstrated with him on the shamefully-neglected state of the shores of the lake, which contained the finest pasture-grounds, and might yield an immense quantity of rice and cotton. He entered with spirit into all my proposals, but in a short time all was forgotten. He listened with delight to what little historical knowledge I had of these countries, and inquired particularly whether Kinem had really been in former times a mighty kingdom, or whether it would be worth retaking. It was in consequence of these conversations that he began to take an interest in the former history of the country, and that the historical records of Edris Alaw6ma came to light; but he would not allow me to take them into my hands, and I could only read over his shoulders. He was a very religious man; and though he admired Europeans very much on account of their greater accomplishments, he was shocked to think that they drank intoxicating liquors. However, I tried to console him by telling him that, although the Europeans were also very partial to the fair sex, yet they did not indulge in this luxury on so large a scale as he did, and that therefore he ought to allow them some other little pleasure.
He was very well aware of the misery connected with the slave-trade; for, on his pilgrimage to Mekka, in the mountainous region between Fezzdn and Ben-GhAzi, he had lost, in one night, forty of his slaves by the extreme cold, and he swore that lie would never take slaves for sale if lie were to travel again. But it was more difficult to make him sensible of the horrors of slave-hunting, although, when accompanying him on the expedition to Miusgu, I and Mr. Overweg urged this subject with more success, as the further progress of my narrative will show. He was very desirous to open a commerce with the English, although he looked with extreme suspicion upon the form of articles in which the treaty was proposed to be drawn up; but he wished to forbid to Christians the sale of two things, viz., spirituous liquors and Bibles. He did not object to Bibles being brought into the country, and even given as presents, but

DEBTS OF THE MISSION PAID.
he would not allow of their being sold. But the difficulties which I had to contend with in getting the treaty signed will be made more conspicuous as my narrative proceeds.
The most pressing matter which I had with the vizier in the first instance, after my arrival, was to obtain some money, in order to settle, at least partly, the just claims of the late Mr. Richardson's servants, and to clear off debts which reflected little credit on the government which had sent us. I could scarcely expect that he would lend me the money without any profit, and was therefore glad to obtain it at the rate of 1000 cowries, or kfingona as they are called in B6nu, for a dollar, to be paid in Fezzdn; and I lost very little by the bargain, as the creditors, well aware of the great difficulty I was in, and acknowledging my desire to pay them off, agreed to receive for every dollar of the sum which they claimed only 1280 cowries,
while in the market the dollar fetched a much higher price. Indeed, it was most grateful to my feelings to be enabled, on the 13th of April, to distribute among the eight creditors 70,000 shells; and it was the more agreeable, as the more arrogant among them, seeing my extreme poverty, had assumed a tone of great insolence toward me, which I found it difficult to support in silence. Being now relieved a little in circumstances, I immediately rid myself of the carpenter, the grandiloquent Son of Jerusalem, and sent him away. He died on the road before reaching Mfirzuk—a fact which the natives attributed to the curse which I had given him for having stolen something from my house.

My household now became more comfortable. Already, on the 10th of April, late in the evening, I had removed my quarters from the large empty court-yard in the eastern town, or billa gedibe, to a small clay house in the western, or billa fut6be. This dwelling consisted of several small but neatly-made rooms, and a yard. Afterward we succeeded in obtaining in addition an adjoining yard, which was very spacious, and included several thatched huts; and all this together formed "the English house," which the sheikh was kind enough to concede to the English mission as long as any body should be left there to take care of it.

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Its situation was very favorable, as will be seen from the plan a few pages further on, being situated almost in the middle of the town, and nevertheless out of the way of the great thoroughfares: the internal arrangement is shown in the annexed woodcut.

1. Segifa, or "sor6 chinnabe," into which a person coming from the small yard before the house first enters through the principal gate. In the corner there is a spacious clay bench, "dagali," raised three feet from the ground. 2. Small open court-yard, with a very fine ch-dia or caoutchouc-tree (3), in which we had generally a troop of monkeys, while at the bottom a couple of squirrels (Sciurus) were living in a hole. 4. A second court-yard with a hen-house. (5.)

6. Inner segifa, where, in the beginning, the servants loitered, and which was afterward changed into a simple dining-room. Here generally the waterjars were kept.

7. Small court-yard, with water-jar.

8. Inner room, where I used to live, and afterward Mr. Vogel.

9. Inner large court-yard, where, in the corner, the kitchen was established.

"THE ENGLISH HOUSE."

10. Room with a large clay-bank, where Mr. Overweg used to recline in the daytime.

11. Bed-room of Mr. Overweg, and afterward of the Sappers, Corporal Church and Macguire.


13. Store-room.
14. Outer inclosure of great court-yard in the beginning of our residence in Kikawa. This wall we afterward pulled down, when we obtained a very large yard for our horses and cattle. We, at times, had six horses and five or six cows.

15. Very large, well-built conical hut, with clay wall and thatched roof. In the interior there were two spacious raised clay-banks of the kind called "dligal" and "zinzin," and in the background a raised recess, separated by a wall two feet high, for luggage or corn. This hut I occupied during my last stay in Kikawa after my return from Timbktu, when I built in front of it a large shed with that sort of coarse mats called siggedi.

16. Hut occupied by Ma'adi, a liberated slave, first in the service of Mr. Richardson, afterward in that of Mr. Overweg, and lastly Mr. Vogel's head servant. Having been wounded in the service of the expedition, a small pension has been granted to him.

17. Hut occupied by another servant.

18. Place for our cattle.

19. A well. The sandy soil, as I have said, obliged us to change the place of our well very often, and we had great trouble in this respect.

20. A clay house, which, during the latter part of our stay, fell to ruins. I immediately took possession of the room No. 8, which, although very small, was altogether the best, and was very cool during the hot hours of the day. Mr. Vogel, too, when he afterward arrived, immediately fixed upon this room. There was a most splendid k6rna-tree in the neighboring court-yard, which spread its shade over the terrace of this room, and over part of the small court-yard in front of it. In our own yard we had only a very fine specimen of a ch6dia or caoutchouc-tree (in the first yard, No. 3), which was afterward a little damaged by Mr. Overweg's monkeys, besides two very small k6rna-trees in the great yard around the huts Nos. 16 and 17. Having thus made myself as comfortable as possible, I began without delay to dig a well in the small court before the house, as we had to fetch the water from another well at some distance, which was much used by the people. My attempt caused some amusement to the vizier, who soon heard of it, and recognized in it a feature of the European character; for digging a well is no small undertaking.

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in Kuikawa, although water is to be found at only nine fathoms depth; for the ground, consisting of loose sand under an upper thin layer of clay, is very apt to fall in, while the slender boughs with which the shaft is upheld offer but little resistance. We had a great deal of trouble with our well, not only in constantly repairing it, but in the course of our stay we were thrice obliged to change the spot and dig a new well altogether. We should have been glad to set an example to the natives by building up our shaft with bricks; but, with our scanty means, or rather our entire want of means, we could scarcely think of undertaking such a costly work. At a later period Mr. Overweg found a layer of shell lime in a spot of our court-yard, and got our house neatly whitewashed. The great point in this place is
to protect oneself against the countless swarms of fleas which cover the ground, the best preservative being considered a frequent besmearing of the walls and the floor with cow-dung. The large white ant, too, is most troublesome, and sugar particularly is kept with difficulty from its voracious attacks. Our rooms swarmed also with bugs, "bermide," but I am almost afraid that we ourselves imported them with our books. The bug, however, in B6rnu is not regarded as that nasty insect which creates so much loathing in civilized countries; on the contrary, the native thinks its smell aromatic.

My poor Kitsena nag, the present of the extraordinary governor of that place, almost against my expectation, had successfully carried me as far as Kfkawa; but at that point it was quite exhausted, wanting at least some months' repose. I was therefore without a horse, and was obliged at first to walk on foot, which was very trying in the deep sand and hot weather. I had once entreated the vizier to lend me a horse, but Lamino had, in consequence, sent me such a miserable animal that I declined mounting it. The sheikh, being informed afterward that I was bargaining for a horse, sent me one as a present; it was tall and well-formed, but of a color which I did not like, and very lean, having just come from the country, where it had got no corn, so that it was unfit for me, as I wanted a strong animal, ready to undergo a great deal of fatigue. I was already preparing for my

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journey to Adhmawa, and, having made the acquaintance of M'allem Katu'ri, a native of Ydkoba, or, rather, as the town is generally called, Gardn Buchi, and an excellent man, who had accompanied several great ghazzias in that country, and particularly that most remarkable one of Amba-Sambo, the governor of Chmba, as far as the I'gbo country, at the Delta of the Niger, I hired him, and bought for his use a good traveling horse. I bought, also, a tolerable pony for my servant Mohammed ben S'ad, so that, having now three horses at my command, I entered with spirit upon my new career as an explorer of Negroland. All this, of course, was done by contracting a few little debts.

The vizier, who was well aware of the difficulties and dangers attending my proposed excursion to Adamdwa, was rather inclined to send me to the M'fisgu country, whither it was intended to dispatch an expedition under the command of Kash6lla Behil; but, fortunately for me, and perhaps, also, for our knowledge of this part of the continent, the design was frustrated by an inroad of Taw-rek, which demanded the presence of this officer, the most warlike of the empire. This incursion of the plundering Kindin was made by a considerable body of men, who, having in vain tried to surprise some town on the frontier of B6rnu, turned their march toward Kinem, and went as far as B-teli, where, however, they met with but little success.

Having noNi a horse whereon to mount, I rode every day, either into the eastern town to pay a visit to the sheikh or to the vizier, or roving around the whole circuit of the capital, and peeping into the varied scenes which the life of the people exhibited. The precincts of the town, with its suburbs, are just as interesting, as its neighborhood (especially during the months that precede the rainy season) is monotonous and tiresome in the extreme. Certainly the
arrangement of the capital contributes a great deal to the variety of the picture which it forms, laid out, as it is, in two distinct towns, each surrounded with its wall, the one occupied chiefly by the rich and wealthy, containing very large establishments, while the other, with the exception of the principal thoroughfare, which traverses the town from

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west to east, consists of rather crowded dwellings, with narrow, winding lanes. These two distinct towns are separated by a space about half a mile broad, itself thickly inhabited on both sides of a wide, open road, which forms the connection between them, but laid out less regularly, and presenting to the eye a most interesting medley of large clay buildings and small thatched huts, of massive clay walls surrounding immense yards, and light fences of reeds in a more or less advanced state of decay, and with a variety of color, according to their age, from the brightest yellow down to the deepest black. All around these two towns there are small villages or clusters of huts, and large detached farms surrounded with clay walls, low enough to allow a glimpse from horseback over the thatched huts which they inclose.

In this labyrinth of dwellings a man, interested in the many forms which human life presents, may rove about at any time of the day with the certainty of never-failing amusement, although the life of the Kanfiri people passes rather monotonous.

Explanation of References in the Engraving on the preceding Page.

1. English house, of which a special plan is given on page 46.
2. Palace, "fato maibe," of the sheikh, in the western town or biUla fut6be, with the mosque, "mishidi," at the corner.
3. Minaret of mosque.
4. Square at the back of the palace, with a most beautiful caoutchouc-tree, the finest in Kilkawa.
5. D–ndal, or principal street.
6. Area before the southern gate, where all the offal and dead bodies of camels and cattle, and sometimes even of slaves, are thrown, and which, during the rainy season, is changed into a large and deep pond.
7. Palace of the sheikh in the eastern town, or billa gedibe.
9. House where I was first lodged on my arrival, afterward occupied by Lamino, the vizier's head man.
10. (The house west from this) Palace belonging to Abu-Bakr, the sheik's eldest and favorite son, with a very large caoutchouc-tree in front. 11. House belonging to Abba Yusuf; second brother of the sheikh. 12. House occupied during my later stay by Lamfno. 13. Hollows from whence the clay has been taken for building material, and which, during the rainy season, are changed into deep pools of stagnant water.

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ly along, with the exception of some occasional feasting. During the hot hours, indeed, the town and its precincts become torpid, except on market-days, when the market-place itself, at least, and the road leading to it from the western gate, are most animated just at that time. For, singular as it is, in Kfikawa, as well as almost all over this part of Negroland, the great markets do not begin to be well attended till the heat of the day grows intense; and it is curious to observe what a difference prevails in this, as well as in other respects, between these countries and Y6ruba, where almost all the markets are held in the cool of the evening. The daily little markets, or durriya, even in Kfikawa, are held in the afternoon, and are most frequented between the 'aser (Isari) and the mughreb (almgribu) or sunset. The most important of these durriyas is that held inside the west gate of the billa futgbe, and here even camels, horses, and oxen are sold in considerable numbers; but they are much inferior to the large fair, or great market, which is held every Monday on the open ground beyond the two villages which lie at a short distance from the western gate. Formerly it was held on the road to Ng6ru, before the southern gate, but it has been removed from thence on account of the large pond of water formed during the rainy season in the hollow close to this gate.

I visited the great fair, "kasuk-d leteninbe," every Monday immediately after my arrival, and found it very interesting, as it calls together the inhabitants of all the eastern parts of B6rnu, the Shfiwa and the Koy6m, with their corn and butter, the former, though of Arab origin, and still preserving in purity his ancient character, always carrying his merchandise on the back of oxen, the women mounted upon the top of it, while the African Koyin employs the camel, if not exclusively, at least with a decided preference;* the Kinembi with their butter and dried fish, the inhabitants of Mdkari with their tobes (the k6re bern6); even Bfidduna, or rather Y~din6, are very often seen in the market, selling whips made from the skin of the hippo* This custom, I think, confirms the opinion that the Koyim migrated from Kinem into B6rnu. They are expressly called "ahel el bil."

BUSINESS AND CONCOURSE.

potamus, or sometimes even hippopotamus meat, or dried fish, and attract the attention of the spectator by their slender figures, their small, handsome features, unimpaired by any incisions, the men generally wearing a short black shirt and a
small straw hat, "sfini ngdwa," their neck adorned with several strings of k'fingona or shells, while the women are profusely ornamented with strings of glass beads, and wear their hair in a very remarkable way, though not in so awkward a fashion as Air. Overweg afterward observed in the island Belirigo.

On reaching the market-place from the town, the visitor first comes to that part where the various materials for constructing the light dwellings of the country are sold, such as mats, of three different kinds, the thickest, which I have mentioned above as 16gard, then siggedi, or the common coarse mat made of the reed called kalkilti, and the bu'shi, made of dfim-leaves, or "ngille," for lying upon; poles and stakes; the framework, "lkggeri,." for the thatched roofs of huts, and the ridge-beam, or "k6skan s lmo ;" then oxen for slaughter, "f6 debiterdm," or for carrying burdens, "kn6mu lhpterim;" farther on, long rows of leathern bags filled with corn, ranging far along on the south side of the market-place, with either "kdwa," the large bags for the camel, a pair of which form a regular camel's load, or the large "jerdbu," which is thrown across the back of the pack-oxen, or the smaller "fdllim," a pair of which constitutes an ox-load, "kitkun kn6mube." These long rows are animated not only by the groups of the sellers and buyers, with their weatherworn figures and torn dresses, but also by the beasts of burden, mostly oxen, which have brought the loads, and which are to carry back their masters to their distant dwelling-places; then follow the camels for sale, often as many as a hundred or more, and numbers of horses, but generally not first-rate ones, which are mostly sold in private. All this sale of horses, camels, &c., with the exception of the oxen, passes through the hands of the dil6lma or broker, who, according to the mode of announcement, takes his percentage from the buyer or the seller. The middle of the market is occupied by the dealers in other merchandise of native and of foreign manufacture, the "amagdi" or tob from Uj6, and the k6re or r~bshi, the far~sh or "fetk6ma," and the "sell~ma," the people dealing in cloths, shirts, tixkedis, beads of all sizes and colors, leather-work, colored boxes of very different shape and size, very neatly and elegantly made of ox-hide. There are also very neat little boxes made of the kernel or "nge" of the fruit of the dirnt-tree. Then comes the place where the k6mbuli disposes of his slaves.

There are only a few very light sheds or stalls ("kaudi") erected here and there. In general, besides a few of the retail dealers, only the dil~lma or broker has a stall, which, on this account, is called dil6llam; and, no shady trees being found, both buyers and sellers are exposed to the whole force of the sun during the very hottest hours of the day, between eleven and three o'clock, when the market is most full and busy, and the crowd is often so dense that it is difficult to make one's way through it; for the place not being regularly laid out, nor the thoroughfares limited by rows of stalls, each dealer squats down with his merchandise where he likes. There are often from twelve to fifteen thousand people crowded together in the market; but the noise is not great, the Kanfiri people being more sedate and less vivacious than the Hiusdwa, and not vending their wares with loud cries. However, the wanzmin or barber, going about, affords

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amusement by his constant whistling, "kangidi." In general, even amusements have rather a sullen character in Bôrnu; and of course, in a place of business like the market, very little is done for amusement, although sometimes a serpent-tamer ("kadima") or a story-teller ("kosgolima") is met with. Also the luxuries offered to the people are very few in comparison with the varieties of cakes and sweetmeats in the market-places of Hûsua, and "k6lche" (the common sweet ground-nut), "gingala" (the bitter ground-nut), boiled beans or "ng6lo," and a few dry dates from the T6bu country, are almost the only things, besides water and a little nasty sour milk, offered as refreshment to the exhausted customer. The fatigue which people have to undergo in purchasing their 

DEFECTIVE CURRENCY.

week's necessaries in the market is all the more harassing, as there is not at present any standard money for buying and selling; for the ancient standard of the country, viz., the pound of copper, has long since fallen into disuse, though the name, "rotl," still remains. The "gkbagd," or cotton strips, which then became usual, have lately begun to be supplanted by the cowries or "kungo na," which have been introduced, as it seems, rather by a speculation of the ruling people than by a natural want of the inhabitants,* though nobody can deny that they are very useful for buying small articles, and infinitely, more convenient than cotton strips. Eight cowries or k6ngona are reckoned equal to one gkbagd, and four gbag-, or two-and-thirty k6ngona, to one rotl. Then, for buying larger objects, there are shirts of all kinds and sizes, from the "dfra," the coarsest and smallest one, quite unfit for use, and worth six rotls, up to the large ones, worth fifty or sixty rotls. But, while this is a standard value, the relation of the rotl and the Austrian dollar, t which is pretty well current in Bôrnu, is subject to extreme fluctuation, due, I must confess, at least partly, to the speculations of the ruling men, and principally to that of my friend the Hj Beshir. Indeed, I can not defend him against the reproach of having speculated to the great detriment of the public; so that when he had collected a great amount of k6ngona, and wished to give it currency, the dollar would suddenly fall as low as to fifty or forty or fifty rotls, while at other times it would fetch as much as one hundred rotls, or three thousand two hundred shells, that is, seven hundred shells more than in Kan6. The great advantage of the market in Kan6 is that there is one standard coin, which, if a too large amount of dollars be not on a sudden set in circulation, will always preserve the same value.

But to return to the market. A small farmer who brings his 
* I shall have occasion to mention what an influence the introduction of cowries into Bôrnu, by draining the Husa country of this article, has had upon the demand for cowries in Yoruba and on the coast in the years following 1849. t The Austrian dollar, the "bd-t-r," though less in intrinsic value, is better liked in Bôrnu than the Spanish one, the "bid med'a."

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corn to the Monday market, or the "k6suki j6teninbe," in Kfikawa, will on no account take his payment in shells, and will rarely accept of a dollar; the person,
therefore, who wishes to buy corn, if he has only dollars, must first exchange a dollar for shells, or rather buy shells; then with the shells he must buy a "kfilgu" or shirt; and, after a good deal of bartering, he may thus succeed in buying the corn, be it some kind of argu'm, wheat, or rice. However, these two articles are not always to be got, while more frequently they are only in small quantities. The rice sold in Kfikawa is wild rice, the refuse of the elephants, and of a very inferior description.

The fatigue to be undergone in the market is such that I have very often seen my servants return in a state of the utmost exhaustion. Most of the articles sold on the great Monday fair may also be found in the small afternoon markets or duriya, but only in small quantity and at a higher price, and some articles will be sought for there in vain. But while there is certainly a great deal of trouble in the market of KU'kawa, it must be acknowledged that the necessaries of life are cheaper there than in any other place which I have visited in Central Africa, almost half as cheap again as in Kdtsena and Sok6to, a third cheaper than in Kan6, and about a fourth cheaper than in Timbífíktu. About the cheapness of meat and corn in the latter place, which is, indeed, a very remarkable fact, and struck me with the utmost surprise when I first reached that celebrated town, I shall speak in the proper place. But I must remark that dukhn, argiiim môro, or millet (Pennisetum typhideum), is in greater quantity, and therefore cheaper, in Kfikawa than the durra or sorghum, "ng~beri," just as it is in Timbífíktu and Kan6, while in Bagírmi durra is much cheaper. The ngöberi of Bèrnu, however, particularly that kind of it which is called matiya, and which is distinguished by its whiteness, is most excellent; and the "sendsin," a kind of thin pancake prepared from this grain, is the lightest and best food for a European in this country.

Of course, the price of food varies greatly according to the season, the lowest rates ruling about a month or two after the harvest, when all the corn in the country has been thrashed, and the highest rates just about the harvest time. In general, a dollar will purchase in Kfikawa three ox-loads, "k~tkun kn6mube," of argii; a dollar and a half will buy a very good ox of about six hundred pounds' weight; two dollars fetch a packox ("kn6mu") or a milch-cow ("f6 mddarabU"); one dollar, two good sheep; from seventeen to twenty rotls, a "t6ndu" of butter, containing about four pounds' weight. For wheat and rice, the general rule in Negroland is that they fetch double price of the native corn. Rice might seem indigenous in Central Africa, growing wild everywhere, as well in Bighena, in Western Africa, as in K6to or Bagírmi. Wheat, on the contrary, was evidently introduced some hundred years ago, together with onions, the favorite food of the Arab, to the merits of which the native African is insensible, although it is a most wholesome article of diet in this climate, as I shall have repeatedly occasion to state.

Of fruits, the most common are the two sorts of ground-nut, "k6ich6" and "glingala," the former of which is a very important article of food, though by no means on so large a scale as in the eastern parts of Adamdwa; the "bito," the fruit of the hajilij or Balanites Eyptiaca (which is so much valued by the Kandri, that,
according to a common proverb, a bitotree and a milch-cow are just the same." K~ska bitowa f6wa m~darab6 kal"; a kind of Physalis, the native name of which I have forgotten; the birgim, or the African plum, of which I shall speak farther on; the k6rna, or the fruit of the jihannus lotus.; and fruit of the ddm-palm, "kirzim," or Cuc zfera Thebawca.

Of vegetables, the most common in the market are beans of various descriptions, which likewise form a very important article of food in many districts, certainly as much as the third of the whole consumption; onions, consumed in great quantity by the Arabs, but not by the natives, who prefer to season their food with the young leaves of the monkey-bread-tree, "klu kfika," or the "kiras," or with a sauce made from dried fish. There are no sweet potatoes and no yams in this part of B6rnu,

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the consequence of which is that the food of the natives is less varied than in H6usa, K6bbi, or Y6ruba. Yams are brought to this country as rarities, and are given as presents to influential persons.

Camels sell at from eight to twenty dollars. When there is no caravan in preparation, a very tolerable beast may be bought for the former price; but when a caravan is about to start, the best will fetch as much as twenty dollars-very rarely more; and a good camel may always be had for about fifteen dollars. Some camels may be bought for four or five dollars each, but can not be relied on.

Very strong traveling horses for servants were, during my first visit, purchasable for from six to eight dollars, while an excellent horse would not fetch more than thirty dollars; but in the year 1854 the price had risen considerably, in consequence of the exportation of horses, which had formerly been forbidden, having been permitted, and great numbers having been exported to the west-chiefly to Mfiniyo, Kitsena, and Mrdddi. A firstrate horse of foreign race, however, is much dearer, and will sometimes fetch as much as three hundred dollars. I shall have another opportunity of speaking of the horses of B6rnu, which is rather an interesting and important subject, as the breed is excellent, and, besides being very handsome and of good height, they bear fatigue marvelously-a fact of which one of my own horses gave the best proof, having carried me during three years of almost incessant fatigue on my expedition to Kdnem, to the Misgu country, to Bagirmi, to Timbfikutu, and back to Kan6, where my poor dear companion died in December, 1854: and let it be taken into consideration that, though I myself am not very heavy, I constantly carried with me a double-barreled gun, one or two pairs of pistols, a quantity of powder and shot, several instruments, my journals, and generally even my coffee-pot and some little provision.

But to return to the picture of life which the town of Ki'kawa presents. With the exception of Mondays, when just during the hottest hours of the day there is much crowd and bustle in the market-place, it is very dull from about noon till three o'clock

BORNU WOMEN.-PROMENADE.
in the afternoon; and even during the rest of the day those scenes of industry which in the varied panorama of Kan6 meet the eye are here sought for in vain. Instead of those numerous dyeingyards or mirind, full of life and bustle, though certainly also productive of much filth and foul odors, which spread over the town of Kan6, there is only a single and a very poor mring in Kfkawa; no beating of tobes is heard, nor the sound of any other handicraft.

There is a great difference of character between these two towns; and, -as I have said above, the B6rnu people are by temperament far more phlegmatic than those of Kan6. The women in general are much more ugly, with square, short figures, large heads, and broad noses with immense nostrils, disfigured still more by the enormity of a red bead or coral worn in the nostril. Nevertheless, they are certainly quite as coquettish, and, as far as I had occasion to observe, at least as wanton also as the more cheerful and sprightly M6usa women. I have never seen a H~usa woman strolling about the streets with her gown trailing after her on the ground, the fashion of the women of Kfkawa, and wearing on her shoulders some Manchester print of a showy pattern, keeping the ends of it in her hands, while she throws her arms about in a coquettish manner. In a word, their dress, as well as their demeanor, is far more decent and agreeable. The best part in the dress or ornaments of the B6rnu women is the silver ornament (the f~llafldle kMlab6") which they wear on the back of the head, and which in taller figures, when the hair is plaited in the form of a helmet, is very becoming; but it is not every woman who can afford such an ornament, and many a one sacrifices her better interests for this decoration.

The most animated quarter of the two towns is the great thoroughfare, which, proceeding by the southern side of the palace in the western town, traverses it from west to east, and leads straight to the sheikh's residence in the eastern town. This is the "dendal" or promenade, a locality which has its imitation, on a less or greater scale, in every town of the country. This road, during the whole day, is crowded by numbers

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of people on horseback and on foot; free men and slaves, foreigners as well as natives, every one in his best attire, to pay his respects to the sheikh or his vizier, to deliver an errand, or to sue for justice or employment, or a present. I myself very often went along this well-trodden path-this high road of ambition; but I generally went at an unusual hour, either at sunrise in the morning, or while the heat of the midday, not yet abated, detained the people in their cool haunts, or late at night, when the people were already retiring to rest, or, sitting before their houses, beguiling their leisure hours with amusing tales or with petty scandal. At such hours I was sure to find the vizier or the sheikh alone; but sometimes they wished me also to visit and sit with them, when they were accessible to all the people; and on these occasions the vizier took pride and delight in conversing with me about matters of science, such as the motion of the earth, or the planetary system, or subjects of that kind.

CHAPTER XXXI.

THE TSAD.
My stay in the town was agreeably interrupted by an excursion to Ng6rnu and the shores of the lake.
Thursday, April 24th. Sheikh 'Omdr, with his whole court, left Kikawa in the night of the 23d of April, in order to spend a day or two in Ng6rnu, where he had a tolerably good house; and, having been invited by the vizier to go there, I also followed on the morning of the next day. This road to Ng6rnu is strongly marked with that sameness and monotony which characterize the neighborhood of Kikawa. At first nothing is seen but the melancholy "k16wo," Asclepias procera or gigantea; then "ngille," low bushes of Cucifera, appear, and gradually trees begin to enliven the landscape, first scattered here and there, farther on forming a sort of underwood. The path is broad and well trodden, but consists mostly of deep sandy soil.

NGO'RNNU.
There are no villages on the side of the road, but a good many at a little distance. In the rainy season some very large ponds are formed by its side. Two miles and a half before the traveler reaches Ng6rnu the trees cease again, being only seen in detached clusters at a great distance, marking the sites of villages, while near the road they give way to an immense fertile plain, where beans are cultivated, besides grain. However, this also is covered at this season of the year with the tiresome and endless Asclepias. Among the sites of former towns on the east side of the road is that of New Birni, which was built by the Sultan Mohammed when residing in Berberuw6., about the year 1820, and destroyed by Ilij Beshir in the year 1847, and does not now contain a living soul. Farther on is a group of kitchen-gardens belonging to some grandees, and adorned with two or three most splendid tamarind-trees, which in this monotonous landscape have a peculiar charm.

It was about one o'clock in the afternoon when I entered Ng6rnu, the town of" the blessing." The heat being then very great, scarcely any body was to be seen in the streets; but the houses, or rather yards, were full of people, tents having been pitched to accommodate so many visitors, while fine horses looked forth everywhere over the low fences, saluting us as we passed by. Scarcely a single clay house was to be seen, with the exception of the house of the sheikh, which lies at the end of the d6ndal; but, nevertheless, the town made the impression of comfort and ease, and every yard was neatly fenced with new "siggedi" mats, and well shaded by k6rna-trees, while the huts were large and spacious.

Having in vain presented myself at the house of the vizier, where the people were all asleep, and wandered about the town for a good while, I at length took up my quarters provisionally with some Arabs, till the cool of the afternoon aroused the courtiers from their long midday slumber, which they certainly may have needed, inasmuch as they had been up at two o'clock in the morning. But, even after I had the good fortune to see Hj Beshir, I found it difficult to obtain quarters, and I was obliged to pitch my tent in a court-yard.

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Being tired of the crowd in the town, I mounted on horseback early next morning in order to refresh myself with a sight of the lake, which I supposed to be at no great distance, and indulged beforehand in anticipations of the delightful view which I fondly imagined was soon to greet my eye. We met a good many people and slaves going out to cut grass for the horses, and leaving them to their work, we kept on toward the rising sun. But no lake was to be seen, and an endless glassy plain, without a single tree, extended to the farthest horizon. At length, after the grass had increased continually in freshness and luxuriance, we reached a shallow swamp, the very indented border of which, sometimes bending in, at others bending out, greatly obstructed our progress. Having struggled for a length of time to get rid of this swamp, and straining my eyes in vain to discover the glimmering of an open water in the distance, I at length retraced my steps, consoling myself with the thought that I had seen at least some slight indication of the presence of the watery element, and which seemed indeed to be the only thing which was at present to be seen here.

How different was this appearance of the country from that which it exhibited in the winter from 1854 to 1855, when more than half of the town of Ng6rnu was destroyed by the water, and a deep open sea was formed to the south of this place, in which the fertile plain as far as the village of Kikiya lay buried. This great change seems to have happened in consequence of the lower strata of the ground, which consisted of limestone, having given way in the preceding year, and the whole shore on this side having sunk several feet; but, even without such a remarkable accident, the character of the Ts~d is evidently that of an immense lagoon, changing its border every month, and therefore incapable of being mapped with accuracy. Indeed, when I saw to-day the nature of these swampy lowlands surrounding the lake, or rather lagoon, I immediately became aware that it would be quite impossible to survey its shores, even if the state of the countries around should allow us to enter upon such an undertaking. The only thing possible would be on one side to fix the farthest limit reached at times by the inundation.

EXCURSION TO THE TSAD.

of the lagoon, and on the other to determine the extent of the navigable waters. Having returned to the town, I related to the vizier my unsuccessful excursion in search of the Tsid, and he obligingly promised to send some horsemen to conduct me along the shore as far as Kiwa, whence I should return to the capital.

Saturday, April 20th. The sheikh, with his court, having left Ng6rnu before the dawn of day on his return to Kfikawa, I sent back my camel, with my two men also, by the direct road; and then, having waited a while in vain for the promised escort, I went myself with Bu-S'ad to look after it, but succeeded only in obtaining two horsemen, one of whom was the Kash6lla K6toko, an amiable, quiet Kinemma chief, who ever afterward remained my friend, and the other a horse-guard of the sheikh's, of the name of SMle. With these companions we set out on our excursion, going northeast; for due east from the town, as I now learned, the lagoon was at present at more than ten miles' distance. The fine grassy plain seemed to extend to a boundless distance, uninterrupted by a single
tree, or even a shrub; not a living creature was to be seen, and the sun began already to throw a fiery veil over all around, making the vicinity of the cooling element desirable. After a little more than half an hour's ride we reached swampy ground, and began to make our way through the water, often up to our knees on horseback. We thus came to the margin of a fine open sheet of water, encompassed with papyrus and tall reed, of from ten to fourteen feet in height, of two different kinds, one called "môle," and the other "bôre" or "bôle." The mile has a white, tender core, which is eaten by the natives, but to me seemed insipid; the bôre has a head like the common bulrush, and its stalk is triangular. The thicket was interwoven by a climbing plant with yellow flowers, called "bôrbuje" by the natives, while on the surface of the water was a floating plant, called, very facetiously, by the natives, "flnna-billabgo" (the homeless flnna). This creek was called "NgruwA."

Then turning a little more to the north, and passing still through deep water full of grass, and most fatiguing for the horses, while it seemed most delightful to me, after my dry and dreary journey through this continent, we reached another creek, called "Dimbebôr." Here I was so fortunate as to see two small boats, or "makara," of the Bi'dduma, as they are called by the Kanfri, or Ydini, as they call themselves, the famous pirates of the Tsôd. They were small flat boats, made of the light and narrow wood of the "fôgo," about twelve feet long, and managed by two men each: as soon as the men saw us, they pushed their boats off from the shore. They were evidently in search of human prey; and as we had seen people from the neighboring villages who had come here to cut reeds to thatch their huts anew for the rainy season, we went first to inform them of the presence of these constant enemies of the inhabitants of these fertile banks of the lagoon, that they might be on their guard; for they could not see them, owing to the quantity of tall reeds with which the banks and the neighboring land was overgrown.

We then continued our watery march. The sun was by this time very powerful; but a very gentle cooling breeze came over the lagoon, and made the heat supportable. We had water enough to quench our thirst—indeed, more than we really wanted; for we might have often drunk with our mouth, by stooping down a little, on horseback, so deeply were we immersed. But the water was exceedingly warm, and full of vegetable matter. It is perfectly fresh, as fresh as water can be. It seems to have been merely from prejudice that people in Europe have come to the conclusion that this Central African basin must either have an outlet or must be salt; for I can positively assert that it has no outlet, and that its water is perfectly fresh. Indeed, I do not see from whence saltiness of the water should arise in a district in which there is no salt at all, and in which the herbage is so destitute of this element that the milk of the tows and sheep fed on it is rather insipid, and somewhat unwholesome. Certainly, in the holes around the lagoon, where the soil is strongly impregnated with natron, and which are only for a short time of the year in connection with the lake, the water, when in small quantity, must savor of the peculiar
NGU’LBEA’-MGO’MARE’N.

quality of the soil; but when these holes are full, the water in them likewise is fresh.

While we rode along these marshy, luxuriant plains, large herds of "keira" started up, bounding over the rushes, and, sometimes swimming, at others running, soon disappeared in the distance. This is a peculiar kind of antelope, which I have nowhere seen but in the immediate vicinity of the lake. In color and size it resembles the roe, and has a white belly. The keira is by no means slender, but rather bulky, and extremely fat; this, however, may not be a specific character, but merely the consequence of the rich food which it enjoys here. It may be identical with, or be a variety of the Antilope Arabica, and the Arabs, and those of the natives who understand a little Arabic, call both by the same name, "el riyel."

Proceeding onward, we reached, about noon, another creek, which is used occasionally by the Bidduma as a harbor, and is called "Ngfilbe6." We, however, found it empty, and only inhabited by ngurfitus or river-horses, which, indeed, live here in great numbers, snorting about in every direction, and by two species of crocodiles. In this quarter there are no elephants, for the very simple reason that they have no place of retreat during the night; for this immense animal (at least in Africa) appears to be very sensible of the convenience of a soft couch in the sand, and of the inconvenience of musquitoes too; wherefore it prefers to lie down on a spot a little elevated above the swampy ground, whither it resorts for its daily food. On the banks of the northern part of the Ts6d, on the contrary, where a range of low sand-hills and wood encompasses the lagoon, we shall meet with immense herds of this animal.

Ngfilbe6 was the easternmost point of our excursion; and, turning here a little west from north, we continued our march over drier pasture-grounds, placed beyond the reach of the inundation, and after about three miles reached the deeply-indented and well-protected creek called "Ng6mar6n." Here I was most agreeably surprised by the sight of eleven boats of the Yidini. Large, indeed, they were, considering the shipbuilding of these islanders; but otherwise they looked very small and awkward, and, resting quite flat on the water, strikingly reminded me of theatrical exhibitions in which boats are introduced on the stage. They were not more than about twenty feet long,* but seemed tolerably broad; and one of them contained as many as eleven people, besides a good quantity of natron and other things. They had a very low waist, but rather a high and pointed prow. They are made of the narrow boards of the f6go-tree, which are fastened together with ropes from the dim-palm, the holes being stopped with bast.

The Kdnembfi inhabitants of many neighboring villages carry on trade with the islanders almost uninterruptedly, while elsewhere the latter are treated as most deadly enemies. Two parties of Kinembfi happened to be here with argoim or millet, which they exchange for the natron. They were rather frightened when
they saw us, the Bdidduma being generally regarded as enemies; but the sheikh and his counselors are well aware of this intercourse, and, wanting either the spirit or the power to reduce those islanders to subjection, they must allow their own subjects, whom they fail to protect against the continual inroads of the Bdidduma, to deal with the latter at their own discretion. It was my earnest wish to go on board one of the boats, and to examine their make attentively; and, with the assistance of Kashlla K6toko, who was well known to the Bdidduma, I should perhaps have succeeded, if BUi-S'ad, my Mohammedan companion, had not behaved like a madman; indeed, I could scarcely restrain him from firing at these people, who had done us no harm. This was certainly a mere outbreak of fanaticism. When the people in the boats saw my servant's excited behavior, they left the shore, though numerous enough to overpower us; and we then rode on to another creek called M6lileld, whence we turned westward, and in about an hour, partly through water, partly over a grassy plain, reached Maduw6ri.

Maduw6ri, at that time, was an empty sound for me—a name

* This certainly did not belong to the largest craft of the islanders; for one of the boats which accompanied Mr. Overweg afterward on his voyage on the lake was almost fifty feet long, and six and a half wide.

MADUWA'RI.

without a meaning, just like the names of so many other places at which I had touched on my wanderings; but it was a name about to become important in the history of the expedition, to which many a serious remembrance was to be attached. Maduw6ri was to contain another white man's grave, and thus to rank with Ngurutuwa.

When I first entered the place from the side of the lake, it made a very agreeable impression upon me, as it showed evident signs of ease and comfort, and, instead of being closely packed together, as most of the towns and villages of the Kanfiri are, it lay dispersed in eleven or twelve separate clusters of huts, shaded by a rich profusion of korna- and bito-trees. I was conducted by my companion, Kash6lla K6toko, to the house of Fiigo 'Ali. It was the house wherein Mr. Overweg, a year and a half later, was to expire; while Fiigo 'Ali himself, the man who first contracted friendship with me, then conducted my companion on his interesting navigation round the islands of the lake, and who frequented our house, was destined to fall a sacrifice in the revolution of 1854. How different was my reception then, when I first went to his house on this my first excursion to the lake, and when I revisited it with Mr. Vogel in the beginning of 1855, when Fago 'Ali's widow was sobbing at my side, lamenting the ravages of time, the death of my companion, and that of her own husband.

The village pleased me so much that I took a long walk through it before I sat down to rest; and after being treated most sumptuously with fowls and a roasted sheep, I passed the evening very agreeably in conversation with my black friends. The inhabitants of all these villages are Kdnembfi,* belonging to the tribe of the Sugfirti, who in former times were settled in Kanem, till, by the wholesale devastation of that country, they were compelled to leave their homes and seek a retreat in these regions. Here they have adopted the general dress of the Kanfiri;
and only very few of them may at present be seen exhibiting their original native costume, the greatest ornament of

* Kinembd is the plural of Kinemma.

TRAVELS IN AFRICA.

which is the head-dress, while the body itself, with the exception of a tight leathern apron, or "ffino," is left naked. This is a remarkable peculiarity of costume, which seems to prevail among almost all barbarous tribes. The original head-dress of the Sugirti, that is to say, of the head men of the tribe, consists of four different articles: first, the "j6ka," or cap, rather stiff, and widening at the top, where the second article, the "ariyibu" (aliy~fu), is tied round it: from the midst of the folds of the ariykbu, just over the front of the head, the "millefu" stands forth, a piece of red cloth, stiffened, as it seems, by a piece of leather from behind; and all round the crown of the head a bristling crown of reeds rises with barbaric majesty to a height of about eight inches. Round his neck he wears a tight string of white beads, or " kulfilu," and hanging down upon the breast several small leather pockets, containing written charms or l~ya, while his right arm is ornamented with three rings, one on the upper arm, called "wiwi or bibi," one made of ivory, and called "chila," above the elbow, and another, called "kiillo," just above the wrist. The shields of the Sugtirti, at least most of them, are broad at the top as well as at the base, and, besides his large spear or kas6kka, he is always armed with three or four javelins, "bl6llem." But besides the Sugdrti there happened to be just then present in the village some Budduma, handsome, slender, and intelligent people, their whole attire consisting in a leathern apron and a string of white beads round the neck, which, together with their white teeth, produces a beautiful contrast with the jet-black skin. They gave me the first account of the islands of the lake, stating that the open water, which in their language is called "Kalilmma," or rather Kfilu kem6, begins one day's voyage from K6ya, the small harbor of Maduwiri, stretching in the direction of Shawi, and that the water is thenceforth from one to two fathoms deep. I invariably understood from all the people with whom I spoke about this interesting lake, that the open water, with its islands of elevated sandy downs, stretches from the mouth of the Shiry toward the western shore, and that all the rest of the lake consists of swampy meadow-lands, occasionally inundated. I shall have

AN EXTENSIVE VIEW.

occasion to speak again about this point when briefly reporting my unfortunate companion's voyage on the lake.*

Having closed my day's labor usefully and pleasantly, I lay down under a sort of shed, but had much to suffer from musquitoes, which, together with fleas, are a great nuisance near the banks of the lagoon.

Sunday, April 27th. Before sunrise we were again in the saddle, accompanied by Fuigu or Pfifo 'Ali, who had his double pair of small drums with him, and looked
well on his stately horse. It was a beautiful morning, and I was delighted with the scene around. Clear and unbroken were the lines of the horizon, the swampy plain extending on our right toward the lake, and blending with it, so as to allow the mind that delights in wandering over distant regions a boundless expanse to rove in an enjoyment not to be found in mountainous regions, be the mountains ever so distant. For

"'Tis distance lends enchantment to the view."

Thus we went on slowly northward, while the sun rose over the patches of water, which spread over the grassy plain; and on our left the village displayed its snug yards and huts, neatly fenced and shaded by spreading trees. We now left Maduwiri, and after a little while passed another village called D6goji, when we came to a large hamlet or "beri" of K6nemb6 cattlebreeders, who had the care of almost all the cattle of the villages along the shores of the lake, which is very credibly reported to amount together to eleven thousand head. The herd here collected—numbering at least a thousand head, most of them of

* The YWdini named to me the following islands as the largest and most important: Gfiriyi, Yiwaay D6ji, Belarge, HMshiyi Billin, Purrim, Maibuluwu, Fidda, K6ilea Dallab6rme, Tur6 Dakkabeliya, Fujii Chilim, and Br6jar6, the latter having many horses. Almost all these names have been since confirmed by Mr. Overweg, although he spells some of them in a different way, and perhaps less accurately, as he obtained all his information from his Kaniri companions; indeed, notwithstanding his long sojourn among the islanders, he did not even learn their real name, viz., Ygdin. The YUdini belong evidently to the K6toko, and are most nearly related to the people of Nghila; they are probably already indicated by Makrizi under the name "CJ, and their language was originally entirely distinct from the Kantri, although in process of time they have adopted many of their terms.

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that peculiar kind called kfiri, mentioned above—was placed in the midst, while the men were encamped all around, armed with long spears and light shields; at equal distances long poles were fixed in the ground, on which the butter was hung up in skins or in "k6ri6," vessels made of grass. Here we had some delay, as Fdgo 'Ali, who was the inspector of all these villages, had to make inquiries respecting three head of cattle belonging to the vizier which had been stolen during the night. On our left the considerable village of Binder, which is at least as large as Maduwdni, exhibited an interesting picture, and I had leisure to make a sketch.

Having here indulged in a copious draught of fresh milk, we resumed our march, turning to the eastward; and, having passed through deep water, we reached the creek "K6gor-m," surrounded by a dense belt of tall rushes of various kinds. We were just about to leave this gulf, when we were joined by Zintelma, another Kinemma chief, who ever afterward remained attached to me and Mr. Overweg, with five horsemen. Our troop having thus increased, we went on cheerfully to another creek called Tbirim, whence we galloped toward Bol6, trying in vain to overtake a troop of kel-ra (the antelope before mentioned), which rushed headlong into the water and disappeared in the jungle. Before, however, we could
get to this latter place, we had to pass very deep water, which covered my saddle, though I was mounted on a tall horse, and swamped altogether my poor BA-S'ad on his pony; nothing but his head and his gun were to be seen for a time. But it was worth while to reach the spot which we thus attained at the widest creek of the lake as yet seen by me—a fine, open sheet of water, the surface of which, agitated by a light east wind, threw its waves upon the shore. All around was one forest of reeds of every description, while the water itself was covered with water-plants, chiefly the waterlily, or *fy2npltwa lotus. Numberless flocks of water-fowl of every description played about. The creek has an angular form, and its recess, which makes a deep indentation from E. 300 N. to W. 300 S., is named Nghlle. Having made our way through the water and rushes, and at

SOTURUM.-KAWA.

length got again on firm ground, we made a momentary halt to consider what next to do. Hkj Beshir had taught me to hope that it would be possible to reach on horseback the island S6yurum,* which extends a long way into the lake, and whence I might have an extensive view over the Kfilu kem6 and many of the islands; but my companions were unanimously of opinion that the depth of the water to be crossed for many miles exceeded the height of my horse: and although I was quite ready to expose myself to more wetting in order to see a greater portion of this most interesting feature of Central Africa, I nevertheless did not think it worth while to ride a whole day through deep water, particularly as in so doing I should not be able to keep my chronometer and my compass dry; for these were now the most precious things which I had on earth, and could not be replaced or repaired so easily as gun and pistols. But, moreover, my horse, which had never been accustomed to fatigue, and had not been well fed, had become quite lame, and seemed scarcely able to carry me back to Kfikawa. I therefore gave up the idea of visiting the island, which, in some years, when the lake does not rise to a great height, may be reached with little inconvenience,t and followed my companions toward the large village of Kdwa.

Passing over fields planted with cotton and beans, but without native corn, which is not raised here at all, we reached K-wa after an hour's ride, while we passed on our left a small swamp. KAwa is a large, straggling village, which seems to enjoy some political pre-eminence above the other places hereabouts, and on this account is placed in a somewhat hostile position to the independent inhabitants of the islands, with which the Kinembui

* Mr. Overweg writes Seurum.

t The distance of the western shore of this island can not be more than, at the utmost, thirty miles from the shore of the lagoon, at least at certain seasons. Mr. Overweg's indications in respect to this island, which he would seem to have navigated all round, are very vague. At all events, I think that it must be considerably nearer the shore than it has been laid down by Mr. Petermann; but it is difficult, nay, impossible, to fix with precision the form or size of these islands,
which, according to season, vary continually. One of the horsemen from Binder informed me of some other harbors hereabouts, named Keli kemigenbe (elephant's head), Dal-wa, Kabiya, and Ngibia.

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in general keep up a sort of peaceful intercourse. What to me seemed the most interesting objects were the splendid trees adorning the place. The sycamore under which our party was desired to rest in the house of Ffigo 'Ali's sister was most magnificent, and afforded the most agreeable resting-place possible, the space overshadowed by the crown of the tree being inclosed with a separate fence, as the "f6 g6" or place of meeting. Here we were feasted with a kind of "bol6-bol6," or water mixed with pounded argfm or dukhn, sour milk, and meat, and then continued our march to Kfikawa, where we arrived just as the vizier was mounting on horseback to go to the sheikh. Galloping up to him, we paid him our respects, and he expressed himself well pleased with me. My companions told him that we had been swimming about in the lake for the last two days, and that I had written down every thing. The whole cavalcade, consisting of eight horsemen, then accompanied me to my house, where I gave them a treat.

I returned just in time from my excursion, for the next day the caravan for Fezz6n encamped outside the town, and I had to send off two of my men with it. One of them was the carpenter Ibrahim, a handsome young man, but utterly unfit for work, of whom I was extremely glad to get rid; the other was Mohammed el Gatr6ni, my faithful servant from MU’rzuk, whom I dismissed with heartfelt sorrow. He had a very small salary, and I therefore promised to give him four Spanish dollars a month, and to mount him on horseback, but it was all in vain; he was anxious to see his wife and children again, after which he promised to come back. I therefore, like the generals of ancient Rome, gave him leave of absence—"pueris procreandis daret operam."

On the other side, it was well worth a sacrifice to send a trustworthy man to Fezzkn. The expedition had lost its director, who alone was authorized to act in the name of the government which had sent us out; we had no means whatever, but considerable debts, and, without immediate aid by fresh supplies, the surviving members could do no better than to return home as soon as possible. Moreover, there were Mr. Rich-

MOHAMMED TITIWI.

ardson's private things to be forwarded, and particularly his journal, which, from the beginning of the journey down to the very last days of his life, he had kept with great care—more fortunate he, and more provident in this respect than my other companion, who laughed at me when, during moments of leisure, I finished the notes which I had briefly written down during the march, and who contended that nothing could be done in this respect till after a happy return home. I therefore provided Mohammed, upon whose discretion and fidelity I could entirely rely, with a camel, and intrusted to him all Mr. Richardson's things and my parcel of letters, which he was to forward by the courier, who is generally sent on by the caravan after its arrival in the T6bu country.
There were two respectable men with the caravan, Hj Hasan, a man belonging to the family of El Kdnemi, and in whose company Mr. Vogel afterward traveled from Fezzdn to B6rnu, and Mohammed Titiwi. On the second of May, therefore, I went to pay a visit to these men, but found only Titiwi, to whom I recommended my servant. Ie promised to render him all needful assistance. I had but little intercourse with this man, yet this little occurred on important occasions, and so his name has become a pleasant remembrance to me. I first met him when sending off the literary remains of my unfortunate companion. I at the same time ventured to introduce myself to her majesty's government, and to try if it would so far rely upon me, a foreigner, as to intrust me with the further direction of the expedition, and to ask for means; it was then Titiwi again who brought me the most honorable dispatches from the British government, authorizing me to carry out the expedition just as it had been intended, and at the same time means for doing so. It was Titiwi who, on the day when I was leaving Kiikawa on my long, adventurous journey to Timbfik.tu, came to my house to wish me success in my arduous undertaking; and it was Titiwi again who, on the second of August, 1855, came to the consul's house in Tripoli to congratulate me on my successful return from the interior.

He was an intelligent man, and, being informed that I was about to undertake a journey to Adam6wa, the dangers of which he well knew, he expressed his astonishment that I should make the attempt with a weak horse, such as I was then riding. My horse, though it had recovered a little from its lameness, and was getting strength from a course of dumplings made of the husk of Negro corn mixed with natron, which it had to swallow every morning and evening, was anything but a good charger; and having previously determined to look about for a better horse, I was only confirmed in my intention by the observation of the experienced merchant.

This was one of the largest slave caravans which departed during my stay in B6rnu; for, if I am not mistaken, there were seven hundred and fifty slaves in the possession of the merchants who went with it. Slaves are as yet the principal export from B6rnu, and will be so till the slave-trade on the north coast is abolished.*

Overweg had not yet arrived, although we had received information that he was on his way directly from Zinder, having given up his intention of visiting Kan6. Before I set out on my journey to Adam~wa, it was essential that I should confer with him about many things, and particularly as to what he himself should first undertake, but the rainy season was fast approaching even here, while in Adamdwa it had set in long ago, and it seemed necessary that I should not delay any longer. In the afternoon of the fifth of May we had the first unmistakable token of the rainy season—a few heavy claps of thunder followed by rain. But I did not tarry; the very same day I bought in the market all that was necessary for my journey, and the next day succeeded in purchasing a very handsome and strong gray horse, "keri bul," for twelve hundred and seventy rotls, equal at that moment
to two-and-thirty Austrian dollars, while I sold my weak horse which the sheikh had given me for nine hundred rotls, or twenty-two dollars and a half.

Having also bought an Arab saddle, I felt myself quite a match for any body, and hearing in the afternoon that the sheikh

* This is now really the case. I shall speak of the articles of trade in B6rnu at the end of my work.

OVERWEG’S ARRIVAL.

had gone to Gaw~nge, a place two miles and a half east from the town toward the lake, I mounted my new steed, and setting off at a gallop, posted myself before the palace just when 'Om r was about to come out with the flourishing of the trumpets, sounding the H6usa word "gashi, gashi," "here he is, here he is." The sheikh was very handsomely dressed in fine white bernfis, over another of light blue color, and very well mounted on a fine black horse, "fir ke'ra." He was accompanied by several of his and the vizier's courtiers, and about two hundred horsemen, who were partly riding by his side, partly galloping on in advance and returning again to the rear, while sixty slaves, wearing red jackets over their shirts, and armed with matchlocks, ran in front of and behind his horse. The vizier, who saw me first, saluted me very kindly, and sent Hdmza Weled el G6ni to take me to the sheikh, who made a halt, and asked me very graciously how I was going on, and how my excursion to the lake had amused me. Having then taken notice of my sprightly horse, the vizier called my servant, and expressed his regret that the horse which they had presented to me had not proved good, saying that I ought to have informed them, when they would have given me a better one. I promised to do so another time, and did not forget the warning.

Wednesday, May 7th. Mr. Overweg arrived. The way in which he was announced to me was so singular as to merit description. It was about an hour before noon, and I was busy collecting some interesting information from my friend Ibrahim el Fut~wi about Tagdnet, when suddenly the little M'adi arrived. This lad, a liberated slave, had been Mr. Richardson's servant, and is frequently mentioned in that gentleman's journal. As he had been among those of my companion's people who, to my great regret, had left Kmikawa the day before I arrived without having their claims settled, I was very glad when lie came back, but could not learn from him how it happened that he returned; when, after some chat, he told me, incidentally, that the tabib (Mr. Overweg) was also come, and was waiting for me in Kkliiw6t. Of course it was the latter who, meeting the lad on the road, had brought him back, and had sent him now expressly

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to inform me of his arrival. This dull but good-natured lad, who was afterward severely wounded in the service of the mission, is now Mr. Vogel's chief servant. As soon as I fully understood the purport of this important message, I ordered my horse to be saddled, and mounted. The sun was ekstremely powerful just about noon, shortly before the setting in of the rainy season, and as I had forgotten, in the hurry and excitement, to wind a turban round my cap, I very nearly suffered a sun-stroke. A traveler can not be too careful of his head in these countries.
I found Overweg in the shade of a nebek-tree near Kiililw6. He looked greatly fatigued and much worse than when I left him, four months ago, at Tasdwa; indeed, as he told me, he had been very sickly in Zinder—so sickly that he had been much afraid lest he should soon follow Mr. Richardson to the grave. Perhaps the news which he just then heard of our companion's death made him more uneasy about his own illness. However, we were glad to meet him alive, and expressed our hopes to be able to do a good deal for the exploration of these countries. He had had an opportunity of witnessing, during his stay in G6ber and Mariidi, the interesting struggle going on between this noblest part of the Hiusa nation and the Ffilbe, who threaten their political as well as religious independence;* and he was deeply impressed with the charming scenes of unrestrained cheerful life which he had witnessed in those pagan communities; while I, for my part, could assure him that my reception in B6rnu seemed to guarantee success, although, under existing circumstances, there seemed to be very little hope that we should ever be able to make a journey all round the Tsid; but I thought that, with the assistance of those people in Binder and Maduwiri whom I had just visited, and who appeared to be on friendly terms with the islanders, it might be possible to explore the navigable part of the lagoon in the boat.

* Unfortunately, Mr. Overweg made no report on this his excursion, most probably on account of his sickness in Zinder, and his afterward being occupied with other things. His memoranda are in such a state that, even for me, it would be possible, only with the greatest exertion, to make anything out of them, with the exception of names.

PROPERTY RESTORED.

Mr. Overweg was, in some respects, very badly off, having no clothes with him but those which he actually wore, all his luggage being still in Kan6, though he had sent two men to fetch it. I was therefore obliged to lend him my own things, and he took up his quarters in another part of our house, though it was rather small for our joint establishment. The vizier was very glad of his arrival, and, in fulfillment of his engagement to deliver all the things left by Mr. Richardson* as soon as Mr. Overweg should arrive, he sent all the half-empty boxes of our late companion in the evening of the next day; even the gun and pistols, and the other things which had been sold, were returned, with the single exception of Mr. Richardson's watch, which, as the sheikh was very fond of it, and kept it near him night and day, I thought it prudent to spare him the mortification of returning. Mr. Overweg and I, having then made a selection from the articles that remained to us, presented to the vizier, on the morning of the ninth, those destined for him, and in the afternoon we presented the sheikh with his share. These presents could not be now expected to please by their novelty, or to awaken a feeling of gratitude in the receivers, who had long been in possession of them; but, although made to understand by Mr. Richardson's interpreters that he alone had been authorized by the British government, Mr. Overweg and I not being empowered to interfere, and that consequently they might regard themselves as legitimate possessors of our deceased companion's property, they must yet have entertained some doubt about the equity of their claim; and as soon as I arrived, and began to act with firmness,
they grew ashamed of having listened to intriguing servants. In short, though we had put them to shame, they esteemed us all the better for our firmness, and received their presents in a very gracious manner.

We now spoke also about the treaty, the negotiation of which, we said, had been specially intrusted to our companion, but now, by his death, had devolved on us. Both of them assured us

* A complete list of all these things was forwarded to the government at the time.

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of their ardent desire to open commercial intercourse with the English, but at the same time they did not conceal that their principal object in so doing was to obtain fire-arms. They also expressed their desire that two of their people might return with us to England, in order to see the country and its industry, which we told them we were convinced would be most agreeable to the British government. Our conversation was so unrestrained and friendly that the sheikh himself took the opportunity of excusing himself for having appropriated Mr. Richardson's watch.

But the following narrative will show how European travelers, endeavoring to open these countries to European intercourse, have to struggle against the intrigues of the Arabs, who are well aware that as soon as the Europeans, or rather the English, get access to Negroland, not only their slave-trade, but even their whole commerce, as they now carry it on, will be annihilated.

We had scarcely re-entered our house, when, the rumor spreading through the Arab quarter of the manner in which we had been received, and of the matters talked of, El Khodr, a native of Dar-Ffir, and the foremost of the native traders, went to the sheikh with the news that seven large vessels of the English had suddenly arrived at N-ipe, and that the natives were greatly afraid of them. This announcement was soon found to be false, but nevertheless it served its purpose, to cool a little the friendly and benevolent feeling which had been manifested toward us.

The following day we went to pitch the large double tent which we had given to the sheikh on the open area before his palace in the eastern town; and having fully succeeded in arranging it, although a few pieces were wanting, it was left the whole day in its place, and made a great impression upon the people. At first it seemed rather awkward to the natives, whose tents, even if of large size, are mere bell-tents; but in the course of time it pleased the sheikh so much, that, when I finally left the country, he begged me to entreat the British government to send him another one like it.*

* Such a tent has lately been sent through the liberality of the Earl of Clarendon, together with some other presents.

THE SHEIKH’S RELATIVES.

We also paid our respects to the principal of the sheikh's brothers, as well as to his eldest son. Having obtained permission, we visited 'Abd e’ Rahmdn, the brother and rival of the sheikh, as we could not prudently be wanting in civility to a person who might soon get the upper hand. We presented him with a fine white
helkli bernis, and sundry small things; he received us very graciously, and
laughed and chatted a good deal with us on the first as well as on a second visit,
when I was obliged to show him the pictures in Denham's and Clapperton's work,
and the drawing I had myself made of his friend, the Kinemma chief, A'msakay,
of which he had heard; but his manners did not please us very much. His
countenance had a very wild expression, and he manifested little intelligence or
princely demeanor, wrangling and, playing the whole day with his slaves.
Besides, we were obliged to be cautious in our dealing with him; for we had
scarcely made his acquaintance, when he sent us a secret message, begging for
poison, with which he most probably wished to rid himself of his deadly enemy,
the vizier. Quite a different man was Yfisuf, the sheikh's second brother, with
whom, during my last stay in Kfikawa, in the beginning of 1855, I became
intimately acquainted. He was a learned and very religious man, always reading,
and with a very acute sense of justice; but he was not a man of business. As for
Bi.-Bakr, the eldest son of 'Omdir, who now unfortunately seems to have the best
claim to the succession, he was a child, devoid of intelligence or noble feelings.
Twice was I obliged to have recourse to his father to make him pay me for some
articles which he had bought of me.
The much desired moment of my departure for Adam-wa drew nearer and nearer.
The delay of my starting on this undertaking, occasioned by the late arrival of Mr.
Overweg, had been attended with the great advantage that, meanwhile, some
messengers of the governor of that country had arrived, in whose com-pany, as
they were returning immediately, I was able to undertake the journey with a much
better prospect of success. The subject of their message was that Kashlla 'Ali
Ladin, on his late predatory incursion into the Margh country, had en-

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slaved and carried away inhabitants of several places to which the Governor of
Adamdiwa laid claim, and it was more in order to establish his right than from
any real concern in the fate of these unfortunate creatures that he was pleased to
lay great stress upon the case. Indeed, as the sequel shows, his letter must have
contained some rather harsh or threatening expressions, to which the ruler of
B6rnu was not inclined to give way, though he yielded* to the justice of the
specific claim. At first these messengers from Adamiwa were to be my only
companions besides my own servants, and on the 21st of May I was officially
placed under their protection, in the house of the sheikh, by several of the first
courtiers or kokanawa, among whom were the old Ibrahim Wadaiy, the friend and
companion of Mohammed el Kanemi in his first heroical proceedings, Shitima
Naser, Hmza, and Kash6lla 'Ali; and the messengers promised to see me safe to
their country, and to provide for my safe return.
Ibrahima, the head man of these messengers, who were all of

*I will here give verbatim a few extracts of my dispatch to government, dated
Kiikawa, May 24, 1851, from which it will be seen how sure I was already at that
time of the immense importance of the river which I was about to discover.
"My Lord,-I have the honor to inform your lordship that, on Tuesday next, I am to
start for Adamiwa, as it is called by the Fellitah (Fullan), or FtimbinA, a very
extensive country, whose capital, YOla, is distant from here fifteen days S.S.W., situated on a very considerable river called Fdiri, which, joining another river not less considerable, and likewise navigable, called B6nuw6, falls into the Kwira, or Niger, at a place between Kakanda and Adda, not more than a few days distant from the mouth of that celebrated river." "My undertaking seemed to me the more worthy, as it has long been the intention of the government to explore that country; for orders had been given to the Niger expedition to turn aside, if possible, from the course of that river, and to reach B6rnu by a southern road, which, it was presumed, might be effected partly or entirely by water, &c. As for my part, I can at present certify, with the greatest confidence, that there is no connection whatever between those two rivers, the Chadda, which is identical with the B6nuw6 on the one, and the Shtiri, the principal tributary of Lake Tsad, on the other side. Nevertheless, the Faro as well as the B6nuw6 seem to have their sources to the E. of the meridian of Ktkawa; and the river formed by these two branches being navigable for larger boats into the very heart of Adamiwa, there will be a great facility for Europeans to enter that country after it shall have been sufficiently explored." After speaking of the northern road into the interior by way of Bilma, I concluded with these words: "By-and-by, I am sure a southern road will be opened into the heart of Central Africa, but the time has not yet come."

PROPOSED JOURNEY SOUTHWARD.

rather inferior rank, was not such a man as I wished for; but, fortunately, there was among them another person named Mo6mmedu, who, although himself a Piilbo by descent, had more of the social character of the Hdusa race, and was ready to gratify my desire for information. He proved most useful in introducing me into the new country which I was to explore, and would have been of immense service to me if I had been allowed to make any stay there.

After much delay, and having twice taken official leave of the sheikh in full state, I had at length the pleasure of seeing our little band ready for starting in the afternoon of Thursday, the 29th May, 1851. Rather more, I think, with a view to his own interest than from any apprehension on my account, the sheikh informed me, in the last interview which I had with him, that he would send an officer along with me. This move puzzled me from the beginning, and caused me some misgiving; and there is not the least doubt, as the sequel will show, that to the company of this officer it must be attributed that I was sent back by Mohammed Lawl, the Governor of Adamiwa, without being allowed to stay any time in the country; but, for truth's sake, I must admit that if I had not been accompanied by this man it is doubtful whether I should have been able to overcome the very great difficulties and dangers which obstruct this road.

CHAPTER XXXII.

SETTING OUT ON MY JOURNEY TO ADAMAIWA.-THE FLAT, SWAMPY GROUNDS OF B6RNU.

Tjursclay, May 29th. At four o'clock in the afternoon I left the "chinna anumbe," the southern gate of K'kawa, on my adventurous journey to Adam~wa. My little troop was not yet all collected; for, being extremely poor at the time, or rather
worse than poor, as I had nothing but considerable debts, I had cherished the hope that I should be able to carry all my

TRAVELS IN AFRICA.
luggage on one camel; but when the things were all packed up-provisions, cooking utensils, tent, and a few presents—I saw that the one weak animal which I had was not enough, and bought another of Mr. Overweg, which had first to be fetched from the pasture-ground. I therefore left two servants and my old experienced Husa warrior, the M'allem Katfiri, whom, as I have stated above, I had expressly hired for this journey, behind me in the town, in order to follow us in the night with the other camel.

Mr. Overweg, attended by a spirited little fellow named 'Ali, a native of Ghatt, who had brought his luggage from Kan6, accompanied me. But the most conspicuous person in our troop was Billama,* the officer whom the sheikh had appointed to accompany me, a tall, handsome Borno man, mounted on a most splendid gray horse of great size and of a very quick pace. He had two servants with him, besides a man of Malh Ibrim, likewise mounted on horseback, who was to accompany us as far as the Marghi country. The messengers from Adamdwa, as we proceeded onward, gradually collected together from the hamlets about, where they had been waiting for us, and the spearmen among them saluted me by raising their spears just in my face, and beating their small, round hippopotamus shields; Mlohdmmedu was armed with a sword and bow and arrows. They had not been treated so well as, with reference to my prospects, the sheikh ought to have treated them, and Ibrahima, instead of a handsome horse which was promised him, had received a miserable poor mare, quite unfit for himself, and scarcely capable of carrying his little son and his small provision-bag.

As soon as I had left the town behind me, and saw that I was fairly embarked in my undertaking, I indulged in the most pleasant feelings. I had been cherishing the plan of penetrating into those unknown countries to the south for so long a time that I felt the utmost gratification in being at length able to carry out my design. At that time I even cherished the hope that I "Billama" properly means mayor, from "billa," a town; but in many cases it has become a proper name.

THE ROAD SOUTHWARD.
might succeed in reaching Bdya, and thus extend my inquiries as far as the equator; but my first design was, and had always been, to decide by ocular evidence the question with regard to the direction and the tributaries of the great river which flowed through the country in the south.

Leaving the Ng6rnu road to our left, we reached the village Kdrba at sunset, but were received so inhospitably that, after much opposition from a quarrelsome old woman, we took up our quarters, not inside, but outside her court-yard, and with difficulty obtained a little fire, with which we boiled some coffee, but had not fire-wood enough for cooking a supper, so that we satisfied our appetite with cold "diggwa," a sweetmeat made of meal, honey, and butter. The inhabitants of the villages at no great distance from the capital are generally very inhospitable; but the traveler will find the same in any country.
Friday, May 30th. At an early hour we were ready to resume our march, not having even pitched a tent during the night. The morning was very fine, and, in comparison with the naked and bare environs of the capital, the country seemed quite pleasant to me, although the flora offered scarcely any thing but stunted acacias of the gawo and kindi kind, while diim-bush and the Asclepias procera formed the underwood, and coarse dry grass, full of "ngibbu," or Pennisetum distichum, covered the ground. Now and then a fine tamarind-tree interrupted this monotony and formed a landmark; indeed, both the well which we passed (Tamsfki-kori) and the village Tamsikw6 have received their names from this most beautiful and useful tree, which in Kani'ri is called tamsfiku or temsuiku. After only four hours' march we halted near the village Pirtwa, as Mr. Overweg was now to return, and as I wished my other people to come up. Having long tried in vain to buy some provisions with our "kfingona" or shells, Mr. Overweg at length succeeded in purchasing a goat with his servant's shirt. This article, even if much worn, is always regarded as ready money in the whole of Negroland, and as long as a man has a shirt he is sure not to starve. Afterward the inhabitants of the village brought us several bowls of "birri," or porridge of Negro corn, and we employed ourselves in drinking coffee and eating till it was time for Mr. Overweg to depart, when we separated with the most hearty wishes for the success of each other's enterprise; for we had already fully discussed his undertaking to navigate the lagoon in the English boat. We then started at a later hour, and, following a more westerly path, took up our night's quarters at Drnnamari, the village of D3nnama or A'made. Instead of this most westerly road, my people had taken the most easterly, and we at length joined them, a little before noon of the following day, at the village U'lo Kurd, which, with the whole district, belongs to the "M6igird" (the mother of the sheikh), and so forms a distinct domain called "Migiriri." But the country for thirty or forty miles round Ki'kawa is intersected by so many paths that it is very difficult for parties to meet if the place of rendezvous has not been precisely indicated. The country hereabouts at this time of the year presents a most dreary appearance, being full of those shallow hollows of deep black argillaceous soil, called "firki" by the Kanu'ri and "ghadir" by the Arabs, which during the rainy season form large ponds of water, and when the rainy season draws to an end and the water decreases, afford the most excellent soil for the cultivation of the "misakwd," a species of holcus (H. cernuus), which constitutes a very important article of cultivation in these alluvial lowlands round the Tsdd, or even for wheat. At a later season, after the grain is harvested, these hollows, being sometimes of immense extent, and quite bare and naked, give the country a most dismal appearance. The water in U'lo Kurti was extremely disagreeable, owing to this nature of the ground. Continuing our march in the afternoon, after the heat had decreased, we passed, after about four miles, the first encampment of Shfiwa, or beri Shi'wabe, which I had yet seen in the country. Shuiwa is a generic name, denoting all the Arabs (or rather eastern Arabs) settled in B6rnu, and forming a component part of the
population of the country; in Bagirmi they are called Shiwa. No Arab from the coast is ever denoted by this name, but his title is Wdsiri or Wdsili. This native Arab

THE SHU'WA.

population appears to have immigrated from the east at a very early period, although at present we have no direct historical proof of the presence of these Arabs in Bôrnu before the time of Edris Alaw6ma,* about two hundred and fifty years ago.

Of the migration of these Arabs from the east there can not be the least doubt. They have advanced gradually through the eastern part of Negroland, till they have overspread this country, but without proceeding farther toward the west. Their dialect is quite different from the Mdghrebi, while in many respects it still preserves the purity and eloquence of the language of Hijdiz, particularly as regards the final vowels in the conjugation. Many of their national customs also still point to their ancient settlements, as we shall see farther on. I became very intimate with these people at a later period, by taking into my service a young Sifiwa lad, who was one of my most useful servants on my journey to Timbiiktu. These Sh-dwa are divided into many distinct families or clans, and altogether may form in Bôrnu a population of from 200,000 to 250,000 souls, being able to bring into the field about 20,000 light cavalry. Most of them have fixed villages, where they live during the rainy season, attending the labors of the field, while during the remaining part of the year they wander about with their cattle. I shall say more about them in the course of my proceedings, as opportunity occurs. The clan, whose encampment or beri we passed to-day, are generally called Kdrda by the Bôrnu people—I can not say why; while their indigenous name, "Bajiudi," seems to indicate an intermixture with the Ffilbe or FellIdta, with whom the Shfiwa in general are on the most friendly terms, and may often be confounded with them on account of the similarity of their complexion and manners. In fact, there is no doubt that it was the Sh-iva who prepared and facilitated the settlement of the Ffilbe or Fell--ta in Bôrnu.

We took up our quarters for the night in one of the four clusters of huts which form the village Mfinghocol Geziwa, and which,

* See the Chronological Tables in the Appendix. t Kirda is properly the name of that division of the Minga which is settled in the province of Mishena.

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by the neatness and cleanliness of its yards and cottages, did honor to its lord, the Vizier of Bôrnu. It was here that I first observed several small pools of rain-water, which bore testimony to the greater intensity and the earlier setting in of the rainy season in these regions. There were also great numbers of water-fowl seen hereabouts.

Sunday, June 1st. When we left our quarters in the morning we hesitated a while as to what road to take, whether that by "Mfibiy6," or that by "Uda" or "Wda," but at length we decided for the latter. The country exhibited a peculiar but not very cheerful character, the ground consisting, in the beginning, of white clay, and
farther on of a soil called "g6.rga" by the Kanfiri people, and now and then quite
arid and barren, while at other times it was thickly overgrown with prickly
underwood, with a tamarind-tree shooting up here and there. We then came to a
locality covered with a dense forest, which at a later period in the rainy season
forms one continuous swamp, but at present was dry, with the exception of some
deep hollows already filled with water. Here we found some of the inhabitants of
the district, all of whom are Shiiwa, busy in forming watering-places for the cattle
by inclosing circular hollows with low dikes. One of these people was of a
complexion so light as to astonish me; indeed, he was no darker than my hands
and face, and perhaps even a shade lighter; his features were those of the Shfiwa
in general, small and handsome, his figure slender. The general size of these
Arabs does not exceed five feet and a half, but they look much taller on account
of the peculiar slenderness of their forms; for, although I have seen many
specimens of stout Ffilbe, I have scarcely ever seen one robust Shiiwa. The forest
was enlivened by numberless flocks of wild pigeons.

We then emerged into a more open country, passing several villages of a mixed
population, half of them being Shi’wa, the other half Kanuiri. All their huts have a
thatched roof of a perfectly spherical shape, quite distinct from the general form
of huts in this country, the top, or "k6gi ngimbe," being entirely wanting. One of
these villages, called Disedisk, is well

MAGA’ DISTRICT.

remembered by the people on account of the sheikh, Mohammed el K6nemi,
having been once encamped in its neighborhood. At a rather early hour we halted
for the heat of the day in a village called M6noway, where an old decrepit Shfiwa
from U’d, led by his equally aged and faithful better half, came to me in quest of
medicine for his infirmities. To my great vexation, a contribution of several fowls
was laid by my companions upon the villagers for my benefit, and I had to
console an old blind man who stumbled about in desperate search after his
cherished hen. There was a numerous herd of cattle just being watered at the two
wells of the village.

Starting again in the afternoon, we reached one of the hamlets forming the district
Magi just in time to avoid the drenching of a violent storm which broke forth in
the evening. But the lanes formed by the fences of the yards were so narrow that
we had the greatest difficulty in making our camels pass through them—an
inconvenience which the traveler experiences very often in these countries, where
the camel is not the indigenous and ordinary beast of burden. The well here was
nine fathoms deep.

Monday, June 2d. Starting tolerably early, we reached after two miles an
extensive firki, the black boggy soil of which, now dry, showed a great many
footprints of the giraffe. This I thought remarkable at the moment, but still more
so when, in the course of my travels, I became aware how very rarely this animal,
which roams over the extensive and thinly-inhabited plains on the border of
Negroland, is found within the populous districts. This "firki" was the largest I
had yet seen, and exceeded three miles in length. Much rain had already fallen
hereabouts; and further on, near a full pond, we observed two wild hogs (gad6),
male (hi) and female (k-hrguri), running one after the other. This also was a new
sight for me, as heretofore I had scarcely seen a single specimen of this animal in
this part of the world; but afterward I found that, in the country between this and
Bagirmi, this animal lives in immense numbers. We here overtook a small troop
of native traders, or “tugfrchi,” with sumpter oxen laden with natron, while an-

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other with unloaded beasts was just returning from Uj6. A good deal of trade is
carried on in this article with the lastnamed place.
Having gone on in advance of the camels with Billama and I’allem Katfiri, I
waited a long time under a splendid "chdia" or "jeja" (the Husa name), the
cautchouc-tree, indicating the site of a large town of the Gimergh-d, called Muni
(which has been destroyed by the Fiiibe or Felldta), expecting our people to come
up, as we intended to leave the direct track, and go to a neighboring village
wherein to spend the hot hours of the day; but, as they delayed too long, we
thought we might give them sufficient indication of our having left the road by
laying a fresh branch across it. This is a very common practice in the country; but
it requires attention on the part of those who follow, and may sometimes lead to
confusion. On one occasion, when I had, in like manner, gone on in advance
of my people, a second party of horsemen, who had likewise left their people behind,
came between me and my baggage-train, and, as they were pursuing a by-way,
they laid a branch across the chief road; my people, on coming up to the branch,
thought that it was laid by me, and, following the by-way, caused much delay.
Other people make a mark with a spear. I and my horsemen went to the vil-

The heat had been very oppressive; and we had just mounted our horses when a
storm broke out in the south, but fortunately without reaching us. Proceeding at a
swift pace, we found our people encamped in a village called I’bramri, and,
having roused them, immediately continued our march. Beyond this village I
observed the first cotton-field occurring on this road. The country was thickly
inhabited, and gave evidence of a certain degree of industry; in the village
Bashirori I observed a dyeing-place. The country was laid out in corn-fields of
considerable extent, which had just been sown. All this district then belonged to
Mestr6ma, as an estate in fee; but after the

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revolution of 1854 this man was disgraced and the estate taken from him.
I had already felt convinced that the kuika, or Adansonia digitata, is one of the
commonest trees of Negroland; but all the numerous specimens which I had
hitherto seen of this colossal tree were leafless, forming rather gloomy and
unpleasant objects: here, however, I saw it for the first time adorned with leaves;
and though the foliage seemed to bear no proportion to the colossal size of the
boughs, yet the tree had a much more cheerful aspect. We took up our quarters for
the night in Uj6 Alaidlguri, a large and comfortable-looking place, such as I had

not yet met with since I left Kfikawa; but the yard, which was assigned to us by the slaves of Mestr6ma, was in the very worst state, and I was obliged to pitch my tent. However, we were hospitably treated, and fowls and a sheep, as well as birds, were brought to us.

We had now reached one of the finest districts of B6rnu, which is collectively called Uj6, but which really comprises a great many places of considerable size. This was once the chief province of the Gimerghifl, a tribe often mentioned in the history of Edris Alaw6ma,* and who, as their language shows, are closely related to the Wndndali, or, as they are generally called, Mndara.t This tribe has at present lost all national independence, while its brethren in Mord and the places around, protected by the mountainous character of the country, still maintain their freedom against the Kanfiri and Ffilbe, but, as it seems, will soon be swallowed up by the latter. While the greater part of the G~merghfi have been exterminated, the rest are heavily taxed, although the tribute which they have to deliver to the sheikh himself consists only in butter. Every large place in this district has a market of its own; but a market of very considerable importance is held in Uj6, and is from this

* See Chronological Tables.

† The Mindara people, or rather Ur-windali, call the Gdmerghdi Mls-amlguw5, which I think is a nickname, the word mikse meaning woman; but the latter part of the name, Amrlguwi, may be the original form of GimerghM. I had no opportunity of asking the people themselves about their original name.

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circumstance called Uj6 Kisukulh - "kisukfi" means "the market." In Uj6 Iaiduguri* a market is held every Wednesday on the west side of the town, where a small quadrangular area is marked out with several rows of stalls or sheds. The place was once surrounded by an earthen wall, the circumference of which seems to show its greater magnitude in former times.

Escorted by a troop of Mestr6ma's idle servants, we entered, on the following morning, the fine, open country which stretches out on the south side of Maiduguri. The whole plain appeared to be one continuous corn-field, interrupted only by numerous villages, and shaded here and there by single monkeybread-trees, or Adansonias, and various species of fig-trees, such as the ngdbbore, with their succulent, dark-green foliage, and biure, with large, fleshy leaves of a bright green color. Since I left Kan6 I had not seen so fine a country. The plain i. traversed by a large fiumara or kom6dugu, which comes from the neighborhood of A1dwO, where there is a great collection of water, and reaches the Tsdd by way of Dikowa, Nghdlia, and Mbuli. At the three letter places I have crossed it myself in the course of my travels; and between Uj6 and Dikowa it has been visited by Mr. Vogel, but I do not know whether he is able to lay down its course with accuracy.

We had to cross the water-course twice before we reached M3ibani, a considerable place situated on a broad, sandy hill, at a distance of little more than four miles from M1aiduguri. To my great astonishment, at so early an hour in the morning, my party proceeded to take up quarters here; but the reason was that the
messengers from A'damdiwa had to inquire hereabouts for some people, who, as I have stated before, had been carried away by Kasholla 'Ali. However, in the absence of the billama or head man of the town, a long time elapsed before we could procure quarters; but at length we succeeded in obtaining a sort of open yard, with two huts and two stalls, or "fito siggidib6," when I gave up the huts to my companions, and took possession of the best of the stalls, near which I pitched my tent. The
* Maiduguri means the Place of the Maidugu or nobleman.

A PLEASANT EXCURSION.
town covers not only the whole top of the hill, but, descending its southern slope, extends along its foot and over another hill of less size. It may contain from nine to ten thousand inhabitants, and seems to be prosperous; indeed, all the dwellings, despicable as they may appear to the fastidious European, bear testimony to a certain degree of wealth, and few people here seem destitute of the necessaries of life. Besides agriculture, there appears to be a good deal of domestic industry, as the market-place, situated on the eastern slope of the hill, and consisting of from a hundred and fifty to two hundred stalls, and a dyeing-place close by it, amply testify.* I have already mentioned in another place the shirts which are dyed in this district, and which are called " dmaghdi.”

When the heat had abated a little I made a pleasant excursion on horseback, accompanied by Billama and BAi-S'ad, first in an easterly direction, through the plain to a neighboring village, and then turning northward to the komidugu, which forms here a beautiful sweep, being lined on the north side by a steep, grassy bank adorned with fine trees. The southern shore was laid out in kitchen-gardens, where, a little farther in the season, wheat and onions are grown. In the bottom of the flumara we found most delicious water only a foot and a half beneath the surface of the sand, while the water which we obtained in the town, and which was taken from the pools at the foot of the hill, was foul and offensive. These pools are enlivened by a great number of water-fowl, chiefly herons and flamingoes.
The forenoon of Wednesday, also, I gave up to the solicitation of my A'damawa companions, and usefully employed my time in writing "bolide Fulfdilde," pr the language of the Ffilbe, and more particularly the dialect spoken in A'damdiwa, which is, indeed, very different from the Fulfdilde spoken in G6ber and K6bbi. Meanwhile old M'allem Katfiri was bitten by a scor* It was in this place, as I have ascertained with some difficulty, that Mr. Vogel made the astronomical observation which he assigns to Uj6, whereas Uj6 is an extensive district. He has made a similar mistake with regard to his observation at Mfiniyo or Minyo. Unfortunately, there seems to be a mistake or slip of the pen in the cipher representing the longitude of the place, and I have therefore not been able to make use of it.

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pion, and I had to dress the wound with a few drops of ammonia, for which he was very grateful.
In the afternoon we pursued our march; and I then became aware that we had made a great detour, Maiduguri, as well as Mibani, not lying on the direct route. We had been joined in the latter place by a party of "pilgrim traders" from the fardistant M36sena, or, as in European maps the name is generally written, Massina, on their home-journey from Mekka, who excited much interest in me. The chief person among them was a native of Hamd-Allhi,* the capital of the new PU'llo kingdom of M161le or MA1sena, who carried with him a considerable number of books, which he had bought in the East more for the purposes of trade than for his own use. He was mounted on a camel, but had also a pack-ox laden with salt, which he had been told he might dispose of to great advantage in A'damiwa. Thus pilgrims are always trading in these countries. But this poor man was not very successful, for his books were partly spoiled in crossing the River Benuw6, and his camel died during the rainy season in A'dam.wa. However, he thence continued his journey homeward, while his four companions returned eastward and met with me once more in Log6n, and the last time on the banks of the Shdri. Two of them were mounted on fine asses, which they had brought with them from Ddr-Ffrr.

Our way led us through a populous and fertile country, first along the meandering course of the komidugu, which was here lined with ngibbore orticus, and with the birgim or difia (as it is called in Husa), a tree attaining a height of from thirty to forty feet, but not spreading wide, with leaves of a darkish green, and fruit like a small plum, but less soft, and of a black color, though it was not yet ripe. Here I was greeted by the cheerful sight of the first corn-crop of the season which I had yet seen, having lately sprung up, and adorning the fields with its lively fresh green. Rain had been very copious hereabouts,

* This is the only form of the name actually used by the natives, as the founders of that city have not taken the trouble to ask scholars if that was grammatically right. However, there is a small village of the name of Hamdu-lilihi, as we shall see, but entirely distinct from the former.

PA'LAMARI:
and several large pools were formed along the komadugu, in which the boys of the neighboring villages were catching small fish three or four inches long, while in other places the banks of the river were overgrown with beautifully-fresh grass. Having crossed and recrossed the gumara, we ascended its steep left bank, which in some places exhibited regular strata of sandstone. Here we passed a little dyeing-yard of two or three pots, while several patches of indigo were seen at the foot of the bank, and a bustling group of men and cattle gathered round the well. Villages were seen lying about in every direction; and single cottages, scattered about here and there, gave evidence of a sense of security. The corn-fields were most agreeably broken by tracts covered with the bushes of the wild gonda, which has a most delicious fruit, of a fine cream-like taste, and of the size of a peach, a great part of which, however, is occupied by the stone. The country through which we passed was so interesting to me, and my conversation with my Hhusa m'allem about the labors of the field so animated, that we made a good stretch without being well aware of it, and took up our quarters in a place called
Pilamari* when it was already dark. However, our evening rest passed less agreeably than our afternoon’s ride, owing to a violent conjugal quarrel in an adjoining cottage, the voices of the leading pair in the dispute being supported by the shrill voices of village gossips.

Thursday, June 5th. In riding through the village as we set out in the morning, I observed that the yards were unusually spacious, and the cottages very large; but it struck me that I did not see a single “bōngo,” or hut of clay walls, and I thought myself justified in drawing the conclusion that the inhabitants must find shelter enough under their light thatched walls, and consequently that the rainy season is moderate here.

We had scarcely emerged from the narrow lanes of the village when I was gratified with the first sight of the mountainous region: it was Mount Deld.debi or Dalintubi, which appeared toward the south, and the sight of which filled my heart

* It might seem that the name should rather be Billamari; but that is not the case. I do not know the meaning of "pilama."

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with joyous anticipations, not unlike those with which, on my first wanderings in 1840, I enjoyed the distant view of the Tyrolean Alps from the village Semling, near Munich. But our march was but a pretense; we had not been a full hour on the road, crossing a country adorned chiefly with the bushes of the wild gonda, when Billama left the path and entered the village Fiigo Moziri. The reason was that to-day (Thursday) the market was held in the neighboring Uj6 Kasfikuli, and it was essential that some of our party should visit or (to use their expression) "eat" this market.

However, I did not stay long in our quarters, which, though comfortable, were rather close, and of an extremely labyrinthine character, being divided into several small yards separated from each other by narrow passages inclosed with high siggedi mats. After a brief delay I mounted again with Billama and Bu-S’ad, and after two miles reached the market-town, crossing on our path a shallow branch of the komidugu, overgrown with succulent herbage, and exhibiting a scene of busy life.

The market was already well attended, and answered to its fame. As it is held every Thursday and Sunday, it is visited not only by people from Kōkawa, but also from Kan6,* for which reason European as well as Hiusa manufactures are often cheaper in Uj6 than in Kōkawa. This we found to be the case with common paper, "tre lune." The articles with which the market is provided from Kōkawa are chiefly natron and salt; and I myself bought here a good supply of this latter article, as it has a great value in A’damiwa, and may be used as well for buying small objects as for presents. Uj6, however, derives also great importance from the slave-trade, situated as it is on the border of several pagan tribes; and I have often heard it said that in the neighborhood of Uj6 a husband will sell his wife, or a father his child, when in want of money; but this may be an exaggeration. It is
true, however, that slaves who have run away from Kiikawa are generally to be found
* The route from Kand to Uj6 passes by Katigum, from hence to M6saw, five
days; from hence to Gdjeba, eight days; and from hence to Uj6, five days—at a
slow rate.

MARKET OF UJE'.
here. There might be from five to six thousand customers; but there would be
many more if any security were guaranteed to the visitors from the many
independent tribes who are living round them, especially the Marghi, Bdbir, and
Ker6ker6. But, as it is, I did not see a single individual in the market who by his
dress did not bear testimony to his Mohammedan profession.
Making several times the round of the market, I greatly excited the astonishment
of the native traders, who had never seen a European. I then started with Billama
on an excursion to Alw66, the burial-place of the great B6rnu king Edris
Alaw6ma, although the weather was extremely sultry, and the sun almost
insupportable. The whole country is densely inhabited; and my companion, who
had formerly been governor of the district, was every where kindly saluted by the
inhabitants, particularly the women, who would kneel down by the road side to
pay him their respects. However, I was prevented from seeing the sepulchre itself
by an immense morass extending in front of the town of Aliw6, and the turning of
which would have demanded a great circuit. Numberless flocks of water-fowl
enlivened it, while rank herbage and dense forest bordered it all round.
We therefore thought it better to return, particularly as a storm was evidently
gathering; but we first went to an encampment of Shaiwa, where we found a
numerous family engaged, under the shade of a wide-spread ing dbbore, in all
the various occupations of household work; but we were very inhospitably
received when we begged for something to drink. I shall often have occasion to
mention the inhospitality of these people, whom I was sometimes inclined to take
for Jews by descent rather than real Arabs. Passing then the village P–ilamari, and
keeping along the lovely bed of the fiumara, bordered by fine widespreading
trees, and richly overgrown with succulent grass, upon which numbers of horses
were feeding, we reached our quarters just in time; for, shortly afterward, the
storm, which had been hanging in the air the whole day, and had made the heat
about noon more insupportable than I ever felt it in my life, came down with
considerable violence. The consequence

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was that I was driven from the cool shed which I had occupied in the morning into
the interior of a hut, where flies and bugs molested me greatly. The sheds or stalls,
which are often made with great care, but never water-proof, have the great
inconvenience in the rainy season that, while they do not exclude the rain, they
retain the humidity, and at the same time shut out the air from the huts to which
they are attached.
In the course of the day we obtained the important news that M1ohammed Lowel,
the governor of A’damiwa, had returned from his expedition against the Bhna, or
rather Mbbia, a tribe settled ten days’ march northeastward from Y61a, but at less
distance from Uj6. Billama gave me much interesting information about the
country before us, chiefly with reference to Sugur, a powerful and entirely
independent pagan chief in the mountains south from Mindari. With regard to this
latter country, I perceived more clearly, as I advanced, what a small province it
must be, comprehending little more than the capital and a few hamlets lying close
around. There came to me also an intelligent-looking Pu’illo merchant, who was
trading between Kan6 and Uj6 along the route indicated above; but, unluckily, he
did not call on me until sunset, just as the prayer of the alm–kirifih was
approaching, and he did not return in the evening as I wished him to do.

CHAPTER XXXIII.

THE BORDER-COUNTRY OF THE 31ARGH.

Friday, June 6th. We now commenced traveling more in earnest. Ibrahima had
been busy looking after his master’s subjects, who had been carried away into
slavery, all about the villages in the neighborhood, but with very little success.
Our road passed close by Uj6 Kisukuli, which to-day looked quite deserted, and
then through a populous country with numerous villages and fine pasture-
grounds, where I saw the plant called "walde" by the Ffilbe.

THE MOUNTAINS.

I had taken great pains in Kfikawa, while gathering information about the country
whither I was going, to ascertain from my informants whether snow ever lies
there on the tops of the mountains or not; but I could never get at the truth, none
of the natives whom I interrogated having ever visited North Africa, so as to be
able to identify what he saw on the tops of the mountains in his country with the
snow seen in the north. A’hmedu bel Mejfib, indeed, knew the Atlas, and had seen
snow on some of the tops of that range; but he had paid little attention to the
subject, and did not think himself justified in deciding the question. Now this
morning, when we obtained once more a sight of Mount Dalnitubd, marking out,
as it were, the beginning of a mountainous region, we returned again to the
subject; and all that my companions said led me to believe that I might really
expect to see snow on the highest mountains of A’damhwa. But, after all, I was
mistaken, for they were speaking of clouds. Unfortunately, Billama had taken
another path, so that to-day I had no one to tell me the names of the villages
which we passed. Some geographers think this a matter of no consequence; for
them, it is enough if the position of the chief places be laid down by exact
astronomical observation; but to me the general character of a country, the way in
which the population is settled, and the nature and character of those settlements
themselves, seem to form some of the chief and most useful objects of a journey
through a new and unknown country.

Having marched for more than two hours through an uninterrupted scene of
agriculture and dense population, we entered a wild tract covered principally with
the beautiful large bush of the ts6a, the fruit of which, much like a red cherry, has
a pleasant acid taste, and was eaten with great avidity, not only by my
companions, but even by myself. But the scene of man’s activity soon again
succeeded to this narrow border of wilderness; and a little before we came to the village Tfirbe, which was surrounded by open, cultivated country, we passed a luxuriant tamarind-tree, in the shade of which a blacksmith had established his simple workshop. The group consisted of three persons,

the master heating the iron in the fire, a boy blowing it with a small pair of bellows, or "bfibutii," and a lad fixing a handle in a hatchet. On the ground near them lay a finished spear. Riding up to salute the smith, I asked him whence the iron was procured, and learned that it was brought from Mad6gel6, in Bfibanjidda. This is considered as the best iron hereabouts; but a very good sort of iron is obtained also in Mndarii.

We halted for the hot hours of the day near a village belonging to the district Shaimo, which originally formed part of the Marghi country, but has been separated from it and annexed to B6rmu, its former inhabitants having either been led into slavery or converted to Islam—that is to say, taught to repeat a few Arabic phrases, without understanding a word of them. The inhabitants of the village brought us paste of Guinea-corn and milk, which, mixed together, make a palatable dish. From this place onward, ngiberi, or holcns, prevails almost exclusively, and argfim m6ro, or Pennisetum typhidium, becomes rare. Some native traders, armed with spears, and driving before them asses laden with salt, here attached themselves to our troop; for the road farther on is so much infested by robbers that only a large body of men can pass it with safety. The country which we now entered bore too evident proofs of the unfortunate condition to which it is reduced, forming a thick forest, through which, nevertheless, here and there, the traces of former cultivation and the mouldering remains of huts are to be seen. According to Billama, as late as a few years ago a large portion of this district was inhabited by Kaniri and Gimerghui, the latter, most probably, having taken possession of the lands abandoned by the Marghi; but 'Ali Dndal, who has ruled it for Abu' Bakr, the son of 'Omar, a youth without intelligence, and only anxious to make the most of his province, has ruined it by his rapacity; he, however, was soon to be ruined himself. There was a small spot where the forest had been cleared away for cultivation—a proof that the natives, if they were only humanely treated by the government, would not be wanting in exertion.

The forest was partly filled up by a dense jungle of reed-grass, of such a height as to cover horse and rider. The soil is of a

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black, boggy, argillaceous nature, and full of holes, which make the passage through this tract extremely difficult in the latter part of the rainy season. My companions also drew my attention to the bee-hives underground, from which a peculiar kind of honey is obtained, which I shall repeatedly have occasion to mention in the course of my narrative.
After three hours' march through this wild and unpleasant country, we reached a small village called Yerimari, which, according to Billama, had formerly been of much greater size; at present it is inhabited by a few Marghl Mohammedan proselytes. There being only one hut in the yard assigned to us, I preferred pitching my tent, thinking that the storm which had threatened us in the afternoon had passed by, as the clouds had gone westward. However, I soon learned that, in tropical climes, there is no certainty of a storm having passed away, the clouds often returning from the opposite quarter.

We had already retired to rest when the tempest burst upon us with terrible fury, threatening to tear my weak little tent to pieces. Fortunately, the top-ropes were well fastened; and, planting myself against the quarter from whence the wind blew, I succeeded in keeping it upright. The rain came down in torrents, and, though the tent excluded it tolerably well from above, the water rushed in from below and wetted my luggage. But as soon as it fairly begins to rain, a traveler in a tolerable tent is safe, for then the heavy gale ceases. Sitting down upon my camp-stool, I quietly awaited the end of the storm, when I betook myself to the hut, where I found M'allem Katfiri and Bra'S'ad comfortably stretched.

Saturday, June 7th. We set out at a tolerably early hour, being all very wet. The rain had been so heavy that the labors of the field could be deferred no longer; and close to the village we saw a couple sowing their little field, the man going on in advance, and making holes in the ground, at equal distances, with a hoe of about five feet long (the "kiski kfillobe"), while his wife, following him, threw a few grains of seed into each hole. These people certainly had nothing to lose; and in order not to risk their little stock of seed, they had waited till the ground was thoroughly drenched, while some people commit their grain to the ground at the very setting in of the rainy season, and risk the loss of it if the rains should delay too long. After we had passed a small village called Kerikasima, the forest became very thick; and for a whole hour we followed the immense footprints of an elephant, which had found it convenient to keep along the beaten path, to the great annoyance of the succeeding travelers, who had, in consequence, to stumble over the deep holes made by the impression of its feet.

About eleven o'clock we reached the outskirts of Molghoy, having passed, half an hour before, a number of round holes, about four feet wide and five feet deep, made intentionally, just at the spot where the path was hemmed in between a deep flumara to the left and uneven ground to the right, in order to keep off a sudden hostile attack, particularly of cavalry. Molghoy is the name of a district rather than of a village; as the pagan countries in general seem to be inhabited, not in distinct villages and towns, where the dwellings stand closely together, but in single farms and hamlets, or clusters of huts, each of which contains an entire family, spreading over a wide expanse of country, each man's fields lying close around his dwelling. The fields, however, of Molghoy had a very sad and dismal aspect, although they were shaded and beautifully adorned by numerous kardge-trees. Though the rainy season had long set in, none of these fine fields were sown
this year, but still presented the old furrows of former years; and all around was silent and inert, bearing evident signs, if not of desolation, at least of oppression. I had already dismounted, being a little weak and fatigued after my last sleepless night's uncomfortable drenching, hoping that we should here pass the heat of the day; but there seemed to be nothing left for us to eat, and after some conversation with a solitary inhabitant, Billama informed me that we were to proceed to another village, which likewise belongs to Molghoy. We therefore continued our march, and soon after entered a dense forest, where we had more enjoyment of wild fruits, principally of one called "f6ti," of the size of an apricot.

STRUCTURE OF THE HUTS.

and with three large kernels, the pulp of which was very pleasant. Behind the little hamlet Dalk Disowa I saw the first specimen of the sacred groves of the Marghi—a dense part of the forest surrounded with a ditch, where, in the most luxuriant and widest-spreading tree, their god "Tumbi" is worshiped. It was one o'clock in the afternoon when we reached the village where we expected to find quarters. It also is called Molghoy, and is divided into two groups by a water-course or komAdugu (as the Kanriri, dille as the Marghi call it) about twenty-five yards wide, and inclosed by steep banks. My kash6lla, deprived of his former irresistible authority, was now reduced to politeness and artifice; and having crossed the channel, which at present retained only a pool of stagnant water, and was richly overgrown with succulent grass, we lay down on its eastern bank in the cool shade of some luxuriant kdrna-trees, the largest trees of this species I have ever seen, where we spread all our luggage, which had been wetted the preceding night, out to dry, while the horses were grazing upon the fresh herbage. In this cool and pleasant spot, which afforded a view over a great part of the village, I breakfasted upon "ch6bchebe," a light and palatable Kanulri sweetmeat, and upon nufu," or habb'el aziz, dug up in large quantities almost over the whole of B6rru.

By-and-by, as another storm seemed impending, we looked about for quarters, and I, with my three servants and WNallem Katuiri, took possession of a small court-yard, inclosed with a light fence four feet high, composed of mats and thorny bushes, which contained four huts, while a fifth, together with the granary, had fallen in. The huts, however, were rather narrow, incumbered as they were with a great deal of earthenware, besides the large "g6bam" or urn, containing the necessary quantity of corn for about a week, and the "bizam" or the water-jar; and the doors—if doors they could be called—were so extremely small, while they were raised about a foot from the ground, that a person not accustomed to the task had the greatest difficulty to creep in. These narrow doors were direct proofs of the great power of the rains in these climes, against which the natives have to protect themselves, as well as the raised and well-plastered floors of the huts, while reed is still the prevalent and almost exclusive material for the whole building. As for my own hut, it had the advantage of a contrivance to
render the passage of the opening a little more easy, without diminishing the
protection against the inclemency of the weather; for that part of the front of the
hut which intervened between the doorway and the floor of the hut was movable,
and made to fold up. Each family has its own separate court-yard, which forms a
little cluster of huts by itself, and is often a considerable distance from the next
yard. This kind of dwelling has certainly something very cheerful and pleasant in
a simple and peaceable state of society, while it offers also the great advantage of
protecting the villages against wholesale conflagrations, but it is liable to a very
great disadvantage in a community which is threatened continually by sudden
inroads from relentless enemies and slave-hunters.
The storm luckily passing by, I walked through the village, and visited several
court-yards. The inhabitants, who, at least outwardly, have become
Mohammedans, go entirely naked, with the exception of a narrow strip of leather,
which they pass between the legs and fasten round their waist; but even this very
simple and scanty covering they seem to think unnecessary at times. I was struck
by the beauty and symmetry of their forms, which were thus entirely exposed to
view, and by the regularity of their features, which are not disfigured by incisions,
and in some had nothing of what is called the Negro type; but I was still more
astonished at their complexion, which was very different in different individuals,
being in some of a glossy black, and in others of a light copper, or rather rhubarb
color, the intermediate shades being almost entirely wanting. Although the black
shade seemed to prevail, I arrived at the conclusion that the copper color was the
original complexion of the tribe, the black shade being due to intermixture with
surrounding nations. But the same variety of shades has been observed in many
other tribes, as well on this continent as in Asia.

DEVIATIONS FROM NEGRO TYPE.
Being allowed to stray about at my leisure, I observed in one house a really
beautiful female in the prime of womanhood, who, with her son, a boy of about
eight or nine years of age, formed a most charming group, well worthy of the
hand of an accomplished artist. The boy's form did not yield in any respect to the
beautiful symmetry of the most celebrated Grecian statues, as that of the praying
boy, or that of the diskoph6ros. His legs and arms were adorned with strings of
iron beads, such as I shall have occasion to describe more distinctly farther on,
made in WindalU, which are generally worn by young people; his legs were as
straight as possible; his hair, indeed, was very short and curled, but not woolly.
He, as well as his mother and the whole family, were of a pale or yellowish-red
complexion, like rhubarb. His mother, who was probably twenty-two years of
age, was a little disfigured by a thin, pointed metal
plate about an inch long, of the figure represented here, which was stuck through
her under lip. This kind of barbarous ornament is called, in the language of these
people, "segh-i-um," and is very differently shaped, and generally much smaller
than that worn by this woman; indeed, it is often a mere thin tag. It is possible that
its size varies according to the character of the females by whom it is worn.
However small it may be, it can hardly be fastened in the lip without being very
inconvenient, and even painful, at least at first; at any rate, it is less monstrous
than the large bone which is worn by the Mfisgu women in the same way. These
simple people were greatly amused when they saw me take so much interest in
them; but, while they were pleased with my approval, and behaved very decently,
yielded frightened when I set about sketching them. This is the misfortune of
the traveler in these regions, where every thing is new, and where certainly one of
the most interesting points attaches to the character of the natives—that that he will
very rarely succeed in persuading one of them to stand while he makes an
accurate drawing of him. The men are generally tall, and, while they are young,
rather slender; some of the women also attain a great height, and in that state,

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with their hanging breasts, form frightful objects in their total nakedness,
especially if they be of red color.
In another court-yard I saw two unmarried young girls busy at housework. They
were about twelve years of age, and were more decently clad, wearing an apron of
striped cotton round their loins; but this was evidently a result of
Mohammedanism. These also were of copper color, and their short, curled hair
was dyed of the same hue by powdered camwood rubbed into it. They wore only
thin tags in their under lips, and strings of red glass beads round their neck. Their
features were pleasing, though less handsome than those of the woman above
described. They were in ecstasies when I made them some little presents, and did
not know how to thank me sufficiently.
I had scarcely returned from my most interesting walk, when the inhabitants of
the neighboring yards, seeing that I was a good-natured sort of man who took
great interest in them, and hearing from my people that, in some respects, I was
like themselves, sent me a large pot of their intoxicating beverage or "komil,"
made of Guinea-corn, which, however, I could not enjoy, as it was nothing better
than bad muddy beer. Instead of confusing my brains with such a beverage, I sat
down and wrote about two hundred words in their own language, which seemed
to have no relation to any of the languages with which I had as yet become
acquainted, but which, as I found afterward, is nearly related to, or rather only a
dialect of the Batta language, which is spread over a large part of A'dam-wa or
Ffimbini, and has many points of connection with the Miisgu language, while in
certain general principles it approaches the great South African family. Having
received, besides my home-made supper of mohimsa, several bowls of "d6ffa" or
paste of Guinea-corn from the natives, I had a long, pleasant chat in the evening
with the two young girls whom I have mentioned above, and who brought two
fowls for sale, but were so particular in their bartering that the bargain was not
concluded for full two hours, when I at length succeeded in buying the precious
objects with shells or ku'ngona, which have no more cur-

THEIR LANGUAGE.

rency here than they had since we left Kfikawa, but which these young ladies
wanted for adorning their persons. They spoke Kanfri with me, and their own
language between themselves and with some other women who joined them after a while. In vain I tried to get a little milk; although the inhabitants in general did not seem to be so badly off, yet they had lost all their horses and cattle by the exactions of the Bônu officers. Indeed, it is really lamentable to see the national well-being and humble happiness of these pagan communities trodden down so mercilessly by their Mohammedan neighbors. The tempest which had threatened us the whole afternoon discharged itself in the distance.

Sunday, June 8th. We set out at a tolerably early hour to pass a forest of considerable extent. In the beginning it was rather light, such as the Kanfiri call "dinridô," and at times interrupted by open pasture-ground covered with the freshest herbage, and full of the footprints of elephants of every age and size. Pools of stagnant water were seen in all directions, and flowers filled the air with a delicious fragrance; but the path, being full of holes and of a miry consistence, became at times extremely difficult, especially for the camels. As for ourselves, we were well off, eating now and then some wild fruit, and either sucking out the pulp of the "t6so," or devouring the succulent root of the "katakirri."

The t6so is the fruit of the Bassia Parkii, called kadeisia by the Hiusa people, and consists almost entirely of a large kernel of the color and size of a chestnut, which is covered with a thin pulp inside the green peel: this pulp has a very agreeable taste, but is so thin that it is scarcely worth sucking out. The tree in question, which I had lost sight of entirely since I left Hiusa, is very common hereabouts; and the people prepare a good deal of butter from the kernel, which is not only esteemed for seasoning their food, but also for the medicinal qualities ascribed to it, which I shall repeatedly have occasion to mention. As for the katakirri, it is a bulbous root, sometimes of the size of a large English potato, the pulp being not unlike that of the large radish, but softer, more succulent, and also very refreshing and nutritious. The juice has a milky color. A man may easily travel for a whole day with nothing to eat but this root, which seems to be very common during the rainy season in the woody and moist districts of Central Africa-at least as far as I had occasion to observe. It is not less frequent near the Niger and in Kôbbi than it is here; but I never observed it in Bônu, nor in Bagirmi. It requires but little experience to find out where the bulbous root grows, its indication above ground being a single blade about ten inches high; but it sometimes requires a good deal of labor to dig up the roots, as they are often about a foot or a foot and a half under ground.

The soil gradually became worse; the trees were of a most uniform description, being all mimosas, and all alike of indifferent growth, while only here and there a large leafless Adansonia stretched forth its gigantic arms as if bewailing the desolation spread around, where human beings had formerly subsisted; for the kfika or baobab likes the dwelling of the Negro, and he, on the other hand, can scarcely live without it; for how could he season his simple food without the baobab's young fresh leaves, or sweeten and flavor his drink without the slightly
Thus we went on cheerlessly, when about eleven o'clock the growth of the trees began to improve, and I observed a tree, which I did not remember to have seen before, of middle size, the foliage rather thin, and of light-green color; it is called "kar-ndu" in Kaniiri, and "b6shi" in HM6usa. The country, however, does not exhibit a single trace of habitation, either of the past or present time; and on our right no village was said to be nearer than Dishik at the distance of half a day's journey, and even that was reported to be now deserted by its inhabitants. At length the monotonous gloomy forests gave way to scattered clusters of large trees, such as generally indicate the neighborhood of man's industry; and we soon after emerged upon beautiful green meadow-lands stretching out to the very foot of the W~indald Mountains, the whole range of which, in its entire length from north to south, lay open to view. It was a charming sight, the beautiful green of the plain against the dark color of the mountains and the clear sunny sky; and I afterward regretted deeply that I had not made a slight sketch of the country from this spot, as near the village the same wide horizon was no longer visible.

It was one o'clock in the afternoon when we reached the first cluster of huts belonging to the village or district of I'sge or I'ssege, which spread to a considerable extent over the plain, while horses and sheep were feeding on the adjacent pastures, and women were cultivating the fields. A first glance at this landscape impressed me with the conviction that I had at length arrived at a seat of the indigenous inhabitants, which, although it had evidently felt the influence of its overbearing and merciless neighbors, had not yet been altogether despoiled by their hands. Vigorous and tall manly figures, girt round the loins with a short leathern apron, and wearing, besides their agricultural tools, the "danisko" (hand-bill), or a spear, were proudly walking about or comfortably squatting together in the shade of some fine tree, and seemed to intimate that this ground belonged to them, and that the foreigner, whoever he might be, ought to act discreetly. As for their dress, however, I almost suspected that, though very scanty, it was put on only for the occasion; for, on arriving at the first cluster of huts, we came abruptly upon a hollow with a pond of water, from which darted forth a very tall and stout bronze-colored woman, totally naked, with her pitcher upon her head, not only to my own amazement, but even to that of my horse, which, coming from the civilized country of B6rmu, which is likewise the seat of one of the blackest races in the interior, seemed to be startled by such a sight. However, I have observed that many of those simple tribes deem some sort of covering, however scanty it might be, more essential for the man than the woman.

We first directed our steps toward the western side of the village, where, in a denser cluster of huts, was the dwelling of
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the nominal "billama," that is to say, of a man who, betraying his native country, had placed himself under the authority of the B6rnu people, in the hope that, with their assistance, he might gratify his ambition by becoming the tyrant of his compatriots. Here we met Ibrahima, who, with his countrymen, had arrived before us. Having obtained from the important billama a man who was to assign us quarters, we returned over the wide grassy plain toward the eastern group, while beyond the quarter which we were leaving I observed the sacred grove, of considerable circumference, formed by magnificent trees, mostly of the ficus tribe, and surrounded with an earthen wall.

At length we reached the eastern quarter; but the owners of the court-yards which were selected for our quarters did not seem at all inclined to receive us. I had cheerfully entered with Bi-S'ad the court-yard assigned to me in order to take possession of it, and my servant had already dismounted, when its proprietor rushed furiously in, and, raising his spear in a most threatening attitude, ordered me to leave his house instantly. Acknowledging the justice of his claims to his own hearth, I did not hesitate a moment to obey his mandate; but I had some difficulty in persuading my servant to go away peaceably, as he was more inclined to shoot the man. This dwelling in particular was very neatly arranged; and I was well able to sympathize with the proprietor, who saw that his clean yard was to be made a stable, and littered with dirt. The yards contained from five to seven huts, each of different size and arrangement, besides a shed, and gave plain indications of an easy and comfortable domestic life.

Billama, that is to say, my guide, who seemed not to have been more fortunate than myself in his endeavor to find a lodging, being rather crestfallen and dejected, we thought it best to give up all idea of sheltered quarters, and, trusting to our good luck, to encamp outside. We therefore drew back altogether from the inhabited quarter into the open meadow, and dismounted beneath the wide-spreading shade of an immense ku'ka or "bokki," at least eighty feet high, the foliage of which, being interwoven with numbers of climbing plants, such as I very rarely observed on this tree, formed a most magnificent canopy. While my tent was being pitched here a number of natives collected round us, and, squatting down in a semicircle, eyed all my things very attentively, drawing each other's attention to objects which excited their curiosity. They were all armed; and as there were from thirty to forty, and hundreds more might have come to their assistance in a moment, their company was not so agreeable as under other circumstances it might have been. The reason, however, why they behaved so inhospitably toward me evidently was that they took me for an officer of the King of B6rnu; but this impression gave way the longer they observed my manners and things; indeed, as soon as they saw the tent, they became aware that it was not a tent like those of their enemies, and they came to the same conclusion with regard
to the greater part of my luggage. In many places in Negroland I observed that the bipartite tent-pole was a most wonderful object to the natives, and often served to characterize the Christian. This time, however, we did not come to friendly terms; but the reader will be gratified to see how differently these people treated me on my return from Ffimbin.

While our party was rather quietly and sullenly sitting near the tent, a number of Fülbé, who had been staying in this district for some time, came to pay their respects to me. They were a very diminutive set of people, and, excepting general traits of resemblance and language, were unlike those proud fellow-countrymen of theirs in the west; but I afterward found that the Fülbé in the eastern part of A'damhwa are generally of this description, while those about the capital have a far more noble and dignified appearance. I think this may be not so much a mark of a difference of tribe as a consequence of the low circumstances of those settled at a great distance from the seat of government, who, being still engaged in struggling for their subsistence, have not raised themselves from their original condition of humble cattle-breeders, or "bëroröji," to the proud rank of conquerors and religious reformers. Their color certainly was not the characteristic rhubarb-color of the Fita-Puillo, nor the deep black of the Toröde, but was a grayish sort of

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black, approaching what the Frenchmen call the chocolat au lait color, while their small features wanted the expressiveness which those of the light Füillo generally have. They all wore shirts, which, however, were deficient in that cleanliness which in general is characteristic of this race. These simple visitors might perhaps have proved very interesting companions if we had been able to understand each other; but, as they spoke neither Arabic, nor Husa, nor Kan'ri, while I was but a beginner in their language, our conversation flowed but sluggishly.

I had observed in all the dwellings of the natives a very large species of fish laid to dry on the roofs of the huts; and being not a little astonished at the existence of fish of such a size in this district, where I was not aware that there existed any considerable waters, I took the earliest opportunity of inquiring whence they were brought, and having learned that a considerable lake was at no great distance, I intimated to Billama my wish to visit it. I therefore mounted on horseback with him in the afternoon, and then passing behind the eastern quarter of Issege, and crossing a tract covered with excellent herbage, but so full of holes and crevices that the horses had great difficulty in getting over it, we reached a fine sheet of water of considerable depth, stretching from east to west, and full of large fish. All along the way we were met by natives returning from fishing, with their nets and their spoil. The fish measure generally about twenty inches in length, and seem to be of the same kind as that caught in the Tsad. The banks of the water, except on the west side, where we stood, were so hemmed in with rushes that I could not form a satisfactory estimate of its magnitude or real character; but it seems to be a hollow which is filled by the rivulet or torrent which I surveyed in
its upper course the following day, and which seems to pass at a short distance to the east of this lake. The latter, however, is said always to contain water, which, as far as I know, is not the case with the river; but certainly even the lake must become much shallower in the dry season. A small torrent joins the lake near its southwestern corner, and on the bank of this torrent I observed a rounded mass of granite rising to the height of about fifteen feet, this being the only eminence in the whole plain. Though it was not elevated enough to allow me a fair survey of the plain itself, it afforded a splendid and interesting panorama of the mountains. The whole range of mountains which forms the western barrier of the little country of Wändal-i lay open before me, at the distance of about twenty miles, while beyond it, toward the south, mountains of more varied shape and greater elevation became visible. It was here that I obtained the first view of Mount Môndëfî, or Mindif, which, since it was seen by Major Denham on his adventurous expedition against some of the Fellata settlements to the south of Morti, has become so celebrated in Europe, giving rise to all sorts of conjectures and theories. It might, indeed, even from this point, be supposed to be the centre of a considerable mountain mass, surrounded as it is by several other summits of importance, particularly the Mechika and Umshi, while it is in reality nothing more than a detached cone starting up from a level plain, like the Mount of Mbutuidi on a smaller scale, or that of Tdkabdîlo, with both of which Ibrahima used to compare it, or the Alantika on a larger scale. Its circumference at the base certainly does not exceed probably from ten to twelve miles, as it is partly encompassed by the straggling village of the same name, which seems to stretch out to a considerable length, or rather to be separated into two or three distinct clusters. The place has a market every Friday which is of some importance. From my position the top of the mount presented the shape here delineated; and even through the telescope the Mindif, as well as the singular mount of Kamalle, of which I shall soon have to speak, seemed to be of a whitish or grayish color, which led me to the conclusion that it consisted of a calcareous rock. It was not till a much later period that I learned from a native of the village of Mindif that the stone was originally quite black, not only on the surface, but all through, and extremely hard, and that the white color is merely due to immense numbers of birds which habitually frequent it, being nothing else than gudno. I think, therefore, that this mount will eventually prove to be a basaltic cone, an ancient volcano—a character which seems to be indicated by the double horn of its summit. Its height scarcely exceeds five thousand feet above the surface of the sea, or less than four thousand feet above the plain from which it rises.
But while my attention was engaged by this mountain, on account of its having been so much talked of in Europe, another height attracted my notice much more on account of its peculiar shape. This was Mount Kamille, which just became visible behind the continuous mountain chain in the foreground, like a columnar pile rising from a steep cone. It likewise seemed of a grayish color. Between this remarkable peak and Mount Mindif several cones were descried from a greater distance, while west from the latter mountain the elevated region seemed to cease. The highest elevation of the W~ndalA range, which is called Magkr, I estimated at about three thousand feet, while the chain in general did not rise more than two thousand five hundred feet above the level of the sea, or about one thousand five hundred feet above the plain. This part of the mountain chain forms the natural stronghold of a pagan king whom my Kanfiri companion constantly called "Mai Sugir, " but whose proper name or title seems to be "L6."

* From I'ssege to Sugir there seem to be two roads, the shortest of which is a good day and a half's march, passing the night in a place called Sumbela or Chimbela, first going E., then more S. ; the other road following a general direction S.E., and going in shorter stations, first to Gulig, a pagan settlement, which I shall soon have to mention, situated on the offshoots of the mountain range, then keeping on the mountains to Mag~r, which seems to be the highest

THE MARGHI' TRIBE.
Overjoyed at having at length reached the region of the famous Mindif, and full of plans for the future, I remounted my horse. While returning to our encampment, my companion, who was altogether a sociable and agreeable sort of person, gave me some more information with regard to the Marghi, whom he represented as a numerous tribe, stronger even at the present time than the Manga, and capable of sending thirty thousand armed men into the field. He told me that it was their peculiar custom to mourn for the death of a young man, and to make merry at the death of an old one—an account which I found afterward confirmed, while his statement that they buried the dead in an upright position, together with their weapons, furniture, and some paste of Indian corn, did not prove quite correct. In many respects they claim great superiority over their neighbors; and they practice, even to a great extent, inoculation for small-pox, which in B6rnu is rather the exception than the rule.

Fortunately for us in our out-of-doors encampment, the sky remained serene ; and while, after a very frugal supper, we were reclining on our mats in the cool air of the evening, an interesting and animated dispute arose between Billama, INallem Katfiri, and Mohammedu, the A'damiwa messenger whom I have represented above as a very communicative, sociable person, about the water of I'ssege, whence it came, and whither it flowed. Mohammedu, who, notwithstanding his intelligence and point of elevation, and from hence to Sugir. Sugir is said to be fortified by nature, there being only four entrances between the rocky ridges which surround it. The Prince of Sugir overawes all the petty neighboring chiefs; and he is said to possess a great many idols, small round stones, to which the people sacrifice fowls of red, black, and white color, and sheep with a red line on
the back. The road from Sugfir to Mori is very difficult to lay down from hearsay with any approach to truth. It is said first to cross a very difficult passage or defile called Limaja, beyond a mountain of great elevation inhabited by naked pagans. From hence, in another moderate march, it leads to Madigef, in the territory of Ardon Jidda, of whom I shall have to speak in the progress of my narrative. From here it leads to Disa, joins there the road coming from Uj4, and the next day reaches Mori. This evidently seems to be a circuitous way, but may depend on the mountainous character or the unsafe state of the country. Kariwi, the capital of Windald, is said to lie about fifteen miles west from Mori, at the foot, of a large mountain mass called W6lle, inhabited by pagans.

sprightliness, was not free from absurd prejudices, contended, with the utmost pertinacity, that the water in question issued from the River B6nuw6 at Kobore and ran into the Sh6ry, a river with which he was acquainted only by hearsay. But my prudent and experienced old m'allem contested this point successfully, demonstrating that the river rose in the mountains far to the north of the B6nuw6. Thus we spent the evening quite cheerfully; and the night passed without any accident, all the people sleeping in a close circle round my tent.

Monday, June 9th. At an early hour we set out on our journey, being joined by several of the FMrbe who had come the day before to salute me, while only one of our caravan remained behind, namely, the horseman of Mali Ibrim. This whole district had formerly belonged to the last-named person; but he had lately ceded it to Ab-d-Bakr, the son of Sheikh 'Omit; but we have seen what a precarious possession it was. The country through which we passed was varied and fertile, although the sky was overcast; and I was struck with the frequency of the poisonous euphorbia, called "karfigu" by the Kanfiri. Further on the crop stood already a foot high, and formed a most pleasant object. We then entered a dense forest, where the danger became considerable, an evident proof of the lawless state of this country being seen in the village Y6sa, which was in some degree subject ("imina," as the people call it, with an Arabic name) to the Sheikh 'Omir, but had been ransacked and burned about forty days previously by the tribe of the Gulfik. It was the first village on this road the huts of which were entirely of the construction called by the Kanfiri "b6ngo."

Having stopped here a few minutes to allow the people to recruit themselves, we pushed on with speed, and soon passed the site of another village, which had been destroyed at an earlier period, having close on our left a fertile plain in a wild state, over which the mountain chain was still visible, with a glance now and then at the Mindif and Kam6lle. Suddenly there was visible on this side a river from thirty to forty yards broad, and inclosed by banks about twelve feet high, with a considerable body of water, flowing through the fine but desolate plain in a northerly direction, but with a very winding course and a moderate current; and it henceforth continued on our side-sometimes approaching, at others receding, and
affording an agreeable cool draught, instead of the unwholesome stagnant water from the pools, impregnated with vegetable matter, and very often full of worms, and forming certainly one of the chief causes of disease to the foreign traveler. In this part of the forest the kardge was the most common tree, while besides it there was a considerable variety—the t6so or kadedfia, the kor~wa, the kabfwi, the zindi, and the acacia-like paipiya; the fruit of the t6so, or rather its thin pulp, and the beautiful cream-fruit of the gonda-bush (Annona valustris ?) remaining our favorite dainties.

Suddenly the spirit of our little troop was roused; some naked pagans were discovered in the bushes near the stream, and so long as it was uncertain whether or not they were accompanied by a greater number, my companions were in a state of fright; but as soon as it was ascertained that the black strangers were but few, they wanted to rush upon and capture them as slaves; but Ibrahim, with a dignified air, cried out “imina, im~na,” intimating that the tribe was paying tribute to his master, the Governor of Y6fa; and, whether it was true or not, certainly he did well to keep these vagabonds from preying upon other people while their own safety was in danger.

At a quarter past eleven o'clock we reached the outskirts of K6fa, a village which had been ransacked and destroyed entirely by Kash6lla 'Ali, the very act which had given rise to the complaints on the side of the Governor of A'damiwa, who claimed the supremacy over this place. Several huts had been already built up again very neatly of bongo; for this had now become the general mode of architecture, giving proof of our advancing into the heart of the tropical climes. And as the dwellings were again rising, so the inhabitants were likewise returning to their hearths.

A most interesting and cheerful incident in these unfortunate and distracted lands, where the traveler has every day to observe domestic happiness trodden under foot, children torn from the breasts of their mothers, and wives from the embraces of their husbands, was here exhibited before us. Among the people recovered from slavery by Ibrahim's exertions was a young girl, a native of this village, who, as soon as she recognized the place from which she had been torn, began to run as if bewildered, making the circuit of all the huts. But the people were not all so fortunate as to see again those whom they had lost; there were many sorrowful countenances among those who inquired in vain for their sons or daughters. However, I was pleased to find that Billama was 'saluted in a friendly way by the few inhabitants of the place, proving, as I thought, that, when governor of this southernmost district of B6rnu, he had not behaved so cruelly.

The country hereabouts showed a far more advanced state of vegetation than that from whence we had come, the young succulent grass reaching to the height of a foot and a half, while the corn (diwa, or holcus) in one field measured already thirty inches in height. The fresh meadow grounds were interspersed with flowers; and a beautiful specimen of the "kangel," measuring eight inches in diameter, was...
brought to me by Billama, being the only specimen which I have ever observed of this peculiar flower. Mr. Vogel, however, told me afterward that he had occasionally observed it in M–ndarri (Wndal6).

Having dismounted under a tamarind-tree for the hot hours of the day, Billama, with the assistance of my old m'allem, gave me a list of some of the larger places in the Marghi country.* W.S.W. from the Marghi live the B6 bur or B6 bir, scattered in small hamlets over a mountainous basaltic district, with the ex*K6bchi,a the principal place of the country, Molghoy, I'ssege, Kuytim, situate upon the longer western road from U’ba to I'ssege, one day's march from the latter; Mdsa, about one day from Kuyim, Dille, Womde, Lahiula (the place I was soon to visit), Cheriri, Shawa, Mod6, Kirbet, Kibik, Nsdda, Krad, all toward the west and southwest; more eastward there are M6da, Gorim, Ldgu, Chimbeli (the village I mentioned above), Gul6b, Jd. a This place is already mentioned in the history of Edris Alaw6ma, where it is written Kofchi, f, b, and p being frequently interchanged in these languages. The name seems to be the royal title, although the general name for chief or prince in the Marghi language is "ibthi."

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cption of their principal seat Biyfi,* which is called after the name, or probably rather the title, of their chief. This place is said to be as far from K6fa as K6ikawa is from the same place, and is reported to be of large size. The BA bur have, in certain respects, preserved their independence, while in others, like the Marghi, they have begun to yield to the overwhelming influence of their Mohammedan neighbors. But the Marghi claim superiority over their kinsmen in point of personal courage; for of their relationship there can be no doubt.

When the sun began to decline, we pursued our march in order to reach Lahula, where we were to pass the night. The unsafe state of the country through which we were passing was well indicated by the circumstance that even the circumspect Ibrahima mounted the poor mare given to him by Sheikh 'Omr, which he spared till now. He, moreover, exchanged his bow for a spear. A thick tempest was gathering on the Wdndala. mountains while our motley troop wound along the narrow path-at times through forests and underwood, at others through fine corn-fields; but the country afforded a wilder and more varied aspect after we had crossed a little water-course--rocks projecting on all sides, sandstone and granite being intermixed, while in front of us a little rocky ridge, thickly overgrown with trees and bushes, stretched out, and seemed to hem in our passage. Suddenly, however, a deep recess was seen opening in the ridge, and a village appeared, lying most picturesquely in the natural amphitheatre thus formed by the rocks and trees protruding every where from among the granite blocks, and giving a pleasant variety to the whole picture.

This was LahAula; but we had some difficulty in getting into it, the entrance to the amphitheatre being closed by a strong stockade, which left only a very narrow passage along the cliffs.

* Mr. Overweg, in the unfinished journal of his excursion to Fika, a place interesting in other respects as well as on account of its date-grove, mentions four
principal places of the Bibir, viz., Kogo or Koger, Fadem, Multa, and Gim. He also mentions, as the three most powerful chiefs in the country, Mai Miri, residing in Fadem, Mai Doigi (who died some time ago) in Ifra, and Mai Ali, who resides in Koger. After all, Mai Miri seems to be the chief man, and Fadem to be identical with Biyi.

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on the eastern side, not nearly large enough for camels; and while our troop, pushing forward in vain, fell into great confusion, the storm came on, and the rain poured down upon us in torrents. Fortunately, the shower, although heavy, did not last long, and we succeeded at length in getting in, and soon reached the first huts of the village; but our reception was not propitious. The first person who came to meet us was a mother, roused by the hope of seeing her son return as a free man from Kfikawa, where he had been carried into slavery, and filling the whole village with her lamentations and curses of the Kan'ri when she heard that her beloved had not come back, and that she should never see him again. This, of course, made a bad impression upon the inhabitants; and while 'Ashi, their chief, a man who, after an unsuccessful struggle with my companion Billama, when governor of these districts, had submitted to the sheikh, received us with kindness and benevolence, his son, in whose recently and neatly built hut the old man wished to lodge me, raised a frightful alarm, and at length, snatching up his weapon, ran off with the wildest threats. I therefore thought it best not to make use of the hut unless forced by another storm, and, notwithstanding the humidity, I took up my quarters under a shed before the hut, spreading my carpet and jirbiye-woolen blanket from Jirbi-over a coarse mat of reed, as, unfortunately, at that time I had no sort of couch with me.

There was an object of very great interest in our court-yard. It was a large pole, about nine feet high above the ground, with a small cross-pole, which sustained an earthen pot of middling size. This was a ”s-fī,” a sort of fetish, a symbolic representation, as it seems, of their god “fete,” the sun. It was a pity that we were not placed in a more comfortable position, so as to be enabled to make further inquiries with regard to this subject.

'Ashi was kind enough to send me a large bowl of honey-water, but I was the only one of the caravan who received the least proof of hospitality; and I made myself quite comfortable, though we thought it best to look well after our fire-arms.

During the night we were alarmed by a great noise, proceeding from the frightful shrieks of a man; and, on inquiry, we found that

SITUATION OF THE VILLAGE.
he had been disturbed in his sleep by a hyxna catching hold of one of his legs. Ibrahima informed us the next morning that a very large party among the inhabitants had entertained the design of falling during the night upon our troop and plundering us, and that nothing but the earnest representations of ’Ashi had restrained them from carrying out their intention-the old man showing them how
imprudent it would be, by one and the same act, to draw upon themselves the vengeance of their two overwhelming neighbors, the Sheikh of Bornu in the north, and the Governor of Ftimbin in the south. Altogether the night was not very tranquil; and a storm breaking out at some distance, I crept into the hut; but there was no rain, only thunder and lightning. All the huts here are provided with a serir, or diggel, made of branches, upon which a coarse mat of reeds is spread. The village seems not to be very large, containing certainly not more than about five hundred single huts, but the situation is very advantageous, enabling the inhabitants in an instant to retire upon the natural fortress of blocks overhead. They possess scarcely a single cow, but seem to prepare a great deal of vegetable butter. At least, large heaps of the chestnut-like kernels of the Bassia Parkii were lying about in the courtyards. They have also a great deal of excellent honey.

Tuesday, June 10th. Leaving our quarters early, and emerging from the rocky recess by the same opening through which we had entered it the preceding evening, we halted a short time in order that the whole caravan might form closely together, for we had now the most dangerous day's march before us, where stragglers are generally slain or carried into slavery by lurking enemies. Our whole troop was not very numerous, consisting of five horsemen and about twenty-five armed men on foot, with three camels, six sumpter oxen, and three asses, our strength consisting entirely in my four muskets and four pairs of pistols. It was a very fine morning, and after the last night's storm the whole country teemed with freshness and life. Moreover, it was of a varied nature, the ground consisting, at times, of bare 123

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granite, with large blocks of quartz, at others covered with black vegetable soil, with ironstone here and there, and torn by numerous small periodical water-courses descending from the rocky chain on our right, and carrying the moisture of the whole region toward the river, which still flowed on the left of our track: while granite blocks and small ridges projected everywhere, the whole clothed with forest more or less dense, and with a great variety of foliage. Having kept on through this kind of country for about two miles and a half, we reached the deserted "ng-ufate," or encampment of Ba-Bakr, a brother of Mohammed Lowell, the Governor of A'dam-wa, who had last year made an expedition into these districts, and, stationing his army on this spot, had overrun the country in all directions. The encampment consisted of small round huts made of branches and grass, such as the guro caravan generally erects daily on its "zango" or halting-place. Here we began to quicken our pace, as we were now at the shortest distance from the seats of the B-za, a powerful and independent pagan tribe, with a language, or probably dialect, of their own, and peculiar customs, who live at the foot of the eastern mountain chain, while we left on our right Kiba'ak and some other Marghi villages. In order to lessen a little the fatigue of the march, my attentive companion Billama brought me a handful of "gauđe," a yellow fruit of the size of an apricot, with a very thick peel, and, instead of a rich pulp, five large
kernels, filling almost the whole interior, but coveted with a thin pulp of a very agreeable taste, something like the gonda.

At half past nine, when the forest was tolerably clear, we obtained a view of a saddle mount at some distance on our right, on the other side of which, as I was informed, the village Womde is situated: farther westward lies U'gu, and, at a still greater distance, Giya. Meanwhile, we pushed on with such haste—the old m'allem and BUi-S'ad, on horseback, driving my two weak camels before them as fast as they could—that the line of our troop became entirely broken; the fatiki or tugfirchi, with their pack-oxen, and several of the danguarinfu—namely, the little tradesmen who carry their small parcels of merchandise on their head—remaining a great distance behind; but, although I wished several times to halt, I could not persuade my companions to do so; and all that I was able to do for the safety of the poor people who had trusted themselves to my protection was to send Billama to the rear with orders to bring up the stragglers. I shall never forget the euphonious words of the old m'allem, with which he, though usually so humane, parried my entreaties to give the people time to come up; mixing Hdusa with Kanfiri, he kept exclaiming, "Awennan kariga babu didi" ("This is by no means a pleasant forest"), while he continued beating my poor camels with his large shield of antelope's hide. At length, having entered a very dense thicket, where there was a pond of water, we halted for a quarter of an hour, when Billama came up with the rear, bringing me, at the same time, a splendid little gonda fruit, which he knew I was particularly fond of.

Continuing then our march with our wonted expedition, we reached, a little before one o'clock, cultivated fields, where the slaves—"field-bands," as an American would say—of the people of U'ba were just resting from their labor in the shade of the trees. As the slaves of Mohammedans, they all wore the leathern apron. Here we began to ascend, having a small rocky eminence on our right, and a more considerable one on our left, while in the distance, to the west, various mountain groups became visible. This line of elevation might seem to form the water partition between the basin of the Tsdd and that of the Great River of Western Africa, but I am not sure of it, as I did not become distinctly aware of the relation of the rivulet of Niibi to that of B~za.

Be this as it may, this point of the route probably attains an elevation of about 2000 feet, supposing that we had ascended about 800 feet from Uj6, the elevation of which is 1200 feet above the level of the sea. Having then crossed, with some difficulty on the part of the camels, a rugged defile, inclosed by large granite blocks, we began to descend considerably, while Moh6,mmedu drew my attention to the tree called "bij~ge" in Fulfdlde, which grows between the granite blocks, and from which fruit Billama brought me a fine specimen.

THE DIVIDING RUDGI.

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which the people of Ffimbina prepare the poison for their arrows. However, I was
not near enough to give even the most general account of it; it seemed to be a
bush of from ten to twelve feet in height, with tolerably large leaves of an olive
color.
Emerging from this rocky passage, we began gradually to overlook the large
valley stretching out to the foot of the opposite mountain chain, which seemed
from this place to be uninterrupted. Its general elevation appeared to be about 800
feet above the bottom of the valley. We then again entered upon cultivated
ground, and turning round the spur of the rocky chain on our right, on the top of
which we observed the huts of the pagans, we reached the wall of I'ba at two
o'clock in the afternoon.
The eastern quarter of this town, the northernmost Pfullo settlement in A'damawa
on this side, consisting of a few huts scattered over a wide space, has quite the
character of a new and cheerless colony in Algeria; the earthen wall is low, and
strengthened with a double fence of thorn bushes. The western quarter, however,
is more thickly and comfortably inhabited; and each cluster of huts, which all
consist of bongo, or rather bfiikka bongo, "jwarubokiru," is surrounded with a
little corn-field. It was pleasant to observe how the fences of mats, surrounding
the yards, had been strengthened and enlivened by young, living trees of a
graceful, slender appearance, instead of dull stalks, giving to the whole a much
more cheerful character than is generally the case with the villages in other parts
of Negroland, particularly in Börmu Proper, and promising in a short time to
afford some cool shade, which is rather wanting in the place.*
Passing the mosque, the "judirde," a spacious quadrangular building, consisting
entirely of halls built of mats and stalks, which must be delightfully cool in the
dry season, but extremely damp during the rains, and including a large open
space, we reached the lam6rde (the house of the governor, or Imido); it
* The nature of these trees may be seen from the fence of the yard in the view of
Demsa.
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lies on one side of a small square or "belbel." Billama and Bfi-S'ad having here
fired a couple of rounds, we were soon shown into our quarters. These were of
rather an indifferent description, but, lying at the northern border of the inhabited
quarter, and not far from the foot of the rocky ridge, they had the advantage of
allowing us freedom of movement.
CHAPTER XXXIV.
AD.MAWA. - MOHAMMEDAN SETTLEMENTS IN THE HEART OF
CENTRAL AFRICA.
WE had now reached the border of A'dam~wa, the country after which I had been
panting so long, and of which I had heard so many interesting accounts, a
Mohammedan kingdom ingrafted upon a mixed stock of pagan tribes-the
conquest of the valorous and fanatic Pillo chieftain A'dama over the great pagan
kingdom of Ffimbina6.
I was musing over the fate of the native races of this country when the governor, with a numerous suite, came to pay me a visit. Neither he nor any of his companions were dressed with any degree of elegance or even cleanliness. I had endeavored in vain to obtain information from my companions as to the period when the Ffilbe had begun to emigrate into this country, but they were unable to give me any other answer than that they had been settled in the country from very ancient times, and that not only the fathers, but even the grandfathers of the present generation had inhabited the same region as cattlebreeders, "berreoreji." Neither the governor nor any of his people were able to give me any more precise information, so that I was obliged to set my hopes upon the capital, where I was more likely to find a man versed in the history of his tribe. I then communicated to my visitor my wish to ascend the ridge which overlooks the place, and on the top of which, according to Mohimmedu, a spring bubbled up between the rocks. The

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governor advised me to defer the excursion till the morrow; but, as the weather was fine at the time, and as at this season it was very doubtful whether it would be so the next morning, I expressed a wish to obtain at once a view at least over the opposite mountain chain. He then told me that I might do as I liked, and followed me with his whole suite. The ridge, on this side at least, consisted entirely of enormous blocks of granite heaped one upon the other in wild confusion, and making the ascent extremely difficult, nay, impossible without ropes, so that, with the utmost trouble, we reached the height of a little more than a hundred feet, which gave me, however, an advantageous position for obtaining a view over the broad valley and the mountain range beyond, of which, on my return journey, I made a sketch, which is represented in the wood-cut opposite.

Some of the governor's people, however, were very agile in climbing these blocks, and they need to be so if they wish to subject the native inhabitants, who, when pursued, retire to these natural strongholds, which are scattered over nearly the whole of this country.

We had scarcely returned to our quarters when a storm broke out, but it was not accompanied with a great quantity of rain. Our cheer was indifferent, and we passed our evening in rather a dull manner.

Wednesday, June 11th. Seeing that the weather was gloomy, and being afraid of the fatigue connected with the ascent of the ridge, even along a more easy path, as I was well aware how much my constitution had been weakened, I preferred going on, and gave orders for starting. On leaving the western gate of the town, which is formed of very large trunks of trees, we entered on a tract of corn-fields in a very promising condition, while, at the same time, a number of young jet-black slavegirls, well fed, and all neatly dressed in long aprons of white clean g6bagi, and having their necks adorned with strings of glass beads, were marched out to their daily labor in the field.

The town formerly extended much farther in this direction, till it was ransacked and plundered by Ramadhin, a slave and officer of the sheikh Mohammed el Kdnemi. Before the Ffilbe
occupied these regions, the slave-hunting expeditions of the people of B6rnu often extended into the very heart of A'damawa. The Fh'ilbe certainly are always making steps toward subjugating the country, but they have still a great deal to do before they can regard themselves as the undisturbed possessors of the soil. Even here, at no great distance beyond the little range which we had on our right, an independent tribe called Gille still maintains itself, and on my journey I shall have to relate an unsuccessful expedition of the Governor of U'ba against the Kilba-Giya.

Our camels, "gel6ba," began now to be objects of the greatest curiosity and wonder to the natives; for it happens but rarely that this animal is brought into the country, as it will not bear the climate for any length of time. This is certainly a circumstance not to be lost sight of by those who contemplate trade and intercourse with the equatorial regions; but, of course, the European, with his energy and enterprise, might easily succeed in acclimatizing the camel by preparing himself for great losses in the beginning.

When the range on our right terminated, our view extended over a great expanse of country, from which several mountain groups started up, entirely detached one from the other, and without any connecting chain, and I sketched three of them, which are here represented. Of the names of the first two my companions were not quite sure; but they all agreed in calling the last Kilba-Giya. In front of us a considerable mountain mass called Fingting developed itself, and behind it another with the summits Bi and Yaurogfidde. Keeping along the plain, sometimes over fine pasture-grounds, at other times over cultivated fields, and crossing several little streams, we at length came to a brook or rivulet of a somewhat larger size, which is said to issue from Mount Guri, toward the southeast, and, receiving another brook coming from Mount Ddwa, runs westward.*

Having here considered whether we should go on or take up our quarters in Mibi, which was close by, we decided upon the latter, and entered the place. But we had to wait a long while in front of the governor's house, and were at length conducted into quarters so insufficient that we preferred encamping outside the town, and pitched our tent near a tree, which promised to afford us a shady place during the hot hours of the day. But we had scarcely made ourselves comfortable when the governor's servants came and requested me most urgently to come into the town, promising us good lodgings; I therefore gave way, and told them that I would go to my promised quarters toward night. As long as the weather was dry the open...
air was much more agreeable, and I turned our open encampment to account by taking accurate angles of all the summits around; but a storm in my small and weak tent was a very uncomfortable thing, and I gladly accepted the offer of good quarters for the night.

* I think it probable that this stream joins the G6ngola G6ngola, or rather, as it seems, " the river of the G6ngola," G6ngola being most probably the name of a tribe, that small branch of the Bnuw6 which has quite recently been discovered by Mr. Vogel, and has been crossed by him at four different points; but I am not certain whether he has also ascertained the point of junction by actual observation.

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In the course of the afternoon almost the whole population of the town came out to see me and my camels, and the governor himself came on horseback, inviting me into his own house, when I showed him my chronometer, compass, and telescope, which created immense excitement, but still greater was the astonishment of those particularly who knew how to read, at the very small print in my prayer-book. The amiable side of the character of the F6lbe is their intelligence and vivacity, but they have a great natural disposition to malice, and are not by any means so good-natured as the real Blacks; for they really are—certainly more in their character than in their color—a distinct race between the Arab and Berber on the one side and the Negro stock on the other, although I would not suppose that the ancients had taken their prototype of Leucaethiopes from them. However striking may be the linguistic indications of a connection of this tribe with the Kaffers of South Africa, there can be no doubt that historically they have proceeded from the west toward the east. But of this more on another occasion.

I staid out till the sun went down, and before leaving my open dwelling sketched the long range of mountains to the east, together with the Fingting.

Between Mount Meshila and Mount Kirya a road leads to the seats of the Komi. The whole plain affords excellent pasture, and the town itself is a straggling place of great extent. That part of the governor's house which he assigned to me consisted of a court-yard with a very spacious and cool hut, having two doors or openings, and the ground-floor was strewn with pebbles instead of sand, which seems to be the custom here throughout the rainy season.

My host spent a great part of the evening in our company. I made him a present of ten sheets of paper, which, as a learned man in a retired spot who had never before seen so much writing material together, caused him a great deal of delight, though he seemed to be of a sullen temper. He informed me that the Ffilbe settled here belonged to the tribe of the Hillega.

BAGMA.-A WONDER.

Thursday, June 12th. Although the weather was very gloomy, we set out in the morning through the rich grassy plain, which only round the settlements was laid out in cultivated fields; we crossed and recrossed the river of the day before,
which keeps meandering through the plain. When we reached the village Bagma, which was cheerfully enlivened by a numerous herd of cattle, I was struck with the size and shape of the huts, which testified to the difference of the climate which we had entered not less than to the mode of living of the inhabitants. Some of these huts were from forty to sixty feet long, about fifteen broad, and from ten to twelve high, narrowing above to a ridge, and thatched all over, no distinction being made between roof and wall; others had a very peculiar shape, consisting of three semicircles.

The reason for making the huts so spacious is the necessity of sheltering the cattle, particularly young cattle, against the inclemency of the weather. Some of them were nothing better than stables, while others combined this distinction with that of a dwelling-house for the owner. The village is separated into two quarters by the river, and is inhabited entirely by Mohammedans. The news of a marvelous novelty soon stirred up the whole village, and young and old, male and female, all gathered round our motley troop, and thronged about us in innocent mirth, and as we proceeded the people came running from the distant fields to see the wonder; but the wonder was not myself, but the camel, an animal which many of them had never seen, fifteen years having elapsed since one of them had passed along this road. The chorus of shrill voices, "gel6ba, gel6ba,"

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was led by two young wanton PILilo girls, slender as antelopes, and wearing nothing but a light apron of striped cotton round their loins, who, jumping about and laughing at the stupidity of these enormous animals, accompanied us for about two miles along the fertile plain. We passed a herd of about three hundred cattle. Gradually the country became covered with forest, with the exception of patches of cultivated ground, and we entered between those mountains which had been during the whole morning in front of us; here also granite prevailed, and all the mountains were covered with underwood.

About nine o'clock the path divided, and my companions for a long time were at a loss to decide which of the two they should follow, Billama having some objection to pass the night in Mbutifi, which he thought was only inhabited by pagans, and preferring 31iglebih, where he had acquaintance; but at length the people of A'damdwa carried their point, and we chose the westernmost road, which passes by Mbutidi. The wilderness now gave way to open pastures, and we passed some cornfields, when we came to the farm of a wealthy PILlo named Alk6so, who in the midst of a numerous family was leading here the life of a patriarch. Hearing that a stranger from a far-distant country was passing by, the venerable old man came out of his village to salute me, accompanied by his sons, and two of the latter, who had evidently no idea of the heresy of the Christian religion, ran a long distance by the side of my horse, and did not turn back till I had given them my blessing. Pleasant as was their innocent behavior, showing a spirit full of confidence, I was rather glad when they were gone, as I wished to take some angles of the mountains which appeared scattered through the gloomy plain on our right.
After a while the low chain of hills on our left was succeeded by a range of higher mountains attached to the broad cone of the Fdka. A little before we had obtained a view of the rocky mount of Mbutuidi, and we now observed the first gigifia ("dugbi" in Fulfilde) or del6b-palm, the kind of tihl. na which I have already occasionally mentioned as occurring in other localities, but which distinguishes this place in a most characteristic way. The ground was covered with rich herbage, from which numerous violets peeped forth.

We had now reached Mbutfdi, a village situated round a granite mount of about six hundred yards’ circumference, and rising to the height of about three hundred feet. It had been a considerable place before the rise of the Ffilbe, encompassing on all sides the mount, which had served as a natural citadel; but it has been greatly reduced, scarcely more than one hundred huts altogether now remaining; and were it not for the picturesque landscape—the steep rocky mount overgrown with trees, and the slender del6b-palms shooting up here and there, and forming denser groups on the southeast side—it would be a most miserable place. My companions were greatly astonished to find that since they went to Ki'kawa some F'ilbe families had settled here, for formerly none but native pagans lived in the village. It was therefore necessary that we should address ourselves to this ruling class; and after we had waited some time in the shade of some caoutchouc-trees, a tall, extremely slender P611o, of a very noble expression of countenance, and dressed in a snow-white shirt, made his appearance, and after the usual exchange of compliments, and due inquiry on the part of my companions after horse, cattle, mother, slaves, and family,* conducted us to a dwelling not far from the eastern foot of the rock, consisting of several small huts, with a tall gigifia in the midst. The F6lbe of A'damgwa are especially rich in compliments, which, however, have not yet lost their real and true meaning. Thus the general questions, "num bildum" (are you well?), "jim wili" (have you slept?), are followed by the special questions, "no yimbe dro" (how is the family?), "no inna dro" (how is the landlady?), "to pdchu mida," or "k6rri pichtt mijim" (how is your horse?), "to er~jo mida" (how is your grandfather?), "to machudo m~da" (how is your slave?), "to bibe mada" (and your children?), "to sukibe mda" (how are your lads?), "ibe habe mijim" (how are the children of your subjects?), "korri nay mijim" (how are your cattle?): all of which, in general, are answered with "se jim."

Between this strain occasionally a question about the news of the world, "t6 hbbarti ddnia," and with travelers, at least, a question as to the fatigue, "t6 ch6mmeri," is inserted. There is still a greater variety of compliments, the form of many, as used in A'damiwa, varying greatly from that usual in other countries...
occupied by the Fdlbe, and, of course, all depends on the time of the day when friends meet.

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die of its court-yard, which was never deserted by some large birds of the stork family, most probably some European wanderers. However, it had the disadvantage of being extremely wet, so that I preferred staying outside; and, going some distance from the huts, I laid myself down in the shade of a tree, where the ground was comparatively dry. The weather had been very cool and cheerless in the morning, and I was glad when the sun at length came forth, increasing the interest of the landscape, of which the accompanying view may give a slight idea.*

I here tried, for the first time, the fruit of the delb-palm, which was just ripe; but I did not find it worth the trouble, as it really requires a good deal of effort to suck out the pulp, which is nothing but a very close and coarse fibrous tissue, not separating from the large stone, and having a mawkish taste, which soon grows disagreeable. It can not be at all compared with the banana, and still less with the fruit of the gonda-tree. It is, when full grown, from six to eight inches long and four inches across, and of a yellowish brown color; the kernel is about two inches and a half long and one inch thick. However, it is of importance to the natives, and, like the fruit of the dh.m-palm, it yields a good seasoning for some of their simple dishes. They make use of the stone also, breaking and planting it in the ground, when in a few days a blade shoots forth with a very tender root, which is eaten just like tile kelingoes; this is called "mhirrechi" by the IMiusa people, "b6chul" by the Fdlbe, both of whom use it very extensively. But it is to be remarked that the gigiiia or delb-palm is extremely partial in its local distribution, and seems not at all common in A'damatwa, being, as my companions observed, hero confined to a few localities, such as Liro and Song, while in the Misgu country it is, according to my own observation, the predominant tree; and, from information, I conclude this to be tile ease also in the southern provinces of Bagirmi, particularly in Somnrav and Day. However, the immense extension of this palm, which

* Unfortunately, I had not energy enough to finish it in detail, so that many interesting little factures havo not been expressed.

THE ZANI LANGUAGE.
probably is nearly related to the Borassus flabelliformis, through the whole breadth of Central Africa, from Kordofdn to the Atlantic, is of the highest importance.

While resting here I received a deputation of the heads of families of the Fdlbe, who behaved very decently, and were not a little excited by the performances of my watch and compass. I then determined to ascend the rock, which commands and characterizes the village, although, being fully aware of the debilitated state of my health, I was somewhat afraid of any great bodily exertion. It was certainly not an easy task, as the crags were extremely steep, but it was well worth the trouble, although the view over an immense space of country was greatly
interrupted by the many small trees and bushes which are shooting out between the granite blocks.

After I had finished taking angles I sat down on this magnificent rocky throne, and several of the natives having followed me, I wrote from their dictation a short vocabulary of their language, which they called "Z,ni," and which I soon found was intimately related to that of the Marghi. These poor creatures, seeing, probably for the first time, that a stranger took real interest in them, were extremely delighted in hearing their words pronounced by one whom they thought almost as much above them as their god "f6te," and frequently corrected each other when there was a doubt about the meaning of the word. The rock became continually more and more animated, and it was not long before two young Ffilbe girls also, who from the first had cast a kindly eye upon me, came jumping up to me, accompanied by an elder married sister. One of these girls was about fifteen, the other about eight or nine years of age. They were decently dressed as Mohammedans, in shirts covering the bosom, while the pagans, although they had dressed for the occasion, wore nothing but a narrow strip of leather passed between the legs and fastened round the loins, with a large leaf attached to it from behind; the women were, besides, ornamented with the "kadima," which is the same as the seghfum of the Marghi.

* See a paper read by Dr. Berthold Seeman in the Linnocan Society, November 18th, 1856.

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and worn in the same way, stuck through the under lip, but a little larger. Their prevailing complexion was a yellowish red, like that of the Marghi, with whom, a few centuries ago, they evidently formed one nation. Their worship, also, is nearly the same.

At length I left my elevated situation, and with a good deal of trouble succeeded in getting down again; but the tranquillity which I had before enjoyed was now gone, and not a moment was I left alone. All these poor creatures wanted to have my blessing; and there was particularly an old blacksmith, who, although he had become a proselyte to Isl6m, pestered me extremely with his entreaties to benefit him by word and prayer. They went so far as to do me the honor, which I of course declined, of identifying me with their god "f6te," who, they thought, might have come to spend a day with them, to make them forget their oppression and misfortunes. The pagans, however, at length left me when night came on, but the Ffilbe girls would not go, or, if they left me for a moment, immediately returned, and so staid till midnight. The eldest of the unmarried girls made me a direct proposal of marriage, and I consoled her by stating that I should have been happy to accept her offer if it were my intention to reside in the country. The manners of people who live in these retired spots, shut out from the rest of the world, are necessarily very simple and unaffected, and this poor girl had certainly reason to look out for a husband, as at fifteen she was as far beyond her first bloom as a lady of twenty-five in Europe.
Friday, June 13th. Taking leave of these good people, the girl looked rather sorrowful as I mounted my horse. We resumed our march the following morning, first through cornfields—the grain here cultivated being exclusively g6ro, or pennisetum—then over rich and thinly-wooded pastures, having the mountain chain of the "Flib6" constantly at some distance. The atmosphere was extremely humid, and rain-clouds hung upon the mountains. Further on the ground consisted entirely of red loam, and was so torn up by the rain that we had great difficulty and delay in leading the camels round the gaps and ravines. Dense underwood now at times prevailed, and a bush called "baubaw," producing an edible fruit, here first fell under my observation; there was also another bulbous plant which I had not observed before. The kartge here, again, was very common. Gradually the whole country became one continuous wilderness, with the surface greatly undulating, and almost hilly; and here we passed a slave-village, or "rfimde," in ruins, the clay walls being all that remained.

The country wore a more cheerful appearance after nine o'clock, when we entered on a wide extent of cultivated ground, the crops standing beautifully in the fields, and the village or villages of Seg6ro appearing higher up on the slope of the heights, in a commanding situation. Seg6ro consists of two villages separated by a ravine, or hollow with a water-course, the northernmost of them, to which we came first, being inhabited jointly by the conquering tribe of the Ffilbe and the conquered one of the Holma, while the southern village is exclusively occupied by the ruling race. To this group we directed our steps, passing close by the former, where I made a hasty sketch of the outlines of Mount Holma. The lmido, or mayor, being absent at the time, we dismounted under the public shade in front of his house till a comfortable spacious shed in the inner court-yard of his dwelling was placed at my disposal; and here I began immediately to employ my leisure hours in the study of the Fulfilde, as I became fully aware that the knowledge of this language was essential to my plans, if I wished to draw all possible advantage from my proceedings; for these simple people, who do not travel, but reside all their life long in their secluded homes, with the exception of a few predatory expeditions against the pagans, know no other language than their own; several of them, however, understand the written Arabic tolerably well, but are unable to speak it. Meanwhile, a large basket full of ground-nuts, in the double shell, just as they came from the ground, was placed before us; and after a while, three immense calabashes of a thick soup, or porridge, made of the same material, were brought in for the refreshment of our whole troop. Ground-nuts form here a very large proportion of the food of the people, just in the same proportion as potatoes do in Europe, and the crops of corn having failed the last year, the people had very little besides. Ground-nuts, that is to say, the species of them which is called "kolche" in Kanfri, and "biriji" in Fulfilde, which
was the one grown here, as it seems, exclusively. I like very much, especially if roasted, for nibbling after supper, or even as a substitute for breakfast on the road, but I should not like to subsist upon them. In fact, I was scarcely able to swallow a few spoonfuls of this sort of porridge, which was not seasoned with honey; but I must confess that the spoons which the people here use for such purposes are rather large, being something like a scoop, and made likewise of a kind of gourd; the half of the Cacurbita lagenaria split in two, so that the handle at the same time forms a small channel, and may be used as a spout. Nature in these countries has provided every thing; dishes, bottles, and drinking-vessels are growing on the trees, rice in the forest, and the soil without any labor produces grain. The porridge can certainly be made more palatable by seasoning; and, if boiled with milk, is by no means disagreeable. The other kind of ground-nut, the "gdngala," or "yerkfirga," which is far more oily, and which I did not see at all in A'dam-wa, I do not like, though the people used to say that it is much more wholesome than the other kind. For making oil it is evidently the more valuable of the two. I will only add, that on this occasion I learned that the Fdlbe in this part of the country make also a similar porridge of sesamum, which they call "marasiri," and even of the habb el 'azlz, or the gojiya of the H~usa-the nebui of the B6mu people. Sesamum I have frequently eaten in Negroland as a paste or hasty pudding, but never in the form of a porridge.

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GROUND-NUT DIET.-BUTTER-TREE.
The reason why the corn had failed was that most of the men had gone to the war last year, the turbulent state of the country thus operating as a great drawback upon the cultivation of the ground. I must also observe how peculiarly the different qualities of the soil in neighboring districts are adapted for different species of grain; while in Mbutfdi, as I said, millet, g6ro, or Pennisetum tydphoideun, was cultivated almost exclusively, here it was the ddwa, "b16iri" in Fulfdle, or sorghum, and principally the red sort, or "biiri bodori."

Having restored our vital strength with this famous pap of ground-nuts, and having filled our pockets, and the nose-bags of the horses too, with the remains of the great basket, we set out again on our journey in the afternoon, for it appeared to me evident that none of my companions was fond of a strict groundnut diet, and hence would rather risk a storm than a supper of this same dish. It had become our general rule to finish our day's journey in the forenoon, as the tempest generally set in in the afternoon.

The fields were well cultivated, but the corn on the more elevated spots stood not more than a foot high. The groundnuts are cultivated between the corn, the regular spaces which are left between each stalk being sufficient for growing a cluster of nuts under ground, just in the same way as beans are cultivated in many parts of Negroland. The fields were beautifully shaded and adorned by the butter-tree, "t6so," or, as the Fúlfbé call it, "k.rehi," in the plural form "kar6jî," which was here the exclusively predominant tree, and, of course, is greatly valued by the natives. Every where the people were busy in the fields; and altogether the country, inclosed by several beautifully-shaped mountain ranges and by detached
mountains, presented a most cheerful sight, all the patches of grass being
diversified and embellished with a kind of violet-colored lily.
We now gradually approached the foot of Mount Holma, behind which another
mountain began to rise into view, while on our left we passed a small "rimde" or
slave-village, and then entered a sort of defile. We were greatly afraid lest we
should be punished for the gastronomic transgression of our traveling

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rule, as a storm threatened us from behind; but we had time to reach Badanijo in
safety. Punished, however, we were, like the man who despised his peas; for,
instead of finding here full bowls of pudding, we could not even procure the poor
groundnuts; and happy was he who had not neglected to fill his pockets from the
full basket in Segdro.
We had the utmost difficulty in buying a very small quantity of grain for the
horses, so that they came in for a share in the remains of the ground-nuts
of Segdro; and my host especially was such a shabby, inhospitable fellow, that it
was painful to speak a word to him. However, it seemed that he had reason to
complain, having been treated very harshly by oppressive officers, and having lost
all his cattle by disease. Not a drop of milk was to be got in the village, all the
cattle having died. The cattle, at least those of the large breed, which apparently
has been introduced into the country by the Fulbe, seem not yet quite
acclimatized, and are occasionally decimated by disease.
Badanijo is very picturesquely situated in a beautiful, irregularly-shaped valley,
surrounded on all sides by mountains, which are seen from the interior of the
village. The scarcity of provisions was entirely due to the great expedition of last
year, which had taken away all hands from the labors of the field; for the land
around here is extremely fertile, and at present, besides sorghum or holcus,
produced dinkali, or sweet potatoes, g6za, or yams, manioc, and a great quantity
of gunna, a large variety of calabash (Fucillea trilobata, Cucurbita maxima ?).
Badanijo is also interesting and important to the ethnologist as being the
northernmost seat of the extensive tribe of the Fali or Fari, which, according to the
specimens of its language which I was able to collect, is entirely distinct from the
tribe of the Bitta, and their kinsmen the Zini and Marghi, and seems to have only
a remote affinity with the Wndald and Gimerghui languages. At present the
village is principally, but not exclusively, inhabited by the ruling race, and I
estimated the population at about three thousand.
Saturday, June 14th. After we had left the rich vegetation
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KUR"LU.
which surrounds the village, we soon entered a wild and hilly district, and, while
passing over the spur of a rocky eminence on our left, observed, close to the brink
of the cliffs overhanging our heads, the huts of the pagan village Bfiggela, and
heard the voices of the natives, while at some distance on our right detached hills,
all of which seemed to consist of granite, rose from the rugged and thickly-
wooded plain. The rugged nature of, this country increases the importance of
Badanijo in a strategical point of view. The country became continually more rocky and rugged, and there was scarcely a narrow path leading through the thick underwood, so that my friend, the pilgrim from M61le, who rode his tall camel, had the greatest possible trouble to make his way through; however, I had reason to admire his dexterity. All through Negroland, where so many extensive tracts are covered with forest, traveling on camel's back is very troublesome. It was certainly very lucky for us that, for the last five days, scarcely any rain had fallen, otherwise the path would have been extremely difficult.

However, when we reached the village Kurfilu, the country improved, spreading out into wide pastures and cultivated fields, although it remained hilly and rather rugged; even close to the village a lower range appeared, and granite masses projected every where. A short distance farther on I sketched Mount Kunilu and the heights near it.

Several of our party had gone into the village, and obtained some cold paste, made of a peculiar species of sorghum, of entirely red color. This red grain, "ja-n-ddwa," or "biiri boderi," which I have already had occasion to mention, is very common in the southern part of Negroland below the tenth degree of latitude, and in some districts, as in the Mfsgu country,

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seems to prevail almost exclusively; but it was at the time new to me, and I found it extremely nauseous. The paste of white durra, "firi n ddwa," or "b6.iri dhanndri," is generally so well cooked in A'damiwa, being formed into large rolls of four inches in length, and from two to three inches thick in the middle, that even when cold it is quite eatable, and in this state generally formed my breakfast on the road; for my palatable ch6bchebe from Kikawa, like all nice things in the world, were soon gone.

Gradually we entered another rugged wilderness, from which we did not emerge till a quarter before ten o'clock, when a marind, or dyeing place, indicated the neighborhood of a centre of civilization unusual in this country. A few minutes more, and we reached the northern village of Sariwu, which is inhabited almost exclusively by B6rnu people, and is therefore called Sariwu Ber--ber6. On the side from which we arrived the village is open, and does not seem to be thickly inhabited, but farther to the south the population is denser. Having halted some time on a small open space in the middle of the village, in the shade of a small terebinth, we were conducted into very excellent quarters, which seem to deserve a short description.

It was a group of three huts, situated in the midst of a very spacious outer yard, which was surrounded by a light fence of corn-stalks. The huts consisted of clay walls, with a thatched roof of very finished workmanship, and were joined together by clay walls. The most spacious of these huts (a), of about twelve feet in diameter, formed the entrance-hall and the parlor, being furnished with two doors or openings, one on the side of the outer, and the other on the side of the inner court-yard, from which the two other huts (b and c), destined for the women, had their only access. The outer
opening or door of the chief hut (a), although rather small according to our ideas, was very large considering the general custom of the country, measuring three feet and a half in height, and sixteen inches in the widest part, its form being that of an egg.

CONSTRUCTION OF HUTS.
In this hut there was only one very large couch, measuring seven feet and a half in length by five in width, and raised three feet above the floor, made of clay over a frame of wood, on the right side of the door, where the landlord used to receive his guests, the remaining part of the hut being empty, and capable of receiving a good many people. Between the couch and the door there was a fire-place, or ffigodi, or ffıgo k-ınurdm in Kaniri, "hobbunirde" in Fulliflde, formed by three stones of the same size. Of this airy room I myself took possession, spreading my carpet upon the raised platform, while the m'allem, my servants, and whosoever paid me a visit, found a place on the floor. The wall, which was rather thicker than usual, was all colored with a reddish-brown tint, and upon this ground several objects had been so unartistically delineated that, with the exception of wooden tablets, "a116," such as the boys here use in learning to write, it was impossible to tell what they were intended for.

The hut opposite the parlor (b), which was smaller than (a), but larger than (c), seemed intended for the ordinary dwelling of the landlady, being ornamented in the background with the "gangar," as it is called in Kanfiri, "nanne" in Fulliflde, a raised platform or sideboard for the cooking utensils; here four large-sized new jars were placed, as in battle array, surmounted by smaller ones. With regard to the other arrangements the two huts were of similar construction, having on each side a couch, one for the man and the other for his wife. In both the woman's couch was the better one, being formed of clay on a wooden frame, and well protected from prying eyes by a thin clay wall about five feet high, and handsomely ornamented in the following way: running not only along the side of the door, but inclosing also half of the other side, it excluded all impertinent curiosity, while the man's couch, which was less regular and comfortable, reached to the very border of the door, and on this side had the protection only of a thin clay wall without ornaments. With the privacy thus attained, the size of the doors was in entire harmony, being of an oval shape, and very small, particularly in (c), measuring only about two feet in height and

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ten inches in width, a size which I am afraid would refuse a passage to many a European lady; indeed, it might seem rather intended to keep a married lady within doors after she had first contrived to get in.

Notwithstanding the scanty light falling into the interior of the hut through the narrow doorway, it was also painted, (c) in this respect surpassing its sister hut in the harmony of its colors, which formed broad alternate bands of white and brown, and gave the whole a very stately and finished character. The whole arrangement of these two huts bore distinct testimony to a greatly developed sense of domestic comfort.
In the wall of the court-yard, between (b) and (c), there was a small back door, raised above the ground, and of diminutive size (f), apparently intended for admitting female visitors without obliging them to pass through the parlor, and at the same time showing much confidence in the discretion of the female department. In the court-yard were two large-sized jars, (g) the larger one being the bdzam or corn-jar, and the smaller (d) the g6bam or water-jar. In the corner, formed between the hut (a) and the wall of the court-yard, was the "ffigodi," or kitchen, on a small scale.

The house belonged to a private man, who was absent at the time. From the outer court-yard, which, as I have observed, was spacious, and fenced only with corn-stalks, there was an interesting panorama over a great extent to the south, and I was enabled to take a great many angles. From this place, also, I made the following sketch of a cone which seemed to me very picturesque, but the exact name of which I could not learn.

Sariwu is the most elevated place on the latter part of this

NEGRO COLONIZATION.

route, although the highest point of the water-partition, between the basin of the Tsad and that of the so-called Niger, as I stated before, seems to be at the pass north of U'ba. The difference between the state of the corn here and in Mfibi and thereabout was very remarkable. The crop stood here scarcely a few inches above the ground.* The soil, also, around the place is not rich, the mould being thin upon the surface of the granite, which in many places lies bare. The situation of Sardwu is very important on account of its being the point where the road from Log6n and all the northeastern part of A'damdwa, which includes some very considerable centres of industry and commerce -particularly Fdtawel, the entrepo't of all the ivory trade in these quarters-joins the direct road from KUikawa to the capital. Cotton is cultivated here to some extent.

A'dam6Awa is a promising country of colonies. Sariwu, too, was suffering from dearth from the same reason which I have explained above; the second crop, which is destined to provide for the last and most pressing period, while the new crop is ripening, not having been sown at all last year on account of the expedition, so that we had great difficulty in obtaining the necessary corn for our five horses. It would, however, have been very easy for me to obtain a sufficient supply if I had demanded a small fee for my medical assistance, as I had a good many patients who came to me for remedies; but this I refrained from doing. I had here some very singular cases, which rather exceeded my skill; and, among others, there, was a woman who had gone with child full two years, without any effort on the part of her imaginary offspring to come forth, *I made some observations with the boiling-water instrument on this road, but, unfortunately, my thermometers for this purpose were entirely out of order.

TRAVELS IN AFRICA.

and who came to me with fall confidence that the far-famed stranger would be able to help her to motherhood. Among the people who visited me there was also
a Tdbu, or rather T6da, who in his mercantile rambles had penetrated to this spot; indeed, these people are very enterprising, but in general their journeys lie more in the direction of W~ndalM, where they dispose of a great quantity of glass beads. This man had resided here some time, but was not able to give me much information.* He, however, excited my curiosity with regard to two white women, whom I was to see in Y61a, brought there from the southern regions of A'dam~wa, and who, he assured me, were at least as white as myself. But, after all, this was not saying much, for my arms and face at that time were certainly some shades darker than the darkest Spaniard or Italian. I had heard already several people speak of these women, and the natives had almost made them the subject of a romance, spreading the rumor that my object in going to Y61a was to get a white female companion. I shall have occasion to speak about a tribe of lighter color than usual in the interior, not far from the coast of the Cameroons, and there can be no doubt about the fact. My short and uncomfortable stay in the capital of A'damawa deprived me of the opportunity of deciding with regard to the exact shade of these people's complexion, but I think it is a yellowish brown.

Sunday, June 15th. Having been busy in the morning writing Fulfillde, I mounted my horse about ten o'clock, accompanied by Billama and B&'-S'ad, in order to visit the market, which is held every Thursday and Sunday on a little eminence at some distance from the B6rnu village, and close to the S.E. side of Sar~wu Fulfilde, separated from the latter by a ravine. The market was furnished with thirty-five stalls made of bushes and mats, and was rather poorly attended. However, it must be taken into consideration that, during the season of field-la* The only thing which I learned from him was that there is a village called Zum, inhabited by Fdlbe, near Holma, and about half a day's journey from Sariwu, situated on a level tract of country; and a little to the west from it another place, called Deba, also inhabited by Fiilbe.

TIE MARKET.

bors, all markets in Negroland are much less considerable than at other seasons of the year. There were a good many head of cattle for sale, while two oxen were slaughtered for provision, to be cut up and sold in small parcels. The chief articles besides were ground-nuts, butter, a small quantity of rice, salt, and soap. Soap, indeed, is a very important article in any country inhabited by Filbe, and it is prepared in every household; while very often, even in large places inhabited by other tribes, it is quite impossible to obtain this article so essential for cleanliness. No native grain of any kind was in the market—a proof of the great dearth which prevailed throughout the country. A few t(hrkedi were to be seen; and I myself introduced a specimen of this article, in order to obtain the currency of the country for buying small matters of necessity.

The standard of the market is the native cotton, woven, as it is all over Negroland, in narrow strips called "f6ppi," of about two inches and a quarter in width, though this varies greatly. Shells (" kurdi" or "chi6de") have no currency. The smallest measure of cotton is the "nand6," measuring ten "dr'a" or "f6ndude" (sing. "f6nduki"), equal to four fathoms, "kIme'" or "ndndud6" (sing. "ndnduki"*). Seven ndnand6 make one "d6ra"—meaning a small shirt of extremely coarse
workmanship, and scarcely to be used for dress; and from two to five dōra make one thōb or "gaffalful" of variable size and quality. The tirkedi which I introduced into the market, and which I had bought in Kanō for 1800 kurdi, was sold for a price equivalent to 2500 shells, which certainly is not a great profit, considering the danger of the road. However, it must be borne in mind that what I bought for 1800 a native certainly would have got for 1600, and would perhaps have sold for 2800 or more. Having caused some disturbance to the usual quiet course of business in the market, I left BAi-S'ad behind me to buy some

* This is the origin of the word ninandN, which is a corruption from "nai nindudi"-four fathoms.

f" "Gaffal-ul" is a provincialism only used by the Ftilbe of Fimbini, and not understood either in Kibbi or in Misena, where "togg6rc" is the common expression.

TRAVELS IN AFRICA.

articles which we wanted, and proceeded with my kashdilla toward the ravine, and, ascending the opposite bank, entered the straggling quarter of the Fijlbe, which, in a very remarkable manner, is adorned with a single specimen of the charming gonda-tree, or "dukuje" (the Carica papaya), and a single specimen of the gigifia or dugbi, the Ifyphena which I have frequently mentioned; at all events, not more than these two specimens are seen rearing their tapering forms above the huts and fences. Then we directed our steps toward the dwelling of the governor, which impressed me by its magnificence, when compared with the meanness of the cottages around. A very spacious oblong yard, surrounded with a high clay wall, encircled several apartments, the entrance being formed by a round cool hut of about twenty-five feet diameter, the clay walls of which, from the ground to the border of the thatched roof, measured about ten feet in height, and had two square doors of about eight feet in height, one toward the street, and the other on the inside-altogether a splendid place in the hot season. Here, too, the floor was at present thickly strewn with pebbles.

But the master of this noble mansion was an unhappy blind man, who, leaning upon the shoulders of his servants, was led into the room by a m'allem or m6dibo, one of the finest men i have seen in the country, and more like a European than a native of Negroland, tall and broad-shouldered, and remarkably amiable and benevolent. The governor himself, also, was remarkably tall and robust for a Pfillo. The m6dibo, who spoke Arabic tolerably well, and officiated as interpreter, had heard a good deal about me, and was most anxious to see those curious instruments which had been described to him; and, as I wore the chronometer and compass constantly attached to my waist, I was able to satisfy his curiosity, which, in so learned a man, was less vain and more interesting than usual. But the poor blind governor felt rather uneasy because he could not see these wonders with his own eyes, and endeavored to indemnify himself by listening to the ticking of the watch, and by touching the compass. But he was more disappointed still when I declared that I was unable to restore his sight, which, after all the
TRADE IN CLOVES.

stories he had heard about me, he had thought me capable of doing; and I could only console him by begging him to trust in "Jaumirdwo" (the Lord on High). As, on setting out, I did not know that we were going to pay our respects to this man, I had no present to offer him except a pair of English scissors, and these, of course, in his blindness, he was unable to value, though his companion found out immediately how excellent they were for cutting paper. The governor is far superior in power to his neighbors, and, besides Sariwu, Kurfindel or Korfilu and Bingel are subject to his government.

While recrossing the ravine on my return to Sar~wu Ber6ber6, I observed with great delight a spring of water bubbling up from the soil, and forming a small pond—quite a new spectacle for me. After I had returned to my quarters I was so fortunate as to make a great bargain in cloves, which I now found out were the only article in request here. The B6rnu women seemed amazingly fond of them, and sold the nkande of l6ppi for thirty cloves, when, seeing that they were very eager to buy, I raised the price of my merchandise, offering only twenty-five. I had also the luck to buy several fowls and sufficient corn for three horses with a pair of scissors; and as my m'allem Katuiri had several old female friends in the village who sent him presents, we all had plenty to eat that day. But, nevertheless, my old friend the n'allem was not content, but, in the consciousness of his own merits, picked a quarrel with me because I refused to write charms for the people, while they all came to me as to the wisest of our party; and, had I done so, we might all have lived in the greatest luxury and abundance.

In the evening, while a storm was raging outside, Billama gave me a list of the most important persons in the capital of the country which we were now fast approaching. Mohammed Lowel, the son of IM'allem A'dama, has several full-grown brothers, who all figure occasionally as leaders of great expeditions, and also others of more tender age. The eldest of these is BfiBakr (generally called M'allem Bkgeri), who last year conducted the great expedition toward the north; next follows Aijo; then MWallem Mansiir, a man whom Billama represented to me as of

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special importance for me, on account of his being the favorite of the people, and amicably disposed toward B6rnu; 'Omdro; Zub6ru; H6midu. Of the other people, he represented to me as the most influential-M6de Hassan, the kddhi; M6de 'AbdAlldh, the secretary of state; and the Ardo Ghdmmawa, as commander of the troops. As the most respectable Hdusa people settled in Y61a, he named K~iga H6imma, Serki-n-G6ber, Mai Kondlna, Mdgaji-n-Hadder, Mai Hadder, and Bfiwdri (Bokhdiri).

I introduce this notice, as it may prove useful in case of another expedition up the River B~nuw6.

Monday, June 16th. Starting at an early hour, we passed the market-place, which to-day was deserted, and then left the P1lo town on one side. The country being elevated, and the path winding, we had every moment a new view of the
mountains around us; and before we began to descend I made the accompanying sketch of the country behind us, stretching from N. 300 E. to E. 200 N. The country continued rugged and rocky, though it was occasionally interrupted by cultivated ground, and a mountain group of interesting form, called K6nkel, stood out on our right. Having entered at eight o'clock upon cultivated ground of great extent, we reached, a quarter of an hour afterward, B6lem, the residence of M'allem Dalili, a man whom I had heard much praised in Sar6wu. Billama wished to spend the day here, but I was very anxious to proceed, as we had already lost the preceding day; but, at the same time, I desired to make the acquaintance of and to pay my respects to a person whom every one praised for his excellent qualities. I therefore sent forward the camels with the men on foot, while I myself entered the village with the horsemen. Crossing a densely-inhabited quarter, we found the m'allem sitting under a tree in his court-yard, a venerable and benevolent-looking old man, in a threadbare blue shirt and a gTeen "biki-n-zdki." We had scarcely paid our respects to him, and he had asked a few general questions in Arabic, when an Arab adventurer from Jedda, with the title of sherif, who had roved a good deal about the world, made his appearance, and was very inquisitive to know the motives which had carried me into this remote country; and Bi-S'ad thought it prudent to pique his curiosity by telling him that we had come to search for the gold and silver in the mountains. Old MWallem Dalili soon after began to express himself to the effect that he should feel offended if I would not stay with him till the afternoon; and I was at length obliged to send for the camels, which had already gone on a good way. A rather indifferent lodging being assigned to me, I took possession of the shade of a rimi or b6ntehe-the bentang-tree of Mungo Park (Eriodendron Guinense), of rather small size, and there tried to resign myself quietly to the loss of another day, while in truth I burned with impatience to see the river, which was the first and most important object of my journey. However, my quarters soon became more interesting to me, as I observed here several peculiarities of arrangement, which, while they were quite new to me, were most characteristic of the equatorial regions which I was approaching; for while in B6rnu

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and Hiusa it is the general custom to expose the horses, even very fine ones, to all changes of the weather—which, on the whole, are not very great—in these regions, where the wet season is of far longer duration and the rains much heavier, it is not prudent to leave the animals unsheltered, and stables are built for them on purpose, round spacious huts with unusually high clay walls; these are called "debbiru" by the Ffilbe of A'damiwa, from the Husa word "d6bbi." Even for the cattle there was here a stable, but more airy, consisting only of a thatched roof supported by thick poles, and inclosed with a fence of thorny bushes.
The vegetation in the place was very rich, and an experienced botanist might have found many new species of plants, while to me the most remarkable circumstance was the quantity of Palma Cristi scattered about the place, a single specimen of the gonda-tree, and the first specimen of a remarkable plant which I had not observed before on my travels—a smooth, soft stem, about ten inches thick at the bottom, and shooting up to a height of about twenty-five feet, but drawn downward and inclined by the weight and size of its leaves, which measured six feet in length and about twenty inches in breadth. The H-usa people gave it the name "all6luba," a name generally given to quite a different tree, which I have mentioned in speaking of Kan6. The plant bears some resemblance to the Musa, or banana; fruits or flowers it had none at present.

I had been roving about for some time when the sheri, whom I mentioned above, came to pay me a visit, when I learned that he had come to this place by way of Wddiy and Log6n, and that he had been staying here already twenty days, being engaged in building a warm bath for the m'allem, as he had also done for the Sultan of Wdky.

The reader sees that these wandering Arabs are introducing civilization into the very heart of this continent, and it would not be amiss if they could all boast of such accomplishments; but this rarely happens. Even this very man was a remarkable example of those saintly adventurers so frequently met with in INegroland, but who begin to tire out the patience of the more FAIR-COMPLEXIONED NATIVES.

enlightened princes of the country. He brought me a lump of native home-made soap, with which, as he said, I might "wash my clothes, as I came from the dirty, soapless country of B6rnu." This present was not ill-selected, although I hope that the reader will not thence conclude that I was particularly dirty, at least not more so than an African traveler might be fairly expected to be. I had laid in a good store of cloves, which, as I have had already occasion to mention, are highly esteemed here, so I made him very happy by giving him about half a pound weight of them.

More interesting, however, to me than the visit of this wandering son of the East was the visit of two young native noblemen, sons of the Ardo Jidda, to whom belongs the country between Segfir and Windali or Mdndard, and the younger of whom was a remarkably handsome man, of slender form, light complexion, and a most agreeable expression of countenance. This, however, is a remark which I have often made on my travels, that the males among the Ffilbe are very handsome till they reach the age of about twenty years, when they gradually assume an apish expression of countenance, which entirely spoils the really Circassian features which they have in early life. As for the females, they preserve their beauty much longer. While these young men were giving unrestrained vent to their admiration of my things, the old m'allem came with a numerous suite of attendants, whereupon they drew shyly back and sat silently at a distance. In this part of the world there is a great respect for age.

The m'allem and his companions were not only astonished at my instruments, but manifested much curiosity about the map of Africa which I unfolded before their
eyes, being greatly struck by the extent of the continent toward the south, of
which they had previously no idea. I shall show in another part of this work how
far the Fu'lbe have become acquainted with the regions about the equator, and
how a faint rumor of the strong pagan kingdom of Muropfiwe has spread over the
kingdoms of North Central Africa. Their esteem for me increased when I showed
them my little prayer-book, which I wore in a red case

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slung round my shoulders, just as they wear their Kuran; indeed, a Christian can
never be more sure of acquiring the esteem of a Moslim—at least of a learned one—
when he shows himself impressed with the sentiments of his religion; but he
must not be a zealous Roman Catholic, nor broach doctrines which seem to deny
the unity of God. He took great delight in hearing a psalm of the well-known
"nebi Di6d" (David) read in English. He, as well as almost all his companions,
spoke Arabic; for, as Sarawu Ber6ber6 is a colony of B6rnu people, B6lem is a
pure Arabic colony, that is to say, a colony of the Silam—t, a tribe widely scattered
over B6rnu and Wadiy. M'allem O'ro, or, as he is popularly called, on account of
his humility and devoutness, M'allem Dalili, was born in Wad6y, but settled in
B6rnu, from whence, at the time of the conquest of the country by the Ffilbe or
Felldta (in the year 1808), he fled, to avoid famine and oppression, like so many
other unfortunate inhabitants of that kingdom, and founded a village in this
promising region. This is the country for colonies, and I do not see why a colony
of liberated slaves of Sierra Leone might not be advantageously established here.
All these people wear indigo-colored shirts, and in this manner, even by their
dress, are distinguished from the Ffilbe. They are tolerated and protected, although
a Pillo head man has his residence here, besides the m'allem.
We were to start in the afternoon, but my stupid Fezzfini servant, Mohammed ben
Habib, had almost killed himself with eating immoderately of ground-nuts, and
was so seriously ill that I was reduced to the alternative either of leaving him
behind or waiting for him. Choosing the latter, I made a day of feasting for the
whole of my little company, the m'allem sending me a goat for my people, a
couple of fowls for myself, and corn for my horses, besides which I was so
fortunate as to buy a supply of rice. In consideration of his hospitable treatment, I
sent the old m'allem a bit of camphor and a parcel of cloves. Camphor is a most
precious thing in these regions, and highly esteemed by the nobler classes, and I
cannot too strongly recommend a traveler to provide himself with a supply of it.
It

ARAB COLONY.
is obvious that a small quantity, if well kept, will last him a long time. He may
find an opportunity of laying a man of firstrate importance under lasting
obligations by a present of a small piece of camphor.
Tuesday, June 17th. We at length set out to continue our journey. The morning
was beautifully fresh and cool after the last night's storm, the sky was clear, and
the country open and pleasant. A fine grassy plain, with many patches of
cultivated ground, extended on our right to the very foot of Mount Könkel, which,
as I now saw, is connected by a lower ridge with Mount Holma. We passed the ruins of the village Bingel, the inhabitants of which had transferred their settlement nearer to the foot of the mountains. Then followed forest, interrupted now and then by corn-fields. My friends, the young sons of Ardo Jidda, accompanied me for full two hours on horseback, when they bade me a friendly farewell, receiving each of them, to his great delight, a stone-set ring, which I begged them to present to their ladies as a memorial of the Christian traveler. I now learned that the young men were already mixing in politics; the younger brother, who was much the handsomer, and seemed to be also the more intelligent of the two, had, till recently, administered the government of his blind father’s province, but had been deposed on account of his friendly disposition toward W—ndal6, having married a princess of that country, and the management of affairs had been transferred to his elder brother.

Forest and cultivated ground alternately succeeded each other; a little after nine o'clock we passed, on our left, a small "rimde," or slave-village, with ground-nuts and holcus in the fields, and most luxuriant pasture all around. The country evidently sloped southward, and at a little distance beyond the village I observed the first water-course, running decidedly in that direction; on its banks the corn stood already four feet high. The country now became quite open to the east and south, and every thing indicated that we were approaching the great artery of the country which I was so anxious to behold. In the distance to the west a range of low hills was still observable, but was gradually receding. About ten o'clock we

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passed the site of a straggling but deserted village, called Meligo, the inhabitants of which had likewise exchanged their dwelling-place in this low, level country for a more healthy one at the foot of the mountains, where there is another village called K6fa, homonymous with that in the Marghi country; for this district belongs to the country of the Bitta, a numerous tribe nearly related, as I have stated above, to the Marghi. All the ruins of the dwellings in Melgo were of clay, and the rumb-i or rumb-ije—the stacks of corn—were of a peculiar description; fine corn-fields spread around and between the huts.

Having rested about noon for a little more than two hours on a rather damp and gloomy spot near a dirty pond, we continued our march, the country now assuming a very pleasant park-like appearance, clothed in the most beautiful green, at times broken by corn-fields, where the corn-Pennisetum or g6ro—stood already five feet high. We soon had to deliberate on the very important question which way to take, as the road divided into two branches, the northern or western one leading by way of Bmfiinda, while the southern or eastern one went by way of Sull6ri. Most of my companions were for the former road, which they represented as much nearer, and, as I afterward saw, with the very best reason; but, fortunately, the more gastronomic part of the caravan, headed by Billama, who was rather fond of good living, rejected Bmfiinda, as being inhabited by poor, inhospitable pagans, and decided for the promising large dishes of Mohammedan Sull6ri. This turned out to be a most fortunate circumstance for me, although the expectations of my friends were most sadly disappointed. For if we
had followed the route by Bfiminda, we should have crossed the Bdnuw6 lower down, and I should not have seen the "T6pe," that most interesting and important locality, where the Bdnuw6 is joined by the Fdro, and swelled to that majestic river which is at least equal in magnitude to the Kwira. Of this circumstance I was then not aware, else I should have decided from the beginning for the route by Sull6ri. Unfortunately, owing to my very short stay in the country, I can not say exactly where Biiim-nda lies; but I should suppose that it is situated about ten miles lower down,

**Sull6ri.**

at a short distance from the river, like the place of the same name near Hamirruwa,* and I think it must lie opposite to Y61a, so that a person who crosses the river at that place goes over directly to the capital, without touching either at Ribiw6 or at any of the neighboring places.

Having, therefore, chosen the eastern road, we soon reached the broad, but at present dry sandy channel of the mayo Tiyel, which runs in a southwesterly direction to join the Bdnuw6; water was to be found close underneath the surface of the sand, and several women, heavily laden with sets of calabashes, and belonging to a troop of travelers encamped on the eastern border of the water-course, were busy in scooping a supply of most excellent water from a shallow hollow or "k6nkenu." The banks of the river, or rather torrent, were lined with luxuriant trees, among which I observed the dor6wa or mer6ya (Parkia) in considerable numbers.

Forest and cultivated ground now succeeded alternately, till we reached a beautiful little lake called "g6ret PdpiyA" by the Batta, and "barre-n-dAke" by the Fflbe, at present about fourteen hundred yards long, and surrounded by tall grass, every where impressed with tracks of the hippopotami or "ngibba," which emerge during the night from their watery abode to indulge here quietly in a rich pasturage. This is the usual camping-ground of expeditions which come this way. A little beyond this lake a path branched off from our road to the right, leading to R6di, a place of the Bkta, whose villages, according to Mohimmedu's statement, are all fortified with stockades, and situated in strong positions naturally protected by rocky mounts and ridges.

There had been a storm in the afternoon at some distance; but when the sun was setting, and just as we began to wind along a narrow path through a thick forest, a black tempest gathered over our heads. At length we reached the fields of *

A black tempest gathered over our heads. At length we reached the fields of Bmtninda probably means a ford, or rather place of embarkation. It can scarcely have any connection with the Kaniri word "minda," meaning salt, although salt is obtained in the western place of this name. f This word "ggre" is identical with "6r" or "arre," the name the Mtsgu give to the river of Log6m.

**TRAVELS IN AFRICA.**

Sull6ri, and, having stumbled along them in the deepest darkness, illumined only at intervals by flashes of lightning, we entered the place and pushed our way
through the narrow streets, looking round in vain for Ibrahima, who had gone on to procure quarters.

To our great disappointment, we found the house of the governor shut up; and, notwithstanding our constant firing and knocking at the door, nobody came to open it, while the heavy clouds began to discharge their watery load over our heads. At length, driven to despair, we turned round, and by force entered his son's house, which was situated opposite to his own. Here I took possession of one side of the spacious, clean, and cool entrance-hall, which was separated from the thoroughfare by a little balustrade raised above the floor. Spreading my mat and carpet upon the pebbles with which, as is the general custom here, it was strewn, I indulged in comfort and repose after the fatiguing day's march, while outside the tempest, and inside the landlord, were raging, the latter being extremely angry with Billama on account of our forced entry. Not the slightest sign of hospitality was shown to us; and instead of regaling themselves with the expected luxurious dishes of Sull6ri, my companions had to go supperless to bed, while the poor horses remained without any thing to eat, and were drenched with the rain.

CHAPTER XXXV.
THE MEETING OF THE WATERS.-THE BNUW. AND FARO.

Wednesday, June 18th. At an early hour we left the inhospitable place of Sull6ri. It was a beautiful fresh morning, all nature being revived and enlivened by the last night's storm. My companions, sullen and irritated, quarreled among themselves on account of the selfish behavior of Ibrahima. As for me, I was cheerful in the extreme, and borne away by an enthusiastic and triumphant feeling, for to-day I was to see the river.

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MOUNT ALANTTTKA AND THE BE'NUWE'.
The neighborhood of the water was first indicated by numbers of high ant-hills, which, as I shall have occasion to observe more fully in the course of my narrative, abound chiefly in the neighborhood of rivers: they were here ranged in almost parallel lines, and afforded a very curious spectacle. We had just passed a small village or rfimde, where not a living soul was to be seen, the people having all gone forth to the labors of the field, when the lively Mohkmmedu came running up to me, and exclaimed "Gashi, gashi, dfitsi-n-Alantika k6 nan" ("Look! look! that is Mount Alantika"). I strained my eyes, and saw, at a great distance to the S.W., a large but insulated mountain mass, rising abruptly on the east side, and forming a more gradual slope toward the west, while it exhibited a rather smooth and broad top, which certainly must be spacious, as it contains the estates of seven independent pagan chiefs. Judging from the distance, which was pretty well known to me, I estimated the height of the mountain at about eight thousand feet of absolute elevation; but it may be somewhat less.

Here there was still cultivated ground, exhibiting at present the finest crop of masr, called "btitali" by the Ffilbe of A'damiwa; but a little farther on we entered upon a swampy plain (the savannas of A'damiwa), overgrown with tall rank grass, and broken by many large hollows full of water, so that we were obliged to
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It happens but rarely that a traveler does not feel disappointed when he first actually beholds the principal features of a new country, of which his imagination has composed a picture, from the description of the natives; but, although I must admit that the shape and size of the Alantika, as it rose in rounded lines from the flat level, did not exactly correspond with the idea which I had formed of it, the appearance of the river far exceeded my most lively expectations. None of my informants had promised me that I should just come upon it at that most interesting locality—the Tpe*—where the mightier river is joined by another of very considerable size, and that in this place I was to cross it. My arrival at this point, as I have stated before, was a most fortunate circumstance. As I looked from the bank over the scene before me, I was quite enchanted, although the whole country bore the character of a desolate wilderness; but there could scarcely be any great traces of human industry near the river, as during its floods it inundates the whole country on both sides. This is the general character of all the great rivers in these regions, except where they are encompassed by very steep banks.

The principal river, the B6nuwe, flowed here from east to west, in a broad and majestic course, through an entirely open country, from which only here and there detached mountains started forth. The banks on our side rose to twenty-five, and in some places to thirty feet, while just opposite to my station, behind a pointed headland of sand, the F6ro rushed forth, appearing from this point not much inferior to the principal river, and coming in a fine sweep from the southeast, where it disappeared in the plain, but was traced by me, in thought, upward to the steep eastern foot of the Alantika. The river, below the junction, keeping the direction of the principal branch, but making a slight bend to the north, ran along the northern foot of but in kindred dialects it is called "b." "Nuw6" means the mother; and the whole name means "mother of water." The name, therefore, properly, is of the feminine gender.

* "T6pe" is a Pillo, or rather Fulfilde word, meaning "junction," "confluence," which, by the Western Fdlbe, would be called "fott6rde mije. In Hausa the name is "magingamt."
THE GREAT ARM OF THE KWA’RA.
Mount Bige16, and was there lost to the eye, but was followed in thought through the mountainous region of the Bichama and Zina to Hamirruwa, and thence along the industrious country Korérofa, till it joined the great western river, the Kwifira or Niger, and, conjointly with it, ran toward the great ocean.
On the northern side of the river another detached mountain, Mount Taife, rose, and behind it the Bengo, with which Mount Ffiro seemed connected, stretching out in a long line toward the northwest. The bank upon which we stood was entirely bare of trees, with the exception of a solitary and poor acacia, about one hundred paces farther up the river, while on the opposite shore, along the Firo and below the junction, some fine clusters of trees were faintly seen.
I looked long and silently upon the stream; it was one of the happiest moments in my life. Born on the bank of a large navigable river, in a commercial place of great energy and life, I had from my childhood a great predilection for river scenery; and although plunged for many years in the too exclusive study of antiquity, I never lost this native instinct. As soon as I left home, and became the independent master of my actions, I began to combine travel with study, and to study while traveling, it being my greatest delight to trace running waters from their sources, and to see them grow into brooks, to follow the brooks and see them become rivers, till they at last disappeared in the all-devouring ocean. I had wandered all around the Mediterranean, with its many gulfs, its beautiful peninsulas, its fertile islands—not hurried along by steam, but slowly wandering from place to place, following the traces of the settlements of the Greeks and Romans around this beautiful basin, once their terra incognita. And thus, when entering upon the adventurous career in which I subsequently engaged, it had been the object of my most lively desire to throw light upon the natural arteries and hydrographical network of the unknown regions of Central Africa. The great eastern branch of the Niger was the foremost to occupy my attention; and, although for some time uncertain as to the identity of the river of A’damkwa with that laid down in its lower course by Messrs. W. Allen, Laird, and

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Oldfield, I had long made up my mind on this point, thanks to the clear information received from my friend Ahmed bel Mejuib. I had now, with my own eyes, clearly established the direction and nature of this mighty river, and to an unprejudiced mind there could no longer be any doubt that this river joins the majestic water-course explored by the gentlemen just mentioned.* Hence I cherish the well-founded conviction that along this natural high road European influence and commerce will penetrate into the very heart of the continent, and
abolish slavery, or, rather, those infamous slave-hunts and religious wars,
destroying the natural germs of human happiness which are spontaneously
developed in the simple life of the pagans, and spreading devastation and
desolation all around.

We descended toward the place of embarkation, which, at this season of the year,
changes every week, or even more frequently. At present it was at the mouth of a
small, deeplyworn channel or dry water-course, descending from the swampy
meadow-grounds toward the river, and filled with tall reedgrass and bushes. Here
was the poor little naval arsenal of the Tpe, consisting of three canoes, two in
good repair, and a third one in a state of decay and unfit for service.

It was now that for the first time I saw these rude little shells, hollowed out of a
single trunk—for the boats of the Bfidduma are more artificial, being made of a
number of boards joined together; and I soon began to eye these frail canoes with
rather an anxious feeling, as I was about to trust myself and all my property to
what seemed to offer very inadequate means of crossing with safety a large and
deep river. They measured from twenty-five to thirty feet in length, and only from
a foot to a foot and a half in height, and sixteen inches in width, and one of them
was so crooked that I could scarcely imagine how it could stem the strong current
of the river.

* That this river is anywhere called Chidda, or even Tsidda, I doubt very much;
and I am surprised that the members of the late expedition in the "Pleiad" do not
say a word on this point. I think the name Chidda was a mere mistake of Lander's,
confirmed by Allen, owing to their fancying it an outlet of Lake Tsid.

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CANOES.—A BATH.—GOLD.

On the river itself two canoes were plying, but, notwithstanding our repeated
halloowing and firing, the canoemen would not come to our side of the river;
perhaps they were afraid. Roving about along the bushy water-course, I found an
old canoe, which, being made of two very large trunks joined together, had been
incomparably more comfortable and spacious than the canoes now in use,
although the joints, being made with cordage, just like the stitching of a shirt, and
without pitching the holes, which were only stuffed with grass, necessarily
allowed the water to penetrate continually into the boat. It, however, had the great
advantage of not breaking if it ran upon a rock, being in a certain degree pliable. It
was about thirty-five feet long, and twenty-six inches wide in the middle; but it
was now out of repair, and was lying upside down. It was from this point,
standing upon the bottom of the boat, that I made the sketch of this most
interesting locality.

The canoemen still delaying to come, I could not resist the temptation of taking a
river-bath, a luxury which I had not enjoyed since bathing in the Eurymedon. The
river is full of crocodiles, but there could be little danger from these animals after
all our firing and the constant noise of so many people. I had not yet arrived at the
conviction that river-bathing is not good for a European in a tropical climate; but
this was the first and last time that I bathed voluntarily, with a single exception;
for, when navigating the river of Log6n on a fine day in March, 1852, I could not
help jumping overboard, and on my return from Bagirmi, in August, 1853, I was obliged to do it.
The bed of the river, after the first foot and a half, sloped down very gradually, so that at the distance of thirty yards from the shore I had not more than three feet and a half of water, but then it suddenly became deep. The current was so strong that I was unable to stem it; but my original strength, I must allow, was at the time already greatly reduced. The only advantage which I derived from this feat was that of learning that the river carries gold with it; for the people, as often as I dipped under water, cried out that I was searching for this metal, and when I came out of the water, were persuaded that I had obtained plenty of it. However, the river was already too fall for investigating this matter further.

At length a canoe arrived, the largest of the two that were actually employed, and a long bargaining commenced with the eldest of the canoemen, a rather short and well-set lad. Of course, as the chief of the caravan, I had to pay for all; and there being three camels and five horses to be carried over, it was certainly a difficult business. It can not, therefore, be regarded as a proof of exorbitant demands that I had to pay five "d6ras," a sum which in Kdkawa would buy two oxen loads of Indian corn. I allowed all the people to go before me, in order to prevent the canoemen from exacting something more from them.

There was considerable difficulty with my large camel-bags, which were far too large for the canoes, and which several times were in danger of being upset; for they were so unsteady that the people were obliged to kneel down on the bottom, and keep their equilibrium by holding with both hands on the sides of the boat. Fortunately, I had laid my tent-poles at the bottom of the canoe, so that the water did not reach the luggage; but, owing to the carelessness of the Hajji's companions, all his books were wetted, to his utmost distress; but I saw him afterward shedding tears while he was drying his deteriorated treasures on the sandy beach of the headland. The horses, as they crossed, swimming by the sides of the canoe, had to undergo great fatigue; but desperate was the struggle of the camels, which were too obstinate to be guided by the frail vessels, and had to be pushed through alone, and could only be moved by the most severe beating; the camel of the Hajji was for a while given up in despair by the whole party. At length they were induced to cross the channel, the current carrying them down to a great distance, and our whole party arrived safe on the sandy beach of the headland, where there was not a bit of shade. This whole headland for two or three months every year is covered with water, although its chief part, which was overgrown with tall reed-grass, was at present about fifteen feet above the surface.

THE RIVER FARO.
The river, where we crossed it, was, at the very least, eight hundred yards broad, and in its channel generally eleven feet deep, and was liable to rise, under ordinary circumstances, at least thirty, or even at times fifty feet higher. Its upper
course at that time was known to me, as far as the town of G6we on the road to Log6n; but farther on I had only heard from the natives that it came from the south, or rather from the S.S.E.

It was a quarter before one o'clock when we left the beach in order to cross the second river, the F6iro,* which is stated to come from Mount Labul, about seven days' march to the south. It was at present about six hundred yards broad, but generally not exceeding two feet in depth, although almost all my informants had stated to me that the Faro was the principal river. The reason of this mistake was, I think, that they had never seen the two rivers at this place, but observed the Fdro near GUrin, where, a little later in the season, it seems to be of an immense breadth, particularly if they crossed from Bundang or they were swayed by the great length of the latter river, which they were acquainted with in its whole course, while none of them had followed the upper course of the B6nuw6.

Be this as it may, the current of the Fdro was extremely violent, far more so than that of the B6nuw6, approaching, in my estimation, a rate of about five miles, while I would rate the former at about three and a half miles an hour, the current of the Firo plainly indicating that the mountainous region whence it issued was at no great distance. In order to avoid the strongest part of the current, which swept along the southern shore, we kept close to a small island, which, however, at present could still be reached from this side with dry feet. We then entered upon low meadow-land, overgrown with tall reed-grass,' which a month later is entirely inundated to such a depth that only the crowns of the tallest trees are seen rising above the water, of which they bore unmistakable traces, the highest line thus marked being about fifty feet above the present level of

* I did not even once hear this name pronounced Piro, but lower down it may be so; for, as I have had several times occasion to state, p and f, or rather ph, are frequently confounded in Negroland, just as r and l, dA and I or r.

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the river; for of course the inundation does not always reach the same height, but varies according to the greater or less abundance of the rains. The information of my companions, as well as the evident marks on the ground, left not the least doubt about the immense rise of these rivers.*

For a mile and a half from the present margin of the river, near a large and beautiful tamarind-tree, we ascended its outer bank, rising to the height of about thirty feet, the brink of which is not only generally reached by the immense inundation, but even sometimes overflowed, so that the people who cross it during the height of the inundation, leaving the canoes here, have still to make their way through deep water, covering this highest level.

My companions from A'damawa were almost unanimous in spontaneously representing the waters as preserving their highest level for forty days, which, according to their accounts, would extend from about the 20th of August till the end of September. This statement of mine, made, not from my own experience, but from the information of the natives, has been slightly, but indeed very slightly, modified by the experience of those eminent men who, upon the reports which I forwarded of my discovery, were sent out by her majesty's government in the
"Pleiad," and who succeeded in reaching the point down to which I had been able to delineate the course of the river with some degree of certainty. That the fall of the river at this point of the junction begins at the very end of September has been exactly confirmed by these gentlemen, while with regard to the forty days they have not made any distinct observation, although there is evidence enough that they experienced something confirmatory of it. * This immense rise of the river agrees perfectly with the experience of Messrs. Laird and Oldfield, who, from absolute measurement, found the difference in the level of the water at Idda in the course of the year nearly 60 feet. See their Journal, vol. ii., p. 276, and p. 420 note, "57 to 60 feet." t There was a very serious discrepancy among those gentlemen with regard to the fall of the river. Dr. Baikie states, in his journal which recently appeared, p. 230, that "the water first showed decided signs of falling about the 3d of October, and by the 5th the decrease was very perceptible." If, therefore, the

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CHABAJUALE.-GRAIN.

On leaving the outer bank of the river our way led through a fine park-like plain, dotted with a few mimosas of middling size, and clear of underwood. The sides of the path were strewn with skeletons of horses, marking the line followed by the late expedition of the Governor of Y6la, on its return from Lre, or the Mb-na country. Having then entered upon cultivated ground, we reached the first cluster of huts of the large, straggling village Chabajiure or Chabajule, situated in a most fertile and slightly undulating tract, and, having kept along it for little less than a mile and a half, we took up our quarters in a solitary and secluded cluster of huts, including a very spacious court-yard. It was a sign of warm hospitality that, although the whole caravan had fallen to the charge of a single household, sufficient quantities, not only of "nyiro," the common dish of Indian corn, but even of meat, were brought to us in the evening. While passing the village I had observed that all the corn on the fields was "ger6ri," or Pennisetum (millet-dukhn), a kind of grain originally, it would seem, so strange to the Ffilibe that they have not even a word of their own for it, having only modified a little the Hiusa word "ger6;" not a single blade of "bairi," or sorghum, was to be seen. The scarcity was less river began to fall at Zhibu on the 3d of October, the fall would commence at the Tpe, more than 200 miles higher up along the windings of the river, at least three days before, if we take the current at three miles an hour. My statement, therefore, that the river begins decidedly to fall at the confluence at the very end of September has been singularly confirmed. But that there is also some truth with regard to the long continuance of the highest level is evident from the conflicting observations of the party. (See Baikie's Journal, p. 217.) Indeed, the sailing-master insisted that the river had fallen long before, and all the people were puzzled about it. From all this I must conclude that my statement with regard to the river, instead of having been considerably modified by the expedition, has been confirmed by their experience in all its principal points. We shall see the same difficulty recur with regard to a maximum level preserved for forty days by the western river, although the time when it
begins to fall is entirely different; and as to the latter river, not only I, but the
natives also, were mistaken with respect to its presumed time of falling. The same
is the case with the (river) Shari, and is natural enough, considering the extensive
inundations with which the rise of these African rivers is attended. This state of
the rivers in the tropical climes is so irregular that Leo Africanus has made quite
the same observation. L. i., c. 28, Descrizione dell' Africa.

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felt here than in the northern districts of the country, and we bought some grain
for our horses as a supply for the next day.

Thursday, June 19th. We started early in the morning, continuing along the
straggling hamlets and rich corn-fields of ChabaJAule for a mile and a half, when
we passed two slavevillages or "rimde" belonging to a rich Pfillo of the name of
Hanfiri. All the meadows were beautifully adorned with white violet-striped lilies.
We then entered a wooded tract, ascending at the same time considerably on the
hilly ground which juts out from the foot of Mount Bigel6, and which allowed us
a clearer view of the geological character of the mountain. Having again emerged
from the forest upon an open, cultivated, and populous district, we passed the
large village of Duli, and, having descended and reascended again, we obtained
a most beautiful view near the village Gifor6, which lies on rising ground,
surrounded by a good many large monkey-bread-trees, or bod6je (sing. bokki) ;
for from this elevated spot we enjoyed a prospect over the beautiful meadow-
lands sloping gently down toward the river, which from this spot is not much
more than five miles distant, taking its course between Mounts Bengo and
B6gel6, and washing the foot of the latter, but not visible to us. The country
continued beautiful and pleasant, and was here enlivened by numerous herds of
cattle, while in the villages which we had passed I had seen none, as the Fiilbe
drive their cattle frequently to very distant grazing grounds.

While marching along at a good pace, Mohmmedu walked up to me, and, with a
certain feeling of pride, showed me his fields, "gashi gonakina." Though a poor
man, he was master of three slaves, a very small fortune in a conquered and
newlycolonized country like A'dam~wa, based entirely upon slavery, where many
individuals have each more than a thousand slaves. I was greatly surprised to see
here a remarkable specimen of a bokki or monkey-bread-tree, branching off from
the ground into three separate trunks ; at least, I never remember to have seen any
thing like it, although the tree is the most, common representative of the vegetable
kingdom through the whole breadth
the country whither I was about to proceed, that this mountain was of volcanic character. It seems to consist chiefly of granite, and has a very rugged surface, strewn with great irregular blocks, from between which trees shoot up. Nevertheless, stretching out to a length of several miles from S.S.E. to N.N.W., it contains a good many spots of arable land, which support eighteen little hamlets of independent pagans. These, protected by the inaccessible character of their strongholds, and their formidable double spears, have not only been able hitherto to repulse all the attacks which the proud Mohammedans, the centre of whose government is only a few miles distant, have made against them, but, descending from their haunts, commit almost daily depredations upon the cattle of their enemies.* One of their little hamlets, perched on the top of steep cliffs, we could plainly distinguish by the recently-thatched roofs of the huts, the snow-white color of which very conspicuously shone forth from the dark masses of the rock. The country was always gaining in interest as we advanced, the meadowlands being covered with living creatures of every description, such as cattle, horses, asses, goats, and sheep, and we reached the easternmost cluster of huts of the large straggling village or

* I leave this passage as it stood in my journal, although it describes a state of things which now, in 1857, belongs to the past. This stronghold, also, has at length been taken by the intruders, and the seat of happiness and independence converted into a region of desolation. In 1853, two years after my journey to A'damiwa, Mohammed Lowel left his residence with a great host, having sworn not to return before he had reduced Bigel6. After a siege of almost two months, with the assistance of a few muskets, he succeeded in conquering the mountaineers, and reducing them to slavery. The chief of the pagans of the Bigel6, who belong to the Batta tribe, in the height of his power exercised paramount authority over the neighboring tribes, and is said to have even had the "jusprimnce noc-

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district of Ribawo or Ribigo,* stretching out on our left on a little rising ground. This district is not only rich in corn and pasturage, but also in fish, which are most plentiful in a large inlet or backwater, "illtgul," as it is called by the Ffilbe, branching off from the river along the northeast foot of the BigelM, and closely approaching the village. In this shallow water the fish are easily caught. Numbers of inquisitive people of every age and sex gathered round us from the neighboring hamlets; but, while hovering round me and the camels with great delight, they behaved very decently and quietly. They followed us till we took up our quarters, a little before ten o'clock, with a friend of Billama's, in a large group of huts lying close to the path, and shaded by most luxuriant trees. Although there were several clean huts, I preferred the cool and ventilated entrance-hall of the same description as I have mentioned above, and remained here even during the night, although a most terrible storm, which broke out at six o'clock in the evening, and lasted full four hours, flooded the whole ground, and rendered my resting-place rather too cool. I would advise other travelers not to follow my
example during the rainy season, but rather to make themselves comfortable in the warm interior of a well-protected hut.

In our last march through these rich low grounds, which are every year flooded by the river, I had not observed the least traces of the cultivation of rice, for which they seem so marvelously adapted, the cultivation round Rib~go being almost exclusively limited to maiwa or maiw~ri, a peculiar species of sorghum called Imaia" in Kaniri. On inquiring why these people did not grow rice, I learned that the Ffilbe hereabouts had all migrated from B6rnu after the downfall of their jemmdra and dominion in that country, when not only were the new political intruders repulsed, but even the old settlers, who had been established in that country from very ancient times, were obliged to emigrate. In B6rnu, however, as I have had occasion to mention before, no rice is cultivated, so that these people, al Ribigo, sometimes contracted to the form Ribiwo, means "a governor's country-seat."

DIFFERENT DIALECTS.

though at present established in regions where rice would probably succeed much better than millet and Indian corn, abstain entirely from its cultivation. On the other hand, in the western part of A'dam6,wa and in Hamdruwa, whither the Ffiilbe have migrated from Husa, rice is cultivated to a considerable extent. On a former occasion I have already touched on the question whether rice be indigenous in Negroland or not. It has evidently been cultivated from time immemorial in the countries along the middle course of the I'sa, or Kwira, from K6bbi up to G6gho or Gr6; but this might seem to be in consequence of a very ancient intercourse between those regions and Egypt, which I hope to be able to establish in the course of my narrative. It grows, however, wild in many parts, from the southern provinces of B6rnu, Bagirmi, and W6tdty, as far north as El Hafidh and Bighena, on the border of the western desert.

Another important point of which I here became aware was, that the Bitta language, which, among the numerous languages of A'dam~wa, or rather Ffimbind, is the most extensively spoken, has two very different dialects; for, being anxious to finish my small vocabulary of this language, which I had commenced in Kfikawa with the assistance of Mlohimmedu, I soon found that the dialect spoken here differed considerably from that of which I had previously written specimens. The Bitta language, as I have stated above, is intimately related to the Marghi and Zan' idiom, and bears several points of resemblance to the M-isgu language, which is itself related to the various dialects of K6toko. All these languages have some general points of affinity to the South African languages.

At present, however, the indigenous population is almost totally extinct in this district, which is exclusively inhabited by the conquerors, who have here found an abode remarkably suited to their mode of living. The whole place has not less than six thousand inhabitants.

Friday, June 20th. We started early in order to reach the capital, if possible, before noon, and passed through several hamlets, all belonging to the extensive village or
district of Ribago, and interrupted here and there by projecting masses of schistose

TRAVELS IN AFRICA.
rock, while the concavity between this rising ground and Mount Bigel6 was fast filling with the flood from the river, and presented already a considerable sheet of water. The country, after we had passed this populous district, became thickly wooded, which I had not expected to find so near the capital; and, on account of some ravines which intersect it, and of the neighborhood of the inlet of the river, it certainly can not afford a very easy passage toward the end of the rainy season. Here, also, the rock projects above the plain in many places.

About eight o'clock, when we had traveled round the southwestern foot of Mount Bigel6, we passed through a number of small hamlets, which, however, did not exhibit any traces of cultivation, and then again entered upon a wild tract, while we obtained a glance at a picturesquely-seated place before us, which I unhesitatingly took for Y61a, but which proved to be a small village situated at a considerable distance from the capital. Before we reached it we had to cross a sheet of water nearly five feet deep, and called by my companions "Matyo Binti," which caused us a great deal of trouble and delay, and wetted almost all my luggage. The water, which at present had no current, skirts the foot of the rocky slope on which the village is situated, the name of which is Yebb6rew6. Here our camels created an extraordinary interest, and a great many women, although we did not attend to their wish to stop, managed to pass under the bellies of these tall creatures, in the hope of obtaining their blessing, as they thought them sacred animals.

Having kept along the rising ground, and passed several little hamlets adorned with monkey-bread-trees, we had to cross very difficult swampy ground, which, a little later in the season, must be avoided by a long circuit. Two months later Mount Bdige1o must look almost like an island, so surrounded is it on all sides by deep inlets and swamps. The detached cone of Mount Takab6illo, rising to a height of about a thousand feet above the plain, for some time formed a conspicuous object in front of us on our winding path, till at length, a little before noon, we reached the outskirts of the capital in a state of mind not exempt from anxious feeling.

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YO'LA.
CHAPTER XXXVI.
MY RECEIPTION IN Y6LA.-SHORT STAY.-DISMISSAL.
At length I had reached the capital of A'damiwa, having had altogether a very lucky and successful journey; but now all depended upon the manner in which I should be received in this place: for, although it was quite enough to have successfully penetrated so far, after having discovered and crossed the upper course of that large river, about the identity of which with the Chadda there could
be little doubt, I entertained the hope that I might be allowed to penetrate further south, and investigate at least part of the basin of the river. I had heard so much about the fertile character of those regions, that I was intensely desirous to see something of them.

It was an unfavorable circumstance that we arrived on a Friday, and just during the heat of the day. The streets were almost deserted, and no person met us in order to impart to us, by a friendly welcome, a feeling of cheerfulness and confidence.

Y61a is a large open place, consisting, with a few exceptions, of conical huts surrounded by spacious court-yards, and even by corn-fields, the houses of the governor and those of his brothers being alone built of clay. Keeping along the principal street, we continued our march for a mile and a quarter before we reached the house of the governor, which lies on the west side of a small open area, opposite the mosque, a flat oblong building, or rather hall, inclosed with clay walls, and covered with a flat thatched roof a little inclined on one side. Having reached this place, my companions fired a salute, which, considering the nature of Billama's mission, and the peculiar character of the governor, which this officer ought to have known, and perhaps also since it happened to be Friday, was not very judicious.

Be this as it may, the courtiers or attendants of the governor, attracted by the firing, came out one after another, and informed us that their master must go to the mosque and say his midday prayers before he could attend to us or assign us quarters. We therefore dismounted and sat down in the scanty shade of 1, jeja or caoutchouc-tree, which adorns the place between the palace and the mosque, while a great number of people, amounting to several hundreds, gradually collected, all eager to salute me and shake hands with me. Fortunately, it was not long before Lowel came out from his palace and went into the mosque; and then I obtained a few moments' respite, the people all following him, with the exception of the young ones, who very luckily found the camels a worthier object of their curiosity than me. It had been my intention to salute the governor when he was crossing the place, but I was advised not to do so, as it might interfere with his devotional feelings.

The prayer was short; and when it was over I was surrounded by much larger numbers than before, and, being fatigued and hungry, I felt greatly annoyed by the endless saluting and shaking of hands. At length we were ordered to take up our quarters in the house of Ardo Ghtmmawa, a brother of our fellow-traveler Ibrahima; but this being close to the east end of the town, we were not much pleased with the arrangement, as it not only obliged us for the moment to return the whole way we had come, but also, for the future, deprived us of an unre;erved and friendly intercourse with the governor. This was not calculated to inspire us with confidence as to the success of our proceedings.

It was past two o'clock in the afternoon when, at length, I reached my quarters and took possession of a large, well-ventilated, and neat "ziure" or hall, the walls of
which were all painted. In the inner court-yard there was also a very neat and snug little hut, but that was all, and we had great trouble

* With regard to the Fdlbe, the prayers of dhobor ("zdhura" or "sallīf a") righty be called midday prayers, as they are accustomed to pray as soon as the zawil has been observed. But, in general, it would be wrong to call dhohor noon, as is very often done; for none of the other Mohammedans in this part of the world will say his dhohor prayer before two o'clock P.M. at the very earliest, and generally not before three o'clock.

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AN ARAB TRAVELER.
in obtaining quarters for Bī6-S'ad and the m'allem in some of the neighboring court-yards. I felt rather fatigued and not quite at my ease, and therefore could not much enjoy a dish of an extremely good pudding of bairi or sorghum, with excellent clear butter, and a large bowl of milk; but, nevertheless, although a storm, accompanied with much rain, broke out in the evening and rendered the air rather humid, I remained the whole night where I was, instead of retiring into the well-protected though rather sultry hut.

Saturday, June 21st. In the morning I selected my presents for the governor, the principal part of which consisted of a very handsome red cloth bernuis, which we had found among the things left by the late Mr. Richardson; but when we were ready to go we received the information that Lowel was in his fields, and that we could not see him. Meanwhile, I received a visit from an Arab from the far distant west, with whom I had made acquaintance in Kiikawa, and who had given me some very valuable information. It was El Mukhtar, of the tribe of the Id-san in Baghena, who had previously paid a visit to A'dam6-wa, and was well acquainted with the country. It is always very pleasant for a traveler to meet another roving spirit somewhere again, particularly in a country like Central Africa. Having acknowledged his visit by the gift of a knife and a little frankincense, I presented our host, the Ardo Ghimmawa, with a fine "riga giwa" (an "elephant-shirt")-that is to say, one of those enormous wide black shirts made only in Nuipe, and which was one of the few articles which I had been able to provide in Kan6 for the furtherance of my plans. The family of the Ardo had formerly been settled in Ghimmawa, in the southwestern province of Bōrnu, but, when the Fīlbe were driven back from that country, emigrated and settled here. But thiil man still bears the title "Ardo Ghimmawa"-the mayor of (the Fīlbe community of) Gh6tmmawa."

Having been told that the governor had returned to his palace, we mounted on horseback about ten o'clock, and, preceded by the Ardo Ghimmawa, returned the long way to the lam6erde or palace; but, after waiting on the damp ground, exposed to

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the sun, for more than an hour, we were told that we could not see him, and were obliged to return with our present. I was greatly vexed, and felt, in consequence, my fever increasing, especially as another very heavy storm broke out in the
afternoon, when the air became quite chilly. However, I was somewhat cheered by making acquaintance in the afternoon with an Arab from Mokha, of the name of Mohammed ben A'hmed, who styled himself sherif, most probably rather pleonastically; but, apart from such pretension, he was an amiable and most interesting man, who had traveled for many years over the whole eastern coast of the continent between Mombasa and Sofalla. He was the first to satisfy my curiosity with a description of the celebrated Lake Nyassa as an eye-witness. He had even visited Bombay and Madras.

Sunday, June 22d. In consequence of the information received from Ardo Ghmmawa that to-day we were certainly to see the governor, we got ready at an early hour, taking with us also a present for his brother Mansur, who had made himself expressly a candidate for a present by sending me, the day before, a small pot of honey. While we were passing his house, he was coming out to pay his respects to his brother. We made a short halt, and exchanged compliments with him; and when, on reaching the area before the governor's house, we had dismounted, and were sitting down in the shade of the tree, he walked most benignly and frankly up, and sat down in front of me. We then entered the palace; and having waited a short time in the segifa or zvure, which here was formed by a spacious flat-roofed room, supported by massive square pillars, we were called into the presence of the governor.

Mohammed Lowel,* son of M'allem A'dama, was sitting in a separate hall, built of clay, and forming, for II this country, quite a noble mansion. From without, especially, it has a stately, castle-like appearance, while inside the hall was rather * Lowel is most probably a name belonging to the Fulfrilde language, although in writing with Arabic letters it is spelled J3p, as if it were of Arabic origin, and meant "the first."

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THE AUDIENCE.

encroached upon by quadrangular pillars, two feet in diameter, which supported the roof, about sixteen feet high, and consisting of a rather heavy entablature of poles, in order to withstand the violence of the rains. The governor was very simply dressed, and had nothing remarkable in his appearance, while his face, which was half covered by a somewhat dirty shawl, had an indifferent expression. Besides him there were none present but Mansur and a m'allem. Having, as the first European that had ever visited his country with the distinct purpose to enter into friendly relations with him, paid him my respects on behalf of my countrymen, I delivered my letter of introduction from Sheikh 'Omr, who in a few but well-chosen lines introduced me to him as a learned and pious Christian, who wandered about to admire the works of the Almighty Creator, and on this account cherished an ardent desire to visit also A'damiwa, of the wonders of which I had heard so much. Lowel read it, and evidently not quite displeased with its contents, although he took umbrage at some of the expressions, handed it silently over to the m'allem and Mansur. Hereupon Billama delivered his letters, of which not only the contents, but even the very existence had been totally
unknown to me. They were three in number, one from the sheikh himself, one from Mali Tbim, the former possessor of the southern province of B6rnu, and one from Kashfiya 'Ali Dendal, or Laden, the officer who by his late predatory incursion had given grounds for complaint.

As soon as these various letters were read, all of which laid claim, on the side of B6rnu, to the territory of K6fa and K6bchi, a storm arose, and in a fit of wrath Lowel reproached my companion with daring to come forward with such pretensions—he, who was himself well acquainted with the country and with the point in dispute. If Sheikh 'Omir wished for discord, well; he was ready, and they would harass each other's frontier provinces by reciprocal incursions. Having given vent to his feelings toward Billama, his anger turned upon me; and he told me to my face that I had quite different reasons for coming into his country from those stated in Sheikh 'Omar's letter; refer-

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ring to some ambiguous words in MalU Ibr~m's writing, in which that officer stated "that, with regard to me, the objects of my journey to A'damawa were a perfect secret to him." Now I must confess, after all my acquaintance with the politics of these people, and notwithstanding all Hij Beshir's kindness and benevolence toward me, that I think the B6rnu diplomatists quite capable of a little double dealing; that is to say, I suspect that they were willing to make use of me to frighten the Governor of A'damawa. Perhaps, also, they were afraid lest, if I should succeed in Adamiwa, I might not return to their country. I shall have to mention similar circumstances on my journey to Bagirmi. Viewing matters in this light, I wrote from Kdkawa, requesting her majesty's government to inform the Sheikh of B6rnu that it was their distinct desire that we should penetrate onward, and that he would confer an obligation upon them by facilitating the execution of our plans.

Be this as it may, after a long dispute with regard to the boundaries, in which my friend from Mokha, and a learned native of Waddy, M6de 'Abd Allihi, who was employed by Lowel as a sort of secretary of state for foreign affairs, took part, I, with my party, was ordered to withdraw for a time. After sitting for full two hours on the damp ground outside, we received an intimation that we might return home. Thus I had to return with my presents a second time to my quarters, and, of course, I was greatly vexed. However, several people who saw my emotion endeavored to console me; and Mansfir, who, before we left, came out of his brother's audience-hall, entered into conversation with me, and assured me that this unkind treatment in no way related to me, but that it was only intended for Billama, the officer of B6rnu. There was present also the very amiable m'allem whom I had met in Sariwu Fulffilde, and who had come after us, and I felt sorry that I was not disposed to answer his well-meant discourse in the manner it deserved.

When we reached Mansfir's house he invited us to dismount, and, entering the interior of his wide and neat dwelling, we had a long and animated conversation, when I explained to him in a deliberate manner that such treatment did not offend
POLITICAL DISPUTES.

me on my own account, but on account of the government—the very first and most powerful in the world—which had sent me; that, instead of coming with hostile intentions, as was imputed to me, I had come with the friendly design of paying my respects to the governor on behalf of the British sovereign, and to present him with a few specimens of our products and manufactures; that I had, no doubt, at the same time an intense desire to see their country, as it was the avowed purpose of Europeans in general, and of the English in particular, to become acquainted and to open intercourse with all parts of God's creation.

Mansfir explained to me, in return, that they well knew that I had not come to make war upon them, although Lowel, in the first fit of his anger, scarcely seemed to suspect anything less than that, "but that they were vexed because I had come to them under the protection of the Bôrnu people, their enemies." A letter from the Sultan of Stambuil, or even from my own sovereign, would have recommended me much more advantageously. The sheikh had expressly designated me as one recommended and protected by the Porte, and Bfi-S'ad had mentioned, with a slight disregard of the real facts, that through inadvertence only I had left both letters, as well that from the Sultan of Stambül as from the English sovereign, in Kiikawa. Now I certainly had with me a treaty written in Arabic, such as it was desirable that the Governor of A'damiwa should subscribe; but to produce this under existing circumstances would have been absurd, especially as it did not emanate directly from the government, and was not authenticated either by seal or in any other way, and I thought it better not to mention it. It was no bad policy on the part of Bfi-S'ad to represent me as sent on a special mission by the British government to the Ffiilbe princes, and as obliged only by the death of my companion to deviate from my intended course in order to supply his place in Kiikawa.

Meanwhile it was past midday; and after a stormy night the sun shone forth with overpowering force, while we sat all the while in an open court-yard without the least protection. On reaching my quarters, I was so exhausted and ill that I thought I could do nothing better than take, without delay, a powerful emetic, after which I felt much better, but rather weak. Having somewhat restored my spirits by a conversation with Mohammed ben A'hmed, I retired into the close hut and had a sound sleep. Monday having passed quietly, with the exception of a great many people calling for "laya" or charms, and for medicines, Tuesday, the 24th, arrived, when it was my destiny to leave this country, which I had but just entered, and to retrace my steps over the long and infested road which I had lately traveled.

I felt tolerably well in the morning, but afterward became very ill, and, unfortunately, took too weak a dose of medicine. In this state I had a visit from two very handsome and amiable young Ffiilbe, and, in my rather morose mood, refused their urgent request, made in the most simple and confidential way, to say
the "fat-ha," or the opening prayer of the Kurdn, with them. I have always regretted my refusal, as it estranged from me a great many people; and, although many Christians will object to repeat the prayer of another creed, yet the use of a prayer of so general import as the introductory chapter to the Kurin ought to be permitted to every solitary traveler in these regions, in order to form a sort of conciliatory link between him and the natives.

After some other visitors had come and gone, I received, about ten o'clock, a formal visit from M6de 'Abd-Alldhi, the foreign secretary, and my friend from Mokha, in the name of the governor. Having moistened their organs with a cup of coffee, they acquitted themselves of their message in the following terms: "The sultan"-all these provincial governors bear the title of sultan-" had ordered them," they said, "to beg me to accept his most respectful regards, and to inform me that he was nothing but a slave of the Sultan of Sz6koto, and that I was a far greater man than himself. As such a man had never before come to his country, he was afraid of his liege lord, and begged me to retrace my steps whither I had come; but if, in

THE MISSION REPULSED.

course of time, I should return with a letter from Sz6koto, he would receive me with open arms, would converse with me about all our science and about our instruments without reserve, and would show me the whole country."

To this message, which was certainly couched in very modest and insinuating terms, I answered that Mohammed Lowel, so far from being a slave of the Sultan of Sz6koto, was renowned far and wide as the almost independent governor of a large province; that the fame of his father A'dama, as a nobly-born, learned Pillo, extended far and wide throughout Tekruir or Negroland, and had even reached our own country; that it was absurd to argue that I was greater than himself, and that on this account he could not receive me on his own responsibility, but was obliged to refer my suit to his liege lord in Sz6koto. * I brought forward the examples of Kdtsena and Kan6, especially the latter place, in which, though it was the seat of a governor dependent on the Emir el Mfimenin, in the same way as the Governor of A'damiwa, I had long resided, without any representations being made to the sovereign lord. "Oh! but the relations of Kdtsena and Kan6," said the messengers of the governor, "are entirely different from those of this province. These are large and busy thoroughfares for all the world, while A'dam~wa is a distant territory in the remotest corner of the earth, and still a fresh, unconsolidated conquest." There was certainly some truth in this last remark; and, whatever I might say to the contrary, the question was decided, and all reasoning was in vain.

The two messengers, having gone through their business in this way, informed me that they were only the forerunners of the real messenger, Mansuir, the brother of the governor. This was very pleasant news to me; and although, after this shock of disappointment, I felt extremely ill and weak, I rose from my couch, and went to receive Mansir when he arrived at the door of the hut. He then officially, and in a
very feeling manner, confirmed all that M6de ‘Abd-Allahi and the sherif Mohammed
* Although Aliyu, the present Emir el Milmenin, resides in WtLrno, nevertheless S6koto is still regarded as the official capital of the empire.

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had said, and expressed his deep regret that I was not allowed to stay. When he
was going I handed to his servants the little presents destined for him, which
consisted of twenty-five dr’a of striped Manchester, a pair of English razors,
scissors, a looking-glass, a parcel of cloves, a little jiwi or benzoin, and a small
piece of camphor.

Mansfir had been gone a little while when I received information that the
governor had sent me a horse and two slaves as a present, with an intimation that I
might likewise let him have the present which I had brought with me for him. But
this I refused to do, declaring that I could not, under the present circumstances,
either accept from him or give him any thing, not having come as a merchant to
barter with him, but as the messenger of another powerful sovereign to treat with
him on friendly terms. My servant, Bi-S’ad, who, in the covetousness of his heart,

Numbers of people accompanied me, expressing their grief and sorrow at my
abrupt departure. By my refusing to write

laiya, or to say the fat-ha, I had estranged many a friendly-disposed native, and by
my obstinacy I had incurred the displeasure of their master, yet many of the
people openly disapproved of his conduct toward me.

An immense quantity of rain having fallen during my stay here, the country
appeared to me much more beautiful now than when we came, and full of fine
cattle; and I felt so refreshed that I considered myself able to go as far as Rib~go,
a ride of six hours at a slow rate.

Billama behaved exceedingly well; for when my treacherous servant BAI-S’ad,
who was afraid lest Mohammed Lowel should wreak his anger upon me on the
road, intimated to him that “if any thing of that sort should happen, they, of
course, were Moslemin" - thus indicating that they could not defend me against those of their own creed, but should leave me to my fate-he indignantly left his company and rode up to me. Thus, without any accident, except that all my luggage was once more wetted through while passing the deep water of the miyo Binti, we reached the friendly village, where, without ceremony, I took up my quarters in the well-known court-yard of our former host. But, before proceeding farther on my journey back, I must try to make the reader better acquainted with the country, though the abrupt way in which I was obliged to leave it allows me only, in most cases, to speak from the information of the natives.

Y61a is the capital of an extensive province, called by foreigners generally, and by the conquering Filbe in diplomatic language, A'damdwa, but the real name of which is Ffimbind. Indeed, A'dam-wa is quite a new name given to the country (exactly as I stated in my report sent to Europe some years ago) in honor of 31'allem A'dama, the father of the present governor, who succeeded in founding here a new Mohammedan empire on the ruins of several smaller pagan kingdoms, the most considerable of which was that of K6komi. Whether what the people used to say be true, that the name of the wife of this officer was A'dama too, I am not able positively to decide.*

* A'damiwa is certainly not quite identical with FNmbini, as it denotes only YOLA.

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Y61a is quite a new settlement, called by this name after the princely quarter of the town of Kan6, the former capital, of which Denham's expedition heard some faint report, being GU’”tin. Y61a is situated in a swampy plain, and is bordered on the north side by an inlet of the river, the inundation of which reaches close to that quarter where I was living. The town is certainly not less than three miles long from east to west. It seems probable that there are different names for the different quarters, but my stay was too short to allow me to learn them. The court-yards are large and spacious, but often contain only a single hut, the whole area being sown with grain during the rainy season. All the huts are built with clay walls on account of the violence of the rains, and are tolerably high. Only the governor and his elder brothers possess large establishments with dwellings built entirely of clay. Notwithstanding its size, the place can hardly contain more than twelve thousand inhabitants.

It has no industry, and the market, at least during the time of my stay there, was most insignificant and miserably supplied; but certainly during the season of field labor, as I have already had occasion to observe, all the markets in Negroland are less important than at other times of the year. The most common objects in the market, which find ready sale, are tfrkedi, beads, and salt,* while other articles, such as striped Manchester, calico, cloth bernuises, are generally sold privately to the wealthier people. The only articles of export at present are slaves and ivory. Four good tfrkedi, bought in Kan6 for 1800 or 2000 kurdi each, will generally purchase a slave, and a t'rkedi will often buy an elephant's tusk of tolerable size. Slavery exists on an immense scale in this country, and there
those regions of the latter which have been conquered by the Fdlbe, while many parts are as yet unsubdued.

* With regard to salt, I will observe that the greater part of it is brought from Btmrnda on the Bnuw6, near Hamirruwa, where it seems to be obtained from the soil in the same way as I shall describe the salt-boiling in F6ga in the third volume, although in Bumanda there is no valley formation, and Mr. Vogel, who lately visited this place, may be right in stating that the salt is merely obtained from ashes by burning the grass which grows in that locality.

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EXTENT OF FU'UMBINA'.

are many private individuals who have more than a thousand slaves. In this respect the governor of the whole province is not the most powerful man, being outstripped by the governors of Climba and K6ncha; for this reason, that Mohammed Lowel has all his slaves settled in r7imde or slave-villages, where they cultivate grain for his use or profit, while the above-mentioned officers, who obtain all their provision in corn from subjected pagan tribes, have their whole host of slaves constantly at their disposal; and I have been assured that some of the head slaves of these men have as many as a thousand slaves each under their command, with whom they undertake occasional expeditions for their masters. I have been assured, also, that Mobam”med Lowel receives every year in tribute, besides horses and cattle, about five thousand slaves, though this seems a large number.

The country of Ffimbink. is about two hundred miles long in its greatest extent, running from southwest to northeast, while its shortest diameter seems to reach from northwest to southeast, and scarcely ever exceeds seventy or eighty miles; but this territory is as yet far from being entirely subjected to the Mohammedan conquerors, who, in general, are only in possession of detached settlements, while the intermediate country, particularly the more mountainous tracts, is still in the bands of the pagans. The people in this part of the country are engaged in constant warfare. While the country north from the Bdnw6, between Y61a and Hamdrruwa, is entirely independent, and inhabited by warlike pagan tribes, the best-subjected tract seems to be that between the Windalk and the Mfisgu country, where the settlements of the conquering tribe are very compact. I must observe, however, that I am not quite clear as to the exact manner in which those distant settlements are dependent on the Governor of A’damiwa. That part of the country seems to deserve a great deal of interest, and to be destined to become a province by itself. It is sometimes designated by the special name of "Jemmira," a name certainly of general import, and meaning nothing but "the congregation"-a corruption, in short, of Jemma’a.

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The country is certainly one of the finest in Central Africa, irrigated as it is by numerous rivers, among which the B6nuw6 and the Fro are the most important, and being diversified with hill and dale. In general, however, it is flat, rising
gradually toward the south from an elevation* of about eight hundred feet, along
the middle course of the B6nunw6, to fifteen hundred feet or more, and broken by
separate hills or more extensive groups of mountains; but, as far as I know, there
is not here a single example of large mountain masses. Mount Alantika, of which
I had a fine view from several points, though at a considerable distance, is
considered as the most massive and elevated mountain in the whole country; and
this is an entirely detached mountain, at the utmost fifty miles in circumference,
and elevated certainly not more than eight thousand five hundred or nine thousand
feet above the plain from which it rises. No doubt the B6nuwd may be presumed
to have its sources in a mountainous tract of country; but of the uppermost course
of this river I was not able to obtain the least information, while I have been able
to lay down its course with great approximate certainty.t Yet, although the
elevation of the country is in general the same, the nature of the different districts
varies greatly; thus in Chimba, apparently on account of the neighborhood of
Mount Alantika, which attracts the clouds, the rainy season is said to set in as
early as January, so that by the end of April or beginning of May the first crop is
ripe, while in Y61a, and in the country in general, the rains rarely begin before
March.
The grain most commonly grown in the country is Halocus sorghum; but in this
respect, also, there is a great difference between the districts. Thus the country of
the Mbu'm round Ngiundere scarcely produces anything but y6go or yams, which
* It is a great pity that the members of the Bgnuw6 expedition were not able to
measure the elevation of the river at the farthest point reached. My thermometer
for measuring the boiling-point of water was so deranged that my observation at
T6pe is without any value. Till further observations have been made, I think it
may be assumed to be from 800 to 850 feet. It would be rather more appropriate
to give the name of Lower B6nuw6 to that part of the river below, and that of
Upper Bgnuw6 to that part above the confluence, than to call Upper B6nuw6 the
part of the river visited by Dr. Baikie.

VEGETABLES AND ANIMALS.
form the daily, and almost sole food of the inhabitants. Meat is so dear that a goat
will often fetch the price of a female slave. Ground-nuts (Arachis kypogcea) are
plentiful both in the eastern and the western districts. A tolerable quantity of
cotton, called "p6ttole" in A'damiwa, is cultivated; but indigo or "chachdri" is
very rare, and is hardly cultivated anywhere but in Sardwu and MARuwa; and this
is very natural, as the Ffilbe do not value colored shirts.
With regard to exuberance of vegetation, Tib6ti seems to be one of the richest
places; there both kinds of the banana or ayabaje, the gonda or papaya, "dukfije,"
several species of the gfiro-tree, the Pandanus, the K-ajilia, the monkey-breedtree
or Adansonia, the "rimi" or Bombax, and numerous other kinds, are found. Of the
date-tree, the del6b-palm or gigina, and the Eldis Guinemis, are frequent, but
strictly limited to certain localities, while the date-tree (called by the Fidlbe of
A'damdwa by the beautiful name "1tannedaraje"*) is very rare, and, except a few
specimens in Y61a and Bfindang, scarcely to be met with. Among the bushes,
the Palma Christi or Ricinus is extremely common. Altogether, the predominant
tree in the southern provinces of A'dam6wa seems to be the banana. There are hot
springs in the country of the Bakr Yemýem, about three days south from K6ncha,
which are said to issue from the west foot of a mountain stretching from east to
west, and to have a very high temperature; the water is reported to be palatable.
Of animals, the elephant is exceedingly frequent; not only the black or gray, but
also a yellow species. The rhinoceros is often met with, but only in the eastern
part of the country. East of the B6nuwe the wild bull is very common. The most
singular animal seems to be the ayfi, which lives in the river, and in some respects
resembles the seal; it comes out of the river in the night, and feeds on the fresh
grow on its banks.

* This name is evidently connected with that of the Balanites, which they call I
tanni; and several Negro nations compare the date with the fruit of that tree. f
Mr. Vogel, who has succeeded in obtaining a sight of this animal, found that it is
a mammal like the Manatus Senegalensis. The South African rivers, also, have
these mammals, and the aydi is not less frequent in the I'sa, near Timbdktu, than it
is in the Bgnuwe.

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With regard to domestic animals, cattle were evidently introduced by the Ffi1be
some two or three hundred years ago. There is an indigenous variety of ox, but
quite a different species, not three feet high, and of dark-gray color: this is called
m6turii. The native horse is small and feeble; the best horses are brought from the
northern districts, chiefly from U'ba.,

I now proceed to mention the names of the most powerful Ffi1be governors of the
country, to which I shall subjoin a list of the native tribes, over which the
conquerors are gradually extending their sway, and which they may even partially
succeed in exterminating. Of those who are bound to the Governor of A'damiwa
in due allegiance—that is to say, who send him a certain present and assist him in
his warlike expeditions, the governors of Chimba and K6ncha take the first rank.
The present governor of Chdmba, A'mba (properly Mohammed) Simbo, who is
now a very old man, has made himself extremely famous by his daring and distant
expeditions, and more especially that to the I'bo country and to Mbhfu, which he
undertook three years ago, and through which he has succeeded in extending not
only the influence, but even the dominion of the conquerors, in a certain degree,
as far as the Bight of Benin. I have some reason to suspect that it was partly
owing to this expedition, which brought the Filbe into contact with tribes on the
coast, who, on account of their dress, furniture, and many of their customs, were
regarded by them as Christians, that Mohammed Lowel looked upon my presence
with distrust, for there were still some hundreds of slaves of those so-called
Christian tribes scattered over A'dam6wa. Mohammed dan J6bdi also, the
governor of K6ncha, has made some very interesting expeditions, the itineraries
of some of which I shall give in the Appendix.

More powerful certainly than these two, and in a state of quasi-dependence on the
Governor of Y61a only, though at present in open hostility with him, is Bdiba, the
Governor of Bdbanjidda. The name of this province also is entirely new, and is formed in a very remarkable way, being compounded of the name of the conqueror himself (Biba) and of that of his mother (Jid-

PRINCIPAL CHIEFS.

dd). Buibanjidda is an extensive province, including the districts on the upper course of the B6nuw6, and its capital is called Ray-Btiba. The governor is so powerful that, having in vain solicited the Emir el Mdmenin, his sovereign lord, to make him a chief vassal, like the Governor of Hararruwa, so as to be independent of the Governor of A'damiwa, he has placed himself in open opposition to both. It is also very remarkable that Ray-Btiba (that is to say, the town which at present bears this name) was, with the exception of Tibkti, the only walled town which the Filbe found in the country; and it took them three months of continual fighting to get possession of it. I have already mentioned, in another place, that this country produces the best sort of iron; and it is not improbable that the more warlike spirit of its inhabitants, the Dima, is in some degree connected with this circumstance.

Less powerful than the three governors just mentioned, but nevertheless mighty vassals, and most of them valiant champions of the faith, are the following chiefs: Bkkari (properly Bibakr), governor of Ribgo, north from Bbibanjidda; Ardo Bad6shi, governor of the territories of the Fali; M'allem Sud6, governor of Holma; M'allem Htmma, governor of Song; the governor of Stimmo;" Mahmfid, governor of Kilba; 3l'allem Dauraka, governor of the large settlement of M3truwa or 31arba; M'allem Yrisufa, the pious old governor of Binder; M'allemA'dama, the dashing governor of Agfirma in the territory of the Dama; Ardo 'Omaro, seignior of Sab6ngi, near Bbibanjidda; M'allem I istafa, the pious old lord of Mindif; Ardo Gairi, the energetic and learned master of B6go, whose people joined the B6rnu army on the expedition to M3isgu which I shall describe farther on; the lord of Kafta-Biudi ; Hfirsu or Khfirsu, master of P6dde or Pte.

The dominion of the Ffilbe is generally centred in single settlements, which are of various descriptions, comprising not only large towns, where a numerous host of these intruders, and a powerful chief, reside, but also more private settlements, such as country seats of governors, "ribido" or "ribigo;" seats of

* Stimmo, situated between Holma and Song.

TRAVELS IN AFRICA.

mere petty chiefs, or "j6ro ;" farm-villages, or "firo ;" slavevillages, or "rumde."

But the Filbe are continually advancing, as they have not to do with one strong enemy, but with a number of small tribes without any bond of union. It remains to be seen whether it be their destiny to colonize this fine country for themselves, or in the course of time to be disturbed by the intrusion of Europeans. It is difficult to decide how a Christian government is to deal with these countries, where none but Mohammedans maintain any sort of government. It can not be denied that they alone here succeed in giving to distant regions a certain bond of unity, and in making the land more accessible to trade and intercourse.
The most numerous among the native tribes, as I have already stated above, are
the Bitta, whose prince, Kōkomi, was, previous to the conquest of the Ffilbe, the
most powerful chief in the country. They are divided into several great families,
speaking also various dialects, which in some cases differ from each other very
widely, and are closely related to the Marghi.* Many of the names of their
districts serve to designate the territories as well as the tribes settled in them, of
which several are still entirely independent of the Fdlbe.

The Bdtta inhabit not only all the country on the middle course of the B6nuw6
and along the Firo for some distance beyond Mount Alantika, but also the whole
region north from these rivers as far as the southern boundaries of B6rnu. It is in
their language that the river has received the name B6-nob or B6-nuw6, meaning
"the Mother of Waters."

The tribe which ranks next in numbers and importance is the Fali, settled between
the upper course of the B6nuw6 and the

* They are settled in the following places: Song; D~msa, comprising DgmsaP6ha
and Dmsa-MWsu, which most picturesque places I shall soon describe on my
journey back to Kiikawa; Sullri, Bunding, Giruwa, Villichi, Surk6i6chi,a Kauida,
A'fong, Tiwi, Sediri, Bor6ngo, Fiwe, Holchi, Girbu, Kirin, BMfate, G6ilefo, Fdro,
B6ngo, Bdlkuto, Kongbii, Yogo, Ganta, BisgelM, Birgen6, Y~bolew6 or
Y6bborew6, Disin, R~doo, Ger6, K~ddem6, Nd6ng, Lawiru, Bang, B.chama,
Bulla, Zdni, Boy, Kirr~gab6, Bolki, Murbaya, Ferma, Bolimb6, Alantika,
Komro, Malifu, Mubikko, Kirachi, W6ko.

a These terminations in chi certainly do not seem to be indigenous.

THE FALL.

southern provinces of Bagirmi, of whose families and territories (the same name
generally indicating both) I learned the following names: Safaldwa, Yamyam
(probably not an original name), Gid~r, D6bb; Mulndam, with the chief place
Lre, the residence of the powerful pagan prince (k6wa) G6nshom6; Mdbay,
Dima, Lime, Lka, Durfi, N~nigi, not far east from Chmba, and B6ka. Their idiom
seems to be quite distinct from that of the Bitta, but it shows some affinity with
other neighboring tongues.* Among the few people belonging to this tribe with
whom I came into contact, I observed some of very light color. Then follow the
Mbfim, living to the south from the Bitta and southwest from the Fall, and partly
subjected, the Ffilbe conquerors being principally established in the place called
Nglundere. There is another large place called B6re. As separate divisions of the
Mbfim, I learned the names of the M6iwa, Wfina, and But6. Southeast from the
M6im live the Yknger6, and still farther on in that direction the Biya. In what
relation the Ch6mba, after whom the large place at the southern foot of Mount
Alantika is called, stand to the above-named tribes, I can not say. The Chdmiba
are said to have driven from these seats the Köattofo, who dwell at present farther
south. Then there are several other tribes, ranked by my informants as separate
nations, the independence or relation of which to the rest I am not able to
determine, as I have not obtained specimens of their languages. These are the
Holma, the Zummiwa, the Güdi, the Kilba, Honi, Buzi, the B6, Michel~r, Hina,
Bélal, Mfikubé, all of whom live in the mountainous region to the southwest from Mount Mindif, and no doubt are partially cognate with other tribes; but, in order to group them, it is necessary to collect specimens of their languages.

Around A'damawa, partly within, partly beyond its boundaries, but in a certain degree of subjection, are the following:

* The numbers "three" (tan) and "four" (nan) seem to point to the Fulfulde as well as to the Kaaffir languages.

It is probable that this tribe is indicated by the * of Makrīzi (Hamaker, Spec. Catal., p. 206), although there are several other localities of the same name.

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For the reader will be brought into nearer contact by the itineraries subjoined in the Appendix, where I shall have occasion to add a few remarks with regard to information obtained by Europeans near the coast. Here, however, it will not be without interest to compare with this list of tribes the following list of languages spoken in A'damawa, which Mohimmedu gave me: Battanchi; Damanchi, the idiom spoken in the province of Bībanjidda; Falanchi; Bumanchi, or, perhaps more correctly, Mbumanchi, the language of the Mb'm and of the people of Biya; Butanchi; Tekarchi; Mundanchi, the language of the Mb'm and of the people of Biya; Butanchi; Tekarchi; Mundanchi; Marganchi; Kilbanchi; Yangurchi; Gudanchi; Chambanchi; Kotofanchi; Weranchi; Duranchi; Wokanchi; Toganchi; Lekamchi; Parparchi; Kankamchi; Nyangeykrenchi; Musganchi; Mandaranchi or rather "A'ra Wndal6;" Gizaganchi; Rumanchi; Giderchi; Dabanchi; Hinanchi; Muterwanchi; Zinanchi; Zaninchi; Momoy6enchichi; Faninchichi, the idiom of Fani, the dominion of Hajjī Ghī-lebu; Nyaganchi; Dewanchi; Lallanchi; Doganchi; Longodanchi. §

The languages thus marked are spoken only partly in A'damawa, the tribes to whom they are peculiar being for the greatest part independent. § In the Appendix will be found a collection of itineraries, which, written down with accuracy from the mouths of the natives, will give a sufficient idea of the various districts of the country.

JOURNEY HOMeward.

CHAPTER XXXVII.

MY JOURNEY HOME FROM ADAMA'WA.

HAVING made these few remarks with regard to the interesting work of conquest and colonization which is going on in A'damawa, I now return to my quarters in...
Ribigo, in order to carry the reader with me on my journey back from that country to Kiikawa.

Wednesday, June 25th. Our luggage had been so wetted on the preceding afternoon, while crossing the Mayo Binti, that we were obliged to stay the whole morning in order to dry it. The horseman who had escorted me out of the town had returned, and in his stead Ibrahima, with a companion on foot, had made his appearance with orders from the governor to escort me to the very frontiers of the country. In order to render him a more sociable companion, I thought it well to make him a present of a tfirkedi. My m'allem had not come along with us; and I could not be angry with him for not desiring to return to Kiikawa, where he had been detained against his will. The horse on which I had mounted him he had well deserved for his trouble. Ibrahima told me that Katfri had come after me as far as Y6bborew6, thinking that I would pass the night there, but that the governor would not let him go farther.

Before starting in the afternoon, I made our landlady, the wife of the Ardo of Rib6go, very happy by a few presents, as an acknowledgment of her hospitality in having twice entertained us in her house. After a short march of a few miles, we took up our quarters for the night in Dul6, where the landlord, who, a few days ago, had been deprived of his office of mayor, received us at first rather unkindly, but afterward assigned me a splendid hut, where the ganga or large drum, the ensign of his former authority, was still hanging from the wall. I was greatly in want of rest, and was obliged to keep my head always wet, and to abstain entirely from food.

Thursday, June 26th. I thought we should certainly cross the B6nuw6 to-day; but, as if in defiance of the governor of the country, Billama desired to move on as slowly as possible, and took us to our well-known quarters in Chabajiure. But this slow progress was certainly better for me, as I had this day arrived at a crisis, and was dreadfully weak. Taking small doses of quinine the whole of the afternoon, I strengthened myself for the next day's work, when, after five miles' march, we reached the T6pe.

Friday, June 27th. The Firo had only risen a little more than twenty inches since the 18th—that is to say, two inches and a half per day; nevertheless, we had great difficulty in fording it. The B6nuw6 had risen more rapidly; and, of course, in July both rivers rise at a very different rate. When the rainy season is at its height, the sandy beach of the headland at the junction is almost completely under water; and this was the case with our old place of embarkation on the northern bank of the B-nuwe, so that I was obliged to creep up the steep bank.

In order to withstand the fatigue, I continued taking quinine the whole day long, and was glad when in the evening we reached Sull6ri, where, to my astonishment, we were this time exceedingly well received. The mayor of the place would not allow me to start the following day, although my camels were already laden, and a beautiful fine morning invited us to travel. After a good deal of resistance, I at length gave way to his entreaties, under the condition that lie would construct for
me a cool shed wherein to spend the beat of the day; and in twenty minutes a lofty hall had risen from the earth. Thus I spent the day very comfortably; and, although I was unable to alleviate the pain suffered by my host from an arrow-wound in one of his eyes, or to give him a charm to prevent the death of his cattle, I was so fortunate as to effect a splendid cure on one of his sons, which procured me great fame.

Saturday, June 29th. On leaving Sulldri in the morning, we took a different route from that previously traversed, and which

PICTURESQUE CONE.

proved infinitely more interesting, although in the morning, after we had passed a small farm-village, where all the field-laborers were at work, we had to cross a very extensive forest, and I became greatly exhausted. Having passed, about noon, several villages, which proved to be all slave-villages, with the exception of one, which contained a lord's mansion of neat appearance, suddenly the character of the country changed entirely, and we came to a wide depression or hollow, from one hundred to one hundred and twenty feet deep, which, winding round on our left, formed a fine green vale, bordered on the other side by a picturesque cone,* rising abruptly, and forming on the east side a wooded terrace, while on the west it displayed a steep, bare rocky flank of horizontal strata, and on this side, after a small interruption, a low ridge attached to it encircling the hollow on all sides.

Having reached the southeastern foot of the cone by a gradual ascent, we obtained a view over the varied and rich scenery before us, a luxuriant mass of vegetation broken at intervals by comfoitable-looking little hamlets, and bounded in the distance by a cone stretching out to a great length. Having crossed a small water-course, and wound along between erratic blocks of granite, scattered about in wild disorder, and interrupted, wherever the ground offered a small level, by rich crops of grain, we reached the first hamlet of this most picturesque locality. It is one of the chief seats of the D6msa, or rather comprises two distinct villages, namely, D6msa-P6ha and D6msa-M6su.

* In this sketch, made just at the moment, I aimed only at giving the outlines of the mount, without any pretension to represent the country around. The foreground, therefore, is left quite level.

TRAVELS IN AFRICA.

It was, indeed, a most charming sight when we made our way along a broad, well-trodden path, surrounded on both sides by neatly-fenced clusters of large huts, encompassed by waving corn and picturesque clusters of trees. Thus we reached the "lam6rde," the residence of the governor, which is situated at a short distance from the southern foot of the large granitic cone; but he was absent, having gone on an expedition against the Ffri, an independent pagan tribe in the neighborhood, and we had to wait some time before his servants undertook to assign us quarters, when we had to retrace our steps to the southern part of the village. It was half past four in the afternoon when, feverish and extremely weak as I was, I at length
found rest; but, while reclining at full length in a cool shade, I listened with
delight to Ibrahima's chat, who, in order to cheer my spirits, gave me an account
of that famous expedition to the far south which the Fillbe of Adamiwa undertook
a few years ago, and to which I have already alluded.
This memorable campaign having proceeded from Bfibanjidda, none of the
people of Adamiwa, whose acquaintance I was able to make during my short stay
in the country, had participated in it, so that all the accounts which I received of it
were extremely vague. The expedition, after a march of almost two months, is
said to have reached an unbounded expanse of unbroken plain, and, having kept
along it for a day or two, to have arrived at an immense tree, in the shade of which
the whole host found sufficient room. Here they found two natives of the southern
regions, who informed them that they were the subjects of a powerful queen that
resided in a vast town of two days' march in circumference. These people, they
say, were of short stature, and wore long beards. Frightened by these reports, and
by the waterless tract before them, the expedition retraced their steps. Similar
reports with regard to a very powerful female sovereign toward the south are also
current in Bagirmi and all the adjacent country; but I am not able to determine
whether they originate in faint rumors, spread so far north, of the powerful
kingdom of Muata-ya-Nvo, or-of Queen Victoria.

BEAUTIFUL COUNTRY.
To my great satisfaction, we were obliged to stay here the next day, in order to
await the arrival of the limido, when, feeling greatly recruited by a good night's
and half a day's rest, I crept out of my well-polished round little clay hut in the
afternoon, and, crossing the neatly-fenced promenade of the straggling village,
ascended a neighboring eminence formed by an irregular mass of granite blocks,
to the north of our quarters. Here I spent two delicious hours in the tranquil
contemplation of the picturesque scenery, which I thought the most interesting I
had yet seen in this quarter of the world. The accompanying view presents but a
very faint idea of its peculiar features, but I hope it will give the reader some
conception of the nature of this country in general, which enables the pagan
natives between this district and Hanruwa to defend their liberty and
independence against the Mohammedan intruders. These tribes are, after the
D6msa, who seem to form a tolerably numerous body, first, the Mbulk, probably
the same who have given their name to the place situated at some distance from
Mount Mindif, and mentioned above; then, farther west, or northwest, the
Bchama, and still farther west, the Tdngal6, with both of whom Mr. Vogel, on his
recent journey from Ydkuba to Hamdruwa, has come in contact.
Tuesday, July 1st. We made a short but highly interesting march to the place of
our old friend the m'allem Delil. The scenery was rich and beautiful, the crops of
Guinea-corn standing from four to five feet high, alternating with fields where
g6za, a kind of yams, were grown, and adorned with fine spreading trees, among which the tarmu and the kuika or monkeybread-tree predominated; even the rocky eminences were all overgrown with fresh vegetation. We then passed a sort of shallow river, or s-l, which is called by the Kaniiri "ngiljam," and forms a characteristic feature of D-msa, while on our right it expanded to a conspicuous sheet of water, bordered by blocks and masses of rocks full of vegetation. It was overgrown with rank reed at the spot where we crossed it.

Only a few minutes beyond this almost stagnant water on green meadow-land, we crossed the broad and clear torrent of

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the ma'yo Tiyel, rushing ahead over a gravelly bottom, and at times rolling along a considerable quantity of water. According to my guides, it is formed by three branches, one issuing from Bdses toward the N.E., the other coming from the neighborhood of B61em, and the third from the N.W., from Bingel. Only a few hundred yards farther on we passed on our left another broad sheet of water, apparently of great depth, which is said to preserve the same level at all times of the year. It is full of crocodiles, and bordered by the richest vegetation, and, being apparently quite isolated, has a very curious appearance. Perhaps it is fed by subterranean sources. It is surrounded by beautiful pasture-grounds.

We then traversed a fine open country, passing some villages, while the road was enlivened by a troop of travelers (colonists from B6rnu), among whom there were some remarkably handsome women mounted on bullocks, who bore sufficient testimony to the fact that the more elevated districts of A'dama'wa are salubrious and favorable for man. We reached B61em at about two o'clock; but, before we arrived there, a circumstance happened which I must not omit to mention, as it is rather characteristic; for suddenly two of Mohammed Lowel's servants appeared with the horse which Billama had sold to the governor for the price of twenty slaves, returning it under some pretext, but in reality for no other reason than because he was afraid lest it might operate by way of charm, and injure him. Billama was to have received the slaves in the towns still before us.

We staid in B61em this day and the following, and I was pestered a little by the family of old Mallem Dell, but particularly by his daughter, rather a handsome person, who had been divorced from her former husband (I think Mansir, the younger brother of Mohammed Lowel), and wanted me by all means to write her a charm to get her another husband after her heart's desire. She was a very passionate sort of woman, and when smelling, against my wish, from my vial of hartshorn, was seized with such violent convulsions that she was carried senseless out of my tent, and remained in this state for nearly an hour. The stay here was the more disagreeable to me, as it

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IY

MU'GLEBU". 
was caused partly by the trading propensities of my servant Bfi-S'ad; and not only did he buy ivory, which he had the insolence to add to the loads of my weak camels, but even three slaves, so that I was obliged to dismiss him instantly from my service, although I had nothing wherewith to pay him off. It is extremely difficult for a single European to proceed in these countries with hired servants, as he loses all control over them. This man, who had been the late Mr. Richardson's servant as well as mine, turned out, like Mukni, Mr. Richardson's interpreter, a great slave-dealer, and in 1855, when I was leaving Central Africa, collected a numerous gang of slaves in this very country, which he had before visited as my servant.

Thursday, July 3d. We at length resumed our journey, but only to reach Sariwu Ber6ber6, where we took up our quarters in the comfortable court-yard which I have described on our outward journey. I will only record the pleasing fact that, as soon as the news spread in the town of my having returned, a man whom I had cured of disease during my former stay brought me a handsome gazelle-skin as an acknowledgment.

The next day we followed our ancient road by Badanijo, and reached Seg6ro; but on Saturday, after having passed 'Mbut6di without any other delay than that of buying with beads a little milk from our Filbe friends, we took a more easterly path, which brought us to 31figlebi,, a village which exhibited to us an interesting picture of the exuberance that reigns in these regions at this time of the year. The huts were scarcely visible, on account of the rich crops of grain which surrounded them on all sides, while Palma Christi formed thick clusters of bushes, and a few specimens of a remarkable tree which I had never observed before, besides isolated bananas, rose above the rich mass of vegetation, and gave to the whole the charm of novelty; but the weather was so wet that I could make but a very slight sketch, and was wholly prevented from rambling about, the rain continuing the whole afternoon. Besides, all my energy was required to assist my three servants, who were all severely ill; and while I administered to two of them emetics, I had to soothe 'Abd-A1lah with a dose of laudanum. It was very fortunate indeed that I myself felt a little better. In short, our stay here was anything but agreeable, and I was worried by several people with demands which exceeded my power-such as to drive out devils, relieve impotency, and so on; but the mayor sent me a goat, fowls, milk, and a little butter. The village, which consisted of about two hundred huts, seemed to be in good circumstances.

Sunday, July 6th. When we started, at a tolerably early hour in the morning, the weather was clear and favorable; but after we had crossed the little mountain chain which surrounds the village of Miiglebfi at some distance to the east and north, and reached a small hamlet presenting signs of very careful cultivation, and numerous herds of cattle, we were drenched by a heavy shower. It is generally supposed that storms in the tropical climes break forth in the afternoon or in the course of the night—and this certainly is the general rule; but if there has been a
storm the day before or during the night, and the weather has not cleared up, there can be no certainty that it will not come on again in the course of the morning. It is rather a rare phenomenon in these regions for a storm to gather in the morning on a clear sky; but, nevertheless, the reader will find several examples even of this in my meteorological tables.* The natives are not at all insensible to rain; and while the K& nembuit who had attached themselves to our caravan in Badanijo were protecting their persons with their light wooden shields, the natives of the country collected thick bushes, and formed a sort of natural umbrella over their heads. To protect the head, at least, from wet is most essential in these climes. On another occasion, when I come to speak about the prevailing kinds of disease, I shall have to mention how dreadfully the Fulbe sometimes suffer from the maladies of the rainy season, when employed on their warlike expeditions.

* In Bombay the greatest fall of rain has been observed a little before and after morning. Hagnetical and Meteorological Observations, Bombay, 1853, Meteorological Results, p. 73.

In my collection of itineraries traversing the country of A'damiwa I shall have occasion to mention several places where, besides Kandri, Kinembd are also settled.

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Early in the morning we reached Mfifi or Miabi, but were received so inhospitably that we had great difficulty in obtaining quarters, for which we were obliged to keep fighting the whole (lay, as a quarrelsome m'allem wished to dislodge me from the hut of which I had taken possession. Fortunately, his better half bore the inconvenience with more equanimity, and I put up cheerfully with the little trouble which she gave me from time to time by calling at the door and begging me to hand to her some little articles of her simple household furniture. My three people were so sick that they lay like so many corpses on the ground; and their condition prevented us from setting out even on the following day, notwithstanding the inhospitable manner in which we were treated here, so that I had ample leisure to study minutely the architecture of my residence, of which I here subjoin a ground-plan.

The hut, measuring about twelve feet in diameter, was built in the manner most usual in these regions-namely, of clay walls, with a thatched roof. The door, a little elevated above the floor, was three feet high and fifteen inches wide, and not at all adapted for very stout persons. From the wall at the right of the door (a) ran another wall, "gruwel sAdo," of the same height, but unconnected with the roof, right across the hut in an oblique line, to the length of about six feet, separating one part of the dwelling, and securing to it more privacy. In this compartment was the bed (c), consisting of a frame made of branches, and spread over pilasters of clay about three feet high. In the most sequestered part of the hut, in the corner formed by the round inclosing wall and the oblique one, at the top of the bed—"k6la kagd," as the Kandri say—stood the corn-urn (d), about six feet high, and in its largest part two feet wide, destined to keep a certain provision of corn always at hand; besides this, there was a smaller one (fe) at the foot of the bed—"shi kagd."
At the side of this smaller urn were two small pedestals of clay (g), serving the purpose of a sideboard, in order to place upon them 

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pots or other articles. Then followed the kitchen, "defforide" (k), still under cover of the oblique wall, but exactly on a line with it, so that the smoke might more easily find its way through the door, and consisting of a narrow place inclosed on each side by a low wall, to protect the fire, between which three stones, or rather small clay mounds like fire-bricks, supported the cooking-pot, while a small wooden footstool (z) accommodated the industrious landlady when busy with her most important culinary employment. While to all this part of the hut a certain degree of privacy was secured by the oblique wall, a considerable space to the left of the door remained unprotected, and here stood the large waterurn (f), which, always remaining in its place, is filled by means of smaller portable urns or pitchers.

Tuesday, July 8th. It seemed almost as if we were destined to stay another day in this place, for just when we were about to start a most violent shower came down, and lasted full two hours. When at length we were able to set out on our road to U’ba, it was excessively wet, the streams greatly swollen, and [ie we ather still any thing but bright and clear. At U’ba, again, we remained much longer than I wished. In the evening, after our arrival, the governor went on an expedition against the Kilba-Gkya. Falling suddenly upon the poor pagans at early dawn, he captured a good many slaves; but the persecuted natives rallied, and, taking advantage of a defile through which le had to pass on his return to his residence, suddenly attacked him, and succeeded in rescuing all their countrymen from the bands of their relentless enemies.

During my absence the corn had almost ripened, and the fields afforded a spectacle of the utmost exuberance. Almost all the grain here is sorghum, and mostly of the white kind;

UBA.
the average height of the stalks was from nine to ten feet. The whole area of the town was clothed in the richest vegetation, of great variety, where a botanist might have made a numerotr, collection. 

Thursday, July 10th. Ibrahima, the principal of the two men whom Mohammed Lowel had appointed to escort me to the frontier of his province, accompanied me a short distance when we left U’ba. This man, who, perhaps because he was not well treated in Kfikawa, behaved rather sullenly on our journey to A'damda, had become infinitely more amiable after the gov-ernor of that country had sent me back. He not only mani-. fested on every occasion his heartfelt sorrow on account of my having been disappointed in the expectation of traveling ovec, that interesting country in every direction, but he still more lamented that his
countrymen had been deprived, by the impri-. dence of their ruler, of the
advantage of my presence in this country. I have had occasion to observe
repeatedly that there is a great deal of republican spirit in the Fūlbe, and that they
have, in general, the air and manners of freeborn men, though I shall have to
dwell upon the deterioration of this original character in the case of the
inhabitants of Sèkoto.

The commencement of our march through the unsafe and infested boundary
district from U’ba northward was not very auspicious, and I was almost afraid lest,
after having been allowed to reach the frontier unmolested, we were doomed to
some insidious treachery in these lawless lands. The original arrangement was
that some other people should succeed to Ibrahima, in order to see me safe to
I'issege; but they never made their appearance, and we had scarcely parted from
Ibrahima when all sorts of alarms frightened and disturbed our little band. First a
dreadful noise was heard from above the rocks at the foot of which lay our road;
but it was found to proceed only from a countless multitude of birds of prey
enjoying their liberty in noisy mirth. Then, when we reached the fields of corn
within this rocky passage, which on our outward journey we had seen under
cultivation, we were prevented by armed men from passing through them, and
were obliged to make a long circuit.

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A little further on people came running after us, and attempted to take away by
force two of the slaves whom some of our companions were leading along; and,
when resisted, they raised a dismal cry for help, which was heard resounding to a
great distance through the wild country. Serious quarrels seemed imminent; but,
fortunately, no one came to their assistance.
About thirty travelers, all of them armed either with spears or with bows and
arrows, had attached themselves to our troop. I got ready all my cartridges, and
we were well on our guard. We had advanced about five miles from U’ba, and
were in the middle of the forest, when a more serious alarm arose, several people
being seen lurking among the trees-an unmistakable proof that they meditated an
attack if we should exhibit any signs of weakness. We therefore rallied a moment,
and formed in front, the most sturdy of our spearmen gathering round me, and
begging me to take steady aim when they should point out to me the chief men.
But the natives, belonging most probably to the tribe of the B̄a, who always
infest this road, seeing that we were prepared to receive them, did not dare to quit
their ambush; and, having continued a while along the path, we thought it wiser to
leave it, and struck off to the west into the thickest covert of the wood, where the
camels, with their luggage, had some difficulty in passing through, especially as
the soil was cracked and rent in all directions. Having trudged on in this way for
about two hours, and feeling sure that we were not pursued, we returned to the
path, but left it again about noon, and, pursuing another track, reached Lahiula, a
village of unlucky memory, on the western side. But this time we were well
received, not only by 'Aisha, but also by his wild and passionate son, who became
a great friend of mine, and, having received from me a present of a knife, brought
me three fowls in return, while his father sent tfiwo for all my people. I sketched
the danisko, or hand-bill, of my
friend, which was of a peculiarly regular shape.
Friday July 11th. On leaving Lahula in the morning, we again preferred the covert
to the beaten path; but, after we had gone round K6fa, which Billama

I'SSEGE.
thought it better to avoid, we returned to our well-known road parallel to the river
and the mountain chain beyond, and reached I'ssege, without any accident, early
in the afternoon. There, too, my reception was very different from that which I
had experienced on my going, and I was received with the utmost kindness and
hospitality into the house of a wealthy family at the northern end of the village,
and quartered in a neat little hut, the walls of which consisted of thatch, like the
roof, but were plastered over with clay. The little hut, which scarcely measured
seven feet in diameter, contained two couches, one raised above the ground to the
right, and the other on the level of the ground on the left of the entrance. Three
spears, a common shield, and a large shield called "chdggo" by the Marghi,
"kutufdni" by the Kanri, consisting of a thick texture of reed, and big enough to
protect two or three persons, a basket and a net, "fituru," hanging from the roof,
formed the furniture of this little dwelling, which was the apartment of the
youngest son of the family, a fine, tall, and slender young man, with a very
pleasant expression of countenance. Except that he wore the "fun6," a small
leather apron, round his waist, he was quite naked, but loaded with coquettish
ornaments. Round his neck he wore a double string of red beads, a little lower
another set of three strings of corals, and still lower again a set of two strings of
iron beads; on his left shoulder he wore four broad iron rings, or "k~geld:" on his
elbow two other narrow iron rings (barachggo), very neatly worked like beads; on
his wrist six narrow and one broad iron ring, or "finzo," and above them an ivory
ring, or "y6cho." The right arm was not so richly endowed with ornaments,
having only four iron rings at the upper part, and two on the wrist. Below his knee
he wore a chain of cotton, very neatly twisted; this is called "shishideri ;"* and
on his foot-joint a narrow iron ring called "mitledo." However, I observed
afterward that this young man did not wear all the national ornaments of his tribe,
for I saw others who wore in addition an iron chain round their loins, which is
called "shushi." All these iron articles are very neatly
* Perhaps this was a sign of mourning.

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made by the people of WiindaM, Mor6 being only two days' march from this; and
I only regret that I was not able to bring some of these articles home as specimens
of the industry of the natives, as well as of the excellent quality of iron which they
possess. This young man did not wear the "sir," as they call it-a small reed or
feather in the left ear.
I delighted my youthful host by the present of a mirror; and I gave a knife to his father when he returned from the labor of the field. My little hut was not without a crowd of visitors the whole of the afternoon, all the friends of my host coming to see me. They were admitted in a regular way, five at a time, and behaved very decently, while they admired the few curious things which I had to show them. I was greatly amused by the simplicity of my young host and one of his brothers, who, when I presented them with small bits of sugar, gradually nibbled them away, and at the same time compared their size continually till they were reduced to very diminutive morsels, when they agreed between them to give the remnants to a sister.

The language of these people, which, as I have stated, is intimately related to that of the Bitta, seems to show that they belong rather to the family of South African tribes than to the group of neighboring tribes of Central Negroland.

We had plenty of good fare in the evening, the B6rnu titular mayor of the place sending me a sheep, besides corn for the horses, and our hosts preparing a fowl for myself, and several dishes of hasty-pudding, with fish-sauce, for my people. The evening being clear, and illuminated by splendid moonlight, I sat a long time outside - perhaps too long, in my precarious state of health-enjoying the sound of music and dancing which came from the opposite quarter of the village; but I was not a little astonished when I heard from my young friend, whom I asked why he did not go to join in the merriment, that it was not an ordinary amusement, but a religious dance to celebrate the death of an old man; for if a person in old age dies, his death is deemed a cause of satisfaction and mirth, while that of a young one is lamented with tears.

I have already noticed some peculiar customs of the Mlarghi; 216

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but I must say a few words about their curious ordeal on the holy granite rock of K6bshi. When two are litigating about a matter, each of them takes a cock which he thinks the best for fighting, and they go together to K6bshi. Having arrived at the holy rock, they set their birds a fighting, and he whose cock prevails in the combat is also the winner in the point of litigation. But more than that, the master of the defeated cock is punished by the divinity whose anger he has thus provoked, and on returning to his village he finds his hut in flames.

It is evident that this tribe, as well as many of the neighboring ones, venerate their forefathers, in which respect they closely resemble the South African tribes, although the Berbers also seem originally to have had this sort of worship as well as the Husa people. The Mlarghi do not practice circumcision; but, what seems very remarkable, they practice inoculation for the small-pox, at least to a considerable extent.

As I was sitting outside the court-yard, by degrees a great many natives collected round me, when a young man took me aside and entreated me earnestly to give him a remedy against the dislike of people. I, however, soon succeeded in making him confess that he meant only the dislike of one girl, who, he said, did not relish his haughty demeanor, and that he was reduced to a state of desperation, and
wished for nothing but to die in battle. This example shows that even these simple people have some sentiment of love.

Saturday, July 12th. I had some difficulty in persuading Billama to leave this hospitable place; but I was ashamed to cause these good people, who had been robbed and despoiled a short time ago by Kashilla 'Ali, any more trouble. We took a more easterly path than that by which we had traveled before, but nearly of the same character—full of holes and crevices, and covered with thick forest, while the nutritive root "katakirri" employed the several members of our caravan continually, particularly a Pillo pilgrim from the far west near the coast, who was indefatigable in digging as well as in eating. We had only proceeded a few miles when I met a troop of Marghi, who were going to perform a sacrifice in the holy grove of I'ssege, one

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of them carrying a sheep and another a fowl. One of them had ornamented his shield with red lines, which on the black ground of the elephant's hide were quite becoming; but I do not think that this custom is general: perhaps it had some connection with the sacrifice.

After a march of eight hours we reached the first cluster of huts of the Northern Molghoy, where we wished to find quarters; but the unfortunate people, by the recent exactions and contributions levied on them by the Kanfiri, were driven to a state of despair, and obstinately refused to receive us. There remained, therefore, no alternative but to continue our march, and to try to reach Yerimari; but the effort was too much for me, and had the worst consequences in my reduced state of health. I was for some time quite senseless, when, after a ride of thirteen hours, I succeeded in reaching the well-known place, and threw myself flat upon the ground of my little hut. Scarcely had my luggage arrived, when a storm, which the whole afternoon had been hanging over our heads, broke forth, and continued till midnight with unabated violence.

Man as well as beast was so exhausted that we remained here the following day, when I felt strength enough to walk out a little into the fields. There was an extraordinary difference between the advanced state in which I had left the crops in A'damdwu and that in which I found them here. The reader will remember that the fields round this place were just being sown on the day of my leaving it; and during the time of my absence rain must have been rather scanty, so that the crops were scarcely twenty inches above the ground. In the afternoon, Billama, who was always obliging, gave me some information with regard to the adjacent country, which I shall here insert as a note,* though it is not so clear as might be desired.

* About eight miles S.W. from this is a place called Bila, originally belonging to the Marghi, but at present inhabited by Kaniri people. Toward the east, at no great distance, is the town of U'zo, belonging to that division of the Gimerghui whose chief resides in Degimba; E.N.E., at the distance of two days, is the walled town of Giwa, the residence of the greater chief. A little N. of E., about fifteen miles, is U'rika or Wtirka. A'labba, one short day's march, about ten miles, S.E. from Urka, is the easternmost town of the GWmcrglh6, whose territory, how-
Monday, July 14th. We continued our march, and, with a halt during the hot hours, reached Uj6 Kasu'kula in the evening. The aspect of the country offered unmistakable proof of our advance northward. Even the grass here was barely an inch or two above the ground; the crops, where most advanced, were ten or twelve inches high, while other fields were still covered with the tunfifia, or Asclepias gigantea, a sure proof that they had not been brought under cultivation. We passed a good many cotton-fields. I reached the place in a state of the utmost exhaustion, and was obliged to stay here three days to recruit my strength, taking hardly any food but quinine, and placing a plaster of cantharides on my chest. The governor of the place, Kash6illa 'Ali Al6w6, treated my party very hospitably and kindly, and showed sincere compassion for my feeble condition. I learned from him, to my great satisfaction, that Mr. Overweg had really embarked in the boat on the Tsdd, and was gone to the BL'dduma.

Friday, July 18th. At length we set out again; but, though I felt a little better, I was glad when, after a short march of three hours through a very pleasant and populous country, we took up our quarters in a place called Gtlifo, a great proportion of the inhabitants of which are Shifwa. Having passed the hot hours in a spacious and cool hut, I enjoyed for a while the freshness of the evening outside in my court-yard, delighted at the same time by the sight of the herds of cattle returning from their pastures. Shortly before we reached Gftlifo we had passed a village entirely inhabited by Shfiwa, and even called Shiwarim.

Though we had now reached the monotonous alluvial plains ever, extends in this direction as far as Mount Disa. In the immediate neighborhood of A'laba is the small town of Segagiyu. Eastward from Disa is Mount Kfrya, and east from this is Mount U'la or Wdla; one day beyond Wdila is the conspicuous Mount Dehldebi6i. One short day to the N. of Deladebi is Mount W4lle, at the northern foot of which lies the large walled place of the name of Kariwa, the former capital of Windal6, already mentioned, as we shall see, by the historian of the B6rnu king, Edris Alaw6ma, with two gates. To the N. of Kar6wf, and about six miles S. of Delh6, is Aj6mmaja, or, as it is called by others, Hffj A'maka, a place inhabited by Shdwa, or native Arabs, who occupy all the country as far as Dikowa.

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of B6rnu Proper, yet the following day's march in the company of my friend Billama, who, after we had become better acquainted, was anxious to gratify my desire for information in every respect, was highly interesting. Although the vegetation was very poor in comparison with that of the more southern districts, yet there was plenty of underwood, and we observed the small bush called Ikfikum," the berries of which taste very like coffee, and which, in reality, may be a kind of Cofea. On our right we left a path leading by Yimak6, Tangdllanda, and Kirbaje, to Kab6-Ngawa, a place famous on account of its neighborhood affording the "fogo"-wood from which the shields (ngAwa) of the K~nembi are
made: it lies on the road to Dikowa, passing by a place called A'jowa. The spears of the natives (kas6kka) are made from the root of the kindil or talha, but the javelin (b6llam) from that of the kurna; the shafts of arrows are made from the "kabilla"-bush, which hereabouts grows in great abundance. Cultivated and pasture-ground alternately succeeded each other, and I was astonished to see that the produce of this district was exclusively arg imm6ro, or Pennisetum, while ngdberi, or floccus sorghum, is a much more general grain in B6rnu, with the exception of the country of the Koydm. A little before eleven o'clock we finished our day's march in a small village called Mi'nhono-Mab6, where I took possession of a large hut constructed in the peculiar style of the Sh-iwa, the roof being of an oval shape, without the characteristic top or head, the "kogi ngimbe," and supported by a pole, "dfingulis," in the middle of the hut, while the thatch is made in a very irregular and hasty manner, the compactness of wicker-work being insufficiently supplied by a heap of reeds thrown upon the roof and fastened with ropes.

Sunday, July 20th. I felt much better, and, after a beautiful moonlight night, we started earlier than usual, "dlnia k6te." The morning was very fine, but the sun soon became rather powerful and troublesome. We passed a considerable pool of stagnant water surrounded by fine trees, tamarinds and sycamores, such as in this district, where stunted mimosas form the predominant feature of the vegetation, are only seen in very favored spots; it is called "kuldg Hmtigu." On the path itself also, deeply cut as it was in the sandy soil, there was a good deal of water. We passed the site of a large town named D6ngo, which had been destroyed by the Fdlbe or Fell6ta some forty years ago, but of which the circumference of the wall was still visible, the gate being marked by a colossal monkey-bread-tree or Adansonia, the constant follower of human society, spreading its gigantic branches out like an immense candelabrum. Billama brought me the berries of a bush called "bdlte," the taste of which was very much like currants; and farther on he presented me with a "fit6," a red fruit looking exactly like red pepper, with numbers of small kernels, and of a somewhat acidulous taste.

We rested a little more than three hours, during the heat of the day, near a pond of stagnant water, in a district rich in pastures, where, among numerous herds of the Slifiwa, the cattle of H j Beshir were also grazing. But the ground hereabouts seemed to be nothing but one continuous world of ants, which did not allow us a moment's undisturbed repose, and even during our short stay they made several successful attacks, not only upon part of our luggage, but even of my dress. When we set out again, at an early hour in the afternoon, numerous pools of water along the road testified to the presence of the rainy season, and the village Miska, which we passed soon afterward, was surrounded by corn and cotton-fields, as well as by rich green pasture-grounds. The path was well frequented. We met first a horseman of the sheikh sent as a messenger to Uj6, with the order to call in the numerous horse of that district; and Billama was of opinion that his master had thoughts of arranging the affairs of Khadeja. Farther on we met a troop of Shidwa
women, who, in a mournful song, lamented the death of one of their companions. They passed us too rapidly to allow the words of their song to be distinctly heard. The country on our left and that on our right showed a remarkable contrast; for while, on our left, corn-fields, fine pasture-grounds, and villages succeeded each other, on the right,

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an immense ghadir, or firki, still dry, and only sparingly covered here and there with a little coarse herbage, stretched out to an immeasurable distance. At an early hour in the afternoon, deviating a little from the path, we turned into the village of Kdiluw6 Gr6mari, which belongs to 'Abd e' Rahmin, the second brother of Sheikh 'Omir, and found the male inhabitants of the village sitting in the shade of a ch6dia or caoutchouc-tree, busily employed in making wicker-work. However, they proved too clearly that we had entered the inhospitable zone in the neighborhood of the capital; observing, with great coolness, that the sun was as yet high, and would enable us still to make a good march to some other place, they would hear nothing of our quartering in their village. But Billama was not the man to be laughed at; and, riding through the midst of them, he took possession for me of one of the best huts. I could not, in truth, approve of this despotic mode of dealing; but I was too weak to run the risk of spending a night in my tent on the damp ground. The villagers seemed to be drained to the utmost by their gracious lord, and did not possess a single cow; even fowls were scarcely to be seen.

In the evening I was greatly amused at first by the noisy hum of a "mlkaranchi," or school, close to my hut, where, round a large fire, some six or seven boys were repeating, at the highest pitch of their voices, and with utter disregard of the sense, a few verses of the Kurnn, which in the daytime they had been taught to read by their master, who doubtless understood them as little as the boys themselves; but by degrees the noise became almost insupportable. It is generally thought in Europe that a school-boy is too much tormented; but these poor African boys, for the little they learn, are worried still more—at least, I have often found them in the cold season, and with scarcely a rag of a shirt on, sitting round a miserable fire as early as four o'clock in the morning, learning their lessons. Besides, they have to perform all sorts of menial service for the master, and are often treated no better than slaves.

i3llonday, July 21st. The country which we passed in the morning presented more pasture-grounds than cultivated lands,

A WANDERING TRIBE.

and after a little while I turned, with my companion, out of our path, to the left, toward a small encampment or "ben' Shiiwabe" of the Kohilemi, a Shudwa or Arab tribe, where, for three large beads, called "nejiim," we bought a little fresh milk. On this occasion I learned from Billama that the Shfiwa or native Arabs
settled in the district of Uj6 belong to the tribe of the Sdiraji, while the Sugfila and the Silamdt have their campinggrounds farther east. The country became rather dreary, black "firki"-ground and sandy soil alternately succeeding each other; and traffic there was none. But when we reached the well of Maira, a considerable place which we passed on our left hand, the path became animated from an interesting cause, a whole village or "bert" of wandering Arabs passing through in search of fresh pasturegrounds to the west. Each mistress of a family was sitting on the top of her best household furniture, which was carefully packed on the backs of the cattle and covered with hides, while a female slave followed her, sitting astride on the less valuable gear and the poles, with pots and other such utensils; but distinguished above all by the harness of her bullock, the neat arrangement of her seat, a leather tent-like covering over her head, and the stoutness of her own person, sat the wife of the chief. Most of these women, however, were rather slender than otherwise, testifying to the sound and well-preserved national taste of these Arabs. They never veil the face, and their dress is simple and decent; but they are not nearly so tidy as the Fulfilde ladies. Most of the men followed at a great distance with the flocks of goats and sheep. When this interesting procession had passed by, the monotony of the country was more intensely felt. The proud Kanri of the towns mock the inhabitants of these districts, who have nothing but a few cattle and goats, with the verse, "S6mma billani-beri kan" ("This is the whole of my town-cattle and goats;" or, in other words, "The town and moat, two cows and a goat"). The poor stunted mimosas had been cut down in many places, in order that the whole tract being changed into a quagmire or swamp, it might be sown with the peculiar kind of holcus called "m-sakwh" (Holcus cernuus); and then these black, dismal-looking plains become one field of life and wealth. This remarkable change in the aspect of the country, and this second harvest, which takes place in the middle of the cold season, and by which the firki or firgi becomes a firgi mosogtbe (misakwibe), I shall have to describe in another place.

We then entered a well cultivated and thickly inhabited district called Yel6, where it was a novelty to be obliged to draw water from the well or barrem Yel6; for, since reaching Uj6 on our journey out, we had constantly met water-pools or small rivulets, from which we took our supply, and even the well at Maira was rendered quite superfluous by a large tank close by. However, I have already had occasion to observe that the water from these stagnant pools is any thing but wholesome, particularly after the rainy season, when they receive no further supply; and I have no doubt that the drinking of such water is the principal, if not the only cause of that dreadful and widespread disease (the "f.rantit" or "arfig"-"ngiduwi" in Kanfirin-"the misery") which disables the working-man, and makes him a poor wretched being-the Guinea-worm, which is sure to be met with in at least one out of three persons who travel a great deal, through the whole of Central Africa. I never met with an instance of this disease in a woman. It seemed to me, too, as if the pagans, whose nakedness exposed all their limbs to view, suffered less from it.
There seemed to be no superfluous supply of water in the district through which our road then lay, which appeared as dry as I had left it, only thinly scattered and lonely blades of grass shooting up here and there; but yet there was a favored spot where the road from Mörte to Aldrge crossed our path, adorned with fine, wide-spreading tamarind-trees, and rain-clouds were approaching from the east to fertilize the soil, and make it capable of production. We therefore hurried on, and took shelter in the village M'il'alleh-Shishi, in order to let the storm pass over; our hut, however, was so incapable of resisting heavy rain, that as soon as the storm broke out we were almost swamped. The carelessness with which the houses of the na-

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tives are built in this region is an unmistakable evidence of the difference of the climate; on the other side, we have seen the neat huts of the people of Pfimbind, and we shall see those of the despised pagan natives of Mi'sgu. The people assured me that this was the first regular rain which they had had this year, the first preparatory shower having fallen thirty days ago, and the second two days ago.

The clouds having taken a southerly direction, we started forth in the afternoon, after some hesitation, but had scarcely been an hour on the march, and were just in the middle of a wide, dismal-looking ghadir or firki, when the clouds, having gathered again over our heads, poured down violent torrents of rain, so that in a few moments the whole country looked like a lake, and our progress was excessively difficult. At length, after an hour and a half, in the most uncomfortable state, we reached the village Kiryiimmuwa, where I was quartered in a rather magnificent but as yet unfinished hut of clay, and endeavored to dry my wet clothes as well as I could.

We were now only one day's march from Kfikawa, and we started early the next morning, in order to reach home before night. The neighborhood of the capital had been sufficiently indicated already during the last day's march by the dfimb-bushes, which, with the melancholy Aselepias gigantea, might well decorate -the scutcheon of Kfikawa-with more justice, indeed, than the kuika, or monkey-bread-tree, from which the name was taken, but of which but a few poor stunted specimens are to be seen in the court-yard of the palace in the eastern town.

We had scarcely gone a mile when we met the first body of Shu'wa, men and women, who were returning with their unloaded pack-oxen from the great Monday market of the capital, and then the string of market-people on their way to their respective homes was almost uninterrupted. While our people followed the road, Billama and I turned off a little to the left, in order to pay a visit to the mayor of Miinghono and obtain a cool drink; for, since I had had the fever, I suffered greatly from thirst, and the water from the wells in general, as preserving a mean temperature of about 80 degrees, was quite tepid.

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The place lies in an elevated position, and on its south side there is a hollow, where wheat and onions are cultivated after the rainy season, while another cavity surrounding it on the north and east sides, and where at present only small separate water-pools are collecting, forms, later in the season, one continuous lake. There is a great deal of ironstone, "kau sfiwa," hereabouts; and it is used by the native blacksmiths, though it affords but an inferior sort of metal, far inferior to the excellent iron, the "sfi-bfiltu," of Bu'banjidda. While passing through the place, I was greatly struck with the variety which the roofs of the huts exhibited, and made a slight sketch of them.

Muinghono, which is likewise the name of the whole district, has been a place of importance from early times, and is often mentioned in the history of the B6rnu kings. After the richness of natural forms which I had beheld in A'dama, the country seemed extremely monotonous, there being nothing whatever to cheer the eye except the blossom of the mimosas, which spread a sweet scent all around. We encamped during the hot hours of the day near the well of Kiine, where we had great difficulty in supplying ourselves with water from the well, while a little later in the season a large lake is formed here; for Africa is the region of contrasts as well in nature as in human life.

When we set out again from this place, people from the town, who had been informed of our approach, came to meet us; and I heard, to my great satisfaction, that the crafty Arab Mohammed el Mughirbi, whom I had already met in Gfmmel, had at length arrived with the merchandise confided to his care, the nominal value of which was £100 sterling, so that there was at least some hope of being able to carry on the mission on a small scale.

But I could not but feel pleased with my reception on returning to head-quarters in this part of the world; for when we ap

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proached the southern gate of the town, three horsemen, who were stationed there, came galloping up to me, and having saluted me with their spears raised, placed themselves in front, and in stately procession led me through the town to my house, where I was soon regaled with a plentiful supper sent by the vizier. I afterward perceived that he had expected me to pay him my respects the same evening; but, as I felt very weak, I deferred the visit till the next morning, when, on his return from an early visit to the sheikh, he gave me an audience in the presence of all the people. Having expressed his sorrow at my reduced state, and having inquired how I had been received in A'damwa, he entered, with apparent delight, into a long conversation with me respecting the form of the earth and the whole system of the world. On being asked what I now intended to do, I replied that it was my design, after having made the tour of the lake, to try to penetrate into the regions south of Bagirmi. He immediately expressed his doubts as to the possibility of going round the lake as far as the Bahar el Ghaz6il, but promised to further my plans as far as possible, although he thought that I had done enough already, and should rather think of returning home safely with the results of my
labors; for, seeing me so weak during the first rainy season which I was spending in these regions, he was afraid that something might happen to me.

Well satisfied with this audience, I returned to my quarters and wrote a short report to H. M.'s government of the results of my journey, informing them that my most deeply-cherished hopes with regard to that river in the south had been surpassed, and requesting them to send an expedition in order to verify its identity with the so-called Chadda. This report, which was sent off by a courier a day or two before Mr. Overweg's return from his navigation of the lake, and which was overtaken by a messenger with a short account of his survey, created general satisfaction in Europe, and procured for me the confidence of H. M.'s government. Meanwhile I endeavored to arrange the pecuniary affairs of the mission as well as I could.

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CHAPTER XXXVIII.
RAINY SEASON IN KU'KAWA.
I HAD left K-6kawa on my journey to A'damawa in the best state of health, but had brought back from that excursion the germs of disease; and residence in the town, at least at this period of the year, was not likely to improve my condition. It would certainly have been better for me had I been able to retire to some more healthy spot; but trivial, though urgent business, obliged me to remain in Kfikawa.

It was necessary to sell the merchandise which had at length arrived in order to keep the mission in some way or other afloat, by paying the most urgent debts and providing the necessary means for further exploration. There was merchandise to the value of one hundred pounds sterling; but, as I was obliged to sell the things at a reduced rate for ready money, the loss was considerable; for all business in these countries is transacted on two or three months' credit, and, after all, payment is made, not in ready money, but chiefly in slaves. It is, no doubt, very necessary for a traveler to be provided with those various articles which form the presents to be made to the chiefs, and which are in many districts required for bartering; but he ought not to depend upon their sale for the supply of his wants. Altogether it is difficult to carry on trade in conjunction with extensive geographical research, although a person sitting quietly down in a place, and entering into close relations with the natives, might collect a great deal of interesting information, which would probably escape the notice of the roving traveler, whose purpose is rather to explore distant regions. Besides, I was obliged to make numerous presents to my friends, in order to keep them in good humor, and had very often not only to provide dresses for themselves and their wives, but even for their domestic retainers; so that, all things considered, the supply of

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one hundred pounds' worth of merchandise could not last very long.
I have remarked that, when I re-entered Kfikawa, the cultivation of the ground had not yet begun; indeed, the whole country was so parched that it became a matter of perplexity to find sufficient fodder for the horses; for the whole stock of dry herbage was consumed, and of young herbage none was to be had. It is stated in my memoranda that on the 5th of August I paid twelve rotl for a "kóla kajimbe," or large bundle of dry grass; an enormous price in this country, and sufficient to maintain a whole family for several days; but that was the most unfavorable moment, for in a few days fresh herbage sprang up and made good all deficiencies. While speaking on this subject, I may also mention that, the herbage of Kfikawa being full of "ngibbi," or Pennisetum did icium, horses brought from other countries generally fare but badly on it, as they are reluctant to fill their mouths with its small prickles.

Rain was very plentiful this year, 1851, and I am sure would, if measured, have far exceeded the quantity found by Mr. Vogel in 1854. Indeed, there were twelve very considerable falls of rain during the month of August alone, which together probably exceeded thirty inches. It must be borne in mind, moreover, that the fall of rain in Kfikawa does not constitute the rule for the region, but is quite exceptional, owing to the entire absence of trees and of heights in the neighborhood. Hence the statement of Mr. Vogel in one of his letters,* that the line of tropical rains only begins south of Kfikawa, must be understood with some reserve; for, if he had measured the rain in the woody country north of that capital, between Ddwerghfi and Kaliluwd, he would, in my opinion, have obtained a very different result. It is evident that all depends upon the meaning of the expression tropical rain. If it imply a very copious fall of rain, Kfikawa certainly does not lie within the limits of tropical rain; but if we are to understand by it the regularlyreturning annual fall of rain, produced by the ascending cur.


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Rents of heated air, it certainly does.* There was a very heavy fall of rain on the night of the 3d of August, which not only swamped our court-yard, but changed my room, which lay half a foot lower, and was protected only by a low threshold, into a little lake, aggravating my feverish state very considerably, and spoiling most of my things.

On the 5th of August rain fell for the first time unaccompanied by a storm, though the rainy season generally sets in with dreadful tornadoes. The watery element disturbed the luxurious existence of the "kanim galgilaMA," the large termites, which had fed on our sugar and other supplies, and on the 6th they all of a sudden disappeared from the ground, and filled the air as short-lived winged creatures, in which state they are called by the people "tsfitsu" or "dsddsu," and, when fried, are used as food. Their tenure of life is so precarious, and they seem to be so weak, that they become very troublesome, as they fall in every direction upon man and his food. Of each swarm of these insects only one couple seems destined to survive; all the rest die a violent death.
The town now began to present quite a different appearance; but while it was agreeable to see the dryness relieved, and succulent grass and fresh crops springing up all around, and supplanting the dull uniformity of the Asclepias gigantea, on the other hand, the extensive water-pools formed everywhere in the concavities of the ground were by no means conducive to health, more especially as those places were depositories of all sorts of offal, and of putrefying carcasses of many kinds. The consequence was that my health, instead of improving, became worse, although I struggled hard, and as often as possible rode out on horseback. All the people were now busy in the labors of the field, although cultivation in the neighborhood of the town is not of a uniform, but of a varied character; and a large portion of

* It will perhaps be as well to call to mind the prudent warnings of Colonel Sykes in reference to the observations of Professor Dove. "These observations," he says, "suggest the necessity of caution in generalizing from local facts with regard to temperature and falls of rain." - Report of the National Association, 1852, p. 253.

AGRICULTURE.

the ground, consisting of "inge" and "firki," is reserved for the culture of the masdkuwi (Holcus cernuus), or winter-corn, with its variety the k6rirdm.

On the 8th of August the neighborhood presented a very animated spectacle, the crown lands in Gawdne being then cultivated by a great number of people, working to the sound of a drum. Their labors continued till the 15th, on which day Mr. Overweg had the honor of presenting his Bfidduma friends to the Sheikh of B6rnu. All nature was now cheerful; the trees were putting forth fresh leaves, and the young birds began to fledge. I took great delight in observing the little household of a family of the feathered tribe; there were five young ones, the oldest and most daring of which began to try his strength on the 12th of August, while the other four set out together on the 14th.

Marriages are not frequent about this time, on account of the dearness of corn; but matches are generally made after the harvest has been got in, and while corn is cheap. I shall speak in another place of the marriage ceremonies of this country.

On the 5th of September we obtained the first specimen of new "argixm moro," white Negro millet, which is very pleasant to the taste when roasted on the fire; but this is regarded as a rarity, and new corn is not brought into the market in any great quantities before the end of November, or rather the beginning of December, when all the corn, which has been for a long time lying in the fields in conical heaps, called "bfigga," is threshed out.

My friend the vizier, whose solicitude for my health I can not acknowledge too warmly, was very anxious that I should not stay in the town during the rainy season; and knowing that one of our principal objects was to investigate the eastern shore of Lake Ts~d, sent me word, on the 11th of August, that I might now view the bahar el ghazil, an undertaking which, as I have already mentioned, he had at first represented as impossible. The news from Kdnem, however, was now favorable; but, as I shall speak in another place of the political state of this distracted country, and of the continual struggle between
Bôru and Wdy, I need only mention here that the Weld Slimin, who had become a mercenary band attached to the vizier, had been successful during their last expedition, and were reported on the very day of my return from A'damiwa to have made a prize of 150 horses and a great many camels, which, however, was a great exaggeration. We were well acquainted with the character of these people, who are certainly the most lawless robbers in the world; but as it was the express wish of the British government that we should endeavor to explore the regions bordering on the lake, there was no course open to us but to unite our pursuits with theirs; besides, they were prepared in some measure for such a union; for, while they inhabited the grassy lands round the great Syr'tis, they had come into frequent contact with the English. We had no choice, for all the districts to the northeast and east of the Tsdd were at present in a certain degree dependent on W~dy, then at war with Bôru, and we were told at the commencement that we might go anywhere except to Wddy. Instead of fighting it out with his own people, which certainly would have been the most honorable course, the vizier had ventured to make use of the remnant of the warlike, and at present homeless tribe of the Weld Slimkn, in the attempt to recover the eastern districts of K–nem from his eastern rival, or at least to prevent the latter from obtaining a sure footing in them; for this object he had made a sort of treaty with these Arabs, undertaking to supply them with horses, muskets, powder, and shot. Thus, in order to visit those inhospitable regions, which had attracted a great deal of attention in Europe, we were obliged to embrace this opportunity. Under these circumstances, on the 16th of August, I sent the vizier word that I was ready to join the Weld Slimdn in Bfirgu; whereupon he expressed a wish that Mr. Overweg might likewise accompany us, the stay in Kfikawa during the rainy season being very unhealthy. Mr. Overweg had returned on the 9th to 1aduw–ri from his interesting voyage on the Tsdd, of which every one will deeply regret that he himself was not able to give a full account.*

Mr. Overweg's Memoranda.

Traversing that shallow basin in the English boat which we had carried all the way through the unbounded sandy wastes and the rocky wildernesses of the desert, he had visited a great part of the islands which are dispersed over its surface, and which, sometimes reduced to narrow sandy downs, at others expanding to wide grassy lowlands, sustain a population in their peculiar national independence, the remnant of a great nation which was exterminated by the Kanfiri. It was a little world of its own with which he had thus come into contact, and into which we might hope to obtain by degrees a better insight. He enjoyed excellent health, far better than when I saw him before, on his first rejoining me in Kfikawa; and as he was well aware of the strong reasons which our friend the vizier had for wishing us not to stay in the swampy lowlands round the capital.
during the latter part of the rainy season, he agreed to join me on this adventurous expedition to the northeast. Those regions had, from the very beginning of our setting out from Mirzuk, attracted Mr. Overweg's attention, and while as yet unacquainted with the immense difficulties that attend traveling in these inhospitable tracts, he had indulged in the hope of being able, at some future time, to ramble about with our young T6bu lad, Mohammed el Gatr6ni, among the fertile and picturesque valleys of B6irgu and WVajinga. For this reason, as well as on account of my debility, which left me, during the following expedition, the exercise of only a small degree of my natural energy, it is greatly to be regretted that my unfortunate companion, who seemed never fully aware that his life was at stake, did not take into consideration the circumstance that he himself might not be destined to return home, in order to elaborate his researches. If all the information which he occasionally collected were joined to mine, those countries would be far better known than they now are; but, instead of employing his leisure hours in transcribing his memoranda in a form intelligible to others, he left them all on small scraps of paper, negligently written with lead-pencil, which, after the lapse of some time, would become unintelligible even to himself. It is a pity that so much talent as my companion possessed was not 233

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allied with practical habits, and concentrated upon those subjects which he professed to study. The political horizon of Negroland during this time was filled with memorable events, partly of real, partly of fictitious importance. Whatever advantages B6rn is may derive from its central position, it owes to it also the risk of being involved in perpetual struggles with one or other of the surrounding countries. And hence it is that, under a weak government, this empire can not stand for any length of time; it must go on conquering and extending its dominion over adjacent territories, or it will soon be overpowered. Toward the north is the empire of the Turks, weak and crumbling in its centre, but always grasping with its outlying members, and threatening to lay hold of what is around; toward the northwest the Tawdrek, not forming a very formidable united power, but always ready to pounce upon their prey whenever opportunity offers; toward the west the empire of S6koto, great in extent, but weak beyond description in the unsettled state of its loosely-connected provinces, and from the unenergetic government of a peacefully-disposed prince; for, while one provincial governor was just then spreading around him the flames of sedition and revolt, toward the south another vassal of this same empire was disputing the possession of those regions whence the supply of slaves is annually obtained; and toward the cast there is an empire strong in its barbarism, and containing the germs of power, should it succeed in perfectly uniting those heterogeneous elements of which it is composed-I mean W6diy. With regard to the Turks, the state of affairs at this time was peculiar. J36mu, as we have seen in the historical account of that empire, once embraced the whole region as far as Fezzan-nay, even the southern portion of Fezzdn itself, and even
Waddn; but since the decline of the empire in the latter half of the last century, these limits have been abandoned, and the communication with the north had, in general, become extremely unsafe. This state of things is necessarily disadvantageous to a country which depends for many things on the supplies conveyed from the north; and the authorities naturally wish

POLITICAL SITUATION OF BO’RNU.

that, since they themselves, in their present impotent condition, are unable to afford security to this important communication, somebody else may do it. Hence it was that, after my arrival in April, when the vizier was conversing with me about the prospects of a regular commercial intercourse with the English, he declared that he should be much pleased if the Turks would occupy Kawkr, and more particularly Bilma; and by building a fort, and keeping a garrison near the salt-mines of that place, exercise some control over the Tawirek of Air, and make them responsible for robberies committed on the Fezzgn road. It was in consequence of this communication that I begged her majesty's government to enter into communication upon this point with the Porte. But the matter was of a very delicate nature with regard to B6rnu. Indeed, it seemed questionable whether the Turks, if once firmly established in the Bilma, would not think fit to exercise some control over the latter country. Nay, it was rather to be feared that they might try to obtain there a firm footing, in order to extend their empire; and when the news arrived in B6rnu that the ambitious Hassan Bash6 had returned to his post as Governor of Fezzdn, with very ample instructions, the whole court of B6rnu became alarmed. The effect of this news upon the disposition of the sheikh and the vizier to enter into friendly relations with the British government was remarkable. On the 5th of August they were not able to conceal their fear lest a numberless host of Englishmen might come into their country, if, by signing the treaty, access was once allowed them, as proposed by her majesty's government; for, although they were conscious of the poverty of their country in comparison with Europe, at times they were. apt to forget it. In the afternoon of the 6th the courier arrived, and the same-evening Hdj Beshir sent me word that they were ready to sign the treaty; and afterward they were very anxious that the English government should endeavor to prevent the Governor of Fezzdn from carrying out the ulterior objects of his ambition. At that time I had assured myself that a northern road through the desert was not suitable for European commerce, and that a practicable

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high road, leading several hundred miles into the interior of the continent, and passing to the south of Kan6, the great commercial entrel.2t of Central Africa, and only about two hundred miles in a straight line to the south of Kdikawa, had been found in the River B–nuw6.

With regard to the empire of S6koto, there happened at this time a catastrophe which, while it was an unmistakable proof of the debility of that vast
agglomeration of provinces, proved at the same time extremely favorable to Borno; for on the first of August the news arrived that Bowari or Bohari, the exiled Governor of Khadeja, who had conquered the town and killed his brother, had thrown back, with great loss, an immense army sent against him by 'Aliyu, the Emperor of Sokoto, under the command of his prime minister, 'Abdu Geddeo, and composed of the forces of the provinces of Kan6, B6uchi, Kadogum, Mdrmar, and Bob6ru, when several hundreds were said to have perished in the komdugu, or the great fiumara of Borno. In the spring, while Mr. Overweg was staying in Gober, the Alariaddwa and Goberdwa had made a very successful expedition into Zdinfara; and the Emperor of Sokoto could take no other revenge upon them than by sending orders to Kan6 that my friends the Asben6wa, many of whose brethren had taken part in this expedition, should be driven out of the town, which order was obeyed, while only the well-known Kanddeke, the same man whom Mr. Richardson, on his former journey into the desert, has so frequently mentioned, was admitted into the town through the intercession of the people of Ghaddmes. The immediate consequence of these circumstances was, that the court of Borno tried to enter into more friendly relations with the Asbendwa, or the Taw6rek of Asben, with whom, at other times, they were on unfriendly terms; and the prisoners whom they had made on the last expedition were released. The coalition extended as far as Gober; and the most ardent desire of the vizier was to march straight upon Kan6. To conquer this great central place of commerce was the great object of this man's ambition, but for which he did not possess sufficient energy and self-command. However, the governor of that place, 236

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terrified by the victory of Bohari, who was now enabled to carry on his predatory expeditions into that rich territory without hinderance, distributed sixty berni'ses and three thousand dollars among the MWallemin to induce them to offer up their prayers to Allah for the public welfare. 

*Ve have seen above that the Borno people had given to their relations with A'dam6wa a hostile character; but from that quarter they had nothing to fear, the governor of that province being too much occupied by the affairs of his own country. I will now say a word about WVdhy. That was the quarter to which the most anxious looks of the Borno people were directed; for, seven years previously, they had been very nearly conquered by them, and had employed every means to get information of what was going on there. But from thence also the news was favorable; for, although the report of the death of the Sultan Mohammed Sherif, in course of time, turned out to be false, still it was true that the country was plunged into a bloody civil war with the Abfi-Senfin, or Kodoyl, and that numbers of enterprising men had succumbed in the struggle. The business of the town went on as usual, with the exception of the raid el fotr, the ngfimerl ashhm, the festival following the great annual fast, which was celebrated in a grand style, not by the nation, which seemed to take very little
interest in it, but by the court. In other places, like Kan6, the rejoicings seem to be more popular on this occasion, the children of the butchers, or "masu-fauchi," in that great emporium of commerce, mounting some oxen, fattened for the occasion, between the horns, and managing them by a rope fastened to the neck and another to the hind leg. As for the common people of B6rnu, they scarcely took any other part in this festivity than by putting on their best dresses; and it is a general custom in larger establishments that servants and attendants on this day receive a new shirt.

I also put on my best dress, and, mounting my horse, which had recovered a little from the fatigue of the last journey, though it was not yet fit for another, proceeded in the morning to the eastern town, or "billa gedibe," the great thoroughfare being

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crowded with men on foot and horseback, passing to and fro, all dressed in their best. It had been reported that the sheikh was to say his prayers in the mosque, but we soon discovered that he was to pray outside the town, as large troops of horsemen were leaving it through the north gate, or "chinna yaldbe." In order to become aware of the place where the ceremony was going on, I rode to the vizier's house, and met him just as he came out, mounted on horseback, and accompanied by a troop of horsemen.

At the same time several cavalcades were seen coming from various quarters, consisting of the kash-llas, or officers, each with his squadron of from a hundred to two hundred horsemen, all in the most gorgeous attire, particularly the heavy cavalry, the greater part being dressed in a thick-stuffed coat called "degbibir," and wearing over it several tobes of all sorts of colors and designs, and having their heads covered with the "biige," or casque," made very nearly like those of our knights in the middle age, but of lighter metal, and ornamented with most gaudy feathers. Their horses were covered all over with the thick clothing called "libbedi," with various colored stripes, consisting of three pieces, and leaving nothing but the feet exposed, the front of the head being protected and adorned by a metal plate. Others were dressed in a coat of mail, "sillege," and the other kind called "komt-komt-sfibe." The lighter cavalry was only dressed in two or three showy tobes, and small white or colored caps; but the officers and more favored attendants wore bernuises of finer or coarser quality, and generally of red or yellow color, slung in a picturesque manner round the upper part of their body, so that the inner wadding of richly-colored silk was most exposed to view.*

All these dazzling cavalcades, among whom some very excellent horses were seen prancing along, were moving toward the northern gate of the "billa gedibe," while the troop of the sheikh himself, who had been staying in the western town, was coming from the S.W. The sight of this troop, at least from

* I shall say more of the military department in my narrative of the expedition to Musgu.

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THE FESTIVAL.
a little distance, as is the case in theatrical scenery, was really magnificent. The trbop was led by a number of horsemen; then followed the livery slaves with their matchlocks; and behind them rode the sheikh, dressed as usual in a white bernu's, as a token of his religious character, but wearing round his head a red shawl. He was followed by four magnificent chargers clothed in libbedi of silk of various colors; that of the first horse being striped white and yellow, that of the second white and brown, that of the third white and light green, and that of the fourth white and cherry red. This was certainly the most interesting and conspicuous part of the procession. Behind the horses followed the four large ‘alam or ensigns of the sheikh, and the four smaller ones of the musketeers, and then a numerous body of horsemen.

This cavalcade of the sheikh’s now joined the other troops, and the whole body proceeded in the direction of Dawerghfi to a distance of about a mile from the town. Here the sheikh’s tent was pitched, consisting of a very large cupola of considerable dimensions, with blue and white stripes, and curtains, the one half white and the other red; the curtains were only half closed. In this tent the sheikh himself, the vizier, and the first courtiers were praying, while the numerous body of horsemen and men on foot were grouped around in the most picturesque and imposing variety.

Meanwhile I made the round of this interesting scene, and endeavored to count the various groups. In their numbers I was certainly disappointed, as I had been led to expect myriads. At the very least, however, there were 3000 horsemen, and from 6000 to 7000 armed men on foot, the latter partly with bow and arrow. There were, besides, a great multitude of spectators. The ceremony did not last long, and as early as nine o’clock the ganga summoned all the chiefs to mount, and the dense mass of human beings began to disperse and range themselves in various groups. They took their direction round the northwestern corner of the east town, and entered the latter by the western gate; but the crowd was so great that I chose to forego taking leave of the sheikh, and went slowly back over

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the intermediate ground between the two towns in the company of some very chevaleresque and well-mounted young Arabs from Ben-Ghizi, and posted myself at some distance from the east gate of the western town, in order to see the kashfillas, who have their residence in this quarter, pass by. There were twelve or thirteen, few of whom had more than one hundred horsemen, the most conspicuous being Ffigo ‘Ali, ‘Ali Marghi, ‘Ali D6ndal, ‘Ali Laddn, BelW, Sdlah Kandil, and Jerma. It was thought remarkable that no Shiwa -had come to this festivity, but I think they rarely do, although they may sometimes come for the ‘Aid-el-kebir, or the "ngfimeri lay.be." It is rather remarkable that even this smaller festivity is celebrated here with such dclat, while in general in Mohammedan Neoroland only the "Idya" is celebrated in this way; perhaps this is due to Egyptian influence, and the custom is as old at least as the time of the King Edris Alaw6ma.
I had the inexpressible delight of receiving by the courier, who arrived on the 6th of August, a considerable parcel of letters from Europe, which assured me as well of the great interest which was generally felt in our undertaking, although as yet only very little of our first proceedings had become known, as that we should be enabled to carry out our enterprise without too many privations. I therefore collected all the little energy which my sickly state had left me, and concluded the report of my journey to A'damawa, which caused me a great deal of pain, but which, forwarded on the 8th of August, together with the news of Mr. Overweg's successful navigation, produced a great deal of satisfaction in Europe. Together with the letters and sundry Maltese portfolios, I had also the pleasure of receiving several numbers of the "Athenaeum," probably the first which were introduced into Central Africa, and which gave me great delight.

Altogether, our situation in the country was not so bad. We were on the best and most friendly terms with the rulers; we were not only tolerated, but even respected by the natives, and we saw an immense field of interesting and useful labor open to us. There was only one disagreeable circumstance besides the peculiar nature of the climate; this was the fact that our means were too small to render us quite independent of the sheikh and his vizier; for the scanty supplies which had reached us were not sufficient to provide for our wants, and were soon gone. We were scarcely able to keep ourselves afloat on our credit, and to supply our most necessary wants. Mr. Overweg, besides receiving a very handsome horse from them, had also been obliged to accept at their hands a number of tobes, which he had made presents of to the chiefs of the Bfidduma, and they looked upon him as almost in their employment. He lost a great deal of his time in repairing, or rather trying to repair, their watches and other things. Such services I had declined from the beginning, and was therefore regarded as less useful; and I had occasionally to hear it said, "'Abd el Kerim faidanse bgo"-"'Abd el Kerim is of no use whatever;" nevertheless, I myself was not quite independent of their kindness, although I sacrificed all I could in order to give from time to time a new impulse to their favor by an occasional present.

The horse which they had first given me had proved incapable of such fatigue as it had to undergo, and the animal which I had bought before going to A'damawa had been too much knocked up to stand another journey so soon; and, after having bought two other camels and prepared myself for another expedition, I was unable, with my present means, to buy a good horse. Remembering, therefore, what the vizier had told me with regard to my first horse, I sent him word that he would greatly oblige me by making me a present of one, and he was kind enough to send me four animals from which to choose; but as none of these satisfied me, I rejected them all, intimating very simply that it was impossible, among four nags, "k,dara," to choose one horse, "fir." This hint, after a little further explanation, my friend did not fail to understand, and in the evening of the 7th of September he sent me a horse from his own stable, which became my faithful and noble...
companion for the next four campaigns, and from which I did not part till, after my return from Timbuktu in December, 1854, he succumbed to sickness in Kan6.

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He was the envy of all the great men, from the Sultan of Bagirmi to the chiefs of the Tadem6kket and Awelimmiden near Timbuktu. His color was a shade of gray, with beautiful light leopard-like spots; and the Kanfiri were not unanimous with regard to the name which they gave it, some calling it "sh6ggara,' while others thought the name "ker sassardndi' more suitable to it. In the company of mares he was incapable of walking quietly, but kept playing in order to show himself off to advantage. The B6rnu horses in general are very spirited and fond of prancing. He was an excellent "kerisa" or marcher, and " doy" or swift in the extreme, but very often lost his start by his playfulness. Of his strength, the extent of the journeys which he made with me bears ample testimony, particularly if the warlike, scientific, and victualing stores which I used to carry with me are taken into account. He was a "ngirma," but not of the largest size. Mr. Overweg's, horse was almost half a hand higher; but while mine was a lion in agility, my companion's horse was not unlike a hippopotamus in plumpness.

With such a horse I prepared cheerfully for my next expedition, which I regarded in the light both of an undertaking in the interests of science and as a medicinal course for restoring my health, which threatened to succumb in the unhealthy region of Kfikawa. Besides two Fezzdnl lads, I had taken into my service two Arabs belonging to the tribe of the Wel.d SlimAn, and whose names were B-Z6d and Has~n ben Hdr.

DEPARTURE FROM KU'KAWA.
CHAPTER XXXIX.
EXPEDITION TO KINEM.
September 11th, 1851. Having decided upon leaving the town in advance of the Arabs, in order to obtain leisure for traveling slowly the first few days, and to accustom my feeble frame once more to the fatigues of a continual march, after a rest of forty days in the town I ordered my people to get my luggage ready in the morning.

I had plenty of provisions, such as zummita, dw6da or vermicelli, mohamsa, and ndkia, a sort of sweetmeat made of rice with butter and honey-two skins of each quality. All was stowed away, with the little luggage I intended taking with me on this adventurous journey, in two pairs of large leathern bags or k6wa, which my two camels were to carry.

When all was ready I went to the vizier, in order to take leave of him and arrange with my former servant, Mohammed ben S'ad, to whom I owed thirty-five dollars. Hij Beshir, as usual, was very kind and amiable; but as for my former servant, having not a single dollar in cash, I was obliged to give him a bill upon Fezzdn for seventy-five dollars. There was also a long talk on the subject of the enormous
debt due to the Fezz-ni merchant, Mohammed e' Sfdksi; and as it was not possible to settle it at once, I was obliged to leave its definite arrangement to Mr. Overweg.

All this disagreeable business, which is so killing to the best hours and destroys half the energy of the traveler, had retarded my departure so long that the sun was just setting when I left the gate of the town. My little caravan was very incomplete; for my only companion on emerging from the gate into the high waving fields of Guinea-corn, which entirely concealed the little suburb, was an unfortunate young man whom I had

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not hired at all, my three hired servants having staid behind on some pretext or other. This lad was Mohammed ben Ahmed, a native from Fezz6n, whom I wanted to hire, or rather hired in Gfimmel, in March last, for two Spanish dollars a month, but who, having been induced by his companions in the caravan, with which he had just arrived from the north, to forego the service of a Christian, had broken his word, and gone on with the caravan of the people from S6kna, leaving me with only one useful servant. But he had found sufficient leisure to repent of his dishonorable conduct; for, having been at the verge of the grave in Kan6, and being reduced to the utmost misery, he came to Kiikawa, begging my pardon, and entreating my compassion; and, after some expostulation, I allowed him to stay without hiring him; and it was only on seeing his attachment to me in the course of time that I afterward granted him a dollar a month, and he did not obtain two dollars till my leaving Zinder in January, 1853, on my way to Timbi'ktu, when I was obliged to augment the salary of all my people. This lad followed me with my two camels.

All was fertility and vegetation, though these fields near the capital are certainly not the best situated in B6ru. I felt strengthened by the fresh air, and followed the eastern path, which did not offer any place for an encampment. Looking round, I saw at length two of my men coming toward us, and found, to the left of the track, on a little sandy eminence, a convenient spot for pitching my tent. I felt happy in having left the monotony and closeness of the town behind me. Nothing in the world makes me feel happier than a wide, open country, a commodious tent, and a fine horse. But I was not quite comfortable; for, having forgotten to close my tent, I was greatly annoyed by the musquitoes, which prevented my getting any sleep. The lake being very near, the dew was so heavy that next morning my tent was as wet as if it had been soaked with water.

September 12th. Notwithstanding these inconveniences, I awoke in the morning with a grateful heart, and cared little about the flies which soon began to attack me. I sat down outside

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the tent to enjoy my liberty: it was a fine morning, and I sat for hours tranquilly enjoying the most simple landscape (the lake not being visible, and scarcely a
single tree in sight) which a man can fancy. But all was so quiet, and bespoke such serenity and content, that I felt quite happy and invigorated. I did not think about writing, but idled away the whole day. In the evening my other man came, and brought me a note from Mr. Overweg, addressed to me "in campo caragae ethiopiensis" (kiriga means wilderness).

Saturday, September 13th. I decided late in the morning, when the dew had dried up a little, upon moving my encampment a short distance, but had to change my path for a more westerly one, on account of the large swamplike ponds formed at the end of the rainy season in the concavity at the foot of the sand-hills of DawerghAi. The vegetation is rich during this season, even in this monotonous district.

Having at length entered the corn-, or rather millet-fields of Dawerghui, we soon ascended the sand-hills, where the whole character of the landscape is altered; for, while the dim-bush almost ceases, Spartium monosyermum, is the most common botanical ornament of the ground where the cultivation of the fields has left a free spot, while fine specimens of the mimosa break the monotony of the fields. Having passed several clusters of cottages forming an extensive district, I saw to the right an open space descending toward a green sheet of water, filling a sort of valley or hollow, where, a short time afterward, when the summer harvest is over, the peculiar sort of sorghum called m6sakw6. is sown. Being shaded by some fine acacias, the spot was very inviting, and feeling already tired, sick and weak as I was, though after a journey of only two hours, I determined to remain there during the heat of the day. I had scarcely stretched myself on the ground when a man brought me word that a messenger, sent by G6t, the chief of the Wel.d Slim~n, had passed by with the news that this wandering and marauding tribe had left Bfirgu and returned to Kinem. This was very unpleasant news, as, from all that I had heard, it appeared to me that Bfirgu must be an interesting country, at least

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as much so as A'sben or Air, being favored by deep valleys and ravines, and living sources of fine water, and producing, besides great quantities of excellent dates, even grapes and figs, at least in some favored spots.

The morning had been rather dull, but before noon the sun shone forth, and our situation on the sloping ground of the high country, overlooking a great extent of land in the rich dress of vegetable life, was very pleasant. There was scarcely a bare spot; all was green, except that the ears of the millet and sorghum were almost ripe, and began to assume a yellowish-brown tint; but how different is the height, of the stalks, the very largest of which scarcely exceeds fifteen feet, from those I saw afterward on my return from Timbfi~ktu, in the rich valleys of K6bbi. Several Kinembfi were passing by, and enlivened the scenery. When the heat of the sun began to abate I set my little caravan once more in motion, and passed on through the level country, which in the simplicity of my mind I thought beautiful, and which I greatly enjoyed. After about an hour's march wc passed a large pond or pool, situated to the left of the road, and formed
by the rains, bordered by a set of trees of the acacia tribe, and enlivened by a large herd of fine cattle. Toward evening, after some trouble, we found a path leading through the fields into the interior of a little village, called Alairfik, almost hidden behind the high stalks of millet. Our reception was rather cold, such as a stranger may expect to find in all the villages near a capital, the inhabitants of which are continually pestered by calls upon their hospitality. But, carrying my little residence and all the comforts I wanted with me, I cared little about their treatment, and my tent was soon pitched in a separate court-yard. But all my enjoyment was destroyed by a quarrel which arose between my horseman and the master of the dwelling, who would not allow him to put his horse where he wished: my horseman had even the insolence to beat the man who had received us into his house. This is the way in which affairs are managed in these countries.

Sunday, September 14th. After a refreshing night, I started

VARIETY OF TREES.

a little later than on the day previous, winding along a narrow path through the fields, where, besides sorghum, karis (ilibiscus esculentus) is cultivated, which is an essential thing for preparing the soups of the natives, in districts where the leaves of the kuika or monkey-bread-tree, and of the hajilij, or Balanites, are wanting; for, though the town of Kfikawa has received its name from the circumstance that a young tree of this species was found on the spot where the Sheikh Mohammed el Kdinemi, the father of the ruling sultan, laid the first foundation of the present town, nevertheless scarcely any kfika is seen for several miles round Kfikawa.

The sky was cloudy, and the country became less interesting than the day before. We met a small troop of native traders, with dried fish, which forms a great article of commerce throughout B6rnu; for, though the Kanfiri people at present are almost deprived of the dominion, and even the use, of the fine sheet of water which spreads out in the midst of their territories, the fish, to which their forefathers have given the name of food (bfi-ni, from bfi, to eat), has remained a necessary article for making their soups. The fields in this part of the country were not so well looked after, and were in a more neglected state, but there was a tolerable variety of trees, though rather scanty. Besides prickly underwood of talhas, there were principally the hajilij or bito (Balanites Egyptiaca), the selim, the kurna, the serr6kh, and the gheret or Mimosa Nilotica. Farther on, a short time before we came to the village Kalikigori, I observed a woman collecting the seeds of an eatable Poa, called "kr6b" or "kash6," of which there are several species, by swinging a sort of basket through the rich meadow-ground. These species of grasses afford a great deal of food to the inhabitants of B6rnu, Bagirmi, and W6dy, but more especially to the Arab settlers in these countries, or the Shfiwa; in B6rnu, at least, I have never seen the black natives make use of this kind of food, while in Bagirmi it seems to constitute a sort of luxury even with the wealthier classes. The reader will see in the course of my narrative that in Mas-efia I lived principally on this kind of Poa. It makes a light, palatable dish, but requires a great deal of butter.
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After having entered the forest and passed several small water-pools, we encamped near one of these when the heat of the sun began to make itself felt. This district abounded in mimosas of the species called gherret, fim-el-barka, or "kingar," which affords a very excellent wood for saddles and other purposes, while the coals prepared from it are used for making powder. My old talkative, but not very energetic companion, BUiZ6d, was busy in making new pegs for my tent, the very hard black ground of B6rmu destroying pegs very soon; and in the mean time, assisted by Hos-n ben H6r, gave me a first insight into the numerous tribes living in KAnem and round the baharel-ghaz~l. The fruits of the gherret, which in their general appearance are very like those of the tamarind-tree, are a very important native medicine, especially in cases of dysentery, and it is most probably to them that I owed my recovery when attacked by that destructive disease during my second stay in Sokoto in September, 1854. The same tree is essential for preparing the water-skins, that most necessary article for crossing the desert. The kajiji was plentiful in the neighborhood. The root of this little plant, which is about the size of a nut, the natives use in the most extensive way for perfuming themselves with.

Late in the afternoon we continued our journey through the forest, which was often interrupted by open patches. After having pursued the path for some miles, we quitted it, and traveled in a more easterly direction, through a pleasant, hilly country, full of verdure, and affording pasturage to a great many cattle; for the K6nembfi, like the Ffilbe, go with their herds to a great distance during certain seasons of the year; and all the cattle from the places about Ng6rmu northward are to be found in these quarters during the cold season. But, not being able to find water here, we were obliged to try the opposite direction in order to look for this element, so essential for passing a comfortable night. At length, late in the evening, traversing a very rugged tract of country, we reached the temporary encampment or beri of a party of K6nembui with their herds, while a larger ben was moving eastward. Here also we were unable to find water, and even milk was to be got but sparingly.

-Monday, 15th. Before we were ready to move the whole nomadic encampment broke up, the cattle going in front, and the men, women, and children following with their little household on asses. The most essential or only apparatus of these wandering neatherds are the tall sticks for hanging up the milk to secure it; the "s16kti," or skins for milk and water, the calabashes, and the k6r6. The men are always armed with their long wooden shields, the "ngiwa f6gobe" and their spears, and some are most fantastically dressed, as I have described on a former occasion. After having loaded our camels and proceeded some distance, we came to the temporary abode of another large herd, whose guardians at first behaved unfriendly, forbidding us to taste a drop of their delicious stuff; but they soon
exchanged their haughty manners for the utmost cordiality, when Madi, an elder brother of Fdgo 'Ali, our friend in iMaduwiri, recognized me. He even insisted on my encamping on the spot, and staying the day with him, and it was with difficulty that he allowed me to pursue my march, after having swallowed as much delicious milk as my stomach would bear. Further on we joined the main road, and found to the left of it a handsome pool of muddy water, and filled two skins with it. Certainly there is nothing worse for a European than this stagnant dirty water; but during the rainy season, and for a short time afterward, he is rarely able to get any other.

Soon after, I had another specimen of the treatment to which the natives are continually exposed from the king's servants in these countries; for, meeting a large herd of fine sheep, my horse-guard managed to lay hold of the finest specimen of the whole herd, notwithstanding the cries of the shepherd, whom I in vain endeavored to console by offering him the price of the animal. During the heat of the day, when we were encamped under the scanty shade of a few giwo, my people slaughtered the sheep; but, as in general, I only tasted a little of the liver. The shade was so scanty and the sun so hot that I felt very weak in the afternoon when we went on a little.

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Tuesday, September 16th. I felt tolerably strong. Soon after we had started we met a great many horses which had been sent here for pasturage, and then encountered another fish kafla. My horseman wanted me all at once to proceed to the town of Y6, from whence he was to return; and he continued on without stopping, although I very soon felt tired and wanted to make a halt. The country, at the distance of some miles south from the komdugu, is rather monotonous and barren, and the large tamarind-tree behind the town of Y6 is seen from such a distance that the traveler, having the same conspicuous object before his eyes for such a length of time, becomes tired out before he reaches it. The ddim-palm is the principal tree in this flat region, forming detached clusters, while the ground in general is extremely barren.

Proceeding with my guardian in advance, we at length reached the town, in front of which there is a little suburb; and being uncertain whether we should take quarters inside or outside, we entered it. It consisted of closely-packed streets, was extremely hot, and exhaled such an offensive smell of dried fish that it appeared to me a very disagreeable and intolerable abode. Nevertheless, we rode to the house of the shitima, or, rather, ill the full form, Shitima Y6ma (which is the title the governor bears), a large building of clay. He was just about taking another wife; and large quantities of corn, intended as provision for his new household, were heaped up in front of it.* Having applied to his men for quarters, a small court-yard with a large

The marriage (niga) ceremonies in this country fill a whole week. The first day is dedicated to the feasting on the favorite "n6.kia," the paste mentioned before; the second to the "tiggra," a dried paste made of millet, with an immense quantity of pepper; the third to the "ngiji," the common dish made of sorghum, with a little
fish sauce, if possible; the fourth day is called "liktere," I think from the taking away the emblems of the virginal state of the bride, "lartissa ;" the fifth, the bride is placed on a mat or bishi, from which she rises seven times, and kneels down as often; this is called "btishiro," or "bdchiro gentsin ;" the next day, which must be a Friday, her female friends wash her head while singing, and in the evening she is placed upon a horse and brought to the house of the bridegroom, where the final act of the nig. is accomplished. The Kandri are very peculiar in the distinction of a marriage with a virgin, f6ro," or "f-ro kuy-nga," or a widow, or "kimo z6war."

CHARACTER OF THE COUNTRY.

hut was assigned to us in another part of the town, and we went there; but it was impossible for me to make myself in any way comfortable in this narrow space, where a small g~wo afforded very scanty shade. Being almost suffocated, and feeling very unwell, I mounted my horse again, and hastened out of the gate, and was very glad to have regained the fresh air. We then encamped about 600 yards from the town, near a shady tamarind-tree; and I stretched my feeble limbs on the ground, and fell into a sort of lethargy for some hours, enjoying a luxurious tranquillity; I was so fatigued with my morning's ride that I thought with apprehension on what. would become of me after my companions had joined me, when I should be obliged to bear fatigue of a quite different description. As soon as I felt strong enough to rise from my couch, I walked a few paces in order to get a sight of the river or "komidugu." It was at present a fine sheet of water, the bed being entirely full, "tsimbdillena," and the stream running toward the Ts~d with a strong current; indeed, I then scarcely suspected that on another occasion I should encamp for several days in the dry bed of this river, which, notwithstanding the clear and undoubted statements of the members of the former expedition with regard to its real character, had been made by Captain W. Allen to carry the superfluous waters of the Tsdd into the Kwira. The shores of the komidugu near this place are quite picturesque, being bordered by splendid tamarind-trees, and "kfnzim," or dtdin-palms, besides fine specimens of the acacia tribe on the northern shore. At the foot of the tamarind-trees a very good kind of cotton is grown, while lower down, just at this season of the year, wheat is produced by irrigating regularly laid-out grounds by way of the shadff or "Imbuna." Cotton and small quantities of wheat are the only produce of this region, besides fish and the fruit of the Cucifera or dfim-palm, which forms an essential condiment for the "kund," a kind of soup made of Negro millet; for the place is entirely destitute of any other Cerealia, and millet and sorghum are grown only to a small extent. Cattle also are very scarce in Y6, and very little milk is to be procured. Fish is

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the principal food of the inhabitants, of which there are several very palatable species in the river, especially one of considerable size, from eighteen to twenty inches long, with a very small mouth, resembling the mullet. I saw also a specimen of the electric fish, about ten inches long, and very fat, which was able to numb the arm of a man for several minutes. It was of an ashy color on the back, while the belly was quite white; the tail and the hind fins were red. Mr. Overweg made a slight sketch of one. During the night a heavy gale arose, and we had to fasten the ropes attached to the top of the pole; but the storm passed by, and there was not a drop of rain; indeed, the rainy season, with regard to B6rnu, had fairly gone by. Wednesday, September 17th. Enjoyed in the morning the scenery and the fresh air of the river. Men were coming to bathe, women fetching water, and passengers and small parties were crossing the river, swimming across with their clothes upon their heads, or sitting on a yoke of calabashes with the water up to their middle. A kafla or "kardbka" of T6bu people from Kdnem had arrived the day before, and were encamped on the other side of the river, being eager to cross, but they were not allowed to do so till they had obtained permission; for, during several months, this river or valley forms annually a sort of quarantine line, while during the other portion of the year small caravans, at least, go to and fro at their pleasure. The only boat upon the water was a mikara, formed by several yokes of calabashes, and of that frail character described by me in another part of this work, in which we ourselves were to cross the river. Unfortunately, it was not possible to enjoy quietly and decently the beautiful shade of the splendid tamarind-trees, on account of the number of water-fowl and pelicans which reside in their branches. On removing some of my luggage, I found that the white ants were busy destroying, as fast as possible, my leather bags and mats, and we were accordingly obliged to remove every thing, and to place layers of branches underneath. There are great numbers of ants hereabouts, but only moderately-sized ant-hills are seen; nothing like the grand structures which I afterward saw in Bagirmi. Thursday, September 18th. About two hours after midnight Mr. Overweg arrived, accompanied by one of the most conspicuous of the Wel-d Slimdn, of the name of Khilef-Allah, announcing the approach of our little troop, which did not, however, make its appearance until ten o'clock in the morning, when the most courageous and best mounted of them galloped up to my tent in pairs, brandishing their guns. There were twenty-five horsemen, about a dozen men mounted upon camels, and seven or eight on foot, besides children. They dismounted a little to the east of our tents, and formed quite an animated encampment, though, of course, quarrels were sure to break out soon.
Feeling a little stronger, I mounted with my fellow-traveler in the afternoon in order to make a small excursion along the southern shore of the river, in a westerly direction. The river, in general, runs from west to east; but here, above the town, it makes considerable windings, and the shore is not so high as at the ford. The vegetation was beautiful; large tamarind-trees forming a dense shade above, while the ground was covered with a great variety of plants and herbs just in flower. On the low promontories of the shore were small fishing villages, consisting of rather low and light huts made of mats, and surrounded by poles for drying the fish, a great many of which, principally of the mullet kind, were just suspended for that purpose. Having enjoyed the aspect of the quiet river-scenery for some time, we returned round the south side of the town. The ground here is hilly; but I think the hills, though at present covered with verdure, are nothing more than mounds of rubbish formed in the course of time round the town, which appears to have been formerly of greater extent.

Friday, September 19th. Overweg and I, accompanied by Khklef-Allah and a guide, made an excursion down the river, in order, if possible, to reach its mouth; but the experiment proved that there is no path on the southern shore, the track following the northern bank; for on that side, not far from the mouth, lies a considerable KanembAi place called B6so, though, in the present weak state of the B6rnu kingdom, much exposed to the incursions of the Tawirek. Having penetrated as far as a village, or rather a walled town, named F6tse, the walls of which are in a decayed state, and the population reduced to a dozen families, we were obliged to give up our intended survey of the river. As for myself, I was scarcely able to make any long excursion, for, on attempting to mount my horse again, I fainted, and fell senseless to the ground, to the great consternation of my companions, who felt convinced my end was approaching. We therefore returned to our encampment. In the evening I had a severe attack of fever.*

Saturday, September 20t. It had been determined the day before that we should cross the river to-day, and the governor's permission had been obtained; but, as the vizier's messenger had not yet arrived, we decided upon waiting another day. Feeling a little better, I made a rough sketch of the town, with the dfim-palms around it, and prepared myself, as well as I was able, for the fatiguing march before me. We had a good specimen to-day of the set of robbers and freebooters we had associated with in order to carry out the objects of the mission. The small T6bu caravan, which I mentioned above as having arrived from K6nem, and which had brought the news that the people of WCdky had made an alliance with all the tribes hostile to the Welid Slimin, in order to destroy the latter, had not been allowed to cross the river until to-day. They were harmless people, carrying very little luggage (chiefly dates) upon a small number of oxen; but as soon as they had crossed our companions held a council, and, the opinion of the most violent having gained the upper hand, they fell upon the poor T6bu, or Kr6da, as they call them, and took away all their dates by force. The skins were then

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divided; and the greater part of them had already been consumed or carried away,
when an old Arab arrived, and, upbraiding his companions with their mean
conduct,
* Mr. Overweg, at a later period, visited the town of B6so, but without accurately
surveying the line of the river, and without stating exactly the character of the
point where it joins the lagoon, except that the river, beyond Fitse, takes a much
more northerly direction.
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persuaded them to collect what remained or that could be found, and r
estore it to
the owners. In the evening the vizier's messenger arrived, and the crossing of the
river was definitely fixed for the next day.
_Monday, September 22d. Rose early in order to get over in time, there being no
other means of crossing than two m-kara, each consisting of three yokes of
calabashes. The camels, as is always the case, being the most difficult to manage,
had to cross first; and after much trouble and many narrow escapes (owing
principally to the unevenness of the bottom of the valley, the water-channel
having formed a deep hollow-at present from ten to eleven feet deep-near the
southern shore, while in the middle the bottom rises considerably, leaving a depth
of only six or seven feet), they all got safely over, and were left to indulge in the
foliage of the beautiful mimosas which embellish the northern border of the river.
The horses followed next, and, lastly, we ourselves with the luggage.
About nine o'clock in the morning I found myself upon the river on my three-
yoked "matkara," gliding through the stream in a rather irregular style of motion,
according as the frail ferryboat was drawn or pushed by the two black swimmers
yoked to it. It was a beautiful day, and the scenery highly interesting; but, having
been exposed to the sun all the morning, I was glad to find a little shade. When all
the party had successively landed, and the heat of the day had abated, we loaded
our camels and commenced our march. We were now left entirely to the security
and protection which our own arms might afford us; for all the country to the
north of the komddugu has become the domain of freebooters, and though
nominally Sheikh 'Omdr's dominion stretches as far as Ber, and even beyond that
place, nevertheless his name is not respected here, except where supported by
arms.
The country through which we were passing bore the same character as that for
miles round the capital-a very stiff, black soil, clothed with short grass, and a few
trees far between. Having encountered a flock of sheep, our friends gave chase,
and after they had laid hold of three fat rams, we decided to encamp.
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Tuesday, Seytember 23d. For the first four hours of our march the character of the
surrounding country remained nearly the same; it then opened, and became better
cultivated; and soon after we saw the clay walls of Bduwa, though scarcely to be
distinguished, owing to the high mounds of rubbish imbedding them on all sides. Near the southwest gate of the town the road leads over the high mound (which destroys entirely the protection the wall might otherwise afford to the inhabitants), and lays its whole interior open to the eyes of the traveler. It consists of closely-packed huts, generally without a court-yard, but shaded here and there by a mimosa or k-irna, and affords a handsome specimen of a Central African dwellingplace. The inhabitants, whose want of energy is clearly seen from the nature of the mounds, do not rely upon the strength of their walls; and, to the disgrace of the Sheikh of Bönnu, who receives tribute from them, and places a governor over them, they likewise pay tribute to the Tawirek. They belong in general to the Kinembui tribe; but many YUdind, or Bfidduma, also are settled in the town. Their principal food and only article of commerce is fish, which they catch in great quantities in the lake, whose nearest creeks are, according to the season, from two to three miles distant, and from which they are not excluded, like the inhabitants of Ng6nu and other places, on account of their friendly relations with the warlike pirates of the lake. As for corn, they have a very scanty supply, and seem not to employ the necessary labor to produce it, perhaps on account of the insecure state of the country, which does not guarantee them the harvest they have sown. Cotton they have none, and are obliged to barter their fish for cotton strips or articles of dress. Indeed, gbbgii, or cotton strips, and kilgu, or white cotton shirts, are the best articles which a traveler, who wants to procure fish for his desert journey by way of Bilma (where dry fish is the only article in request), can take with him.

At the well on the north side of the town, which does not furnish very good water, the horsemen belonging to our troop awaited the camels. Only a few scattered hajilij (Balanites 258) and stunted talha-trees spread a scanty shade over the stubble-fields, which were far from exhibiting a specimen of diligent cultivation; and I was very glad when, having taken in a small supply of water, we were again in motion. We soon left the scanty vestiges of cultivation behind us, and some bushes of the siwik (Capyaris sodata) began to enliven the country. At eleven o’clock, having mounted a low range of sand-hills, we obtained a first view of the Tsdd, or rather of its inundations. The whole country now began to be clothed with siwik. Having kept for about half an hour along the elevated sandy level, we descended, and followed the lower road, almost hidden by the thickest vegetation. This lower road, as well as our whole track to Ng6gimi, became entirely inundated at a later period (in 1854), and will perhaps never more be trodden; in consequence, when I came this way in 1855, we were obliged to make a circuit, keeping along the sandy level nearer to the site of the ancient town of Wuidi. Shortly afterward we encamped, where the underwood had left a small open space, at the eastern foot of a low hill. The prickly jungle was here so dense that I searched a long time in vain for a bare spot to lie down upon, when, to my great satisfaction, I found Bi’-Z6d clearing me a place with his axe. The swampy shore
of the lake was only about four hundred yards from our resting-place; but the spot
was not well chosen for an encampment, and it was found necessary to place
several watches during the night, notwithstanding which a skin of mine, full of
water, disappeared from the stick upon which it was suspended, and the Arabs
tried to persuade me that a hungry hyena had carried it off; but it was most
probable that one of themselves had been in want of this necessary article of
desert traveling.
Wednesday, September 24th. We continued our march through the luxuriant
prickly underwood, full of the dung and footsteps of the elephant. Here and there
the capparis had been cut away, and large fire-places were to be seen where the
roots had been burned to ashes. The tripods, of which several were lying about,
are used for filtering the water through

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these ashes, which takes from them the salt particles which they contain. This
water is afterward boiled, and thus the salt is obtained. This salt is then taken to
Kfikawa by the K6nembu', while those who prepare it are Bfdduma.
On our return from K-nem we met large numbers of this piratical set of islanders,
and on my home journey in 1855, I saw them in the full activity of their labors.
This salt, weak and insipid as it is, is at least of a better quality than that which the
people in K6tok0 prepare from neat-dung. In Miltu, on the Upper Shri or Bi-
Bus6, salt of a tolerable quality is obtained from a peculiar species of grass
growing in the river. The Mfisgu, as we shall see, prepare this necessary article
(or, at least, something like it) from the ashes of the stalks of millet and Indian
corn.
After we had emerged from the underwood into the open country we passed a
considerable salt manufactory, consisting of at least twenty earthen pots. Large
triangular lumps of salt were lying about, which are shaped in moulds made of
clay. Several people were busy carrying mud from an inlet of the lake which was
close at hand, in order to make new moulds. Keeping close along the border of the
latter, and enjoying the fresh breeze which had before been kept from us by the
forest, we halted early in the afternoon. A small T6bu caravan was also encamped
here, no doubt with the intention of passing the night; but they did not like the
neighborhood of our friends, and, loading immediately, started off.
Our path now lay through fertile pasture-grounds, with a line of underwood to our
left. It was a fine cool morning. We passed a large pool of fresh water,
frequented by great numbers of water-fowl of various species. Overweg, on his
fine and tall, but rather heavy and unwieldy charger, made an unsuccessful
attempt to overtake a pair of keldra(AntelopeArabica ? Aigocerus
elliypiprymmus?), who scampered playfully away through the fine grassy plain.
At nine o’clock we reached the far-famed place Ng6gimi, and were greatly
disappointed at finding an open, poor-looking village, consisting of detached
conical huts, without the least comfort, which, even in these light structures, may
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well be attained to a certain degree. The hungry inhabitants would not receive any thing in exchange for a few fowls which we wanted to buy, except grain, of which we ourselves, in these desolate regions, stood too much in need to have given it away without an adequate substitute.

The situation of this place is very unfavorable, since the ruler of B6rnu has restricted his real dominion within the border of the komddugu, and the poor inhabitants are constantly in fear of being molested by a ghazzia of the Tawdrek. Indeed, two years later, this village was plundered by these freebooting hordes; and some months afterward, in the year 1854, the remainder of the population, who had not been carried away into captivity, were obliged, by the high floods of the lagoon, to leave their old dwelling-place altogether, and build a new village on the slope of the sand-hills, where I found it at the end of May, 1855. As for Wfdi (a large place, once an occasional residence of the B6rnu kings) and Lri, both mentioned by Denham and Clapperton, they have long been deserted, Wfdi having been taken and ransacked by the Tawdrek in the year 1838, and Liri a little later. At present only a few palm-trees (said to yield a kind of date far superior to the little black Kdnem dates) in the sand-hills about eight miles S.W. from Ng6gimi indicate the site of the once celebrated Wfdi. Ng6gimi was then nominally under the control of Kashfiilla Hasen or Hassan.

Plunged into sad reflections on the fate of this once splendid empire of K~nem, and the continued progress of the Berber race into the heart of Sudan, I hung listlessly upon my horse, when, on leaving this uncomfortable dwelling-place, we took our course over the unbroken plain, once doubt the bottom of the lake, and soon to become once more a part of it. Sometimes it was dry and barren, at others clothed with rich verdure, while on our left it was bordered by a range of sand-hills, the natural limit of the lagoon. At a little before noon we came to a deep inlet of the lake, spreading the freshest verdure all around in this now desolate country. Having watered our horses, and taken in a sufficient supply of this element for the night, we crossed the plain, here not more than a thousand yards wide,

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and ascended a broad promontory of the range of sand-hills, where we encamped. It was a delightful spot, where the heart might have expanded in the enjoyment of freedom. In front of us to the southeast, the swampy lands of the lagoon, one immense rice-field (as it ought to be at least), spread out to the borders of the horizon; but no "white water," or open sea, was to be seen-not even as much as connected channels-nothing but one immense swampy flat, stretching out as far as the eye could reach. To the south the green pasturages, along which we had come, extended far beyond Ng6gimi. It was a picture of one of the most fertile spots of the earth doomed to desolation. But there was a feeble spark of hope in me that it would not always be so, and I flattered myself that my labors in these new regions might contribute to sow here the first germs of a new life, a new activity.

My companions and friends did not seem to share in my feelings; for, wholly intent upon mischief, they had been roving about, and having fallen in with some
Kanembii cattle-breeders, they had plundered them not only of their milk, but also of the vessels which contained it; and in the afternoon some respectable old men applied to Mr. Overweg and myself, the only just people they were sure to find among this wild band of lawless robbers, for redress, and we were happy not only to restore to them their vessels, but also to make them a few small presents.

Thursday, September 25th. Descending from our lofty encampment, we continued our march in the narrow grassy plain, between the sand-hills to the north, and another blue inlet of the lake to the south, where the rich pasture-grounds extended further into the lake. It was about seven o'clock in the morning when we had the good fortune to enjoy one of the most interesting scenes which these regions can possibly afford. Far to our right was a whole herd of elephants, arranged in regular array like an army of rational beings, slowly proceeding to the water. In front appeared the males, as was evident from their size, in regular order; at a little distance followed the young ones; in a third

OUTRAGES BY THE WELA'D SLIM'A'N.
line were the females; and the whole were brought up by five males of immense size. The latter (though we were at some distance, and proceeding quietly along) took notice of us, and some were seen throwing dust in the air; but we did not disturb them. There were altogether ninety-six. The fine fresh pasture-grounds some time afterward gave way to a drier plain, covered with a species of heath, and the country presented rather a melancholy appearance. A little before ten o'clock we came to a large herd of cattle or "beri," collected round a small hamlet or dawar, consisting of light, high-topped corn-stalks, fastened together by three rings of straw, and lightly plastered with a little cow-dung. But, although we obtained some milk, some of our friends, not content with filling their stomachs, laid hold of a fine pony and carried it off, under the pretext that it belonged to the Bi'/dduma, who, as they asserted, were enemies of the sheikh; and when we had started again, and encountered a small caravan of oxen laden with dates, not only were all the skins containing the dates taken, but another ruffian laid hold of one of the beasts of burden and dragged it away with him, notwithstanding the lamentations of its owner. And yet the people who were thus treated were subjects of the King of B6rn, and the Wel.d Shm-n were his professed friends and hirelings.

Fine fresh pasture-grounds, and melancholy tracts clothed with nothing but heath, succeeded each other, while not a single tree broke the monotony of the level country. At length we encamped near a deserted village of cattle-breeders, consisting of about twenty small, conical huts, built in the form of a large circle. We had scarcely begun to make ourselves comfortable, when a noisy quarrel arose about the dates so unjustly taken from their owners, and some of the Arabs concerned in the dispute came to my tent in order to have their claims settled, when the whole particulars of the shameless robberies committed in the course of
the day came under my notice, and especially that of the horse. But this was a
delicate subject, and one that excited the angry passions of those concerned—so
much so that one of them, named Ibrahim, came running with

TRAVELS IN AFRICA.
his loaded gun straight into my tent, threatening to blow out the brains of any
body who spoke of injustice or robbery. As for Bakhör and 'Abd e' Rahmdn, who
were the actual possessors of the horse, they were about to leave by themselves.
The violent proceedings of our protectors had spread such terror throughout these
almost desolate regions, that in the evening, solely from fear, two oxen and a
quantity of milk were sent from a neighboring beri as presents. The night was
fresh, but not cold, and a very heavy dew fell.

Friday, September 26th. Reached about noon the first large cluster of huts of the
village of Berl, after having followed a numerous and fine herd of cattle (one of
the finest I, saw in the interior of the continent) for a while, with the urgent desire
of obtaining a drink of fresh milk, and then crossed a tolerably deep inlet of the
lagoon. Here we encamped on a terribly hot, sandy spot, without any shade, some
two hundred yards from the village, which stretches in a long line from north to
south.

Beri is a place of importance, at least since the date of the greatest splendor of the
Bōrnū kingdom, and is frequently mentioned in the history of the great King Edris
Alaw6ma, written during his lifetime by his chief ImAm Ahmed. Its situation is
such as to render it of great importance as a station; for here the army proceeding
from Bōrnū to the interior of Kinem leaves the shore of the lagoon, and has
generally to make a long stay, in order to regain strength for the ensuing march,
and to supply itself with fresh provisions. Till a few years previously, a Bōrnū
governor of the name of Shitima Aba had been residing here, but he had given up
the place, and preferred living in the capital.

But here I must add that there are two places called Berl, distant from each other a
few miles, the one where we were encamped being called Beri-kurg, the Great
Beri, the other with the surname "fut6" (the western), from its more westerly
situation; but it is at present greatly reduced, and we had left it unobserved on one
side. The greater part of the inhabitants of Beri are K-nembfi, and belong to the
clan of the Sugfirtu, a large division of that tribe, which, however, in the last
struggle

FRESH-WATER LAKES AND NATRON.
of the old dynasty, suffered greatly. Besides these, a good many Bfidduma are
settled here.
I was very glad when, after another severe quarrel, the young horse was at length
given up by the robbers, as likewise the beast of burden. One of the oxen sent
yesterday as a present was slaughtered to-day, and divided among the whole band.
As for myself, I made merry on a little fresh milk; for though the people are, and
appear to have been from their birth (for "beri" means cattle-herd), in possession
of numerous herds of cattle, nevertheless, in the village, as is often the case, there is very little milk—only just as much as is required for the use of the owners themselves—the cattle being at a great distance. Very little can be obtained here, and corn is scarcely cultivated, owing to the insecure and desperate state of the country. The inhabitants are in continual intercourse with the Y6din A, that section of the K6tok o who inhabit the islands in the lake, and who are generally called Bfidduma. But of course the distance of their village from the lagoon varies considerably, and the nearest branch or inlet at present was that which we had crossed in the morning, from which the inhabitants supplied themselves with water. The want of firewood is greatly felt; scarcely a single tree is to be met with in the neighborhood.*

Saturday, September 27th. We now left the shores of the lake, ascending a little, but had a difficult march this morning in order to avoid the many small boggy inlets and natron-lagoons which are formed by the lake, and wind along through the sand-hills. With regard to these natron-lakes, which, after the report of Major Denham, have led to many erroneous conjectures respecting Lake Tskd, I have to observe that the natron or soda is not originally contained in the water, but in the ground, and that all the water of Lake Tsid is fresh; but when a small quantity of water, after the lake has retired from the highest point of its inundation, remains in a basin the soil of

* I will here add the stations of another route between Ngdgimi and Ber. 1st day: sleep in Ngub6, an open village inhabited by Kuri; arrive before heat of day. 2d. Tabinte, the first place in Kinem. 3d. Beri. Some people going from Ng~gimi to Beri sleep the first night in Turra, second night in B6riya.

TRAVELS IN AFRICA.

which is filled with soda, the water of course becomes impregnated with this quality. The consequence is, that there are many basins round Lake Tskd which, according to the season, are either fresh or brackish; for the soda contained in the ground has very little effect so long as the basin is deep, and does not begin to make itself felt till the water becomes shallow. Of this same character seems to be Lake B6ro in Knem, which I shall mention hereafter. I here remind the reader of what I have stated above with regard to the importance of the natrontrade between B6rou and Nfipe or N~ff. Having no guide—for who would willingly trust himself in the hands of such lawless robbers as our companions?—we found it rather difficult work to get out of this labyrinth of lagoons; and after a few miles we came to a narrow but very boggy inlet, which it was thought necessary to cross.

Riding a lively horse, an excellent "sayr," I was rather in advance, and had only three horsemen in front of me; on coming to the bog, the nature of which it was easy to perceive, we rode one after the other, Khlef-Allah being in front of me. The first horseman went in, made a few steps, and then came down; but he got his horse upon his legs again, went on, and again sunk into the bog, but, being near the firm ground, got over tolerably well. As soon as those who were before me saw this, they stopped their horses short, and wanted to return, pressing my horse upon his side, who, being annoyed by the morass, made a vacillating movement
forward, and fell upon his knees; upon being raised he made some wild exertions to get through, but after two or three ineffectual attempts he again fell on his side, and I under him. The morass here was about four feet deep, and I received several smart blows from the fore legs of my horse upon the head and shoulders before I was fortunate enough to extricate myself from this interesting situation. Being clad in a white bernfis over a N:ffi tobe, with a pair of pistols in my belt, my appearance may be easily conceived when, after a great deal of labor, I succeeded in reaching firm ground. I had still the difficult task of extricating my horse, which, after wild and desperate exertions, lay motionless in the bog. I had

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AN INTERESTING SPOT.

on this occasion a good specimen of the assistance we were likely to receive from our companions in cases of difficulty, for they were looking silently on without affording me any aid. Mr. Overweg was some distance behind, and, when he came up, was enabled to supply me with dry clothing. The spot would have been quite interesting but for this accident, as there was here, favored by the rich soil and this very morass, a beautiful plantation of red ngiberi, or sorghum, of that peculiar kind called m6sogi, or rather m~isakwd, in the highest state of exuberance, and just beginning to ripen; it was the finest specimen I saw on my whole journey. Fortunately, the sun was moderately warm, as I began to feel very chilly after my involuntary bath. We continued our march at first along another hollow containing fresh water, and then, ascending a little, came upon a sandy level well clothed with herbage and trees of the mimosa kind. Here we seemed to be entirely out of reach of the lake; and great was our astonishment when, a little after nine o'clock, we came close upon another fine sheet of fresh blue water. It was a great satisfaction to me, in the state I was in, that we encamped at so early an hour on its northern border, where some serrik afforded a tolerable shade. I was busy drying my clothes, arms, saddle-cloths, and journals, when there appeared certain indications of an approaching storm; and in order to avoid being wetted twice in the same day, I got my tent pitched. After a furious gale the rain poured down, and about a dozen of my companions took refuge in my small, frail dwelling; but all were not so fortunate as to escape a wetting, for the rain, being very heavy, came in at the door. The storm lasted more than an hour; and every thing, including horses and camels, being thoroughly soaked, it was decided to remain here for the night.

Sunday, September 28th. For some reason or other, but chiefly in order to slaughter the other ox, divide it, and cut it up into "gedid," we remained here the whole morning; and the sun had long passed into zawdl (past noon) when we started through the sandy and slightly undulating country, full of herbage, principally of the plant called "nesi," besides bu-r6kkkeba

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or Avena Forskalii, the bur-feathered prickle Pennisulum ditichun, and various kinds of mimosa, chiefly consisting of the talha and im el barka (Jtfimosa
Nilotica). Our companions found several ostrich-eggs, and met a large troop of gazelles. The country then became more thickly wooded, and, where we encamped for the night, presented a very interesting character; but the danger from wild beasts was considerable, and the roar of a lion was heard throughout the greater part of the night.

Monday, September 29th. Started early: the character of the country continued the same as yesterday, and presented beautiful specimens of the mimosa, here breaking down from age, at another place interwoven with creepers, one species of which produces the red, juicy fruit called "fito" by the Kaniri, and has been mentioned by me before. It was nearly eight o'clock when, proceeding in groups, two of our horsemen, on passing near a very large and thick gherret, suddenly halted, and with loud cries hastened back to us. We approached the spot, and saw a very large snake hanging in a threatening attitude from the branches of the tree: on seeing us it tried to hide itself; but after firing several balls, it fell down, and we cut off its head. It measured 18 feet 7 inches in length, and at the thickest part 5 inches in diameter, and was of a beautifully variegated color. Two natives, who had attached themselves to our troop the day before, cut it open and took out the fat, which they said was excellent.

The ride was truly interesting; but by degrees it became too much for me, and after seven hours' march I was so utterly exhausted as to be obliged to halt and lie down. Most of the Arabs remained with us; others, with 'Ali ben 'Ai sa, went on to the well. When we pursued our march in the afternoon the country for the first three hours was more level, but then became very hilly; and at five o'clock we ascended a considerable elevation to our left, the highest point in the whole country, but perhaps not more than 600 or 700 feet above the level of the Tsid. From here we crossed two very pretty valleys or dells, especially the second one, where there were very curious hilly projections of a calcareous stone. But these valleys were very poor indeed in comparison with the valley or h6nderi F6yo, situated at some distance from the well where we encamped for the night; for its bottom presented one uninterrupted mass of vegetation, impenetrable in many spots. Here the botanist might be sure to find some new species, although the principal trees were the kuirna (Cornus), serrdkh, fn el barka, or limnosa Nilotica, hajilij, fn Balanites, and the talha. M. ferruginea, but all interwoven with creepers, and offering the most delightful shade.

LIONS.-LOSE THE TRACK.

These valleys, which afford the only watering-places, must, of course, be very dangerous during the night on account of the wild beasts, principally lions, of which there are great numbers hereabouts. Here our companions received a messenger from Gh6t, the young chief of the Welid Slimdn.

Tuesday, September 30th. We remained in the forenoon and during the heat of the day in our encampment. While stretched out in the shade of a fine mimosa, I obtained some valuable information regarding the various tribes dwelling in Kinem, and the districts of their settlements. But it will be better, instead of
inserting it here, to collect all the information I received at different times into one general account, which shall be given in the Appendix.

In the afternoon the camels and the heavier portion of the troop were allowed to start in advance, and the horsemen followed about half an hour afterward, after having watered the horses; but, instead of taking care to follow the footsteps of the camels, in a wild country where there was no regular path, they rode on negligently, and soon became aware that they had missed the track. There now began a very disorderly riding in all directions. This fatigued me greatly, for nothing is so vexing to a weak man as to ramble about without knowing when he is likely to reach the place of repose so much looked for. After sending scout after scout, we at length found the track, and reached our men in the dark.

Wednesday, October 1st. Having set out early, after nearly two hours’ ride we were met by a single horseman coming toward us from the encampment of the Welid Slimin, and bid-

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ding us welcome to their wild country. They kept starting up from the thicket on our right and left, firing their muskets and saluting us with their usual war-cry, "y. riýeb, yi riý.b." Having thus advanced about half an hour, we came to a halt in order to receive in a more solemn form the warlike compliments of a larger troop of horsemen, led on by a person of some importance.

The dust raised by the horsemen having subsided a little, and the country being clearer of wood, we now saw before us the whole cavalry of the Weldd Slim~n drawn up in a line in their best attire, their chief Gh6t, the son of S6f el Nasr ben Gh6t, and his uncle 'Omdr, the son of Gh6t, and brother of 'Abd el Jelil, in the midst of them. This stately reception, not having been anticipated by Overweg and myself, made a great impression upon us; but we were not left to gaze long, but were desired by our Arab companions to ride in advance of the line in compliment to the chiefs. We accordingly put our steeds into a gallop, and, riding straight up to our new friends, saluted them with our pistols. Having answered our compliments, and bidding us welcome to their wild abode, the young Gh6t galloping along at the head of his squadrons, his sword drawn, and with the continuous cry "ya riý~b, y6 riýdb," they led us to the encampment, and we had a place shown to us where we might pitch our tents.

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THE HORDE OF THE WELAD SLIMA’N.

CHAPTER XL.

THE HORDE OF THE WELKd SLIMaKn.

WE had now joined our fate with that of this band of robbers, who, in consequence of their reckless habits, having been driven from their original dwelling-places in the Syrtis,* after a great variety of events, have at length established themselves in this border region between the desert and the fertile regions of Negroland, under the guidance of Mohammed, the son of 'Abd el Jelil, on the ruins of the old kingdom of Kinem, very much in the same way as in the west the Welid Ammer (Ludamar) have established themselves on the ruins of the
empire of M6lle. At that time they mustered a considerable force, and, being joined by a great many adventurers from all the Arab tribes from the Rif as far as Fezz6n, were able to bring into the field from 900 to 1000 horsemen. They then turned their attention toward our friends the K6l-owi, and began to seize upon their camels, which came to Bilma for the salt-trade; these, as the reader has seen from my previous account, are always proceeding in large caravans; but it is almost impossible to give implicit credit to the statement which was made to us by several individuals, that the Weltd Slimdn had taken from the Tawirek more than 30,000 camels in the course of two or three years.

If they had continued in this way for a short time, they would have brought about an immense revolution in the whole of Central Africa; for the K6l-owi would, of course, not have been able to provide Husa with salt after having lost their camels, and thus, having no salt for bartering, would have remained without the most necessary articles of subsistence; they
* I will only refer to the animated description which Captain Lyon (Narrative, p. 54) gives of the former power of this tribe.

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would accordingly have been obliged either to starve, or to emigrate into and take possession by force of the more fertile districts of Sudan. But, before they were driven to this extreme, they made one energetic effort against their enemies, and succeeded; for, having summoned the contingents of all the different tribes inhabiting Air or A'sben, they collected a host of at least 7000 men, chiefly mounted on camels, but comprising also a considerable number of horsemen, and proceeded to attack the lion in his den in the beginning of the year 1850.

I am almost inclined to suspect that the people of B6rnu had a hand in this affair; at least, the existence of such a warlike and restless horde of men, and mustering considerable forces, as the Welid Slimdn were then, under the guidance of Mohammed, and in such a neighborhood, could not be wholly indifferent to any ruler of B6rnu possessed of prudence and foresight. Of course, since its power had decreased to a such a degree that it could not of itself make the necessary resistance against the daily encroachments of the Taw~rek, it was of great service to B6rnu to have such a strong and energetic auxiliary to keep them down. But, be this as it may, the Arabs left their very strong intrenchments at K6skawa (which, at the first news of the intended expedition, they had formed on the border of the Tsdd, and which the Tawdrek themselves confessed to me they would never have been able to conquer), and separated, not thinking that their enemies were able to carry out their intention; for all those tribes which had come to join them, as the Gedidea, the Ferjkn, the Urfilla, the Fdim, Swisi, Tem~ma, and Dh6hob, after having enriched themselves with the spoils of the Taw~rek, were anxious to carry away their booty in safety, and proceeded on their home-journey by way of Kiffara. They were just encamped in the Wadi 'Aldla, where my readers will soon have to accompany me, when a scout brought the news that a very large host of the Tawarek was close at hand; but they say that his report did not find credit,
and that on this account the Arabs had no time to make any preparations, but were all on a sudden surrounded on all sides by the numerous host of their enemy. It is, moreover, to be understood that the

THE WELA'D SLIMA'N.
greater part of this band were merely armed with guns, which are very useful in a skirmish of horsemen, who can retreat after having fired them off, but of very little use in close combat; few of them were armed with pistols, and still fewer with swords. But the K61-owi, in addition to their numbers, had also the advantage of superior arms, having spear, sword, and dagger, even if we do not take into account their muskets, which they rarely know how to use. The consequence was, that the Arabs, after having killed a small number of their enemies in the foremost lines, were soon overpowered and massacred, not half of them succeeding in making their escape. Their chief, Mohammed himself, made his way through the host very severely wounded, and was slain, according to report, shortly after by a T~bu woman who recognized him. S'aid, the most valiant of all the Welid Slim6in, but also the most violent, was killed on the spot, together with the bravest champions of the little horde; and a very considerable booty was made by the Tawdrek, not only in camels and slaves, but also in silver, the chiefs having amassed a great deal of property. Thus the flower of this troop was destroyed, and only the least brave and youngest were left. The Vizier of B6ruu then took the young man, to whom very little power and property were left, under his special protection, entering with him and the remaining part of the tribe into a contract to the effect that he would furnish them with horses and muskets, as far as they should stand in need of them, on condition of their delivering to him a certain share of their booty in every expedition. Of course, such a troop of swift horsemen, armed with muskets, if kept in strict subjection and subordination, might have proved exceedingly useful on the northern borders of B6ruu, on the one side as a check upon the Tawirek, on the other upon Wid6y. But the great difficulty, which the vizier appears not to have overcome, was to subject the predatory excursions of such a set of people to some sort of political rule. With this view, he sent the young chief, who was scarcely more than twenty years of age, to K6Lnem with all that were left of the Welid Slimin, keeping back in Kuikuwa, as hostages

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for his proceedings, his mother, and the wives and little children of some of the principal men. But from the beginning there was a strong party against the young chief, who had not yet achieved any exploit, and whose sole merit consisted in his being the nearest relation of 'Abd el Jelil. 'Omir, his uncle, who from his youth had given himself up to a life of devotion, and was called a Merabet, had a considerable party; and there were, besides, several men who thought themselves of as much importance as their chief. In the absence of individual authority in a
small band like this, which only numbered 250 horsemen, no great results could be produced. All the tribes settled in Kdnem and the adjacent districts were their natural enemies: the N6rea or Nuwarma and the Shendik6ra and M6dema, the Sakerda and Karda in the Bahar el Ghazdl, the Bfiltu, the Woghda, the WelAd Rishid, the Diggana or Ddghana, the Welid Hamid, the Hommer and the Mihamid in Khfirma, all were bent upon their destruction, while none but the Laskl'a or El As-l'a beyond Kdi'kd, and the Kdnemb6i tribe of the Fug-bfi, were attached to them. All the tribes around call them only by the name Minneminne or M6nemen6 ("the eaters"), which name, although it seems to have arisen in the real gluttony of these Arabs, might be referred appropriately to their predatory habits.*

In the course of these broils and petty intrigues the most respectable among them took to commerce, while others formed the design of returning; and when I left B6rnu in May, 1855, the rest of the little band had separated into two distinct camps, and the dissolution or ruin of their community was fast approaching. This was the horde with which, in order to carry out the objects of our mission to the utmost of our power, Mr. Overweg and I were obliged to associate our fate; but, unfortunately, we were unprovided with that most essential article for exciting a more than common interest in ourselves personally, or the objects of our mission, namely, valuable presents. While our people pitched our tents, Mr. Overweg and I went

* The T6 u call them Erdi mid6, "the red enemies," or Y6god6.

INTERVIEW WITH THE SHEIKH.

to pay our compliments to Sheikh Gh6t and 'Omir, and to have a friendly talk with them before we proceeded to more serious business. They seemed to expect this compliment, having lain down in the shade of a tree at a short distance from our place of encampment. Gh6t, who was smoking a long pipe, was a tolerably handsome young man; but his pronunciation was very defective, and he had nothing very commanding in his manner. Having exchanged a few compliments and asked some general questions, we withdrew, and soon after received a present of dates and milk. A great many of the Arabs paid us a visit; and a renegade Tripolitan Jew, 'Abd-Allah, with the surname "El Musulmini," who would not leave us for a moment, kept telling us of his adventures and his importance, and assuring us of his most disinterested affection for us. Though his former religion differed from ours, and he had again exchanged this for another from mere worldly motives, lie nevertheless thought himself entitled to the claim of brotherhood, and was gracious enough to call us sometimes his cousins (weld 'ami). There was another man who tried to make himself as agreeable as possible to us, and endeavored to obtain our friendship: this was an Egyptian named Ibrahim, a fine, tall man, who evidently belonged originally to a good family; but lie had run away from home, and was now leading, in company with this little horde, a restless, remorseful, and wearisome life. When the heat of the day had a little abated, we prepared the small present we had to give to Sheikh Gh-t, and which consisted of a red cloth bernis of good
workmanship, a pound of cloves, a pound of jdwi or benzoin, and a razor. We were well aware that it was rather a trifling gift, considering the assistance we required from these people to carry out our object; but we knew also that it was rather a favor bestowed upon us by the Vizier of Bôrum, who regarded these people as in his service. Referring, therefore, to the friendship which existed of old between their tribe, when still in their old settlements in the Syrtis, and the English consul in Tripoli, and delivering a letter from Mr. Frederick Warrington, who was personally well known to the chief men, we openly professed that the object of

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our coming was to try, with their assistance, to visit the eastern shore of the lake, and especially the Bahar el Ghazil, which had formed a remarkable object of curiosity in our country for some time. But Sheikh Ghdt, without hesitation, declared it was impossible for them to take us to that place, the most dangerous locality in all these quarters, on account of the many predatory expeditions which were made to that spot from different quarters, and by tribes hostile to them. After some commonplace talk about the English, we left him, and went to his uncle with a present of precisely the same kind, and began here to urge the distinct object of our coming in a more positive way. I expressed the opinion that, as they would render acceptable service to the British government if they were to enable us to investigate the connection between the Bahar el Ghazil and the lake, so, on the other hand, a great portion of the blame, if we should not be able to carry out our design, would certainly fall upon them, inasmuch as they had always professed to be under great obligations toward the English. 'Omir ben Gh6t ben S6f e’ Nasr acknowledged all this; but he doubted very much if the band, in its present reduced state, would be able to carry us to those quarters, which were entirely under the sway of Widity. The Bahar el Ghazil having given an opportunity of speaking about the river-system between the Tsid and the Nile, our friend came forward with a most confused statement, which it would not be worth while to explain. But with regard to that large wadi itself we found that he, as well as the experienced men among these Arabs, asserted that it took its course, not toward, but from the lake.

We then took our leave of 'Omar and returned to our tents. The place of the encampment was a fine, open, sandy, undulating level, commanding the vale, where are the wells Yongo or Bfi-Halima, covered with verdure, and richly adorned with scattered mimosas. The tents and sheds of the Arabs were spread over a great space, and no precaution was taken to obtain some degree of security by means of fences and stockades. The sun having set, I lay down outside my tent to enjoy the coolness and tranquillity of the evening after a hot and troublesome day.

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SPECIMEN OF PREDATORY LIFE.

All seemed calm and tranquil, when suddenly a terrible screaming and crying arose from the women in the west part of the encampment. We hurried to our
arms, thinking that an enemy had entered the place. The cry, "'Ali. c' dhahar! 'ala e' dhahar!" (Mount! mount!)-properly speaking, "In the saddle!" "in the saddle!"-sounded from all sides, and the horsemen hurried past us; but it was only a small party of freebooters, who, in the twilight of the evening, had made an attack upon the camels, and, after having put to flight two or three men and killed a horseman, had driven off a part of the herd. Our friends pursued the robbers at full speed and soon overtook them, when they retreated into the thicket and gave up their booty.

In this way we had a specimen of the character of our present expedition the very first day we had joined this little horde; and the lamentations of the females on account of the man who had been slain sounded woefully through the night, and brought before our minds the fate which, in a very short time, might befall ourselves. Late in the night, when the alarm had subsided, Sheikh Gh6t sent us a heifer as a present.

Thursday, October 2d. We remained quietly in our encampment, and obtained a great deal of valuable information respecting the southeastern part of the lake and the districts adjacent.* Thus the day passed by most pleasantly.

Nothing remarkable happened to us on the following day except the arrival of the important news that the Agid of Widay, who had resided in M'aw6, on the report of an attack intended to be made by the Arabs upon that town, had fled. This news, if it proved true, held out, of course, a feeble ray of hope that we might be able to penetrate to the eastern shore of the lake; and the Arabs formed schemes accordingly. As Hij 'Abbds, who had come with us in order to raise from the Arabs Hij Beshir's share in the spoil of their last predatory excursions, was to return to Kfikawa in a few days, I wrote a letter to the vizier concerning the prospect we had of probably not being able to accomplish the whole of our design. The rest of

* The whole of this information is collected in the Appendix.

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the day I enjoyed in comfort, stretched quietly in the shade of a tree; but my tranquillity was a little disturbed by disputes that arose among my men. Saturday, October 4th. Very early in the morning, when all was quiet, I was aroused from my sleep by the mournful song of an Arab, who, between the different stanzas of his dirge, seemed to give vent to his tears. The impression made by this song, which was full of deep feeling, among such a horde of lawless people, where generally only the meanest side of man was exhibited, was charming; but, as the singer was at some distance from my tent, I could not distinctly make out what was the cause of his grief, neither was I able to learn it afterward: the thoughts of the Arabs were taken up by another affair. The most handsome among the female slaves who composed part of the spoil that was to be taken to the vizier by his officer Hij 'Abbds had made her escape during the night; they were eagerly searching from dawn of day, but could not find her. At length they discovered her necklace and clothes, and the remains of her bones-evident proofs that she had fallen a prey to the wild beasts. She belonged to the Y6ding or
Buidduma, and was represented as having been possessed of considerable charms; and it was supposed that her loss would affect the vizier greatly, who, as I have before observed, was rather fond of an ethnological variety of female beauty. There was a great deal of unpleasant conversation about this affair, the girl not yet having been delivered up to Halj 'Abbks when she made her escape. But there were many other causes of discord among this little horde, and when the vizier's officer set out, a great many more of the Arabs made use of the opportunity to go to Kikawa than had been agreed upon. The most serious loss to us was certainly the departure of Sheikh 'Omir, Gh6t's uncle, who, on account of his experience and knowledge of the English, which much exceeded that of his youthful nephew, might have been of considerable service to us. At any rate, he ought to have informed us of his intention to leave, as, by his accepting our present, it was understood that he undertook the obligation

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of assisting us in carrying out our project; and having nothing to spare, we felt rather disappointed. But, although our prospects were not too flattering, at least we had hopes of moving a little onward, as our departure from this place was fixed for the following day.

Sunday, October 5th. When the camels, guarded by the men on foot, had left in the morning, we went first, with the other horsemen, to the well, in order to water our horses. We had not visited it before, as it was at some distance from our tents. The vale was of that general wild and luxuriant character which distinguishes the valleys of Kinem; but it was even more wild and picturesque than usual, and a chill draught of air met us proceeding from the richly-wooded dale, where the sun's rays never penetrated. There were several wells, which exhibited a busy and interesting scene, the horsemen, in their picturesque attire (a mixed dress of their native abode and their present adopted home), thronging around these sources and centres of life, in order to water their poor-looking but persevering nags. When we returned to the place of our former encampment all was desolate, and loneliness and silence had succeeded to the animated dwelling-place of a quarrelsome multitude of people. We hurried on over undulating sandy ground, richly overgrown with trees, and soon overtook our camels. The place of our destination was not far off, and at noon we were already encamped on a fine sandy level, rising over another luxuriant hollow or vale especially rich in Kfirn-tree, whence the well "Bir el Kfirna" has received its name. It was a spacious encampment, with Arabs and T6bu intermixed, and could not but be very salubrious, although we found afterward, just in this elevated position, the difference between the cold of the night and the heat of the day extraordinary. Our appetite being rather keen, we indulged in the luxury of some turtle-soup; for turtles are by no means a rarity in these districts, although in general they seem to be of a rather small size. I do not remember to have seen or heard in this quarter of such large specimens as seem to be common in the country round Air.

Monday, October 6th. The day of the 'Aid el kebir. I went
in the morning, as soon as the sun began to shine forth, to a place in a cool shade a little south from our encampment, without knowing that this was the very spot which the Arabs had chosen for their holiday prayers. In general only a few of them were praying; but to-day the leading persons among them, who came here with Sheikh Gb6t, offered up their prayer with solemnity and apparent fervor. This proved an unlucky day to us, and very unfavorable to our design to penetrate into those dangerous districts on the east side of the lake; for a considerable portion of the tribe (one hundred and fifty men, with about seventy horses) left that day for Kfikawa, to our great surprise and mortification, and, as it would seem, also to the mortification of the young chief, a circumstance of which we became fully aware when we paid him a visit about noon. Of course, with our very small means, and the poor and insignificant character of our mission, we could not expect that this unsettled horde should have a scrupulous regard to our wishes and designs in arranging their affairs. It was quite evident that their proceeding was the mere effect of a stubborn sense of independence and jealousy, and it seemed to be done in open opposition to the wish of their young chief. About one o'clock in the afternoon they left; and we forwarded a short note with them, expressive of our dissatisfaction at this state of things, which filled us with the saddest forebodings as to the success of our mission.

But, while thus disappointed in more important matters, we felt tolerably well off in material comforts; for in the morning a party of Fugibd arrived with a number of sheep for sale, selling two for a dollar, and thus enabled us to gratify the religious longing of our servants for an extra dish on this their holiday. In the course of the evening, a numerous caravan of oxen laden with grain, or rather Negro millet, arrived from Bôrunu, which made provisions a little cheaper. The grain grown in the country, in its present wild and desolate state, is not sufficient for the population, though so greatly reduced; and the last season had been rather an unfavorable one. In consequence of the arrival of this caravan, we not only had the opportunity of buying corn at a cheaper rate, but we also got some from the chief as a present.

Every thing in KAnem is bought with the common white Bôrunu shirts, which form the general dress of the people, black lobes being worn only by richer persons. Even the general dress of Arabs settled here in Kinem consists of these white tobes and a iik made of the same stuff, only the wealthier individuals being able to buy a woolen plaid. The dress of the females, too, is made of these very tobes, which are cut into the regular oblong pieces of which they consist, and sewn together lengthwise.

Tuesday, October 7th. Being obliged to remain here without the certain prospect of doing any thing worth while, we at least thought we bad some right to the hospitality of our hosts, and we expressed our desire to obtain a little more milk, as we ourselves possessed neither cows nor she-camels. Our request was complied with. Thus we accustomed ourselves entirely to camel's milk, and found...
it by degrees more palatable and wholesome than the milk of cows. I attribute the recovery of my strength principally to this sort of diet. There was always some milk brought into the encampment by the daughters of the Beni Hassan; but this was generally milk in an unpleasant intermediate state between sweet and sour, and the vessels (the k6rif, made of the leaves of the palm-tree) in which it was carried had usually a bad smell, which they communicated to the milk.

As the renegade Jew 'Abd-Allah (El Musulm--ni) was the medium through which all our business with the chief was transacted, I made him to-day a present of a red sash, and continued to keep him in good humor by occasional small presents. This man was a curious specimen of a Jewish adventurer. He was by birth a Tripolitan, but had been obliged to leave his native home on account of a murder which he had committed. He then betook himself to the tribe of the Wel~d Slimin, exchanging his Jewish creed for that of Mohammed, and obtained protection. When he had gained a good deal of property as a silversmith, his new companions stripped him of his treasures; he then for a time separated from them, and, in company with two other

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renegade Jews, Miisa and Ibrahim, made a journey to Negroland—a memorable event, as they were the first of their nation who trod this road. On his receiving news of the prosperity of the Welid Slimin in Khnem, he once more joined them, and became a freebooter. He was a very good horseman; but that was all, his horsemanship but badly supplying his want of courage. However, he was useful to us in many respects, although we had to take care that the people did not confound us with these Jewish adventurers.

I began this day my little vocabulary of the T6bu language, or, rather, the "m6di Tedd," and provisionally that dialect of this language which is spoken by the inhabitants of Bfirgu, and which varies considerably from the language as it is spoken by the inhabitants of Bilma and in the south of Fezzin. Already at that early period I became aware that this language is nearly related to the Kanuiri, while it has scarcely any link whatever which externally connects it with the Berber language.

Wednesday, October 8th. The only thing which happened this day worth mentioning was the arrival of Hallfif, a warlike T6bu chieftain, with seventeen horsemen of the Fugibfi T6bu, who rode up in a very spirited manner to the tent of Sheikh Gh6t. Hallfif, a man of great bodily size and strength, and renowned in these quarters on account of his valor, had formerly been the enemy of B6rnu, but had now been won over to its interest. However, he was still too much afraid of the B6rnu people to join the Welid Slimin as long as Hij 'Abbis, the vizier's messenger, was present, but he came as soon as he heard that he was gone. He was not a very scrupulous man, as I soon convinced myself, as he, with the Fugb', called upon us, and, as soon as he had introduced himself, began begging for poison. We of course cut his demand short. He then sat quietly down with his companions, and took great delight in the performances of my musical box, which I really found, together with the watch, the most useful instrument for
demonstrating to the people the great superiority of European genius and handicraft. These people were not without sympathy for those lively airs which the little instrument was capable of performing, and would sit down quietly for a great length of time, enjoying this mysterious music. The rumor soon spread, and Sheikh Ght likewise desired to be made acquainted with the mysterious little box. But the day did not end so harmlessly, for bad tidings arrived. Haij 'Abbfis, on his way to B6ru, had seen a troop of Kindin near Ng6gimi, and warned the Arabs to beware of a sudden attack. Thus uneasiness and anxiety spread through the encampment, and scouts were sent out to scour the country in every direction.

Friday, October 10th. News having been brought in the morning that three Tawirek on horseback, and five on camels, had been seen at a neighboring well, an alarm was raised immediately. All the Arabs mounted, and we followed their example, though I felt extremely weak; while my horse, having had rest and good food for several days, and seeing so many companions galloping and capering about, was almost unmanageable. The whole encampment presented a very warlike appearance, but it turned out to be a false alarm. We therefore returned into the encampment, and began to arrange our luggage, as we were to leave here the heaviest part of our things, and take only as little as possible with us in our progress further eastward; for the Arabs had conceived the hope of plunder, the news having been brought that the Khalifa of Widiy had left his residence M'aw6, and that nobody was there to defend that quarter against their inroads. At the same time, our friends cast a longing look toward B6iteli, the celebrated pasture-grounds in the northern course of the Bahar el Ghazil, two days' march beyond Eg6, where numbers of camels were reported to be collected at the time. Of course, they did not want it to become known where they intended to direct their foray, and therefore spoke now of this, then of that quarter, as likely to be the object of their expedition.

The country through which our way led was entirely of the same character as that which I have already described, a sandy level, adorned with trees of moderate size, almost all of the genus .imosa, and in favorable seasons well adapted for the cultivation of Indian corn-now and then broken by deep hollows of larger or smaller extent, generally with a sufficient supply of water to produce fine plantations or corn-fields, and overgrown with more luxuriant vegetation. We
crossed a fine vale of this description about eight miles from our starting-point, and chose our camping-ground on the higher level commanding the "Bir el Ftilm." The hollow, however, which contains this well is rather of a peculiar kind; for, unlike the other basins, which afford sufficient space for cultivation, it is extremely narrow, while the encompassing slopes, at least that on the north side, rise to a greater altitude than the general level of the country. I made a sketch of it.

On this commanding point there was a village of the Fuga.bui K6bber; and Overweg and I, before we went to our encampment, which was chosen on the southern slope, paid these people a visit, dismounting under a tree at some distance from their light huts, and were well received. They brought us immediately a dish made of the meal of Indian corn and sour milk, and sat down cheerfully, questioning us as to the difference between their country and ours, and asking, with regard to the politics of England, whether we were the friends or enemies of Dir-Fu'r and Widy (which countries, together with B6rnu, comprised their political horizon), and expressed great astonishment at our instruments. They brought us a lion's skin, and soon after another very palatable dish of deshishe made of wheat, with very good butter, which had nothing of that nasty taste peculiar to the butter of B6rnu and the surrounding countries: the dish was seasoned with dates.

It would have been far more instructive and agreeable to us to be in the constant company and under the protection of these people, the natives of the country, who would have made us acquainted with its characteristic features so much better than that band of lawless robbers who took no real interest in it except as regarded the booty which it afforded them. But they had neither power nor authority; and we were satisfied that where the Arabs were not able to conduct us, these people never could. Notwithstanding their alliance with the Arabs, they are treated with contempt by the latter, and the Arabs never omit to add a sneer when they speak of the "damned" ("dn bid") Kerdda; for so they call the Fug~bii. Of course, the intercourse of these two different people can neither be sincere nor intimate, and the natives were only waiting for their day of revenge.

A THREATENED STORM.-WILD PIGEONS.

A storm gathering and threatening to burst upon us, we hastened away from this spot; but there was only a little rain. In the evening there arrived two Shfiwa from
the villages of the Woghda, and were thrown into irons, in order not to betray the approach of the Arabs.

Sunday, October 12th. We went on a short distance to another well situated in a considerable hollow or basin, which might afford, and has once afforded a splendid place for cultivation, but which at present was entirely blocked up and made really impassable by rank and wild vegetation. With great trouble, we penetrated with the first horsemen to the well. Nobody had made use of it for a long period. The Arabs had not encamped at this place for at least seven years; hence there was a rich abundance of excellent food for the camels; but the danger from beasts of prey was also very great. The ground was

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full of elephants' dung, and wild pigeons were hovering about in great numbers. The place for our encampment was chosen on the level commanding the rich basin on the eastern side, and descending into it by a steep slope of from 300 to 400 feet. Here I laid myself down in the cool shade of a luxuriant serr-kh not far from the slope, and surveyed the trains of the Fug-b', who, in the course of the day, arrived with their little movable household, having left their former residence near Bir el Fta'im. In the evening we paid a visit to the sheikh, and, as usual, were obliged to give him and his companions some account of European matters, though it would have been far more interesting for us to listen to their own stories, so full of incidents of a wild, restless life.

Monday, October 13th. The weather was cool, and a strong north wind made it rather chilly. Having been told that we were not to leave the next day, I purchased a ram with a white tobe which I had bought for about forty rotl in Khkawa, receiving, besides the ram, one s'aa or z-kka of Guinea-corn to complete the bargain. I afterward got a fine fat goat, which we slaughtered to-day, and found its meat pretty good. Hallif came while I was lying in the shade of my serrdkhi of the preceding day, which I had nicely cleaned, and sat down to a chat: he assured me that he was able to bring us to Korki or Kargha, the swampy country in the southeast corner of the lake, which forms an archipelago of small islands, and would offer his services for that purpose, but that he was afraid of Sheikh Ghdt's jealousy. He then went with me over my little T6bu vocabulary, and corrected some slight mistakes. He was quite a sociable man, but Overweg, as well as I, doubted much whether he could be trusted.

Having consulted what course to take, we went to the sheikh and asked him whether he really thought Hallif would be able to take us with any degree of safety to Kirk6. He did not hesitate to declare that Hallhif was unable to accomplish what he had boasted of, and begged us to have patience till news should arrive from B6rnu, where he had sent to ask for advice

PROJECTS FRUSTRATED.

with regard to our design of visiting the eastern side of the lake, and respecting his own proceedings. We rather imagined that the vizier had given him orders, at the
same time that he sent us out to Kdnem, to assist us in carrying out our project in every respect, and we could scarcely hope for any favorable result by their asking advice at such a distance. We therefore complained to 'Abd-Allah of the sheikh's lukewarmness; and, presuming that he was not content to leave us under the protection of Hallif because he expected the latter would get some handsome present from us, we told him that even if we were to go with Hallif we should regard ourselves as still under the protection of the sheikh, to whom we were entirely indebted for Hallif's acquaintance, and would make him a valuable present if we should not fail in our enterprise. This seemed to take effect; and we received the satisfactory message in the evening that we should be allowed to go with Hallif, but that we must make a handsome present to the sheikh, besides the large tent which I had prepared for myself in Tripoli. Being willing to make any sacrifice in order to carry out the express wish of the government who had sent us, and elated by the prospect that something might be done, we paid another visit to Sheikh Gh6t in the evening, but could not arrive at any definite arrangement. There was a great deal of talk about a certain Keghma, who alone had the power to take us to Karkai, while Hallif, at best, was said to be able to conduct us to M'law6; but at this time we could not make out distinctly who this Keghdmma was, except that we learned that he resided in a place called Kkrafu, in the direction of M'aw6.

Tuesday, October 14th. The strong wind making it rather uncomfortable outside, I remained in my tent studying the T6bu language, and conversing with the faki 'Othman, a man who, by his mild conduct, formed a curious contrast to the lawless and quarrelsome character of this band of robbers, besides being possessed of less prejudice and superstition. In the afternoon several Fughbi' paid us a visit; they all behaved well, and were not troublesome. It was at length decided that we should leave the second day following, with Hallif, for the Bahar el Ghaz6l.

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and Kirk6; and although we were sorry at not having brought the affair to a more definite conclusion, we yet indulged in the hope that we should be able to attain our object, when suddenly in the evening we received information that Hallif had receded from his engagement, and that therefore no further idea of our going with him could be entertained.

What the reason was for this sudden change of proceeding I can not say, but all our arguments, of course were faulty, as we were unable to give them sufficient weight by good presents. That the tidings of the carrying off of three herds of cattle from a village at a few miles' distance from Y6 by the Tawdrek, which arrived this evening, could have had any influence upon this course of policy, was rather improbable.

Wednesday, October 15th. I was so happy as to collect a good deal of information about the country of Shitdti, which we had now entered, once densely inhabited in large and populous cities, and passed the day quietly and usefully. We heard, to our great joy, that we were to go on the next day with the whole expedition.
Thursday, October 16th. We had scarcely left the place of our encampment when we fell in with an elephant's track, apparently leading to the well, and followed it for a long distance. It was well trodden, and was an undoubted proof that these huge animals abounded in this deserted region, where man had left scarcely any trace of his presence. Having proceeded at a swift rate, we crossed, at the distance of about six miles, a very fine hollow or vale, stretching south and north, and capable of producing every thing, and even at that time exhibiting a few vestiges of human activity and industry in a small field of wheat, irrigated from those wells called "khittatir" by the Arabs, which name is given by them also to the spot irrigated in this way. Its native name, if I am not mistaken, is "Yak-llogo."

We then came to another hollow, formed like an ancient circus, and having its soil richly impregnated with natron; it is called B6rend6. After a short halt here we continued our march, and Overweg and I, while our men and camels followed the direct road, turned off toward the south, and visited another hollow, called "B6ro," in whose deep bottom a lake is formed, which, according to the season and to the quantity of water it contains, like several other water-basins round the lake, may be termed a fresh or brackish-water lake.

During the last rainy season but very little rain had fallen in Kinem, and consequently this lake was of rather small extent, being about one mile and a half round, and limited to the more deeply depressed southern corner of the basin, while its northern corner, which is rarely inundated, was thickly wooded. There was formerly much cultivation here, and a small village stbod on the border of the lake. Now all is desolate, and our Kknemma guide, M]isa Bed6, unwilling to make a longer stay in such a spot, hurried on, ascending the steep eastern slope, which is at least three hundred feet high. Here we obtained a view over a great extent of country; but it was all one desolate wilderness, and nothing particular to be seen excepting a party of five men watching our movements and keeping parallel with us. We therefore returned to our troop and informed them of the circumstance, and a body of horsemen was sent in pursuit.

We then, about half an hour before noon, crossed another hollow or vale, called Tawgder, with the dry basin of a lake in its southernmost part, on whose border were several wells; the ground was thickly overgrown with underwood.

Continuing our march, we reached, after noon, a more extensive and extremely beautiful vale, richly clothed with vegetation, but not in so wild a state, and not of the same impenetrable character as many of those which we had seen; the reason seemed to be that it was less deep, being only about 150 feet under the higher level.

Here the troop halted during the heat of the day, the groups being scattered over the whole extent of the hollow; but it was not a fit spot for a night's encampment, as well on account of the wild beasts, as of the danger of a sudden attack from hostile men. Sweet as repose was here in the cool shade of a luxuriant serr-kh or a k-irna, the ground was full of scorpions, and my body-guard, Bfi-Z6d, was severely stung by one. Accordingly, when the dhohor had passed by, the order was given for
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decamping, and we kept along the vale and ascended the eastern slope, when, on an entirely open ground almost bare of trees, we chose a place for our night's encampment. The Arabs here brought us a young ostrich which they had caught in the valley; and we had a long, unprofitable conversation with them in endeavoring to obtain their good-will.

Friday, October 17th. We started very early for a long day's fatiguing ride; for, notwithstanding all the care I took of myself, I could not recover from my sickly state, and was extremely sensitive of fatigue. The country in the beginning of our march was less adorned with trees than usual, but it became more densely wooded after we had passed the vale called Asfdra. This hollow, of small extent, and inclosed all around by steep slopes, is provided with a great number of wells of excellent water; but its bottom, being in most parts stony, is almost bare of vegetation, with the exception of here and there a dfmbush. While the men made a short halt for taking in a supply of water, I went a little in advance with Abd-Allah; but I soon found that he did not know the road at all, keeping far too much to the south, and I thought it wiser to return to our people, and march along with them.

The country here offers a greater variety in its configuration; and instead of an extensive level, as before, hill and dale succeed each other. Having passed several smaller concavities, we reached a more considerable valley, called Jend 1h Shelfikko, which contained corn, or rather durra-fields, but they were entirely destroyed by the elephants. Grain had also been cultivated at the foot of the slope, but it had failed entirely, on account of the scarcity of rain. There were no vestiges of human habitations.

Our people had begun to make themselves comfortable in this fine valley for passing the heat of the day, when suddenly orders were given for continuing our march. The country now became more hilly. Having passed en route a hollow provided with wells, and called Agh6, once one of the most famous places, of Kdinem, we made, after noon, a short halt in the flat dell called Nfiundul, in which are several khgattatir or draw-wells, and

PREPARATIONS FOR ATTACK.

stubble-fields, in order to provide ourselves with water, and also to water our horses. There was a great bustle and confusion, everybody wanting to get first to the wells, and proceed with the principal troop, as we were now approaching a hostile territory. My she-camel, which was a very fine little animal, but rather too heavily laden for such an expedition, was among the last that arrived, and, starting after the others, was soon left behind the whole troop, and I endeavored in vain to bring her up.

The country here was more level than it had been in the latter part of our route, and we left on our right only one vale, which is called Mainasa. Fortunately for me, the whole host made a longer halt at two o'clock in the afternoon, in one long
line, in order to exhort the little band to valor, and to give them some instructions in case of a conflict with the enemy. No quarter was to be given, and any one of them who should lose his horse or camel was to be indemnified for the loss. But a great deal was proclaimed besides, which, as I was at the very end of the line, I could not make out. Two horsemen were galloping along the line and brandishing white banners, such as I had not observed before. There was a good deal of parade in the whole scene, and at the end of it several small troops of horsemen galloped out in advance of the line as "iman," that is to say, as bound by an oath either to be victorious or to die.

At length we pursued our course, the line breaking up into small irregular detachments, as chance or attachment grouped the people together; but we soon came to another halt, and much conversation ensued, in consequence of which three of the Fugdbii horsemen were dispatched to the south to bring up an experienced guide. Having at length resumed our march, through a fine, undulating, and well-wooded country, we chose, about sunset, an open place for our encampment, where we were told we should rest till the moon had risen. Strict orders were given not to light a fire, in order that the enemy might not become aware of our approach. But as soon as it became dark, very large fires were seen to the southeast, forming one magnificent line of flame; and as it was clear that those were not common fires for domestic use, but appeared rather to be beacons, it was conjectured that the enemy had tidings of our coming, and were calling together their people. An order was therefore immediately given to proceed; but scarcely were the loads put upon the camels, and every thing ready for the march, when a counter order was received that we were to remain. We then began to make ourselves comfortable, when a third order was given to load immediately and to pursue the march.

This ordering and countermanding seemed to arise rather from the bad organization of a band subject to no strict authority, but where every man of any experience and a little valor had something to say, than with the intention of misleading a lurking spy; but, whatever the cause, it was rather trying, and my two men, Bu-Z6d and A’hamed, neither of whom was very energetic, could scarcely be persuaded to load a second time, while all the people were getting ready with great expedition, and marched off as soon as they were ready. We therefore remained behind from the beginning. Unfortunately, the load was so badly adjusted that several things soon fell down, and had to be replaced; and this happening more than once, the distance between us and the host became so great, that at last not even the slightest noise could be heard of the troop before us to direct our course; but having once noticed the direction by the stars, I was able to guide my servants. To make matters worse, the ground was covered with high grass, and it was not easy to proceed at a rapid rate. Trees were very scanty here. At length the Arabs became aware of my having been left at a great distance behind, and about midnight made a halt, when I overtook them. After having
lightened my camel, we proceeded with expedition through the dark night, illuminated only by the distant fires, which gave a painful idea of the resistance we were to meet with, till after two o'clock in the morning of the 18th, when we reached a rising ground, and, dismounting, lay down near our wearied horses to get an hour's rest.

We then continued our march with great alacrity for an hour, when we came to a halt on undulating sandy ground thickly covered with bushes. The horsemen galloped on in advance,

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REGULARLY-FORMED VALLEY.

while Overweg and I remained with the train, consisting of from sixty to seventy camels mounted by young men, and boys not more than ten years old, who were looking forward with such avidity for prey that they could scarcely be kept back. At length we began to proceed slowly, but soon came to another halt, as till now we had not heard a single shot; but when the day dawned the greedy multitude could not be kept back any longer, and on we went.

We here obtained a faint view of an irregular valley-formation ahead of us, adorned with a few palm-trees, which, in the dubious light of the dawn, gave to the country an interesting and entirely new appearance. Crossing this valley-plain, we gradually ascended higher ground, and reached a small deserted village, consisting of large, spacious huts; but, though we turned off from it to the north in order to prevent our little troop from dispersing to make booty, the best-mounted and most daring of them started off on their light mehra to see if something might not have been left to suit them.

Some little cultivation was to be seen around the village, but in general the country continued to bear the most evident traces of desolation. At length its dreary aspect became relieved, and we descended into a regularly formed valley called G6sgi, about 500 yards broad, and inclosed between high cliffs of sandstone. This was the first regular valley-formation which we saw on our journey to Kdnem, for as yet all depressions in the ground presented rather the character of hollows without a regular shelving or sloping in any direction. This valley, on the contrary, extending from north to south, was apparently the occasional channel of a small torrent, and, on account of the moisture extending over the whole of it, was adorned with several groups of palm-trees, and in several places with corn-fields.

But while this valley presented great attraction to the European traveler, it was not less attractive to the covetous Arab freebooter; and all order ceasing in our little troop, the young, inexperienced lads who composed our cortege dispersed in all directions. Some small flocks of sheep had been observed in the valley, and they were now pursued by part of our compan-

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ions, while others ransacked the huts of a small hamlet situated on the western brow of the vale. It was very fortunate for us that no natives were lurking
hereabouts, as they might have done immense mischief to our troop, scattered as it was about the country. Overweg and I were almost left alone, when, after having looked about in vain for traces of the footsteps of the horsemen who had gone in advance, we ascended the eastern slope, which was extremely steep and very difficult for the camels. Gradually our companions, fearing to expose themselves by staying behind, collected around us, and we proceeded in a southeasterly direction, when we soon came to another and more favored valley, called H~nderi Siggesi, its bottom adorned with a thicker grove of date-trees and with beautiful corn-fieldsthat is to say, fields of wheat, with their golden stalks waving in the wind; while the high ground, being elevated above the bottom of the valley about 120 feet, was planted near the brow with fields of millet, which was just ripe, but not yet reaped. What with the rich vegetation, the steep cliffs, the yellowish crop, the burning hamlet, and the people endeavoring to make their escape, it formed a very interesting scene, which is represented in the accompanying view.

Keeping along the western brow, which in some places, where the rock lay bare, was extremely steep, we observed that several natives, including even two or three horsemen, had taken refuge in the thickest part of the date-grove, watching our motions. A small hamlet of straw huts of a peculiar shape, not unlike those of the Koyhm described on a former occasion, and lying at the very brink of the steep rocky declivity, had been set on fire. Our wild, lawless companions now began to descend into the valley at a spot where the slope was more gradual, raising a war-cry in order to frighten those people who were hid in the grove. Five good horsemen would have sufficed to overthrow this whole troop of young unbearded lads, who were snapping their firelocks without being in general provided with balls. It was very lucky, indeed, that Overweg and I, with our people, kept well together in the foremost part of the train, for the natives, rushing suddenly out from their hiding-place upon the

ATTACK BY THE NATIVES.

stragglers, laid hold of two camels, with which they immediately made good their retreat, their young riders, who a moment bfore'ied shown such courage, having betimes jumped off their animals and run away. Our companions were now full of gesticulations and warlike threats, but nobody dared to attack the small body of men and dispute with them their booty. We soon reached the level on the eastern side of the valley; but if we had hesitated before what course to pursue, we were now quite puzzled to find the whereabouts of the horsemen. Wandering thus up and down without any distinct direction, we, of course, as it was not safe for us to dismount and take a moment's rest, suffered great fatigue, after a whole day and night's journey. Meanwhile the sun had almost reached the zenith, and I felt extremely weak and exhausted.

At length some of the horsemen were seen, at a great distance beyond a more shallow dell, driving before them a herd of cattle; and rescued at length from the
dangerous position in which we had been, destitute as we were of any sufficient protection, we hastened to cross the valley, and to join our more warlike and experienced friends. Falling in with them, we went together to a place a little further down this wide, flat valley, where there were a small hamlet and stubble-fields. Here at length I hoped to get a little rest, and lay down in the scanty shade of a talha; but, unfortunately, there was no well here, and, after a very short halt and a consultation, the order was given to proceed. I was scarcely able to mount my horse again and to follow the troop. The Arabs called this valley, which was very flat and produced no date-trees, Wddi el Ghazdl, but what its real name is I did not learn; it has, of course, nothing to do with the celebrated and larger valley of this name. The well was not far off, in another fine valley, or rather hollow, deeper than Wdi el Ghaz6il, but much flatter than either Siggesi or G6sgi, and called Msdlat or Ams~llat. It was adorned with a wild profusion of mimosa, and in its deepest part provided with "khdttatir" or draw-wells, irrigating a fine plantation of cotton, the first we had yet seen in K6dnem.

The Arabs had not made a very considerable booty, the

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Woghda having received intelligence of their approach and saved what they could. The whole result of the expedition was fifteen camels, a little more than three hundred head of cattle, and about fifteen hundred sheep and goats. The Arabs were for some time in great anxiety about Gh't, and a party of horsemen who had gone with him to a greater distance; but he joined us here, driving before him a large flock of sheep. We were busy watering our horses, and providing ourselves with this necessary element. But there was not much leisure; for scarcely had we begun to draw water, when the alarm was given that the Woghda were attacking us, and three bodies of horsemen were formed in order to protect the train and the booty. The main body rushed out of the valley on the southeast side, and drove the enemy back to a considerable distance; but the intention of encamping on the slope near this well was given up as too dangerous, and it was decided to go to a greater distance, though the intention of penetrating to M'aw6 seemed not as yet entirely to be abandoned. It took us a considerable time to get out of this wooded valley, the Arabs being afraid of being attacked and losing their booty.

At length, the cattle and flocks having been driven in advance, we started, and, leaving the vale, ascended elevated rocky ground, from which, following a southwesterly direction, we descended, a little before two o’clock in the afternoon, into the narrower eastern part of a deep and beautiful valley, which here is adorned by a pretty grove of date-trees, while its western part expands into fine cultivated ground. Here we made a halt of about half an hour, in order to water the animals and replenish our skins; for not even here was it thought advisable to encamp, as it is regarded as a very inauspicious place, this being the spot where, in 1850, the K61-owi fell upon the Welfd Slim6n and almost exterminated them. After so short a halt we again pursued our march. I was now so totally exhausted that I was obliged to dismount at short intervals and lie down for a moment; and once, when left alone, it was only with the utmost exertion that I was able to
mount my horse again; but nevertheless I managed to drag myself along. At length, about sunset, we chose

VISITED BY THE KEGHA'MMA.

a place for our encampment on the brow of the slope descending into a deep valley. Having now been thirty-four hours on horseback with only short and insufficient intervals, I fell senseless to the ground, and was considered by Mr. Overweg and our people as about to breathe my last. But after an hour's repose I recovered a little, and, having had a good night's rest, felt myself much stronger on the following morning, so that I could even undergo some exertion which was not exactly necessary.

ilfontday, October 20th. Descended with our people into the valley when they went to fetch water. It is called A'lli A'dia, or Jerdd, from a small hamlet lying on the highest ground, and called A’161i. The well was very rich and plentiful; but no traces of cultivation appeared at the foot of the date-trees. The slope was rather steep, and about 130 feet high. The Arabs, who had contracted their encampment or "dowar" within the smallest possible compass, barricading it with their baggage, as all the empty bags which they had taken with them on the expedition were now full of corn from the magazines of the enemy, were not at all at their ease, and seemed not to know exactly what course to take, whether to penetrate further in advance or to return. Several Fug~b- and people belonging to Hallffif came to pay their respects to Sheikh Gh6t; and a person of considerable authority, called Keghmma, or rather Keghdmmma-fut6be (Seraskier of the West), the very man of whom we before had heard so much talk, came also and paid me a visit in my tent; for, being in a weak state, I had been obliged, when the sun became oppressive, to pitch my tent, as there was no shade. There being no other tent in the encampment, I received visits from several parties who wished to breakfast a little at their ease, and among others from a man called K6del Batraim, Hallffif's brother. Keghtmma stated that lie was certainly able to bring us to Kirki; but this was a mere pretense, and he himself retracted his promise shortly afterward before the sheikh. Our cherished object lay still before us, at a considerable distance; but our friend Gh6t thought that he had brought us already far enough to deserve some more presents, and plainly intimated as much to us through 'Abd-Allah. Fortunately, I had

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a handsome yellow cloth caftan with me, embroidered with gold, and toward evening, when I had recovered from a severe fit of fever which had suddenly attacked me in the afternoon, we went to pay our compliments to the chief, and begged him to accept of it; at the same time we told him we should be satisfied if we were enabled to visit the district belonging to the keglimma. But the situation of the Arabs soon became more dangerous, and nothing was thought of but to retrace our steps westward with the greatest possible expedition.

I was lying sleepless in my tent, in a rather weak state, having scarcely tasted any kind of food for the last few days on account of my feverish state, when, in the latter part of the night, a great alarm was raised in the camp, and I heard the Arabs
mount their horses and ride about in several detachments, raising their usual war-cry, "y riyib, yi riybb;" but I remained quietly on my mat, and was not even roused from my lethargical state when I received the intelligence that a numerous hostile army, consisting of the Woglida, the Moulda, the Shir, and the people of the Eastern Keghimma, was advancing against the camp. I received this news with that indifference with which a sick and exhausted man regards even the most important events. Neither did I stir when, with the first dawn of day on the 21st, the enemy having actually arrived within a short distance, our friends left the camp in order to offer battle. I heard about ten shots fired, but did not think that the Arabs would be beaten. Suddenly Overweg, who had saddled his horse at the very beginning of the alarm, called out anxiously to me that our friends were defeated, and, mounting his horse, started off at a gallop. My mounted servant, Bifi-Zöd, had long taken to his heels; and thus, while Mohammed was hastily saddling my horse, I flung my berma's over me, and grasping my pistols and gun, and throwing my double sack over the saddle, I mounted and started off toward the west, ordering Mohammed to cling fast to my horse's tail. It was the very last moment, for at the same time the enemy began to attack the east side of the camp. All the people had fled, and I saw only the chief slave of G-hbt. who, with great anxiety, entreated me to take his master's state sword with me, that it might not fall into the hands of the enemy.

But I had not gone a great distance when I heard firing close behind me, and, turning round, saw the Arab horsemen rallying, and with the cry "He keléb, keléb," turn round against the enemy, who had dispersed in order to collect the spoil. I went on in order to inform Mr. Overweg, who, together with the Arabs who were mounted on camels, and even several horsemen, had fled to some distance and posted themselves on a hill. Assuring him that the danger was over, I returned with him to the camp, where we were rather surprised to find that not only all our luggage was gone, but that not even a vestige of my tent was left. The enemy, attracted only by the English tent and Sheikh Ghbt's baggage, had scarcely touched the effects of the other people, but considered my tent as a fair prize and ran away with it. But the Arabs pursuing them, we got back most of our things. A leathern English bag of mine, which contained some articles of value, had been cut open, just, as it seemed, at the moment when our friends came up with the enemy. Our chief loss consisted in our cooking utensils and provisions; I also much regretted the loss of an English prayer-book which had belonged to Mr. Richardson. Four of the Arabs had been killed, and thirty-four of the enemy. Mr. Overweg was busily employed in dressing some severe wounds inflicted on our friends. The Arabs were furious at the insolence, as they called it, of the enemy, who had dared to attack them in their own encampment, and they swore they would now go and burn down all their hamlets and their corn. The horsemen actually left, but returned in the course of the afternoon rather silently, with a
sullen face and unfavorable tidings, and before sunset they were once more obliged to defend their own encampment against another attack of the energetic natives; they, however, succeeded in beating them off. Hallif distinguished himself greatly by his valor, killing three or four of the enemy with his own hand. But, notwithstanding this little victory, the forebodings for the night were very unfavorable, and our friends would certainly have decamped immediately if they had not been afraid that in the darkness of the night the greater part might take to their heels, and that a shameful flight would be followed by great loss of life and property. Accordingly, they determined to remain till the next morning. But an anxious and restless night it was; for they had received authentic news that a body of from thirty to forty horsemen were to join their enemies that night, and to make a joint and last attack upon them, and they were well aware that the enemy had only been beaten from want of horses. All the horses remained saddled, and the whole night they sounded the watch-cry; but the most restless was the renegade Jew 'Abd-Allah, who felt convinced that this would be his last night, and was most anxious to get a razor in order to shave his head before the hour of death.

October 22d. The night passed on without the enemy appearing, and with the dawn of day the sign for decamping was given, when everybody endeavored to get in advance of his neighbor. The enemy, as was positively stated afterward, arrived there about an hour later, but, seeing that we were gone, did not choose to pursue us. Thus we left the most interesting part of K6nem behind us, the country once so thickly studded with large, populous, and celebrated towns, such as Nijimiye, Aghdfi, and all those places which I shall describe in the Appendix from the account of the expeditions of Edris Alaw6ma, with many rich valleys full of date-trees.

Keeping first in a westerly, and afterward in a more southwesterly direction, through a rather uninteresting country, we arrived about eight o'clock in the morning in a wide vale called Tkulum, full of rich succulent herbage and fine trees, where, it being supposed that we were out of danger, it was decided to give the horses and camels a feed after having watered them. I, for my part, was extremely thankful for getting a few hours' rest in the shade of a venerable acacia, near the gentle slope surrounding the hollow. But just in the greatest heat of the day we left this pleasant resting-place, near which is the ordinary residence of the keglimma, in the valley Kirafu, and followed a more northwesterly direction, ascending gradually from the vale, and entering a well-wooded district, where all the grass had recently been burned, or was still burning; and in one place it was even with some danger that we found
our way through the flames. This burning of the grass, as I have stated above, seems to be a general practice all over Negroland. Toward evening the country became quite open, and ahead of us a small range was seen, at the western foot of which our resting-place was said to be; but it seemed very distant, and it was quite dark when we made halt in two separate encampments, not being able to reach the point of destination. Our supper was very simple indeed; for, having lost all our provisions at the taking of the camp at A'hili, we were obliged to content ourselves with a few bad dates, the only thing we were able to obtain from our friend Sheikh Gh6t.

Thursday, October 23d. While our camels and people kept along the direct road, together with the train and part of the horsemen, Overweg and I, following Sheikh Gh6t and his troop, took a more northerly direction, and passed the heat of the day in a fine valley. It was certainly one of the finest vales we had seen in the country, except that it did not produce date-trees; but the district of Shit6iti, which we again had entered here, seems not to be favorable for that tree, while Shiri and the neighborhood of 11'aw6 is very productive in date-trees. Part of the bottom was laid out in corn-fields, irrigated from Khhttatir, near which some huts were standing, while a larger village, at present deserted, is situated on the brow of the slope dominating the valley. It is called Burka-drfsso or Burka-drftisto. Here we enjoyed a few hours of tranquil repose; but with the exception of this our enjoyment was very scanty, having nothing to breakfast upon but a handful of dates and some water. But our material wants were inconsiderable in comparison with the disappointment which we felt, as we clearly saw that all hope of reaching the Bahar el Ghazl, or even M'aw6, was to be given up; and the hope of attaining these districts had been the only reason which had induced us to join our fate with this band of freebooters. We had spent all the property that remained to us to enable us to undertake this expedition, and our reflections, therefore, were far from pleasant.

When the heat of the day had passed by, the Arabs pursued their march, and we followed them, reascending the higher level, and marching over a pleasant country well adorned with trees and bushes, while we left a hollow called NUikko on our left—one of the three vales of Shit~ti which bear this name—and farther on crossing another one called Ardnko. When night approached, our companions began to put their horses in a gallop in order to arrive betimes, while we preferred going on more slowly. The country here became more undulating, and afterward even rugged, and we made our way as well as we could in the dark, stumbling along over a rugged ground in a northwesterly direction, and were not a little delighted when at length we saw the fires of the encampment, which this time had not been pitched on the highest level, but rather in a hollow not far from the well. Its name is Bir el Hamfosh, or Y~gil, or, as it is generally pronounced, Yiggeli. We were the more delighted to reach it, as we found here not only all our people and luggage, but also provisions, and we were nearly famished. Of course, we were most
cheerfully hailed by those of our servants whom, with the remainder of the Arabs, we had left at the Bir el Kdrama, and who had felt the greatest anxiety about our safety on account of the many unfavorable rumors which had reached them with regard to the proceedings and sufferings of our party. They had transported the camp from Bir el Kfirma to this place several days previously, and were looking forward to our return most anxiously.

We immediately attacked a bowl of camel's milk, and, thus materially comforted, rested outside our tents, enjoying the freshness of the evening. The camp, or dowar, was rather narrow, being encumbered by the booty which had been taken from the enemy; and the people, dreading lest the enemy might follow them, all huddled closely together, and kept strict watch. In such circumstances, the wailings of the women over the dead, which sounded through the night, accompanied by loud, mourn-

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ful strokes on the great drum, could not fail to make a deep impression. However, we passed here tranquilly the following day, and enjoyed rest and repose the more as the weather was very oppressive.

We received here the positive news that the Widay horsemen who had come to the assistance of the Woghda, and had caused the Arabs so much fear and anxiety the day before, had returned to M'aw6; and a very curious story was told with regard to them, which at once shows how highly these horsemen of W~d.y are respected by the Arabs, and the esteem which they themselves entertain for the latter. Thirty Widay horsemen were said to have arrived with the Woghda in consequence of their entreaties, and to have followed with them the traces of our friends, the Woghda representing to them that many of the latter had been killed. Thus they arrived in the morning when we had just left the camp at Al"ili, and the dust raised by our host was plainly visible in the distance; but when the Woghda instigated the Widky people to go and attack that host, they wanted to assure themselves how many Arabs had fallen in the last battle, in which thirty-four of the Woghda were said to have been slain, and when they found only two tombs, the latter told them that in each there were ten bodies; but the Waddy people, being anxious to make sure of the valor of thcii friends, had the tombs dug up, and found only two buried in each. Whereupon they stigmatized the Woghda as liars, and felt little inclined to follow the valiant robbers who had killed so many of the enemy, while they had lost so few of their own. But this story may have been adorned by our friends the Weld Slimin, who could not even deny that, besides a great deal of other booty from their own camp, which the enemy had succeeded in carrying away, the chief of the Woghda could pride himself on the red bernuis which we had given as a present to Sheikh Ghgt; nay, he could even boast of four horses taken from the Arabs.

Sunday, October 26th. This and the following day the Arabs were all busy in writing, or getting letters written to Kiikawa, as a courier was to leave. I myself was almost the only per-
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son who did not get a note ready, for I could not muster sufficient energy to write a letter. Had I been strong enough, I should have had sufficient leisure to make up the whole journal of my excursion to the eastern parts of Kdnem; but I was quite unable, and the consequence was that this part of my diary always remained in a very rough state. Sheikh Ght, who thought that we were greatly indebted to him for having seen so much of the country, sent for a variety of things; but we were only able to comply with very few of his wishes. On our telling him that we were not at all satisfied with what we had seen, and that, in order not to waste more time, we had the strongest wish to return to Kidkawa as soon as possible, he wanted to persuade us that he himself was to leave for the capital of B6rnu in five or six days. But we prudently chose to provide for ourselves, and not rely upon his promise.

Tuesday, October 27th. The courier for Kfikawa left in the morning, and in the evening a party of freebooters made an attack upon the camels of the Arabs, but, being pursued by the horsemen, whose great merit it is to be ready for every emergency, they were obliged to leave their booty, and be contented to escape with their lives. The vale in which the well is situated is rather more exuberant than is the case generally, and there were several pools of stagnant water, from which the cattle were watered. There was even a real jungle, and here and there the den of a ferocious lion, who did not fail to levy his tribute on the various species of animal property of our friends, and evinced rather a fancy for giving some little variety to his meals, for a horse, a camel, and a bullock became his prey.

Tuesday, October 28th. Seeing that there was a caravan of people forming to go to Kfikawa, while the Arabs intended once more to return to Burka-drissoo, we at once went to the chief to inform him that we had made up our minds to go with the caravan. A chief of the Haddada, or rather Bfingo, arrived with offerings of peace on the part of the Shiri, and came to see us, together with the chief mentioned above, K6dl Batr~m, who was the father-in-law of the khilfa of M'aw6 ; Kobber, or rather the head man of the K6bber, and other great men of the Fugabii;

DEPARTURE OF THE CARAVAN.
and I amused them with my musical box. Overweg and I, disappointed in our expectations of penetrating farther eastward, prepared for our return journey, and I bought a small skin of tolerable dates for half a tirkedi, while to 'Abd-Allah, who had been our mediator with the chief, I made a present of a jerid, in order not to remain his debtor.
All this time I felt very unwell, which I attribute principally to the great changes of atmosphere, the nights being cool and the days very warm.

Friday, October 31st. Though we were determined to return to Kcikawa, we had yet once more to go eastward. The Arabs removed their encampment to Armdnko, the hollow which we passed on our way from Burka-drissoo to Y6gil. There had
been a great deal of uncertainty and dispute among them with reference to the place which they were to choose for their encampment; but though, on the following day, very unfavorable news was brought with regard to the security of the road to B6nmu, the departure of the caravan nevertheless remained fixed for the 2d of November; for in the morning one of the Welid Slim-n arrived from Kfkawa, accompanied by two horsemen, bringing letters from the vizier, requesting the Arabs, in the most urgent terms, to remove their encampment without delay to K6skawa, on the shore of the lake, whither he would not fail to send the whole remainder of their tribe, who at that time were residing in Kfkawa, for he had positive news, he assured them, that the Tawirek were meditating another expedition against them on a large scale.

The report seemed not without foundation, for the three messengers had actually met, on their road between Btrrowa and Ng6gimi, a party of ten Taw6rek, three on foot and the rest on horseback, and had only escaped by retreating into the swamps formed by the lake. This news, of course, spread considerable anxiety among the Arabs, who were still more harassed the same day by information received to the effect that a party of fifteen Wday horsemen were lying in ambush in a neighboring valley; and a body of horsemen were accordingly sent out to scour the country, but returned without having seen any body.

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Sunday, November 2d. The day of our departure from K6nem at length arrived. Sorry as we were to leave the eastern shore of the lake unexplored, we convinced ourselves that the character of our mission did not allow us to risk our fate any longer by accompanying these freebooters.* The camels we had taken with us on this expedition were so worn out that they were unable to carry even the little luggage we had left, and Sheikh Gh6t made us a present of two camels, which, however, only proved sufficient for the short journey to Kdkawa, for the one fell a few paces from the northern gate on reaching the town, and the other a short distance from the southern gate on leaving it again on our expedition to Mfisgu. The caravan with which we were to proceed was numerous, but the whole of the people were Knembf, who carried their little luggage on pack-oxen and a few camels, while besides ourselves there were only two horsemen. But there were some respectable people among them, and even some women richly adorned with beads, and with their fine, regular features and slender forms, forming a strong contrast to the ugly physiognomy and square forms of the B6nmu females. The difference between the B6nmu and Kinembui is remarkable, although it is difficult to account for it by historical deduction.

We were so fortunate as to perform our home-journey without any serious accident, although we had some slight alarms. The first of these occurred when we approached the town of Beri, and found all the inhabitants drawn up in battle array at a narrow passage some distance from the town; and at the first moment there was considerable alarm on both sides; but we

* The information which, in the weak and exhausted state I was then reduced to, and under the unfavorable circumstances in which I was placed as a hostile intruder, I was able to collect with regard to this country-once the mighty and
populous kingdom of Kinem, and now reduced to the desolate abode of the scanty remnants of the former native population preyed upon every day by roving and lawless tribes from different quarters—I shall put together in an Appendix (II.) at the end of this volume, as well as the interesting geographical details with regard to Kinem in its flourishing state, as they are to be gleaned from the historical work of Imam Ahmed (Appendix III.). The dates of the earlier history of Kinem, as far as they have come to our knowledge, have been detailed in a former chapter.

ALARMS.

soon learned that they had taken us for Tawirek, of whom a numerous freebooting party, consisting of 200 camels and about as many horses, had a short time previously carried away all the cattle belonging to the place. The state of the country was so insecure that the inhabitants would not allow Mr. Overweg to stay here, notwithstanding his earnest protestations, so that he was obliged to make up his mind to proceed with the caravan, although he was sensible of the danger connected with such an undertaking; and certainly, if we had met with a tolerably strong party of the Tawdrek, our companions would have afforded us very little protection. We were so fortunate, however, as to pass through this infested track just at the time when an expedition, laden with booty, had returned homeward. We, however, met more than forty Bfidduma half a day's journey beyond Ng6gimi, armed with spears and shields, and clad in nothing but their leather apron. They had been occupied in preparing salt from the roots of the siwdk or (_jpa?is sodata ; and when they saw the first part of our caravan coming through the thick forest, they commenced an attack, so that Overweg and I were obliged to fire a few random shots over their heads, when, seeing that we were stronger than they had supposed, and recognizing some friends among the Kdnem bfi, they allowed us to pass unmolested. But our whole march from Ng6gimi to Bdrowa, through the thick underwood with which the shores of the lake are here overgrown, resembled rather a flight than any thing else.

On the 10th we reached the komidugu, and after some lively negotiation with the governor or shitima, who resides in the town of Y6, I and my companion were allowed to cross the river the same afternoon; for it has become the custom with the rulers of B6ru to use the river as a sort of political quarantine—a proceeding which, of course, they can only adopt as long as the river is full. During the greater part of the year every body can pass at pleasure. Even after we had crossed we were not allowed to continue our journey to the capital before the messenger, who had been sent there to announce our arrival, had returned with the express permission that we might

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go on. The shores round the komidugu were greatly changed, the river being now at its highest. Extensive patches were cultivated with wheat, being regularly laid
out in small quadrangular beds of from four to five feet in diameter, which were watered morning and evening from the river by means of buckets and channels. We reached Kfikawa on the 14th, having met on the road a party of about fifty Weld Sliman, who were proceeding to join their companions in Kinem. We were well received by our host, the Vizier of B6ru.

We had already heard from the Governor of Y6 that the sheikh and his vizier were about to leave in a few days on an expedition; and, being desirous of employing every means of becoming acquainted with new regions of this continent, we could not but avail ourselves of this opportunity, however difficult it was for us, owing to our entire want of means, to make the necessary preparations, for another campaign, and although the destination of the expedition was not quite certain.

CHAPTER XLII.

WARLIKE PREPARATIONS AGAINST MXNDARA.

November 25th, 1851. Ten days after having returned to our head-quarters from the wearisome journey to Kinem, I left KAkawa again in order to join a new warlike expedition. The sheikh and his vizier, with the chief part of the army, had set out already the previous Saturday. The route had not yet been determined upon—it was, at least, not generally known; but Wdndali, or, as the Kanfiri call it, Mndargi, was mentioned as the direct object of the march, in order to enforce obedience from the prince of that small country, who, protected by its mountains, had behaved in a refractory manner. The chief motive of the enterprise, however, consisted in the circumstance of the coffers and slave-rooms of the great men being empty; and, 316

ANOTHER EXPEDITION.
a new supply being wanted, from whence to obtain it was a question of minor importance. There was just then much talk about a final rupture between 'Abd e' Rahmin and the vizier, the former having intimate relations with the Prince of Mkndart6; and it was for that reason that Mr. Overweg had at first thought it better to remain behind. My means were scanty in the extreme, and did not allow me to have a mounted servant, my camp-followers consisting merely of the same naga or "jige," as the Kamiri call the female camel, which had proved of the highest value to me on the journey to Kanem, and of two very indifferent Fezzini lads, weak in mind and body-Mohammed ben Habib and Mohammed ben Ahmed.

The weather being temperate, and my spirits excellent, I followed cheerfully the Ng6ru road, with which I was well acquainted. The country looked much more interesting now than three months before, on my return from A'damhwa. Then all was dry and barren; scarcely a single fresh blade had started from the ground; and I was obliged to draw with immense exertion my supply of water from a deep well near Kaine; now the ground was covered with young herbs, the trees were in foliage, and near the very place of Kaine where the sheikh with his camp-followers had rested the first night, a large lake had been formed by the rains. This lake, which is surrounded by shady trees, retains its water until two or three months after the rainy season, when it begins gradually to dry up. I was therefore
enabled to water my horse without any further trouble, after which I followed my people, who were in advance. Here I met with my friend Hdj Edris and Shitima Makar6mma, who were just returning from the camp. They told me that the sheikh had encamped that day at KUikia, beyond Ng6rnu. I therefore made a short halt at noon on this side of that town, in order to reach the camp during the evening without staying in the place; for the city, on all sides, at about an hour's distance, is almost entirely surrounded by fields devoid of trees. After I had enjoyed about an hour's rest, Overweg arrived with the disagreeable tidings that his camel, soon after leaving the gate, had fallen, and was unable to get up again even after the luggage had been removed. He therefore sent his servant Ibrahim in advance, in order to procure another camel from the vizier, while he remained with me. When we set out again we took the direct route to the camp, the road being enlivened by horsemen, camels, and pedestrians. The country on this side was only cultivated in some places; we perceived, however, two miles behind Ng6rnu, a carefully-kept cotton-plantation, and the fields near the village of Kiikia were well cultivated.

The whole of this fertile plain became a prey to the inundations of the Tsidid in the year 1854, caused by a sinking of the ground, when the whole country was changed in the most marvelous way. Here we obtained a first view of the camp with its tents; but it made no remarkable impression upon me, being still in an unfinished state, including only those people who were in the most intimate connection with the court.

The "ngiufate" having its fixed arrangements, our place was assigned near the tents of Lamino, at some distance east from those of Hij Beshir. As the greater part of the courtiers were taking at least a portion of their harim with them to the "kergu," a simple tent was not sufficient for them; but, by means of curtains made of striped cotton stuff, a certain space is encompassed in order to insure greater privacy. For the sheikh and the vizier, as long as we remained in the B6rnu territories, at every new encampment an inclosure of matting was erected: for it is not the custom, as has been asserted, to separate the royal camp from that of the rest, at least not on expeditions into a hostile country, nor has it been so in former times. The common soldiers had no further protection, except some light and small huts with high gables, which some of them had built with the tall stalks of the Indian corn, which lay in great abundance on the stubble-fields. But I shall first say a few words about our friend Lamino, whom I have already occasionally mentioned, and with whom on this expedition we came into closer contact. This man furnishes an example how, in this country, notwithstanding the intense difference of civilization, in reality matters take the same course as in Europe, where notorious rogues and sharpers often become the best police functionaries. Lamino, originally "El \'amin," had formerly been a much-dreaded highway robber, but had now become chef clepolice, or, as the Hiusa
people would say, "serki-n-karfi," being, in consequence of his hard-heartedness and total want of the gentler feelings, of the greatest importance to the vizier, whose mild character did not allow him personally to adopt severe measures. Imprisoning people and ordering them to be whipped constituted one of Lamino's chief pleasures. He could, however, at times, be very gentle and amiable; and there was nothing which afforded greater amusement to my companion and me than to hear him talk in the most sentimental manner of the favorite object of his affections, a woman whom he carried with him on this expedition. It caused us also great delight to witness the terror he felt at our comparing the shape of the earth to an ostrich's egg; for he seemed to be quite at a loss to understand how he should be able to preserve his balance on such a globe, with his great heaviness and clumsiness.

Wednesday, November 26th. Early in the morning the signal for the decampment of the army was given in front of the tent of the sheikh by the sound of the great drum, and in broad battle-array ("bdta") the army, with its host of cavalry, moved onward over the plain, which was covered with tall reeds, and showed only here and there a few signs of cultivation. This time I still remained with the camels and the trainoxen, which, mixed with pedestrians and some single horsemen in long unbounded lines, kept along the road, while single troops of Kdnemfi spearmen, in their light, fanciful garments, mostly consisting of a small apron of rags, or a hide tied round the loins, and armed with their light wooden shields, passed the luggage-train, shouting out in their wild native manner. Thus, after a march of about eleven miles, we reached the cotton-fields of Y6di, a town of considerable magnitude, surrounded by a clay wall in a state of good repair. We passed it on a rising ground to our left, while the country on the northwestern side spread out in one continuous sandy plain, dotted here and there by a few dfm-bushes (ngille) and by a few single diim-palms. On this side of the town, at about a quarter of an hour's distance, after the autumnal rains, a large pond is formed, on the borders of which gardens of onions are planted by the inhabitants of Y6di, and irrigated with the aid of khattatir. The sun was intensely hot, and the heat at noon was very great. Strange to say, during all this time I neglected to make thermometrical observations, and, as far as I am aware, Overweg did not pay more attention to this subject than myself; but the reason of this neglect was that we usually started early in the morning, and seldom had shade in the neighborhood of our tents at noon; for these, which by this time were so much worn out that every object inside cast a shadow as well as outside, could give us, of course, no measure for the temperature of the air.

Our protector Lamino afterward sent us an excellent dish of rice boiled in milk, and covered with bread and honey. The rice was of a whiteness unusual in this country. Having received likewise a dish of bread and honey from the vizier, we thought it our duty to pay him a visit, and, through his mediation, to the sheikh also. The sheikh had alighted at his spacious clay mansion outside the walls of the city, and he was just occupied with granting a grand reception to the townspeople.

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After the usual exchange of compliments, our discourse turned upon Captain Denham (R6is Khalil), who had once taken the same road in conjunction with Kashfilla Barka Ghana, and with Bfi-Khalfm. On this occasion also the manner in which old MWallem Shadeli or Ch~deli, then a simple f~iki, who was present, behaved toward that Christian was mentioned. We related to them what a faithful description Major Denham had given, in the narrative of his adventures, of the hostile disposition of the f~iki, when the old m'allem, who was now one of the grandees of the empire, in order to revenge himself upon Major Denham and ourselves, described to the assembly, with sundry sarcastic hints, how he had seen the major, after his shameful defeat at Musf~ya, half dead and stripped of his clothes.

THE "FI'RIU" GROUND.-A QUERY.

and exhibiting to uninitiated eyes all the insignia which mark the difference between the faithful and unfaithful. The whole spirit in which the story was told bore evidence of the enlightened character and the tolerance of these gentlemen. All the people behaved very friendly, and the sheikh sent us in the evening two sheep, a load of "ngiberi" or sorghum, besides two dishes of prepared food. We were also entertained by a young musician, who had accompanied Mr. Overweg during his voyage on the Tsid, and in this way there was no end of feasting. Nor was there any want of intellectual food, the inquisitive and restless vizier being desirous of learning from us as much as possible on this expedition, where he enjoyed plenty of leisure. Here we remained also the following day, as some more detachments were to join the army.*

Fr'iday, November 28th. The ngdufate advanced as far as the town of Mdrte. Not far from Y¥di there extends, in a southerly direction, a very expansive plain devoid of any sort of vegetation except some mimosas. This is the beginning of the "firkii" ground, which comprises so large a space in the southern regions of B6ru, and of which I have repeatedly spoken on former occasions; but the plantation of the Ifolcus cernuus, called "nmsakw6i or "m6sogi" (which is limited to this peculiar territory), had not turned out well this year, in consequence of the scarcity of rain.

I had marched in advance with my camel, when the vizier got sight of me, and begged me to come to the sheikh. After having saluted me in the most friendly way, he asked me why I always wore my pistols in my belt round the waist, instead of fixing them at the saddle-bow; but he praised my foresight when I appealed to the example of R6.is Khalil, who, when thrown from his horse, on his unlucky expedition to 316ndari, remained without a weapon in his hand. However, he was of opinion that at present, with such a large army, no danger of this kind was to be feared. He showed me also, in the most

* Between Y~di and the Tsid the following places are situated: L6ga, a considerable town sunounded by a wall; Dibbuwa, Jiggeri, Manawize, Grdini, and M6golim.

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flattering manner, that he had imitated my example of having my chronometer continually girded around my waist, and he assured me that he found it very convenient.

The troop was here proceeding in stately order, and a broad line of battle deployed, one officer, with the title of jirma, riding in advance, and being followed by the four fan-bearers of the sheikh in full array; but a little farther on, a small tract of underwood compelled them to change their order of march, and proceed in one long line. The vizier was kind enough to send me a message to the effect that I had better get in front, so as not to be in the midst of the confusion.

The place of encampment was chosen on the northwest side of the town of Mate; and when the sheikh had dismounted in order to take possession of the mat house which had been prepared for him, the whole host of cavalry galloped up in the fiercest manner, before I was able to get out of their way, so that I received a very severe shock from a horseman, who struck against me with great violence.

In the afternoon my friend and companion on my journey to A'dam wa, Kash6lla Billama, called on me, and we mounted on horseback in order to pay a visit to the market, which is held every Friday outside the western gate of the town, where an open area, surrounded by several wells, spreads out. But the market, at least that day, was very insignificant: it was not furnished with a single shed or stall, and not a single article of manufacture was exposed, Negro millet, butter, and wooden bowls being almost the only articles offered for sale; and sellers, as well as buyers, were very few in number. The town contains about four thousand inhabitants, and, taking into account the stratageitical art of this country, possesses proper defenses, the clay wall being in a good state of repair, and having a gate on each side excepting the side of the market, where there are two. Toward the east there is a little cultivated ground, and on the north a small suburb, consisting of large, conical thatched huts, where, besides Kanuri, several Flbe or Fell-ta families are living. The interior of the town consists of narrow lanes, and most of the houses are clay buildings.

There was nothing interesting to be seen; but I was agreeably surprised when my companion, who was a native of this place, took me to pay my compliments to his mother, who kept a small shed, or rather, as we should say, a shop, in the little marketplace inside the town. It was certainly a trait of a good-natured and friendly disposition.

We remained here the following day; but our stay was not at all pleasant, there being very little shade near the encampment, while our tents were so worn that they scarcely afforded any protection against the sun. Owing to the smallness of my means, I had been obliged to leave my large tent in Kfikawa.
Little MArte, or "M16rte ghana," some slight variation was seen, in a crop of Indian corn or "holcus" still standing in the fields; the ears, however, were quickly plucked off by the undisciplined army. Further on I reached a group of villages ornamented by a cluster of beautiful tamarind-trees, and here lay down a while to enjoy the delicious shade. Numbers of people were resting here and there, in order to partake of the hospitality of the villagers; for, to the ruin of the country, there is no commissariat in these armies to provide for the wants of the private individual, and every one must supply himself with food in the best manner he can.

Our march, however, was very short, the encampment having been chosen on the west side of the town of Al. This town also is of some importance, and surrounded by a wall in good repair, with two gates on the north and west sides, and only one on the south and east. The interior is enlivened by large trees, consisting of ch6dia (elastic gum) and kfirma trees, while the huts are remarkable for their high conical roof, the thatch of which, in a great many instances, is interlaced by the clasps of the Cucwmrbita lagenaria, the whole looking very cheerful. The

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sheik having requested me repeatedly to give my compass up to him, as he imagined it would be sufficient for one of us to possess such an instrument, I thought it prudent to offer him my musical-box as a present, remarking that I would willingly give away such articles, but not scientific instruments. Several hares had been caught in the course of the day; and in the evening we had some of them palatably dressed by the experienced female slave of Lamino.

Jl'onday, December 1st. Soon after starting, early in the morning we had to traverse some underwood, which caused a great rush and much confusion among the undisciplined army, so that two or three horsemen were seriously injured. On such occasions, as well as in the thick covert of the forest, I had full opportunity of testing the valuable properties of the Arab stirrups, which protect the whole leg, and, if skillfully managed, keep every obtruder at a respectful distance; indeed, I am almost sure that if, on these my African wanderings, I had made use of the English stirrups, I should have lost both my legs. Our way afterward led over monotonous firki ground, where we were cheered by the sight of some fine crops of sorghum. Detached hamlets were seen in every direction, even where the country did not present any traces of cultivation; but, with the exception of the Shilwa villages, this province does not contain many small hamlets, the population being concentrated in larger places. Underwood succeeded to the firki ground, and extended to the very walls of the large town of Dikowa.

The sight of this town, with its walls overtowered by the regularly-shaped crowns of magnificent fig-trees, was very imposing. The western wall, along which our road lay, was covered with women and children, and we met a numerous procession of females in their best attire, who were going to salute their sovereign upon his arrival at the encampment; and, coming from the capital, which is distinguished by the ugliness of its female inhabitants, I was agreeably surprised
at their superior countenance and figure. But, though the observer might be
gratified with the personal appearance of the natives, their industry was
questionable; for only a small tract of cultivated

ENCAMPMENT AT DI'KOWA.
ground was to be seen on this side of the town, girt by a forest of mighty trees. The encampment, or "ng ufate," began to form close to the southern wall of the
town, amid sandy ground free from trees, and completely surrounded by a thick
covert. Although it was December, the sun was very powerful; and, until the
camels arrived, I sat down in the shade of a "bito" or Balanite, while the
encampment was spreading out in all directions, and approached the edge of the
covert. I then gave up my shady place to Kashilla Jato, an officer of the
musketeers, who, in acknowledgment, offered me a clear piece of delicious
gum, just taken from the tree and full of sweet fluid, in which state it is certainly a
delicacy, and is so esteemed here as well as in Western Negroland. The
encampment springing up gradually from the ground, with its variety of light
dwellings built only for the moment; the multifarious appearance of armed
people; the numbers of horses of all colors, some of the most exquisite beauty; the
uninterrupted train of beasts of burden, camels, and pack-oxen, laden with the
tents, furniture, and provisions, and mounted by the wives and concubines of the
different chiefs, well dressed and veiled, altogether presented a most interesting
picture; for now almost the whole host, or "keb6," had collected, and twenty
thousand men, with ten thousand horses, and at least as many beasts of burden,
were no doubt assembled on this spot.
At length our two tents also were pitched, and we could make ourselves as
comfortable as the scanty shade which they afforded allowed us.
In the evening, our conversation with the vizier turning upon the means which
remained for B6rnru to attain once more to her former greatness, these devastating
expeditions and slave-hunts fell under discussion, and I took the liberty to
indicate, in opposition to such a system, the necessity of a well-established
government, with a strong military force capable of extending their dominion. I
also called the attention of the vizier to the point that, as they could never rely
upon the Turks, who might easily cut off all supplies of foreign merchandise, it
was greatly to their interest to keep open to themselves that large river

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which passed a short distance to the south of their dominions, and which would
enable them to supply themselves with every kind of European manufacture at a
much cheaper rate than they were able to obtain them by the northern route. He
did not hesitate to throw the whole blame upon the former sultans; but those poor
men, when they possessed the dominion of the Kw Ana tribe, probably had no
idea that the river which ran through their territory joined the sea; and even if they
had, the relation between Islhm and Christianity at that period was of so hostile a
character that, for the very reason that this stream might open to the Christians a
more easy access to their country, they shunned any nearer connection with it as
dangerous. However, under the present entirely altered state of affairs, there is no
question that an energetic native chief, basing his power on a supply of European
merchandise, as facilitated by the River B6nuw6, might easily dominate a great
part of Central Africa; but energy is just the very thing these people are wanting
in.
From this point of our discourse there was an easy transition to that of the
abolition of slavery; and here my late lamented friend, Mr. Overweg, made a most
eloquent speech on this important question. The vizier could not bring forward
any other argument in his defense than that the slave-trade furnished them with
the means of buying muskets; and, lamentable as it is, this is certainly the correct
view of the subject, for even on the west coast the slave-trade originated in the
cupidity of the natives in purchasing the arms of Europeans. Such is the history
of civilization! If the poor natives of Africa had never become acquainted with
this destructive implement of European ingenuity, the slave-trade would never
have reached those gigantic proportions which it has attained; for at first the
natives of Africa wanted fire-arms as the surest means of securing their
independence of, and superiority over their neighbors; but in the further course of
affairs, these instruments of destruction became necessary because they enabled
them to hunt down less favored tribes, and, with a supply of slaves so obtained, to
procure for themselves those luxuries of European civilization with which they
had likewise become acquainted. This is the great

CONVERSATION ON SLAVE-TRADE.
debt which the European owes to the poor African, that after having caused, or at
least increased, this nefarious system on his first bringing the natives of those
regions into contact with his state of civilization, which has had scarcely any but a
demoralizing effect, he ought now also to make them acquainted with the
beneficial effects of that state of society. Entering, therefore, into the views of
our hosts, I told them that their country produced many other things which they
might exchange for fire-arms, without being forced to lay waste the whole of the
neighboring countries, and to bring misery and distress upon so many thousands.
I informed them of the last negotiations of her Britannic majesty's messengers
with the King of Dahom6, when our friend, listening with the greatest interest to
the account of these noble endeavors of her majesty's government, which he could
not but admire, declared, in the most distinct manner, that if the British
government were able to furnish them with a thousand muskets and four cannons,
they would be willing to subscribe any obligatory article for abolishing the slave-
trade in their country-of course not including, all at once, domestic slavery, for
such a measure would scarcely be feasible in a country where all the relations of
domestic life are based upon this system. But the abolition of the foreign slave-
trade would be the beginning of a better system. However, I told them that,
supposing government were to entertain such a proposal, the first thing for them
to do was to open themselves a road to the River B6nuw6, as it would be difficult,
not only with respect to the state of the country to be traversed, but also on
account of the suspicions of the Turks, to provide them with such a military store
by way of the desert. But at present this whole question has been superseded; the
vizier himself has succumbed, and his master, the Sheikh 'Omdr, although he has
been fortunate enough once more to usurp the sovereign authority, seems scarcely
sufficient to hold out any guarantee of the stability of his dynasty. Moreover, the
slave-trade at present is, in fact, abolished on the north coast; and this
circumstance must eventually exercise a great influence over the destinies of B6r-

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nu, on account of its central situation, especially if at length a regular intercourse
be established on the River B6nuw6.

It was our lot to remain here several days; for while the Kantiri people, who were
expected to join the expedition, had assembled in sufficient numbers, only a very
small portion of the indigenous Arab or Shfiwa population had as yet come up;
for almost all of them live in the southeastern parts of the country, where they
have taken possession of the deserted seats of former tribes, which were
annihilated or weakened in the relentless wars between Islamism and Paganism.

On the first day of our arrival our encampment was very comfortable, but every
day that we staid here it became more confined, owing principally to the
numerous cavalry of these Arab tribes, almost all of whom are mounted; and
many a newcomer was seen hurryling about, without being able to find a spot to
lie down, or to meet with friends to treat him. I myself had to entertain a
respectable man among these Shiwa of the name of Haij Hamaddn, belonging to
the tribe of the Hasunna.

This man, who generally had his settlement far to the east, in the Wadi Gusk~b,
had come some time previously to Log6n in order to pay a visit to some relations
of his, and had now joined this expedition. But one must be very careful with
these Shfiwa; for, to use a common expression, if you give them an inch they are
wont to take an ell. But for their Jewish character, I should have liked to enter into
more intimate relations with them than I actually did.

Their emigration into these regions, at least several centuries ago, is certainly not
without interest; and, as I have already had occasion to observe in another place,
they preserve the characteristic type of their race very distinctly—a middle-sized,
slender figure (which, however, is apt to become fuller as they advance in years),
small, pleasing features, and a dark olive complexion. Their dialect is very
peculiar; and while it lays claim to a far greater purity than belongs to the dialects
of the coast, by the profusion of vowels which it has preserved, its character is
deteriorated, and becomes nearly ridiculous by the

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continued repetition and insertion of certain words. A Shfiwa is not able to say
three words without inserting his favorite term "kijch, kich," which corresponds to
the English word "thorough," but which is not Arabic at all. When they omit the
word "kijch" they make use of another term, "b~rketek," "your worship," which at
once bears testimony to the servile and degraded position which they occupy in
Negroland, although in B6rnu they are still treated with some indulgence and lenity, especially since the time when Mohammed Tirdb, the father of the present vizier, who belonged to the tribe of the Silamdit, attained the highest degree of power and influence in the country. In Widy again, even at the present time, they are treated very badly.

Of Kanuiri people, besides a few smaller bodies of troops, only two officers or kash6llas, 'Ali Marghi and JRRma, were wanting. All the officers and bodies of troops on this side of the kom6,dugu of B6rnu, tile so-called Yyou, were collected together, the only exception being Kash6lla MAInzo, my hospitable host in Zurrikulo, whose presence at his post was required on account of the Tawi.rek; for, as regards the officers and chiefs of the provinces on the other side of the komddugu, nobody is required to take part in these expeditions of the sheikh, every officer remaining at his post, except when his master enters upon a war in his own quarters.

While the encampment itself presented considerable interest, as being the temporary abode of so many people, the town of Dikowa, near which we were encamped, seemed well deserving some attention, as having been repeatedly the residence of the rulers of the country, and being still one of the largest towns in the kingdom. I therefore paid a visit to it in the afternoon of the second day of our stay, being accompanied by my friend Billama. We entered the town by the western gate, and I saw that the walls were about thirty feet high, and terraced on the inside like those of the capital, and of considerable breadth at the base: they were in a state of good repair. I was struck by the height and round shape of the huts, which entirely wanted the characteristic top, or, as the Kainuri people call it, k6gi ngimbe,
from seventy to eighty feet. It really formed a beautiful fedge, or, as the Hdsu
people call it, ichenbatfi, or open council-hall, such as are common in these
places; but at present no political business of any importance was transacted here,
and it formed a favorite lounge for idle people, among whom there was a troop of
musicians, playing lustily upon their instruments to console the petty chief for the
loss of his former power, which had dwindled away to a mere shadow. I would
gladly have paid him a visit, but, poor as I was at the time, and without a single
article worthy of his acceptance, I was rather glad that I was under no obligation
to him. The interruption in the daily course of life of the inhabitants, by the
presence of the army, was the more to be lamented, as it prevented me from
becoming an eyewitness to the chief’s industry of the natives, which consists in
weaving and manufacturing into shirts the cotton which they grow; for they

THE INTERIOR OF DI'KOWA.
are almost exclusively cotton-growers, and have very little corn. But, although
they are able to produce a fine sort of texture, they are very badly off for dyeing,
and in this respect are far outstripped by the inhabitants of Uje and Mdkari.
Instead of the beating of shirts, which forms so pleasant a sound in many other
industrial towns of Negroland, there was nothing to be heard but the sound which
proceeded from the powder-mill, if I may be allowed to give this grand name to a
yard in which eight slaves were employed in pounding powder in large wooden
mortars, for this is the way in which powder is prepared in Negroland; and during
my stay in Bagirmi, every time I had my coffee pounded (as I did not possess a
coffee-mill), I excited the suspicion that I was preparing powder. Of course, the
presence of the army was the reason why so little activity was to be seen at
present, and the little market or durriya, which is held in the afternoon, was very
badly attended; but the size and populousness of the town made such an
impression upon me that I thought myself justified in rating the number of
inhabitants at about twenty-five thousand.
Altogether, I was so much pleased with the character of the place, that on
expressing my satisfaction to one of the inhabitants who came to salute my
companion with the words, "A'tema billa ngilla," "This is a fine town," he replied,
with conscious pride, "A'te billa dółka geni, ate billa maiwa," "This is not a
country town; this is a royal residence." We reached the gate on the northwest
side of the town just at the moment when 'Abd e' Rahmdn, the eldest brother of
the Sheikh 'Omar, arrived with a party of horsemen. What his business was I do
not know; but, before the expedition left the town, there had been a great many
unfavorable rumors concerning his ambitious designs, and the malcontents
expected that he would avail himself of this opportunity for striking a blow at the
vizier, in order to prevent the expedition from proceeding against Mdndari, as he
himself was supposed to be on friendly terms with the chief of that country. But,
whatever may have been his intentions, he found his rival still too strong; and,
after a friendly parting from his brother, he retraced his steps.

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The view over the encampment which presented itself when from the north I
turned to the southwest side of the town, was extremely interesting, and I kept
along the higher ground formed by the rubbish which had accumulated at the foot
of the wall. Tents of every description and size—light sheds constructed with the
long stalks of Indian corn, supported by four poles and connected lightly at the
top, and forming high-topped gables—horses and men, all in the greatest confusion,
presented a busy scene of animated life; but the place where our tents were
pitched had become so confined that I was glad to avail myself of any opportunity
which presented itself of roving about in the neighborhood.
The most attractive place was the komidugu, or water-course, which passes at
some distance to the south of the town, and is distinguished by the special name
of Y6lowe. It was a very charming spot, winding along through a rich and varied
forest, bordered by an uninterrupted line of the finest fig-trees, principally of the
kind called "ngdbore." The channel itself was only about forty yards wide,
enshrouded by banks of from twelve to fifteen feet in height, and at present it
was not enlivened by a continuous stream, but contained several detached pools
of stagnant water. Although the water was cool, and not disagreeable to the taste,
still it was not very pure, and could not but contain the germs of much disease.
This is the same komidugu with which, in its upper course in the territory of Uj6,
I had become acquainted on my journey to A/dam6,wa.* The banks all around
were enlivened by horses and pack-oxen, who were enjoying the rich verdure; and
there was not a shady tree but had been taken possession of by a troop of
Kdnemb’ or Kanuiri, in order to find that comfortable repose which the noisy
encampment could not afford.
Having heard that the wealth of the inhabitants of Dikowa consisted of co
tton, I
expected to find extensive, well-kept cotton-plantations; but, although the article
was cultivated to a
* With regard to the direction of its lower course, the statements of the people do
not entirely agree, and I shall have occasion to say something more about it when
I speak of my return journey from Bagirmi.

COTTON-PLANTATIONS.—THE MARKET.
great extent. I was astonished at the neglected appearance which it exhibited, the
cotton-fields being almost buried beneath the thicket, and overgrown, not only
with rank grass, but even with trees and bushes, so that scarcely any space was
left for the plants to spread out; nevertheless, their luxuriant growth bore ample
testimony to the rich nature of the soil, and gave an idea of the wealth that lies
buried in these regions. I have already observed, on another occasion, that the
natives of Negroland take very little care of their cotton-plantations; and there is
no doubt that, if sufficient care was bestowed, quite a different quality might be
produced.
I roved about this wild and fertile region till I was entirely hemmed in by an
impenetrable thicket. While returning hence to our encampment by a more
westerly path, I was ruminating in my mind how the former rulers of this country
had evinced so much more feeling for the bounty and beauty of nature than its
present possessors; for while these have chosen for their residence the most
monotonous district of the empire, the former selected those parts which nature
itself had embellished—the shores of the so-called Yeou, or the komddugu Wdube,
and this fine water-course of Dikowa; and they not only chose the most
interesting spots, but they even embellished them by art, as the large artificial
basins in the neighborhood of Ghasr6ggomo, Ghdmbarui, and Ddmasak amply
testify. In this respect it is not uninteresting that we are informed by the Imdm
A’hmed, the historian of King Edris Alaw6ma, that his master, when he visited
the town of Fika, could not forego the pleasure of paying a visit to the famous
little Alpine lake which lies at some distance from that town. Although the
country of B6rn is far from being the most favored part of Negroland, yet the
shores of these water-courses are very rich indeed, and capable of maintaining a
numerous population.

In returning to our encampment I passed the market or durriya, which was held
every afternoon on the west side of the encampment. It was really a busy scene,
not yielding in importance to the little daily market of the capital; and this was not
at all marvelous, at a greater crowd of people and a far

TRAVELS IN AFRICA.
greater number of horses were gathered here than the average population of
Ku’kawa. iNot only were provisions, such as meat, grain, beans, ground-nuts, and
other articles of a like description, offered for sale, but even small luxuries; and
there was a good deal of bartering, as the buyers were destitute of currency
-kNGona or cowries, as well as gdbagi or cotton-strips. I also observed that the
encampment, especially on this side, where it was skirted by a thick covert of
trees, was encircled by a living wall of light K~nembui spearmen, who were
keeping watch; for although the army was still in its own territory, yet, in the
weak state of the government, a certain degree of insecurity already commences
here; and the very first evening of our being encamped on this spot, the ng~ufate
was roused by the gang6ma, or announcement by beat of drum, to the effect that
every body should be on his guard against horse-stealers.

While the country around presented interesting features, and the encampment
itself exhibited a scene of great variety, the time we spent here passed away
comfortably and agreeably, with the sole exception that the space allotted to us
was too confined to be comfortable. We were on the most friendly terms with the
sheikh as well as with his vizier, and all court etiquette was dispensed with. This
went so far that I and my companion accommodated our noble and princely
friends with our woolen jackets and drawers; for they began to feel the cold at
night very severely, and on these occasions the very respectable Haj Edris had to
play the part of a royal laundress.

Already, during our hibernal stay in the country of Ar, we had been obliged to
accommodate our old and austere friend A’nnur and his numerous relatives with
our Turkish waistcoats, but we had not yet condescended to give away our under-
clothing; and being ourselves extremely poor and destitute in every respect, it was
certainly not a little privation we imposed upon ourselves. The clothes of the
sheikh and his vizier were all very wide, and not fit for keeping out the cold. I have repeatedly had occasion to mention how sensitive the Africans are to cold; and I am persuaded that, in the burning regions of Central Africa, a good cargo of warm under-clothing would find a

**IMPORTANT INFORMATION.**

ready sale, especially if it should arrive in the months of December and January. But neither did our noble hosts, on their part, fail to do everything in their power to render our situation as comfortable as possible; and it was very satisfactory to see how anxious the vizier was to supply us with all desirable information.

One evening, at a late hour, when I was reposing in my tent and about to go to bed, he sent for me in the greatest hurry, as if my life or death were at stake; and upon hastening thither, anxious to hear what was the matter, I was told that the vizier had been informed of a person being in the encampment who, like my old friend the M'allem Kattiri, had accompanied the memorable expedition of A'mba Sdmbo, the warlike chief of Chmba, toward the country of J'gbo on the sea-coast. But while the latter had gone to Mbdfu with the main body of the army, the adventurous proceedings of that person had not even been limited by the boundaries of the sea; and he informed me, in the most positive and conclusive manner, that the body of troops which he accompanied had sailed along a rocky coast for fifteen days, when they unexpectedly met with an island, where they took possession of a number of muskets, their owners, who were all dressed in jackets, having taken refuge in their large vessel.

He did not doubt that these people were Christians, and, according to the description which he gave me of the vessel, there can scarcely be any doubt that it was a European one; but I did not feel quite certain as to the point whether he had navigated a large river or the open sea, though I think it probable they went down the Niger, and surprised one of the European traders at the mouth of the river. At any rate, however, this is an extremely interesting circumstance. I apprehend that the chiefs of A'damidwa will hesitate in future to extend their expeditions so far, after an English steamer has gone up the river to the very heart of their own country. It was this same Bôrnu horseman who informed me that, on that expedition, all the horses had died from a disease proceeding from worms.

While chatting together upon these subjects till after mid-night, I had an opportunity of giving the vizier some little information regarding the peculiar character of the maritime power of the Imim of Maskat, of which he had never heard before, and which interested him exceedingly. With the Arabs of Timbuktu, also, this subject formed a topic of the highest interest, as they had no idea that there were people of the same faith living on the eastern shores of this continent; and they delighted in the thought that even in those regions there were Moslems who were not quite destitute of political power; for, although that famous traveler E'bn Bathita has given to his countrymen an account of these
regions, it was only in S6koto that I met with a man, the learned Kdderi dan Thffia, who knew Sofkla by name.

My friend Billama also frequently called on me, and furnished me with a variety of information,* while I applied myself strenuously to the study of the Kanfiri language, which had discouraged me at first, owing to the difficulties of its grammatical structure; and I could scarcely have had a better teacher than our friend Ha'j Edris; for, being of Kani'ri origin, he had lived a great many years in the East, especially in Medina, and had become almost an Arab. He was certainly an intelligent and honest man, and in the course of our stay we became indebted to him in many respects. Of course, we could not expect him to render his service gratuitously, as he himself was not in affluent circumstances, though as a courtier he had to keep up a good appearance; but, being myself very poor at the time, I could do nothing but place him upon a needle-pension, the needles being very useful in the encampment for buying provisions.

* Among other things, he informed me that at a short distance north from Dikowa lies the town A'jiri, equally surrounded by a clay wall, and inhabited by Kandri; but, while a tribute is levied on Dfikowa by the Mali Misa Mindari, A'jiri belongs to a man called A'bsa. About two hours south by west from Dikowa is another walled town, called Giwa; but this town still at the present day is inhabited by the ancient population of the country, viz., the Gimergh6, and is the residence of a petty native chief, Billama Sira, while another petty chief of the Gimerghil has his residence in Degimba, the Dagwamba of Major Denham. Of the Gimerghi I have spoken on a former occasion.

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CONTRADICTORY RUMORS.
CHAPTER XLIII.
THE BORDER REGION OF THE SHUWA.

Saturday, December 6th. At length, after a protracted stay, we left our encampment at Dikowa, though still in complete uncertainty whether the expedition was directed against MandarA or not; for as yet the chief of that little country (which, through the adventures of Major Denham, has obtained in Europe a greater share of attention than it really deserves), relying upon the natural strength of his mountains, had not yet made his submission. The rumors which we heard from thence were of the most contradictory nature; and it seemed as if Ab6 Bakr, which is the name of the present chief, had made up his mind to a determined resistance, having retired into his mountain fastnesses, to the great disappointment of the vizier, who repeatedly asked me and my companion, with great anxiety, what was to be done, and how it was possible for the cavalry to attack the enemy in his mountainous retreat; for, whatever military strength the Kanri may still possess, it is almost solely looked for in their cavalry. The former excellence of the Kanembii spearmen, resulting from their enthusiastic devotion to their leader, has disappeared long ago, at least since the overthrow of the old dynasty; and the vizier had to expect very little sympathy from this body, as most of them were decidedly favorable to the interest of his adversary, 'Abd e' Rahmin. As far as I had been able to learn the nature of those rocky mountains on my
journey to Y6la, I could not but think that not only the cavalry of Bornu, but even the Kanembi spearmen, accustomed as they were to the level plains of their country, would be incapable of climbing those rocky cliffs.

The whole country was enveloped in a thick fog when we started in the morning, so that the passage of the kom-idugu,

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with its steep banks, caused a considerable crowding and pushing, which was far from agreeable. When we had got safely over we had to pass a thick forest consisting of "bito" and "kindin" or talha-trees, and on our left appeared the large walled place of A'fag6, a considerable town, but not so large as Dikowa. After only a short interval we saw another town on our right, called Kod-ge, the walls of which were in an advanced state of decay, but were at present adorned with living battlements of male and female spectators.

Proceeding a short distance onward, we encamped at an early hour to the westward of another walled town called Z6goma. The whole of this district, favored as it is by nature, seems to have been once in a very flourishing condition. It was, however, rather odd that we should have encamped here, as the horses had to be led back to A'fag6 for water.

I had scarcely pitched my tent when that cruel minister of police, Lamino, a man whose character my friend Haj Edris used significantly to describe in the few words "k-rgo dibbi, kindi dibbi" (bad in heart and bad in deed), brought into my presence a famous cut-throat of the name of Barka-ng6lo, whose neck was secured in a large machine called "b6go," consisting of two pieces of wood from four to five feet in length, and very heavy, so that every movement was accompanied with the greatest pain. Nevertheless, my mischievous friend persuaded himself that it would gratify me to see this miserable wretch fight with another culprit secured in the same manner, by giving to each of them a long whip of hippopotamus hide, and forcing them by threats to flog each other. It was a horrible sight, and I had great difficulty in convincing my cruel friend that such a scene was far from being agreeable to me. In order to get rid of him, I presented him with a quantity of cloves to give to his beloved 'AAisha, of whose culinary powers we had already had several proofs. He was greatly pleased with my present, and with an amorous smile he described to me how deeply he was in love with his darling, saying that he loved her and she loved him also; "and," added he, in a very sentimental way, "such a mutual love is the greatest bliss on earth." Eu-

THE SWEET SORGHUM.

ropeans must not fancy that there is no such feeling among these Africans as love, although it is not quite so ethereal as it sometimes seems to be with us.

Notwithstanding these amorous declarations, which sounded very ridiculous coming from such a mass of flesh as he was, I was glad when he was gone.
We were now approaching hostile territory, and in the evening a "gangōma," or proclamation accompanied by beat of drum, was made throughout the whole encampment, to the effect that the train of camels and pack-oxen, which previously had greatly hemmed in the cavalry, should not start until after the former had moved on. Zëgoma is the farthest town of the Bërnu territory in this direction, and the following day we encamped in a district of the name of Mësâ, close to a swamp thickly covered with water-plants, principally the Pistia stratiatites. Several Shuiwa villages were lying about at short distances from each other.

On the road we passed some cotton-plantations and stubblefields. The chief agricultural produce of Mësâ consisted of "sòbade," the sweet sorghum or Sorghum saccharatum. This sort of grain I had not yet seen in the course of my journey, but in Dikowa my friend MalA Ibrim had sent me a large quantity of it, in order that I might indulge in this African luxury. At that period I was surprised at the great length of these stalks, some of which measured fourteen feet; but how astonished was I afterward, when, in the course of my travels, in the luxuriant valleys of Këbbi I found specimens of twice that length! This evening the vizier treated us with the marrow of the "sòbade," which, in snow-white pieces of about eight inches in length, was neatly placed upon a straw cover or "fëfe," such as are used in the country. While indulging in this simple African dainty, our conversation very naturally turned upon the cultivation as well as the preparation of sugar, which is one of those articles of European industry that most excites the admiration of the natives of this country. But when they learn in what a filthy manner it is refined, they become horrified, and hesitate whether they shall say farewell to

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this indulgence or overcome the scruples and prejudices of their creed. There is no doubt that the "sòbade" would yield a rich produce of sugar; but it is not necessary to have recourse to this expedient, as the sugar-cane itself grows wild in several regions of Negroland, and we shall actually find a small plantation of it, and boiling-houses on a small scale, carried on by a native in the neighborhood of Sëkoto. Our conversation at these African soirées with the vizier became sometimes so learned that even Ptolemy with his "Handros oros" was quoted. But, sad as it must seem to all who, like myself, delight in going back into remote antiquity, this famous mountain, which at the first sight seems to be an ancient memorial of the Mândari Mountains, of some 1700 years standing, appears to belong entirely to Western Africa. Our kind host always found great delight in every kind of information; it was only a pity he was wanting in manly energy to carry out his good projects.

Monday, December 8th. Woe to those regions through which an army takes its march in these parts of the world, were it even their own country. We passed this morning some very extensive corn-fields, the crops of which were of the most luxuriant growth; -but, notwithstanding the piteous clamors, and even the threats of the slaves who were watching on the highly-raised platforms in order to keep
away the birds from the corn, the rich ears fell a prey to the hungry horsemen for their own sustenance and that of their animals. These raised platforms are here called "g6rgo;" and the ropes which were fastened between them and the trees were provided with small hollow gourds, "kdrø," filled with stones, which, when set in motion, were intended to frighten away the birds. After a tolerable march, we took up our encampment near the straggling hamlet Delh6, a locality touched at by Major Denham on his unfortunate expedition to M6ndari, but placed by him much too far southward. All the cottages in these Shi'wa villages have a conical roof rising to a great elevation, and tapering like a sugar-loaf, the thatch being put on in a very irregular way, and fastened with ropes, though it is pleasantly and cheerfully adorned by the climbers of the "sigade" or "kub6wa," a species of the Cucurbita melopepo (squash gourd), if not identical with it, the fruit of which, when boiled, has a very pleasant taste, and in some regions of Negroland, as far as Timbuktu, forms the principal vegetable for seasoning food. The long duration of the rainy season here, as well as in A'damgwa, renders sheds for the cattle necessary, and these consist of huts constructed similarly to the dwellings of man, but more spacious, with the exception that the walls consist merely of trunks of trees. The Shuiwa of this village, as well as those of a neighboring one, which, after the name of a chief, is called Haij A'maka, belong to the tribe of the Bulg6wa or 'Awisiya. The place where we encamped was full of brushwood, and it took us a long time to pitch our tents. The variation of the temperature was so great that I caught a severe cold; it was therefore agreeable to me that we remained here the following day; for while, during the greatest heat, at two o'clock P.M., the thermometer in the ventilated tent showed often from 930 to 960 F., during the night it generally fell to between 500 and 530. The vizier was kind enough, when I did not come to his soirée, to send one of his young slaves with a censer; but I was so unfortunate as to excite the anger of the little tyrannical messenger, who wanted me to imitate their own custom, which is, to place the censer under their wide shirt, and, by drawing the opening close over the head, to concentrate the fumes arising from the incense under their shirt, and receive it into the face, while I, thinking this rather too much, was satisfied with holding my face over it. Wednesday, -December 10th. We made a short march in advance, and transferred our encampment to Diggera, through a country where wilderness and cultivated ground alternated. Here we remained the five following days, and I had sufficient leisure to regret that I was not better provided with books. Anxious to employ my time usefully, I began, with the assistance of two Mindari, or rather Wndndali slaves, to write down a vocabulary of the language of that country, which by the na-

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tives themselves is called "A'ra-Windald," as they call their country "Khakh-Windald" or "Khikh-U'ndalt."

The cold which we experienced during our stay here we considered very severe, at least from an African point of view and feeling, for in Europe it would have been thought very moderate. Fortunately, our encampment was more comfortable than it had been at Delh6, and presented features of considerable interest; for here we saw the first complete example of those shallow, stagnant water-courses which are so highly characteristic of the equatorial regions of this continent, and explain at the same time the conflicting statements with regard to the direction of so many water-courses in these regions. However, there are two different kinds of these shallow waters: first, such as are in immediate connection with larger rivers, and often run parallel to them, and which most appropriately deserve to be called backwaters; and, secondly, those which are quite independent, and form a small water-system by themselves. To the latter kind seems to belong this, swampy sheet of water, or "ngdijam," of Diggera, although I heard some Shuiwa affirm that it extended to the Tstd.

I first turned my steps eastward, where the encampment extended to the very foot of the beautiful trees which, forming a rich border of the finest embroidery from the hand of nature, girt the water. Most of them were either fig (sycamore) or tamarind-trees. The aspect of the scenery was most interesting, and under almost every tamarind-tree a group of people was encamped.

The cavity where this sheet of water had collected formed a very slight depression in the meadow-ground; the water, to all appearance, had already decreased considerably, and only in a few places presented an open sheet, being in general closely overgrown with rank grass and tall reeds. I followed it to a considerable distance toward the N.N.W., till I was obliged by the thick covert to retrace my steps, and then turned westward. The far larger extension of the water during the rainy season was sufficiently indicated by the luxuriant growth of trees. I crossed it at a spot where it was not so extensive, and found

THE BAHAR EL GHAZAL.

the bottom of it extremely muddy, which made the passage rather difficult, though the water was only two and a half feet deep. The indented outlines of its shores greatly distinguished it from those more complete and regular-shaped ngkltjams which, in the course of nature, girt the water. Most of them were either fig (sycamore) or tamarind-trees. The aspect of the scenery was most interesting, and under almost every tamarind-tree a group of people was encamped.
vizier on Sunday evening, and a disputation arose of so scientific a character that it might have silenced all those who scoff at the uncivilized state of the population of these regions. To be sure, the two principal persons in this conversation were Arabs, but their forefathers had been settled in these regions for at least ten generations.

Here in Diggera, where we were only one good day's march distant from the capital of Mindari, our friends were obliged to come to a decision upon the future destination of the expedition. After the news which had arrived some days previously that the petty chief of Mindard, whose ancestor had once completely defeated a countless host of the B6rnu people, had decided upon making resistance, they had been very silent and dejected, and were therefore extremely delighted when at length, to-day, a servant of the obstinate vassal made his appearance with a present of ten beautiful female slaves and the offer of complete submission. So at least we were told; but the affair seemed very doubtful, and a native of Mindard, or, as they say, A'rWndal, afterward assured me that his master, the powerful "Tuks6" of Khakhundala, had been so far from making his submission to the insolent "M6thak6" (by this name they call the B6rnu people), that, on the contrary, he treated them with contempt. Which of the two assertions was correct I do not know; but it is probable that the chief of Mindari thought it prudent to consent to some sort of compromise, perhaps through the intermediation of 'Abd e' Rahmin, the sheikh's brother.

Whatever may have been the case, the vizier informed us in the evening, in a very cheerful manner, that the affair with Mindard had taken the most favorable turn, and that, in consequence, the sheikh, with a small part of the army, was to retrace his steps, while he himself, with the far larger portion, was to undertake an expedition into the MUisgu country, and that we, of course, were to accompany him. Now we were well aware that the object of this expedition was partly to make slaves, and that, in our character as messengers of the British government, we ought to endeavor to keep aloof from any thing connected with the infamous subject of slavery; but as we could not hinder it if we kept back, and as, by accompanying the expedition, we might prevent a deal of mischief, and might likewise have a fair opportunity of convincing ourselves whether what was related of the cruelty of the Mohammedans in these expeditions was true or exaggerated, we decided upon accompanying the vizier. At the same time, it was of the utmost importance to visit that very region which was the object of the expedition, as it was the only way to decide upon the relation between the central basin of the Tsad and the great western river, with its eastern branch, while there was no possibility of visiting it by ourselves. We had already convinced ourselves that the country of the Mfisgu is not, as Major Denham has represented it, a mountaneous, inaccessible tract; but we were puzzled at the number of water-courses of which our informants had spoken, and we could not have the least idea how fertile a country it was, and how far remote its inhabitants were from that state of barbarism which had been imputed to them. We therefore, although reluctantly,
and not without scruple, at length determined upon accompanying the expedition; and I hope that every considerate person who takes into account all the circumstances in which we were placed will approve of our resolution.

EXTENSIVE RICE-FIELDS
Wednesday, December 17th. At length we proceeded onward, entering new regions never trodden by European foot. Our departure having been delayed in the morning, owing to the separating of the army, we started rather late, leaving the sheikh, with the rest of the "kefbi," behind. The country at once presented a new and interesting feature. Already in B6rnu a considerable proportion of our diet had consisted of native rice, and we had been rather astonished at its black color and bad quality. We had heard that it grew wild in the southern provinces of the country, but we had never yet seen it; and it was only this morning, after we had left Diggera, and had traversed extensive stubble-fields of millet intermixed with beans, that we obtained a first view of a "shink6tfaram," or wild rice-field, in the midst of the forest. We were then no longer surprised at the quality of the rice brought to the market in Kfikawa being so bad, as we felt justified in presuming that the elephant would have sense enough to take the best for himself, and leave the rest for the people. As we proceeded, we found the whole wilderness, although not thickly wooded, full of pools of water and dense ricefields.

The country to-day presented a truly tropical aspect; and our encampment, lying near an extensive pond or small lagoon, surrounded with a luxuriant growth of rice and a dense border of spreading trees, was so full of the footprints of the elephant that scarcely a level spot of two or three feet in diameter could be found. This was by no means pleasant in our present mode of living, as we were without a camp-stool, or any thing to sit or lie upon; for the argillaceous soil is so excessively hard that the borders of these holes, produced by the unwieldy foot of the elephant, cause a great deal of pain to a person lying on the ground with nothing but a mat or carpet.

The most essential instrument on this whole journey was the "literam," the digging instrument (from "langin," "I dig"), consisting of a large piece of wood about three feet long, with a heavy iron point; for without the literam it would have been impossible to fix the diteram (from "dangin," "I fasten, stop"), or the pole to which the horses are fastened during the night.

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In general, every horseman digs the hole in which the pole is fastened with his own sp'ear; but this soil was so hard that it was scarcely possible to make the smallest hole in it. Of course, during the rainy season it is just as soft and muddy as it is hard in the dry season, and scarcely passable in consequence.

A giraffe was caught to-day. I had been of opinion that this timorous animal was not found in the thickly inhabited regions near the equator; but I soon learned from experience that it is not at all rare in the wilderesses which alternate with the densely populated regions of these districts. The elephant, however, is the
predominant animal of these quarters; and the large market-place, Fdtawel, which I have mentioned on my journey to A’damiwa, and the Log6n town Jgna, or rather Jinna, seem to be of considerable importance for their ivory-trade.

In the evening I had the misfortune to be stung by a scorpion, which had got into my bernuis. As I had not noticed the animal in the dark, and thinking that it was nothing but one of the formidable black ants, the bite of which is very painful, I neglected the wound at first, so that the poison penetrated to the shoulder, and rendered my right arm useless for two days.

Thursday, December 18th. Seeing that we were now entirely in the hands of the vizier, my companion and I used to present ourselves at his tent every morning, and to ride for some time near him. I, however, soon found it pleasanter to keep more in the rear of the army, a little in advance of his female slaves; and in the narrow paths in the midst of the forest, where the crowding became very disagreeable, I used to keep behind his led horses. Of female slaves on horseback and led horses the vizier had with him the moderate number of eight of each kind, while the sheikh had twelve; but this appeared to me a small number when I afterward saw the King of Bagirmi returning from the expedition with a string of forty-five mounted female partners. These black damsels were all clothed in white woolen bernses, with their faces completely veiled, and were closely watched.

To-day we had a more complete specimen of that peculiar kind of shallow water which I have mentioned above; and the

THE COURT OF A’DISHE’N.

army, while they were winding around it, on the fresh green meadow-lands, closely hemmed in on their left by a grove of fine trees, presented a highly interesting scene. From thence, passing through a thick covert, we entered the beautiful open district of Woloje, which comprises several hamlets. Here I was amused at seeing the head man of a village successfully putting to flight, with a large branch of a tree, a troop of pilfering horsemen. A little beyond these hamlets the encampment was chosen, at some little distance from a very extensive “ngilj am.”

Our conversation with the vizier in the evening again took a geographical turn, owing to the presence of his spy or scout, who had just returned from delivering his message to the Mfisgu prince A’dish-n. The vizier was as yet undecided in which direction to turn his steps; and we heard a native chief, of the name of Puss or Fuss, mentioned in a manner that assured us our friends were afraid to attack him. A’dish6n, the chief just mentioned, was in a certain degree subject to the rulers of B6rnu; but it seemed rather an ironical assertion that this prince would be pleased with the arrival of the expedition. While describing his reception at the court of the chief, the scout indulged in a lively description of the customs prevalent among these people, whose chief had only outwardly adopted Islam. His majesty, he said, used to indulge in amorous intercourse with his female slaves, of whom he had two hundred, before the eyes of his people-an account which was rather confirmed by Kash6lla Belhl, who had been his host several times. Bel6l, who was a very jovial old fellow, also stated that this little prince
was not jealous of the favors bestowed by his female partners upon his guests, but, on the contrary, that he himself voluntarily gave them up to them. Such a degrading custom may, indeed, be followed by this petty chief, who has betrayed his country in order that, by the influence of his more powerful neighbors, he might rule over his countrymen; but we need not draw a conclusion from him as to the customs of the whole tribe, although, of course, they regard the relation of the sexes in a simpler point of view than we do.

TRAVELS IN AFRICA.

Friday, December 19th. The country through which we passed on leaving our encampment in the morning was most charming, and of a most expansive bound, and exactly suited for pastoral tribes like the Shhwa and Filbe; but traces of cultivation also, and even of cotton-fields, were not wanting; while further on the dfim-bush appeared, and was after a while succeeded by the tall, fan-shaped duim-palm itself. The country being open, and without any obstruction whatever, the "kib\&", or army, marched in an extended line of battle, "bg.ta," separated into groups of the most varied description in attire and appearance: the heavy cavalry, clad in thick wadded clothing, others in their coats of mail, with their tin helmets glittering in the sun, and mounted on large, heavy chargers, which appeared almost oppressed by the weight of their riders and their own warlike accoutrements; the light Shiiwa horsemen, clad only in a loose shirt, and mounted upon their weak, unseemly nags; the self-conceited slaves, decked out gaudily in red bernfises or silken dresses of various colors; the Kinemb\&i spearmen, almost naked, with their large wooden shields, their half-torn aprons round their loins, their barbarous head-dresses, and their bundles of spears; then, in the distance behind, the continuous train of camels and pack-oxen: all the people full of spirits, and in the expectation of rich booty, pressing onward to the unknown regions toward the southeast.

It was an exalted feeling of unrestrained liberty which animated me while, mounted on my noble charger, I rode silently along at the side of this motley host, contemplating now the fine, beautiful country, now the rich scenes of human life, which were illumined by a bright morning sun. As yet no blood had been shed by this army, and neither misery, devastation, nor the horrors of people torn from their homes cried out against it. Every one seemed to think only of sport and amusement. Now and then a stir would be raised in the whole army when a gazelle started forth from the thicket, endeavoring to escape from her pursuers, but soon found herself hemmed in on every side, while Shfiwa horsemen and Kanemb\&i spearmen, each endeavoring to possess himself of the prize, cried out to his rivals in the pursuit, "k\&le, k\&le!" "leave off, leave off!" as if the prey was already his own, while others animated their companions by shouting out, "g\&ne, g\&ne!" "chase, chase!" the sounds re-echoing from one troop to another; or when a fat
Guineafowl, "khiji," or a partridge, "kwiye," roused from its secure covert, took to its wings, but, trying to fly over those widely scattered troops of hostile men, and frightened by their cries, was soon obliged to look for a moment's respite, and, after a vain struggle, fell a prey to its pursuers, who often, while they laid hold of it, tore it actually into pieces.

The wide, open country seemed to invite the traveler into the far distance; but today our march was only of short duration, and before eight o'clock in the morning a new encampment, upon a fresh spot, was again springing up. This whole country is still included in the extensive district of Wolje; but the water, which was close to the side of the encampment, has the peculiar name of Koddsal6. The whole of the inhabitants of the district belong to the Sh'wiwa tribe of the B6nes6.

To the east of Koddsal6 lies the place Law6,ri, toward the west Siiggem6, beyond U'iba, and southwest of the latter Mem6, and northwest Mom6. All these villages are inhabited by Sh'wa and Kanxi in common; beyond is the wilderness or kar~ga.

I, too, had my little daily "n6gona" or divan, in which Kash6lla Billama, my friend from A'damiwa, and Haij Edris, formed my principal courtiers, or "kokaniwa," though occasionally other people attended. All these people I kept attached to me by presents of a few needles, with which they supplied their wants in the neighboring villages. Billama informed me to-day that for three needles he had bought sufficient provision for his horse for one day; for two he had bought a wooden bowl, or "bfikuru;" and for six more a good supply of meat. Thus this insignificant production of European industry became of the highest value to me; and it obtained still more value and importance, in the course of my journey to Bagirmi, when it constituted my only wealth, and, in consequence, procured me the noble title of "needle-prince," "malaribra."

We remained here the following day, as the army had to provide itself with corn, or rather Negro grain, as we were told that we should enter upon a wild, uncultivated tract, the border region between the seats of the Mohammedans and those of the pagan tribes, which, as is generally the case in these parts of the world, has been reduced to desolation.

Each of the surrounding villages had to send two ox-loads of grain, which, however, did not benefit the army in general, but fell entirely to the share of the friends and followers of Lamino, the remainder of this immense host being thrown upon their own resources. All the grain was carried on asses. It was in this encampment that the vizier made a present to Mr. Overweg of a small lion. He had given him, on a former occasion, a "summoli." This is a very ferocious cat, of rather rare occurrence, which is said not only to attack gazelles, but young cattle or calves. It was of a light brown color, the hind part, however, being black, and had very pointed, upright ears, "sfimmo," a circumstance from which the name has been derived. The ears, moreover, are ornamented with a black stripe. A great many curious stories are related by the people with regard to the ferocity of this animal, and from what we ourselves had an opportunity of observing, it seems to be a marvelous little creature; for, though still very young and small, it

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vide itself with corn, or rather Negro grain, as we were told that we should enter upon a wild, uncultivated tract, the border region between the seats of the Mohammedans and those of the pagan tribes, which, as is generally the case in these parts of the world, has been reduced to desolation.
was nevertheless extremely fierce, and was quite master of the young lion. Both animals were fed with boiled milk, of which they were very fond; but the continual swinging motion which they had to endure on the back of the camels in the heat of the day caused their death very soon.

Sunday, December 218t. The crowding and thronging was excessive when we started in order to pursue our march. The wilderness at first was tolerably clear, being at times evidently a place of resort for numerous herds of elephants, as the quantity of dung, and the uninterrupted tracks of deep footprints, which gave to the soil the appearance of a colossal chessboard, amply testified. After a march of about six miles the wilderness became more thickly overgrown, and presented a fine forest scenery; but, as is generally the case on such warlike expeditions, there is no leisure to pay attention to special phenomena.

CHARACTER OF THE JUNGLE.

especially as the B6rnu horses are in general very wild and vicious, and in the throng every body was continually liable to come into collision with his neighbor's horse, which, perchance, might be a furious kicker.

The general character of this jungle was this. The ground was covered with dfim-bush, which formed a thick brushwood, and here and there with rank grass, while the forest in general consisted of middle-sized trees, chiefly mimosas and kdlgos, though there were other specimens, especially the k6kia-tree, which I had first seen on my journey from Gezdw to Kdtsena, the trees of smaller size being separated into groups by large, spreading specimens of the vegetable kingdom, mostly of the ficus kind; for monkey-bread-trees seemed to be wanting entirely, and altogether I saw few specimens of this tree in the Ml-isgu country. Very remarkable nests of birds, suspended from the branches, were observed, not unlike a purse, with a long, narrow neck hanging down and forming the entrance; or, rather, like a chemist's retort suspended from the head, the shank being several inches long, and the whole beautifully fabricated with the most surprising skill. Of the skillful manufacturers of these fine dwellings we did not obtain a sight; but probably it is a species of loeia. In this thick covert, several young elephants were hunted down, and even the giraffe seemed frequent.

The place which we chose for our encampment was adorned by numerous fan-palms, which, although in general identical with the species called Chamnnrops liumilis, nevertheless by their height appeared to be a distinct variety, and gave to the encampment a very picturesque appearance. The forest was here so dense that only the spot where the vizier encamped together with his own followers was free from brushwood, while all the other people were first obliged to clear the ground with much trouble. This was the first day since our setting out that we made a tolerable march. The whole manner in which the expedition was conducted was an unmistakable proof of an effeminate court, especially if we take into account the principle of carrying on war in these countries, where only sudden inroads can insure any great success. In the evening there arrived a

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small complimentary present from AKdish6n, the tributary Mfisgu chief, consisting of five horses and twenty oxen. But while in this manner the more influential men in the army were well supplied with food, the greater part were badly off, and most of them were reduced to the core of the d’m-bush or ngille, which by the B6rnu people is facetiously called "kfimbu billabe," "the food of the country town." But a good sportsman might have obtained better food for himself, and we even got a small ostrich egg from the vizier.

It was a great pity that we had purposely avoided the more frequented and general road, which passes by several settlements of the Ffilbe or Fellita, in order not to give any trouble to the latter; for no doubt that track would have been far more interesting, as well from a natural point of view as with regard to the political state of the country, as it would have given us the clearest insight into the way in which that enterprising and restless people is pushing on every day more and more, and strangling, as it were, the little kingdom of MndarA.

. Monday, -December 22d. Dense forest continued to prevail during the first five miles of our march. - It then cleared, and was succeeded by considerable fields of wild rice, most of which was burned down; for, as I have repeatedly had occasion to mention, all these wildernesses of Central Africa are set on fire after the rainy season. The whole ground in this district was one uninterrupted succession of holes made by the foot of the elephant, which obstructed the march of the army very considerably, and was the reason of several horses being lamed. Slah, a younger brother of the vizier, a very intelligent man, broke his arm. A herd of six elephants was in the neighborhood, and after a great deal of confusion, one animal, which got between the horsemen, was killed. It is no wonder that these regions are so frequented by them, as they find here plenty of the choicest food. The jungles of wild rice were only interrupted for a short time by a tract covered with diim-bush. Water was plentiful, every now and then a considerable pond appearing, girt by beautiful trees, and at present enlivened by groups of horsemen, who were watering their animals.

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ENTERING THE MU’SGU COUNTRY.

After a march of about fifteen miles we encamped close to a larger sheet of water, which was full of fish of the species called "b6igeli," and enabled us to give to our food that day more variety, the forest, as well as the water, contributing its share; for, besides the fish, we had roast hare and elephant's flesh, which was very palatable, and much like pork.

Tuesday, December 23cd. Three heavy strokes upon the drum, at the dawn of day, set our motley host once more in motion. It was an important day, and many of the principal people had exchanged their common dress for a more splendid attire. We entered the Mfisgu country, and at the same time came into contact with fragments of that nation who, having spread from the far west over one half of Africa, are restless pushing forward and overwhelming the pagan tribes in the interior. These are the Fdlbe or Fellita, the most interesting of all African tribes, who, having been driven from B6rnu, have here laid the foundation of a new empire.
Twice on our march we were obliged to make a halt; the first time owing to the arrival of A'dish-n, the Miisgu chief, with a troop of naked horsemen mounted on a breed of small, unseemly, but strong ponies, without saddles and bridles, and presenting altogether a most barbarous and savage spectacle. The second halt was caused by the appearance of a Pfillo or Fellda chief, with two hundred horsemen of his nation, who, by their shirts and shawls, their saddles and bridles, certainly claimed a higher degree of civilization, but who, nevertheless, were far from exhibiting a grand appearance. This chief was an officer of Khirsu, the ruler of the town or principality of F6tte or P6tte, which we had left at a short distance to the west. Ile came to join this expedition, the object of which was to weaken the M isga tribes, who, behind their natural defenses of rivers and swamps, had hitherto been able to maintain their independence.

Of course, on this occasion the policy of these Ffilbe chiefs went hand in hand with that of the B6rnu people, although it is not a little remarkable, and serves to show the slight political unity existing between the integral parts of these empires, that

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while the Governor of A'dama'wa was at present on a hostile footing with the ruler of B6rnu, one of his vassals was allowed to enter into an alliance with the latter.

After these interruptions we pursued our march, and reached, about half an hour before noon, the northernmost of the Miisgu villages, which is called Gdbari, surrounded by rich fields of native grain; but everything presented a sad appearance of pillage and desolation. None of the inhabitants were to be seen; for, although subjects of A'dish6n, who enjoyed the friendship and protection of the rulers of B6rnu, they had thought it more prudent to take care of their own safety by flight than to trust themselves to the discretion of the undisciplined army of their friends and protectors. The preceding evening the order had been issued through the encampment that all the property in the villages of A'dish6n should be respected, and nothing touched, from a cow to a fowl, grain only excepted, which was declared to be at the disposal of every body.

It was rather remarkable that the greatest part of the crops were still standing, although we had been lingering so long on our road, and had given sufficient time to the people to secure them for themselves. All the grain consisted of the red species of holcus, called by the B6rnu people "ngiberi kem," which grows here to the exclusion of the white species and that of millet. All the people of the army were busy inthreshing the grain which they had just gathered at the expense of their friends, and loading their horses with it. Even the fine nutritious grass from the borders of the swamp, which, woven into long festoons, the natives had stored up in the trees as a provision against the dry season, was carried off, and, notwithstanding the express order to the contrary, many a goat, fowl, and even articles of furniture, which had been left behind by the natives, fell a prey to the greedy host.
The spectacle of this pillage was the more saddening, as the village not only presented an appearance of comfort, but exhibited in a certain degree the industry of its inhabitants. In general, each court-yard contained a group of from three to six huts, according to the number of wives of the owner. The

NATIVE ARCHITECTURE.-SPLENDID TREES.

walls of the dwellings, without a single exception, were built of clay, which in the court-yards of the richer people even formed the building material of the fences. The roofs of the cottages were thatched with great care, and at least as well as in any house or village in Bémù, and far superior to the thatching of the Shfiwa. The roofs even exhibited traces of various styles, and perhaps a certain gradation in the scale of society. Almost every court-yard inclosed a shed, besides the huts, and one granary built of clay, and from twelve to fifteen feet high, with an arched roof, likewise of clay, there being an opening at the top, which was protected by a small cover of thatching, as the accompanying wood-cut shows. The way in which the natives had stored up their supply of hay for the dry season was very remarkable, the rank grass being woven into festoons of about fifteen feet in length, and hung up in the kóma-trees which adorned the fields. Having roved about at my leisure, I pursued my march, and, emerging from the corn-fields, entered upon open meadowgrounds, partly under water, which spread out to a considerable extent, and which, with their fresh green turf, formed a beautiful contrast to the tall yellow crops which I had just left behind. Ascending a little, we kept straight toward a group of splendid trees which adorned the fields in front of another village. The village was called Kórom, and belonged to a chief under the authority of A’dishon, while Kad6, the residence of the latter, was only at a short distance. In these fields the vizier had dismounted and chosen the place for the encampment; and it was with a sad, sympathetic feeling that I witnessed the lopping of the rich branches of the fine trees, which were, without doubt, the most splendid specimens of the karige-tree which I had seen in Negroland, not excepting those in the Marghl country. The largest among them measured not less than eighty feet in height, and the diameter of their crown could scarcely be less; but the foliage of this tree is by no means so dense and so regularly-shaped as that of the fig or tamarindtree. None of these fine trees which had adorned the landscape escaped destruction, in order to provide fences for the larger tents; but the few monkey-bread-trees which here appeared, owing to the scanty foliage with which their gigantic branches were decked out, escaped unhurt. Here we remained the two following days, and the encampment became very confined, the more so as the ground was rather uneven. The delay could scarcely be defended in a strategetical point of view, as it could not but serve to put all the neighboring chiefs, who were hostile to A’dishon, on their guard against any
sudden inroad. But it was well that they did so, as by a sudden inroad the poor persecuted natives might have been totally annihilated.

In order to employ my leisure hours, I looked about for information respecting the country we had just entered, and was fortunate enough to collect some valuable data.*

The Miisgu or MUisek6t are a division of the great nation of the M6sat which comprises the K6toko or M6kari, the people of Log6n or Log6ne, the Mindar or U’r WbndalM, with the Gdmerghu’, and the large tribe of the Bitta, and probably even that of the Mbdna. Of these tribes, the most intimately related to the Miisgu are the people of Log6n, who, as we shall soon

* I here give a list of the chief principalities and places of the Mdlsgu country. First, at a short distance east from Kad6, the residence of A’dish6n, there is a place called Miyum; then a small place called M, ga; then Barka, at present deserted; Masanafa, residence of the Prince Asdnafay, after whom the whole principality is called; Mirabn.; I’ka; Bilno; Makaln6, probably originally the residence of a Prince Akalne, but at present the residence of the powerful chief Kabishm6 ; Surin ; Mazaga, the residence of a powerful chief who generally, after the name of the whole principality, is named Fdss, but whose real name seems to be Ngoimita; Liggoy; Barea; Btigunla, with a chief Hyytim; Mbo7ttm; Boiboy; Kubisemi, with a Prince Margo; Kalan; Ngelm6ng; Morom, with a chief Saderdni; Billum; B6ge; Midalang; Kisway, which on our farther march we left a little to the east; the principality Kakala; Dwin or Adwfin, toward the southwest; Geminiy, a large place, southeast; Wdliya; Dgmmo, A’udege; Ags6. Some of these places are districts, which we shall touch at in the course of the expedition; the position of the others I am not able to fix with certainty.

The Bagirmi people, even at the present day, call the Mitsgu by the name M6.sa Mtiezk6d.

AFFINITY OF THE MU'SGU.

have occasion to show, are nothing but a section which has quite recently separated from the parent stock, and constituted itself as a distinct community, owing to its higher state of civilization. Among the various divisions of the K6toko, Ngila and Klsem seem to be most nearly related to the Miisgu. However insignificant the tribe of the Mfisgu may appear in the eyes of the European, the dialects of the various communities into which it is split, owing to the hostile manner in which they are opposed to one another, and their entire want of friendly intercourse, differ so much that, as I was assured, the people of Ldggoy have great difficulty in understanding those of Wiiliya and D6mmo. Unfortunately, I had no opportunity of collecting specimens of the other dialects besides that spoken by the people of Liggoy. Their principal "skfi" or fetish consists in a long, spear-like pole, similar to that of the Marghi; but, nevertheless, there seems to be a considerable difference in their superstitious worship; for while with the Marghi the pole appears to be rather a symbol than an image of the deity, and the real worship is attached to the sacred locality, with the Muissgu
tribes I did not see a single specimen of the sacred grove. The M-isgu call their
fetish "kef."
In the afternoon I attended some time at the vizier’s, and here made the
acquaintance of an interesting and adventurous old man of the name of M’allem
Jrmme or Jrmma, who took the principal part in the conversation. The history of
this man is highly characteristic, as showing what a large field is open to the
ambition of enterprising Mohammedans in the pagan states to the south.
Threatened with capital punishment by the old sheikh, that is to say, Mohammed
el Amin el K-nemi, on account of his disobedience, this Shfiwa chieftain had fled
to the pagans, and had there succeeded in establishing gradually, by his own
energy and mental superiority, a small principality; but at present, for some reason
or other, he had been expelled, and had recourse to the Vizier of B6nu for
assistance to recover his former power. His great knowledge of the country, and
the different tribes which inhabited it made him a welcome guest; but as for
himself, he did not succeed in his ambitious projects.

In reference to my expedition to A’damiwa, I have already made use of the
authority of this man in giving an account of the route which connects the
southernmost point on our expedition to Muisgu with the places fixed by me
along the River B6nuw6.
The m’allem was not very communicative, and, unfortunately, I had no handsome
present to make him, or else I might have learned from him an immense deal with
regard to the geography and character of these countries, which, I have no doubt,
not long hence, will become of considerable importance to Europeans; for while
these regions, situated between the Rivers B6nuw6 and Sh6ri, seem to be
extremely rich and fertile, and capable-on account of the uniform level of their
unbroken plains of the highest state of cultivation, they are the most accessible, on
account of the extensive water-communication, which, rendered available by the
application of a very small degree of art and industry, will open an easy access
into the heart of Central Africa. Of course, after the rainy season, when all these
countless water-courses, which intersect the country in every direction, and
without any apparent inclination, inundate the country, the climate in the plains
can not be very healthy; but isolated mountains and hills are scattered by the hand
of nature through these luxuriant plains, capable of affording more healthy
localities for settlements.
Owing to the presence of the adventurer just mentioned, the conversation that
evening was very animated, till at length the courtiers, or "kokanwa," withdrew
behind the curtains of the vizier’s tent in order to take a little refreshment. I then
took my leave, but I had only gone a short distance when I was called back, being
informed that it would no doubt be interesting to me to witness an audience of
A’dish6n, the Mfisgu chief, who was just about to pay his respects to the
commander-in-chief. I therefore returned to the vizier’s tent, where the courtiers
had again taken their post, according to their rank and station, on each side of
their leader.
After a short time the Mfisgu chief arrived, accompanied by his three brothers,
mounted, as is their custom, upon horses
A'DISHÉN.
without saddle or bridle. Great numbers of people had collected in front of the tent, and saluted him with scoffs and importunities; but the pagan chief did not allow himself to be put out of countenance by the insolence of the slaves, but preserved his princely dignity. At length the curtains of the spacious tent were drawn back, and in came the native prince. He was of a short, stout figure, and rather mild, but not very prepossessing features, and apparently between fifty and sixty years of age. He wore a black tobe, but no trowsers, and was bareheaded. Kneeling on the ground, and clapping his hands, while he repeated the complimentary words "Alla ngu'beru degi!" (God give you long life!) according to the custom of the "kati gotsin," he took up sand and sprinkled it upon his head; but as soon as he had gone through this form of abject submission, he assumed his character as a native chief. Thus at once he complained of his western neighbors, the Fiilbe or Fellita, or, as the Mfisgu people call them, Ch6gchogo; for they, he said, had anticipated the Vizier of B6rnu, carrying off cattle and other things from his territory. The B6rnu chief assured him that for the future he should not be exposed to such injustice, but that he was entirely under the protection of B6rnu. He then made a sign, and some parcels were opened, and A'dishén was officially installed as a vassal and officer of B6rnu. First, he was dressed in an elephant-shirt—the large black shirt from Ntife—over which a rich silk tobe was thrown, and over all an Egyptian shawl, while the self-conceited courtiers, in their proud consciousness of a higher state of civilization, treated him with contempt and scorn. My cheerful old friend Kashélla B6lal, who had decked him out in this finery, paid him the usual compliments, exclaiming "Ng-ibberu degi maina, nguibberu degk maina!" maina being the title of the governor of a province. Thus this petty pagan chief had become, in an official style, a kind of officer of B6rnu, and in this manner was alone capable of preserving his unenviable existence, at what sacrifices we shall soon see. The MU'sgu nation is situated so unfavorably, surrounded by enemies on all sides, that, even if they were link-

TRAVELS IN AFRICA. ed together by the strictest unity, they would scarcely be able to preserve their independence. How, then, should they be able to withstand their enemies, separated as they are into numerous petty dominions, and having no further object than to enslave and pillage their neighbors and kinsmen? Nothing but the number of swampy water-courses which intersect the country in all directions, and during the greater part of the year render it impassable for hostile armies, while even during the remaining part the principal rivers afford natural lines of defense, behind which the inhabitants may seek refuge, can explain how the country is so well peopled as it is, although the intervening tracts have been already laid waste.
Toward the north there are the Kanfiri, powerful by their numerous cavalry and the advantage of fire-arms; toward the west and southwest the restless Fu'lbè continually advancing; toward the northeast the people of Log6n, originally their near kinsmen, but at present opposed to them by difference of religion; toward the east, the wild B6grimma people, proud of their supposed pre-eminence in religion, and eager for the profits of the slave-trade. All these people hunting them down from every quarter, and carrying away yearly hundreds, nay, even thousands of slaves, must, in the course of time, exterminate this unfortunate tribe.

To-day was Christmas-day; and my companion and I, in conformity with a custom of our native town, tried in vain to procure some fish for a more luxurious entertainment in the evening. The meat of giraffes, which formed the greatest of our African luxuries, was not to be obtained; and as for elephant's flesh, which we were able to get, although we both liked it, we had too sadly experienced its bad effect upon the weak state of our bowels to try it again. Hence, in order to celebrate the evening, we were reduced to coffee and milk, with which we regaled ourselves.

We remained here the following day, under the pretext that the Ftilbe, who had joined us, had not yet had an audience; but, although the effeminate courtiers were averse to any great exertion, the bulk of the army, who had neither pay nor were allow-

A VISIT TO A'DISIEN.

ed to plunder in order to obtain their necessary supplies, were not very well pleased with this delay, and caused a great uproar while marching in battle-order before the tents of their chiefs, and giving vent to their feelings by shaking and beating their shields. On former expeditions, the light troops of the Shu'wa and Kdnembfi had always been allowed to march some distance in advance of the army, in order to supply their wants; but on this occasion a strict order had been issued that no one should go in advance.

In the afternoon Mr. Overweg went to pay a visit to A'dish6n, at his residence in Kadd, which was about half an hour's march distant toward the south. He returned in the evening with the present of a goat, but did not seem to be greatly pleased with his excursion; and it could scarcely be otherwise; for, while these pagans, who were obliged to disown all national feeling, could scarcely show themselves in their true character, and unreserved in their national manners, in the presence of such an army, it could not but lower us in the eyes of our companions to have too many dealings with these pagans, as they were apt to confound us with them. To be regarded as a "kerdi" my companion cared little about; but I was not much inclined to be identified as such, and it could certainly reflect no honor on the character of our mission.

CHAPTER XLIV.

THE COUNTRY OF THE SHALLOW RIVERS.-WATER-PARTING BETWEEN THE RIVERS BiNUWI AND Shi RI.
Friday, December 26th. At length we went onward to pursue our march, turning considerably out of our road toward the east, in order to avoid the residence of A'dish-n, and to prevent its being pillaged. The army, proceeding in several large detachments, presented an interesting aspect. Here also green crops of the winter corn, or "m16sakw6," were still standing in the fields. Farther on we came to open pasture-grounds, and after a march of about ten miles we reached a village called B6go, where we encamped. All the inhabitants had made their escape, although their chief, whose name is Bakshimi, was an ally and friend of A'dish6n. The cottages were well built, but there was a great scarcity of trees. Among the furniture was a fishing-basket, or, as the Kanuiru call it, "k.yan;" and some of them were filled with dried paste of the red species of holcus, which, however, the people were afraid to touch, lest it might be poisoned. On a former expedition several people had been poisoned by a pot of honey which had been left behind, on purpose, by the natives in their flight. Already on this day's march we had observed, in the distance toward the west, an isolated rocky mount; and here we saw it in more distinct outlines, while beyond, at a greater distance, the continuous mountain chain of Mndarrii became slightly visible.

Saturday, December 27th. Our march at first led through a dense forest, after which we emerged upon more open, swampy meadow-lands covered with rank grass, and full of holes caused by the footprints of the elephant. Great quantities of Guineafowl were caught. Only here and there an isolated mimosa interrupted the unbroken line of the savanna. It was after a march of six miles that we obtained a sight of the first del6b-palm in the M1fisgu country. Already repeatedly in the narrative of my travels I have called the attention of the reader to this beautiful fan-palm; but in all the localities where I had before observed it, it was rather isolated. Even in A'dамиwa it is limited to peculiarly favored localities, while in some extensive provinces of that country, such as Bdbianjidda, it is wanting entirely. But here we had reached the country where this beautiful and useful tree, probably only a variety of the famous Borassus fabelliformis, is the most common and predominant representative of the vegetable kingdom. The Midsgu call it in their language "firay." From the M3fisgu country it seems to spread in an almost uninterrupted and unbroken line through the southern provinces of Bagirmi and Wdday, as far as Kordofun, sending a few scouts and forerunners to adorn the capital of Bagirmi and the water-course of the Bat-ha.

We chose our encampment in a village called Bkra, consisting of scattered huts, and surrounded by rich stubble-fields, which were shaded by large, wide-spreading karige-trees, presenting a most cheerful and comfortable scene. But we soon became aware that the fertility and beauty of this district were due to the...
neighborhood of a large sheet of water full of crocodiles and river-horses or "ngurntu," and enlivened even by a few small canoes. It had been indicated already on our march by the flight of numerous water-fowl passing over our heads. Beautiful as the country was, however, the place was deserted, the inhabitants having given up their cheerful homes, and left the tombs of their worshiped ancestors to the discretion of the hostile army, in order to seek safety in flight. The village is the residence of a chieftain of the name of Musikko, who acknowledges Kibishm6, the chief mentioned above, as his sovereign lord. In the afternoon I received a short visit from a rather shabby sort of man, the chief of a place called M6deb6, but who was an object of interest to me, as he had been sent as a messenger to the Prince of Mkndard, and had just arrived in the encampment from the capital of that little country. Traveling at a comfortable rate, he had arrived in three days from Mori, sleeping the first night in the place called M6koshi, the second in F6tte, the place above mentioned, and from thence to-day had reached this place; but the whole journey, in an expeditious march, may easily be accomplished in two days. Difficult as it would be to me to impart to the reader the delight which I felt in tracing my routes from one point to another, and joining two places with which I had become acquainted by new itineraries, he may forgive me for sometimes troubling him with these geographical details.

Sunday, December 28th. We did not spend our Sunday in a quiet, contemplative manner; but, nevertheless, we spent it worthily, employing it in a good day's march, which opened out to us new and important features of the character of the new region we had just entered. It was a pity we were not allowed by circumstances to proceed in our real character of peaceful travelers, anxious to befriend all the people with whom we came in contact, instead of being obliged to join this host of merciless and sanguinary slave-hunters, who, regardless of the beauty of the country and the cheerful happiness of the natives, were only intent upon enriching themselves with the spoil of the inhabitants.

After a march of a little less than five miles, we emerged from the thick forest, and entered upon stubble-fields with numerous groups of huts and wide-spreading trees, whose branches were all used for storing up the ranks of nutritious grass of these swampy grounds for a supply in the dry season. The country was pleasant in the extreme. Several artificial ponds enlivened the hamlet, and called to mind similar scenes in my native country, except that ducks and geese were wanting. The only scenes of active life which were at present to be seen were those of pillage and destruction. The architecture of the huts and the whole arrangement of the yards was very similar to that of the village we had first seen on entering the country. But the tops of the granaries in general were here provided with a sort of "fennel," covered in by a roof of straw. Broad, well-trodden paths, lined by thick fences of a peculiar bush, called "mlgara" in Kanfiri, which I have mentioned in another
locality,* were winding along through the fields in every direction. But there was
one object which attracted my attention in particular, as it testified to a certain
degree of civilization, which might have shamed the proud Mohammedan
inhabitants of these countries; for, while the latter are extremely negligent in
burying their dead, leaving them without any sufficient protection against the wild
beasts, so that most of them are devoured in a few days by the hy'inas, here

* In th view of this scenery which the artist has made from my sketch, it has been
thought lit not to tryrsunt the moment of' destiction, bill, a. precccnding One of the
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441unun of S114lKe ill I tl c e n1kgul d. The man sitting on the sopaldchr is
locmant 14 represent the first glininier of Ishint lroight to these pld ih by sonic
wandering m'allem.

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WORSHIP OFANCESTORS.-DISORDER.
we had regular sepulchres, covered in with large, well-rounded vaults, the tops of
which were adorned by a couple of beams cross-laid, or by an earthen urn. The
same sort of worship as paid by these pagans to their ancestors prevails in a great
part of Africa, and, however greatly the peculiar customs attached to the mode of
worship may vary, the principle is the same; but I nowhere more regretted having
no one at hand to explain to me the customs of these people than I did on this
occasion. The urn most probably contains the head of the deceased, but what is
indicated by the cross-laid beams I can not say.
I was so absorbed in contemplating this interesting scene that I entirely forgot my
own personal safety; for the vizier, without my becoming aware of it, had pursued
the track on his powerful charger at an uncommonly quick rate, and was far in
advance. Looking around me, I found only a small number of Shfiwa horsemen
near me, and, keeping close to them, pursued the path; but when we emerged
from the thick forest, and entered another well-cultivated and thickly-peopled
district, every trace of a trodden footpath ceased, and I became aware that I was
entirely cut off from the main body of the army. A scene of wild disorder here
presented itself. Single horsemen were roving about to and fro between the fences
of the villages; here a poor native, pursued by sanguinary foes, running for his life
in wild despair; there another dragged from his place of refuge; while a third was
observed in the thick covert of a ficus, and soon became a mark for numerous
arrows and balls. A small troop of Shfiwa horsemen were collected under the
shade of a tree, trying to keep together a drove of cattle which they had taken. In
vain did I address Shfiwa and Kanfiri, anxiously inquiring what direction the
commander-in-chief had taken; nobody was able to give me any information with
regard to his whereabouts. I therefore scoured the village in all directions, to see if
I could find by myself the track of the army, but the traces ran in every direction.
Here I fell in with several troops of horsemen, in the same state of uncertainty as
myself, and joined one of them, where there were some heavy cavalry; neither the
attendants of the
TRAVELS IN AFRICA.

vizier nor the man who carried his carpet could tell which direction he had taken. While anxiously looking about, I suddenly heard behind us the beating of a drum or "g~nga," and, following the sound, found a considerable number of horsemen of every description collected on an open area; and here I received the exciting news that the pagans had broken through the line of march at the weakest point, and that, while the vizier had pursued his track, the rear had been dispersed. If these poor pagans, who certainly are not wanting in courage, were led on by experienced chieftains, and waited for the proper opportunity, they would be able in these dense forests, where cavalry is scarcely of any use, to do an immense deal of damage to this cowardly host, and might easily disperse them altogether. But the principal reason of the weakness of these Misgu tribes is that they have only spears and the "g6liy6," and no arrows, else they would certainly be able to keep these troublesome neighbors at a respectful distance. Of what little use even the firelock is to the latter, I had ample opportunity of judging several musketeers having come to me anxiously entreating me to provide them with flints, as their own had been lost or had proved useless.

At length the motley host moved on without order or array; but their irresolution and fear, owing to a few pagans who were concealed in a thicket, were so great, that after a while we retraced our steps. Having then taken a more easterly direction, we reached, through a thick forest, a large, swampy piece of water in low meadow-grounds, not less than a mile in breadth, covered with rank grass, the dry ground in some places intervening. Here I found a considerable part of the cavalry drawn up in a long line and watering their horses, and I learned that the encampment was near. It would have been very unsatisfactory to be exposed to a serious attack in the company of the disorderly host in which I had lately found myself.

Having watered my horse, I followed the deep sound of the big drum of the vizier, and found the body of the army a few hundred yards from the eastern border of this ng6ljam, in rich stubble-fields shaded by beautiful trees; but as yet no tent was pitched, and a great deal of anxiety prevailed, the first camels having arrived without their loads, which they had thrown off, their drivers having taken to flight; but this circumstance insured the safety of the greater part of the train, as the commander immediately dispatched two officers with their squadrons to bring up the rear. To this circumstance we were indebted for the safety of our own camels, which had been in imminent danger, the pagans having collected again in the rear of the principal body of the army.

The B6nu camels are half mehra, and, while they surpass in strength the camels of the desert, possess a great deal of their swiftness. Not only does the camel which carries the war-drum always follow close behind the commander, at
whatever rate he may pursue his march, but even his other camels generally keep
at a very short distance, and the best camels of the courtiers follow close behind.
The village we had just reached was named Kikalk, and is one of the most
considerable places in the Mfisgu country. A large number of slaves had been
cought this day, and in the course of the evening, after some skirmishing, in which
three Bôrnu horsemen were killed, a great many more were brought in; altogether
they were said to have taken one thousand, and there were certainly not less than
five hundred. To our utmost horror, not less than one hundred and seventy full-
grown men were mercilessly slaughtered in cold blood, the greater part of them
being allowed to bleed to death, a leg having been severed from the body. Most
of them were tall men, with not very pleasing features. Their forehead, instead of
shelving backward, was generally very high, and the line of the face straight: but
their thick eyelashes, wide, open nostrils, thick lips, high cheek-bones, and coarse,
bushy hair, gave them a very wild appearance. The proportions of the legs, with
the knee-bone bent inward, were particularly ugly, and, on the whole, they were
more bony than the Marghi. They were all of a dirty black color, very far from
that glossy lustre which is observed in other tribes. Most of them wore a short
beard. The ears of several were adorned with small copper rings, while almost all
of them wore round their necks a thick rope made of the du'm-bush or ngille,
coarsely twisted, as a sort of ornament.

TRAVELS IN AFRICA.

Monday, December 29th. Soon after setting out from the place of encampment
we had to cross the ng6ljam, which here, also, was thickly overgrown with rank
grass, and the passage of which was very difficult, owing to the countless holes
cau sed by the footprints of the elephant. We then entered a dense forest, where I
saw again, for the first time, my old Husa acquaintance, the kôkia, a middle-sized
tree with large leaves and with a fruit of the size of an apple, which at present was
green, but even when ripe is not edible. This tree, in the course of the expedition, I
found to be very common in the wilds of this country.
The unwarlike spirit of our large army became more apparent than ever by to-
day's proceedings, for a vigorous commander would certainly have accelerated his
march through this forest, in order to take the enemy unawares; but long before
noon a halt was ordered in the midst of the forest—certainly against the inclination
of the majority. There was a great deal of indecision, and, in truth, there seemed
to be many who wished rather that the enemy should have time to escape than to
incite him to make a desperate struggle for his safety. The neighboring pond
(where, on our arrival, a herdsman who had come to water his cattle had been
slain), we were told, did not contain a sufficient supply of water for the wants of
the whole army; and when at length we had fairly dismounted, the rank grass
being burned down in order to clear the ground, and the fire being fed by a strong
wind, a terrible conflagration ensued, which threw us into the greatest confusion,
and obliged us to seek our safety in a hasty retreat. Nevertheless, after a great deal
of hesitation, it was at length determined to encamp here. There was no scarcity of
water, for the pond proved to be very spacious and of great depth; but the grass
having been burned, the whole ground was covered with a layer of hot ashes,
which blackened every thing.
By-and-by the camels arrived, the encampment was formed, and every one had
given himself up to repose of mind and body,

A VISIT FROM A'DISH6N AND SUITE.
when suddenly the alarm-drums were beaten, and every body hastened to arms
and mounted his horse. It seemed incredible that an enemy whose movements
were uncombined, and not directed by any good leaders, should attack such an
army, of more than 10,000 cavalry and a still greater number of foot, although I
am persuaded that a resolute attack of a few hundred brave men would have
defeated the whole of this vain and cowardly host. The alarm, as was to be
expected, proved unfounded; but it showed the small degree of confidence which
the people had in their own strength. Three pagan women had been seen
endeavoring to reach the water by stealth, and this gave rise to the conclusion that
the enemy was near, for the dense forest all around hemmed in the view entirely.
When at length the encampment had resumed its former state of tranquillity, the
Prince A'dish6n, with a numerous suite of naked followers, came to my tent, and I
requested him to enter; there was, however, nothing attractive or interesting about
him, and I was glad to get rid of him with a few presents. The difference between
the Marghi and MfLsgu, notwithstanding the affinity indicated by their language
and some of their maimers, is indeed great, and is, as I have already intimated
above, rather to the disadvantage of the latter, whose forms exhibit less of
symmetry, and whose features have a very wild and savage appearance. Neither in
these Mfisgu courtiers nor in the common people had I observed any of those
becoming ornaments, especially those iron arm-rings, which I have mentioned in
describing the Marghi.
A'dish6n had shaved his head in order to give to himself the appearance of a
Moslim, and wore a tobe; but of his companions, only one had adopted this
foreign garment, all the others having their loins girt with a leather apron. In order
to keep themselves on horseback, they have recourse to a most barbarous
expedient. They make a broad, open wound on the back of their small sturdy
ponies, in order to keep their seat; and when they want to ride at full speed, they
often scratch or cut their legs in order to glue themselves to the horse's flanks by
means of the blood which oozes from the wounds; for, as I have

TRAVELs IN AFRICA.
stated above, they have neither saddle, stirrups, nor bridle, and they use nothing but a simple rope to guide their animals. They generally carry only one spear, but several "g6liy6s" or hand-bills, the latter being evidently their best weapon, not only in close fight, but even at a distance, as they are very expert in throwing this sharp and double-pointed iron sideways, and frequently inflict severe wounds on the legs of horses as well as of men. Some of their chiefs protect their persons with a strong doublet made of buffalo's hide, with the hair inside.*

Tuesday, December 30th. This was the last day's march which our expedition was to make toward the south, or rather southeast. For the first ten or eleven miles we kept through dense forest, the thick covert of which rendered it difficult for us to make our way, while the restless and vicious Bdrnu horses, crowded together and hemmed in by the thicket, repeatedly came into most unpleasant collision; and here again I was much indebted to my massive stirrups, which bravely kept their ground against bush and man. The whole forest consisted of middlesized trees, the k6kia being predominant, while scarcely a single tree of larger size was to be seen. It seemed very natural that all the wild animals should flee before such a host of people, but I was astonished at the scarcity of ant-hills, notwithstanding the great degree of moisture which prevails in these extensive levels, and which is so favorable to the existence of this insect.

Our march the whole morning had been straight for Dtwa, the village of the Tfuri or Tu'buri, a section of the great tribe of the Fari or Fall, of which I have spoken in a former part of my narrative.

There had been a great deal of discussion in the last day's council as to the expediency of attacking this place, the subjection, or rather destruction of which was of great importance not only to 31'allem Jmma, but even to the Ffilbe settled in the eastern districts of A/damawa in general. This party at last had gained the upper hand over the greater part of the cowardly Kanu'ri courtiers; but at present, when we approached the seat of this tribe, who are well known to be warlike, and when the question arose whether we should engage in battle with these people in three or four hours' time, it became rather a serious affair. When, therefore, after a march of four hours, we reached a beautiful fresh meadow-water or "ngiljam" overgrown with rank grass, surrounded by large, spreading ng~blore trees, which pleasantly diversified the monotonous forest, we made a halt, and while the horsemen watered their animals, an animated "n6gona," or council, was held in the shade of a beautiful figtree. Here it was decided that, at least to-day, we should not march against D6wa and the Tfiburi, but were to change our course more to the eastward, in the direction of D6mmo. It is probable that the vizier on this occasion promised to his friends that, after he had taken up his head-quarters at D6mmo, and deposited safely in the fortified encampment the spoil that he had already made in slaves and cattle, he would march against D6twa; but, unfortunately, or rather luckily for
the inhabitants, it was not our destiny to visit that interesting and important place, as I shall soon have occasion to mention. During our halt here I contemplated with the most lively and intense interest the rich and animated scene which presented itself before my eyes—a mass of some thousand horsemen, dressed in the most varied manner and in the most glowing colors, with their spirited chargers of every size, description, and color, crowded together along the green margin of a narrow sheet of water, skirted by a dense border of large trees of the finest foliage.

After a halt of about a quarter of an hour we were again in the saddle, and pursued our march, but now in an entirely different direction, keeping almost due east, and crossing the shallow water-course which stretched from north to south a little below our halting-place, the place where we crossed it being quite dry and full of holes caused by the footsteps of the elephants. The wilderness for a while was clearer; but after a march of about two miles we reached a very thick covert, where it was found necessary to send out scouts in order to see if the enemy was lying in ambush. It is a great pity that these poor TRAVELS IN AFRICA.

natives do not know how to avail themselves, against their cruel and cowardly enemies, of the fastnesses with which nature has endowed these regions. Of course, these immense forests, which separate one principality, and I might say one village from another, are themselves a consequence of the want of intelligence and of the barbarous blindness of these pagan tribes, who, destitute of any common bond of national unity, live entirely separated from, and even carry on war against each other.

Scarcely had we made ourselves a path through the thicket when we reached another meadow-water, which at present, however, looked rather like a bog, and offered some difficulties to the passage of the horses. Having then for some time kept upon dry ground, about noon we had to cross another swamp, but beyond this the country became open.

Having now reached the place of our destination, the banners were unfolded, the drums beaten, and the greater part of the cavalry hurried on in advance ready for fighting, or rather for pillage, for no enemy was to be seen. Immediately afterward we reached the village of Ddmmo, and marched slowly along, looking out for the best place for encamping. Numerous delkbpalms became visible behind the shady acacias, when suddenly we obtained sight of a broad, shallow water-course, larger than any we had yet seen in this country—more than two miles in width, with a considerable sheet of open water, where two pagan canoes were seen moving about. Greatly interested in the scene, we closely approached the edge of the water, which seemed to be of considerable depth, although a number of hungry Kdneb&’ had passed the first open sheet, and were fishing in its more shallow part, which divided the open water into two branches. From beyond the opposite shore a whole forest of del~b-palms were towering over the other vegetation of lower growth, as if enticing us to come and enjoy their picturesque shade. The
direction of the watercourse at this spot was from S.W. to N.E.; and, according to the unanimous statement of those who had any knowledge of these regions, it joins the Serbwuel—that is to say, the upper course of the river or “6r6” of Log6n.

NGA’LIAM OF DE’MMO.
Here we stood a while, and looked with longing eyes toward the opposite shore; it was a most interesting and peculiar scenery, highly characteristic of these level equatorial regions of Africa. What an erroneous idea had been entertained of these regions in former times! Instead of the massive mountain range of the Moon, we had discovered only a few isolated mounts; instead of a dry, desolate plateau, we had found wide and extremely fertile plains, less than one thousand feet above the level of the sea, and intersected by innumerable broad water-courses with scarcely any inclination. Only toward the southwest, at the distance of about sixteen miles, the low, rocky mount of the Tfiburi was seen.

But not less interesting than the scenery of the landscape was the aspect of the host of our companions, who were here crowded together at the border of the water. Only very few of them had penetrated as far before, and they looked with curiosity and astonishment upon this landscape, while most of them were rather disappointed that the water prevented them from pursuing the poor pagans, the full-grown among whom, with few exceptions, had just had time to escape. But a considerable number of female slaves and young children were captured; for the men did not take to flight till they became aware, from the thick clouds of dust which were raised by the army, that it was not one of the small expeditions which they were accustomed to resist that was coming to attack them. Besides the spoil in human beings, a considerable number of colts and cattle were brought in.

Having indulged in the aspect of this rich scene, which formed such a contrast to the monotonous neighborhood of Kfikawa, we retraced our steps, in order to encamp at some distance from the water, which of course gives life to millions of mosquitoes, and encamped among the smouldering ruins of the huts. The whole village, which only a few moments before had been the abode of comfort and happiness, was destroyed by fire and made desolate. Slaughtered men, with their limbs severed from their bodies, were lying about in all directions, and made the passer-by shudder with horror. Such is the course of human affairs in these regions. Small troops of light cavalry tried to pursue the enemy, and there was some fighting in the course of the afternoon, when a few men of the B6rnu army were killed.

Wednesday, December 31st. We remained here this and the following day, it being the intention of the B6rnu people, according to their own statement, to reduce this country to subjection; and I deeply regretted that the circumstances under which we visited this region did not allow me to collect all the information
I wished; but, roving about the encampment, I endeavored to pick up what I
could.

All the huts had clay walls, which were from four to six inches thick, and had
resisted the conflagration, the roofs, consisting of beams and reed, having fallen
in. The diameter of the huts varied from eight to twelve feet. Each hut contained a
large jar for holding water, and some had a peculiar fireplace, inclosed by
separate walls, and not unlike an oven; but, although in general the arrangement
of the huts was comfortable, I found the dwellings in other villages of this country
far superior, nor did I observe here such large court-yards as I had seen elsewhere.
In the centre of the village there were some extensive tanks or pools of water,
which seemed to be made by the hand of man.
The whole encampment, or "niugufate," was surrounded with a strong fence of
thorny bushes, rather for the purpose of preventing the slaves from escaping than
to defend the encampment against an enemy. Having wandered about amid this
scene of destruction, I went in the afternoon to the border of the "ngdljam," which
was enlivened by horses and cattle grazing, and people quietly reclining here and
there or bathing in the water.* I then wandered along the bank to some distance,
where the sheet of open water on this side was entirely interrupted, while on the
other shore a considerable strip of water stretched out before the view.

Here, in Dmino, the year 1852 opened to me, in the course
of which I at that time entertained a hope of returning homeward, not fancying
that I was to remain three years more in these barbarous countries, amid
constantly varying impressions of discovery, of disappointment, of friendly and
hostile treatment, and under all sorts of affliction, distress, and sickness.
Our stay here was varied by a few interesting incidents, one of which I will relate.
The intriguing Shfwa chief IWallem Jrmma, whose ambitious designs did not
allow him any rest, had not only persuaded the head man of D6mmo, who had
made his escape, but even the chief of the nearest village on the other side of the
ng~ijam, to make his subjection publicly, and to seek the protection of B6rnu.
They were therefore introduced this day into the n6gona or council, and threw
dust upon their heads. But when they had to confirm their subjection by an oath,
the pagan prince of Drmmn indeed took an oath, raising a handful of earth and
allowing it to glide through his fingers, but the chief from the other side of the
ngijam refused to take the oath, under the pretext that this earth was not fit for his
vow, not being his own soil; he said he must first bring a handful of earth from his
own country. An oath taken upon earth that belonged to their native soil was also
common among the ancients.

Both chiefs had made their appearance in their native attire, that is to say, quite
naked, with the exception of a narrow leather strip round their loins; and it caused
great merriment to the courtiers, that when, in consequence of their subjection,
they were officially dressed in black tobes as a sort of investiture, the chief of

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* It was here that I made the sketch from which the artist has taken the interesting
view of this locality.

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FORM OF OATH.
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great merriment to the courtiers, that when, in consequence of their subjection,
they were officially dressed in black tobes as a sort of investiture, the chief of
Dmmo drew his shirt over his head, reckless whether the lower parts were covered or not. In order to amuse the assemblage, they also blew their little horn, an instrument which every Mfisgu grandee carries with him, and which bears great resemblance to a bugle; but in this accomplishment a priest who accompanied them was more clever than themselves, producing melodious and sonorous sounds from this simple and uncouth instrument. This was the first and only time that I became aware that these pagan tribes had separate priests; and I felt greatly disap-381

appointed that I did not come into closer contact with them, nor was able to learn from other people what were their peculiar duties. But, in general, I think I am not mistaken in supposing that the sacerdotal functions with these tribes of the interior are less developed than those on the coast; for as yet I had seen very little of real fetishism. In general, the office of priest seems to be connected with that of chief. This man also received a shirt as a present; but it was only a white one of inferior quality, and I do not think he kept it very long after he had left the assemblage of these civilized people.

As the price of the benevolent reception which the prince of D6mmo had experienced, he, as is generally the case in these distracted communities, betrayed the interests of his countrymen, promising that he would lead the army to a large walled town (so, at least, he was understood to say), where they were to find plenty of booty and spoil. Accordingly, an expedition on a large scale, which was to be led by the vizier in person, was fixed for the next day.

Friday, January 2d. Having remained quiet for some hours in the morning, probably to make the neighboring chieftains believe that we had no intention of moving, we suddenly set out, with almost the whole of the cavalry and a portion of the Kanembfi spearmen, led on by our new ally the chief of Ddmmo, who, mounted on a little pony, clad in his new black garment, presented a very awkward and ridiculous appearance.

The first village which we reached, after about an hour's march through a clear forest, was quite deserted; and it was but natural that all the people around should be upon their guard. The landscape was exceedingly beautiful, richly irrigated and finely wooded, while, to our great astonishment, the ground was so carefully cultivated that even manure had been put upon the fields in a regular manner, being spread over the ground to a great extent-the first example of such careful tillage that I had as yet observed in Central Africa, both among Mohammedans and pagans. The inhabitants had so much leisure to make their escape that they had left very little behind.

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FINE LANDSCArE.

to satisfy the greediness of the enemy, and we therefore continued our march without delay in a northeasterly direction. This whole fertile district bears the name of Wfiliya, but I did not learn the peculiar name of this village.
After a march of about four miles we crossed another watercourse, at present only from ten to fifteen inches deep, and surrounded by beautiful pasture-grounds, which during part of the year are inundated, and must then present the appearance of an extensive lake. This fresh green basin was adorned all around by luxuriant fig and "karhge" trees, and slender detached dfimpalms towered picturesquely above the green foliage, but no de16b-palms were to be seen. Then followed another village, likewise deserted by its unfortunate inhabitants, and then again open meadow-lands, intersected by a narrow, channel-like water-course, in a direction from S.W. to N.E.

The water-course was from sixty to seventy yards broad, and inclosed so regularly between its banks, which were about ten feet high, that it had quite the appearance of an artificial canal - a peculiarity which I frequently observed, not only here, but also in the similar water-courses along the Niger. At the point where we crossed it, the sheet of water was entirely broken by a small sand-bank, so that we went over without wetting our feet. However, I conjectured that this was an artificial dike thrown up by the persecuted natives, in order to keep open an easy connection with the river, on which alone their safety depended. Without any delay the expedition pushed on, in the hope of overtaking the fugitives before they had crossed the river; for here we were quite close to the western shore of the river of Logön, which is generally, but erroneously, called Shiri, while this name, which belongs to the language of the K6tok6, and means "river" in general, applies more properly to the larger eastern branch below K16sem, which is inhabited by K6tok6, and to the united stream lower down below the junction of the two branches. In this place the river, or "6re," is called Serb6wuel, I think, in the Mfisgu language; higher up, where we shall make its acquaintance in the course of our further researches, it is called Bb-Gun and Ba-Bay, "ba" TRAVELS IN AFRICA.

After a short time we stood on the banks of the stream. It was a considerable river even at the present moment, although it was greatly below its highest level, and probably represented the mean depth of the whole year. At present it was about four hundred yards wide, and so deep that six Shfiwa horsemen, who, in their eager desire for spoil, had ventured to enter it, were carried away by the stream, and fell an easy prey to about a dozen courageous pagans, who, in a couple of canoes, were gliding up and down the river to see what they could lay their hands upon. They felt that we were unable to follow them without canoes, although for any active body of men it would have been an easy affair to construct a few rafts for crossing over, there being a plentiful supply of timber.

The banks of the river on this side were at present about twenty-five feet high. The opposite shore was not so steep, and from its rich vegetation had a very inviting appearance; but I was glad, for the sake of the poor natives, that we were unable to reach it, and I think even our friend the Haj Beshir looked at this
interesting landscape rather with a degree of scientific interest than with anger and
disappointment. Unfortunately, on this occasion I had not taken my telescope with
me, but I was so fortunate as still to get a sight of this river a little lower down.
Having stood here for a few minutes on the steep bank, looking down into the
stream, which rolled unceasingly along, cutting off our further progress, we
turned our horses’ heads in the direction from which we had come, while our
friends endeavored to soothe their disappointment by saying that, if the pagans
had escaped from their hands, they would certainly not fail to fall into the power
of their enemies, viz., the pagans who lived on the other side of the river, under
the protection of Bagirmi.
We thus turned our backs upon the river, my European companion and I greatly
satisfied with our day’s work, which had afforded us a sight of this fine stream,
but our companions in

SINGULAR WATER-COMBAT.
sullen silence and disappointment, on account of the expected spoil having
escaped from their hands. Indeed, where they had expected to find that “El
Dorado,” that walled town full of male and female slaves, I never succeeded in
ascertaining. The whole day’s spoil was limited to a handful of slaves-unfortunate
creatures, whom sickness or ill-advised courage prevented from leaving their
native villages—besides a couple of cattle, a few goats, fowls, and a little corn, but
principally ground-nuts, of which large quantities were carried off by the hungry
Kinembéi spearmen.
The whole army was in such a mood as to be glad to find any object on which to
vent its anger; and such a one soon presented itself; for, when we again reached
that channel-like water-course which I have mentioned above, and were watering
our horses, four natives were seen, who, evidently confiding in their courage and
their skill in swimming, had here taken refuge in the deepest part of the water, in
order to give information to their countrymen of the retreat of the enemy. As soon
as our friends caught sight of this little troop of heroes, they determined to
sacrifice them to their vengeance. With this view, the whole of the cavalry
arranged themselves in close lines on each side of the water. But the task was not
so easy as it appeared at first, and all the firing of the bad marksmen was in vain,
the Mfisgu diving with remarkable agility. When the vizier saw that in this way
these heroes could not be overpowered, he ordered some Kdnembéi to enter the
water; and a very singular kind of combat arose, the like of which I had never
seen before, and which required an immense deal of energy; for, while these
people had to sustain themselves above the water with the help of their feet, they
had, at the same time, to jump up, throw the spear, and parry the thrusts of their
adversaries. The poor Mlhsgu people, on their side, were not only fighting for
their lives, but even, as it were, for their national honor. They were of large and
muscular frame, single-handed far superior to the Kdnembéi; but at length, after a
protracted struggle, the superior numbers of the Kknembéi got the upper hand, and
the corpses of three of the Mfisgu were seen swimming on

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the surface of the water. But the fourth and last appeared to be invincible, and the Kdiemb6, who had lost two of their companions, gave him up in despair. After this inglorious victory we pursued our march homeward, keeping a little more to the north than when we came. This part of the country exhibited the same fertile and pleasant character as that we had seen before. It was densely inhabited and well cultivated, even tobacco being grown to a great extent. As for the villages themselves, they afforded the same appearance of comfort and cheerfulness which we had observed in the others. But all these abodes of human happiness were destroyed by fire. After having accomplished these great deeds, we returned to our encampment. Here we remained during the two following days, while the most important business was transacted. This was the partition of the slaves who had been taken during the expedition; and the proceeding was accompanied by the most heart-rending scenes, caused by the number of young children, and even infants, who were to be distributed, many of these poor creatures being mercilessly torn away from their mothers, never to see them again. There were scarcely any full-grown men. More interesting to me than this horrible affair was the sending of a messenger to Kfikawa; and it was doubly so on account of the roundabout way which this man had to pursue, the track by which we had come being at present greatly infested by the desperate pagans, who very recently had massacred a whole troop of horse and foot who had come from Kfikawa, with the exception of one, who had succeeded in making his escape. The messengers, therefore, who were now sent, were obliged to take the road leading past the villages of the F-6lbe, going from D6mmo to Kifta, the place mentioned above, and from thence to B6go, whence they were to follow the general track, which I have described on a former occasion. An escort of fifteen Kanuir and two Ftilbe accompanied the two messengers, as their first day's march was very dangerous. For the last few days there had been a great talk of an expedition, on a large scale, against the Tfiburi, whither it was said

THE TU'BURI

we were to transfer the whole encampment; and I and my companion already anticipated a great deal of delight, as the isolated rocky mount which we had seen on the day of our arrival seemed to be well worthy of notice. But, as I have already stated, the B6rnu people were greatly afraid of this place, the real reason probably being that they apprehended the pagans might retire upon the top of the mountain, and, having abundance of water in the neighborhood, offer a successful resistance, al-though we were told that on a former occasion a single kash6lla, 'All Fugomd.mi, had extended his expedition as far as that place. The Fdlbe, by whom this free pagan community was regarded with great hatred, urged the expedition with the greatest energy; but the cunning vizier pretended
afterward, in a conversation which he had with Overweg and me, that it was
purposely, from motives of policy, that he did not accede to this scheme, as he did
not want to exterminate this tribe, being unwilling to pull down with his own
hands this last barrier to the restless spirit of conquest which the Filbe or Fellita
displayed. The usurper 'Abd e' Rahmin, evidently from a motive of ambition, in
order to be enabled to say that he had penetrated farther than his late rival the
vizier, whom he had successfully crushed, in the beginning of the rainy season of
1854 pushed on into the very country of the Tiiburi, and thus enabled Dr. Vogel
to lay down that most interesting point by astronomical observation, although the
great lake which my friend thought to find there was apparently nothing but a
widening of that stagnant water-course which forms the northeastern branch of
the B6nuw6, namely, the miyo K6bbi, and was laid down by me in the map of
Central Africa which I sent home from Kfikawa.

January 5th, 1852. It was at a very early hour on Monday morning, a little after
midnight, when the guide of the expedition came to my tent, and, while I was just
dreaming of the rocky mountain of the Tiiburi, whispered in my ear that a distant
expedition was to be undertaken that very day, but not into the country of the
Tdburi, and that the baggage was to remain here. Although I should rather have
preferred visiting

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the latter tract, situated at the northeastern branch of the basin of the Niger, I
nevertheless was determined not to let any opportunity pass by of extending my
geographical knowledge as much as possible, and therefore ordered my horse to
be saddled. Mr. Overweg, meanwhile, when he heard that the vizier was not to
lead the expedition in person, but that the young Bu'-Bakr, son of the sheikh, was
to take the command, remained behind; and as I had no mounted servant, and
could not expect that a man on foot would accompany me to a great distance, I
was obliged to go quite alone.

Meanwhile the bugles of Bui-Bakr called the warriors together with a soft,
subdued sound, in order not to allow treachery to spread the news of their plan
beforehand. Having passed with some difficulty the narrow gate of the stockade,
the expeditionary army formed outside, when we pushed on in a northeasterly
direction. But nature has provided so well for the defense of these poor pagans
that they are not easily taken by surprise.

We succeeded, with the dawn of day, in passing the first broad sheet of water of
the wide "ng~ljam" of W~iliya, but found great difficulty in passing another water
with a deep, argillaceous soil of so boggy a nature that several of the horses fell,
even those whose riders had dismounted; and I felt not a little anxiety on account
of my own restless and fiery horse, which was snorting like a hippopotamus. At
length we left also this morass behind us, and indulged in the hope of having
overcome every difficulty, when suddenly we had before us another and far
deeper water, which delayed us for a long time. But bad as was our situation
while we were thus sticking fast in the mud, I could scarcely help laughing
heartily, as this very delay enabled the poor pagans to escape with their wives and
property to a place of safety. As for most of the horses, the water went over their
backs, while I, on my stately charger, had the water three inches above my knee. A courageous enemy, led on by a clever commander, might at this moment have easily captured most of the horses, and put all the host to flight. At length, after two hours' exertion, we emerged from this

LINE OF BATTLE FORMED.

broad sheet of water, which, when full, must present the appearance of an extensive central lake three or four miles in breadth, and many more in length, and now entered upon green pastureground, which, however, during the highest state of the inundation, is itself under water. Here the army divided into three bodies, and pushed on vigorously, although a great many had retraced their steps upon seeing the deep water. Proceeding in this way, we reached the first hamlets, and here formed a regular line of battle, while the greater part of the army rushed on in advance, at the sound of the drum and the horns of the kashillas, to see if there was any thing left for them; but all the inhabitants had made their escape. Another delay occurred, owing to one of the followers of Bfi-Bakr falling into a ditch or hollow twelve feet in depth and the same in breadth, from which he was extricated with some difficulty, while the horse died on the spot. But there was plenty of leisure, the pagans having long ago had sufficient time to make their escape beyond the river. If those simple people had followed the same stratagem which the B6rn people employ against the Tawdrek, digging a quantity of holes and covering them over with bushes, they might have done a great deal of mischief to the cavalry. This whole tract of country still belongs to the extensive district of Wfiliya, but the villages have separate names, which, owing to the unfortunate circumstances under which I visited the country, I was not able to learn. Having passed a considerable village, we reached, a little before eleven o'clock, the farthest line which the waters of the River Serb6wuel attain during its highest state of inundation, while when they recede they leave extensive ponds of stagnant water behind, which nourish a rich supply of the most succulent herbage. The shore was here about eight feet high, while at the other point, where we had visited the river a few days previously, it was not so well marked. Of course, where the inner shore consists of steeper banks, so that the river does not rise over the higher level to a considerable height, the outward shore can not be marked so distinctly.

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About thirteen hundred yards beyond this grassy outward shore we reached the inner bank of the river, which consisted of sand, and was here only ten feet high. The river at present was confined to this bank, running at this spot from S. 250 E.; but a little lower down it changed its direction, running W. by N. Higher up, the opposite shore was richly overgrown with trees, among which del6b- and dfm-palms were conspicuous; but no villages were to be seen, although a place named Kir is said to lie on the eastern shore. The reason we had directed our march to this point seemed to be, that the river is here rather broad, being about eight hundred yards across, and forming a large sand-bank, so that my friends had
entertained the hope that they would be enabled to ford it, which in some years, when the rains have not been very considerable, may be possible at this season, and even this year might probably be effected in two months' time. But at present this was not the case, and the rapacious Shiiwa Arabs were hurrying about in despair to and fro between the island and the western shore.

I too took the direction of the island, as the most interesting point, although I became aware that it was not possible to penetrate farther on. The first branch of the river on this side of the island, which was the broader of the two, was not more than from eighteen to nineteen inches deep, and could not but become dry in a short time, when the island, or rather sand-bank, should form the knee of the bend of the river; but the eastern branch, though apparently only about 120 or 130 yards broad, seemed to be of considerable depth, running along with a strong current, and my old friend Abfi Difid, one of the principal Shuw chiefs, whom I encountered at the southern point of the sandbank, with a sad countenance, indicated the whole feature of this stream with the laconic and significant expression "Ykul" (it eats)—that is to say, it is not fordable.

It would have been the more dangerous to attempt to force the passage, as the opposite shore, which was so near, and only four feet high, was occupied by a number of stalwart pagans, who mocked at our inability to cross the river, and seemed to be quite ready to receive in a satisfactory manner any body who should make the attempt. It would have been easy to have blown away these people, and thus to clear the place of descent; but for such an undertaking my friends had not sufficient courage or energy. I did not see a single Kanfiri on the island, but only Shfiwa, who always expose themselves to the greatest risk, and push farthest. The pagans had not only occupied the opposite bank, but even kept afloat four canoes at some distance above the island, in order to run down, with the assistance of the current, any one who should dare to cross the river. Three of these canoes were small, but the fourth was of a larger size, and manned by ten M6sgu.

These canoes were the only craft visible on the river, and probably constituted the whole naval force of these pagans. Of course, in a country politically rent into so many petty principalities, where every little community, as in ancient times in Latium and Greece, forms a separate little state in opposition to its neighbors, no considerable intercourse is possible, and those natural high roads with which nature has provided these countries, and the immense field, therefore, which is open in these regions to human industry and activity, must remain unproductive under such circumstances; but it will be turned to account as soon as the restless spirit of the European shall bring these countries within the sphere of his activity. This period must come. Indeed, I am persuaded that in less than fifty years European boats will keep up a regular annual intercourse between the great basin of the Tsid and the Bay of Biyifra.

An almost uninterrupted communication has been opened by Nature herself; for, from the mouth of the Kwhra to the confluence of the River B6nunw6 with the
mhyo K6bbi, there is a natural passage navigable without further obstruction for boats of about four feet in depth, and the M3yo K6bbi itself, in its present shallow state, seems to be navigable for canoes or flatbottomed boats like those of the natives, which I have no doubt may, during the highest state of the inundation, go as far as Ddwa in the Tiburi country, where Dr. Vogel was struck by that large sheet of water which, to him, seemed to be an inde-

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pendent central lake, but which is in reality nothing but a widening of the upper part of the mAyo K6bbi.

It is very probable that from this place there may be some other shallow water-course, proceeding to join the large ng6ljam of D6mmo, so that there would exist a real bifurcation between the basin of the Niger and that of the Ts~d. But even if this should not be the case, the breadth of the water-parting between these two basins, at the utmost, can not exceed twenty miles, consisting of an entirely level flat, and probably of alluvial soil, while the granitic region attached to that isolated, rocky mountain which I have mentioned above may, most probably, be turned without difficulty. The level of the Ts~d and that of the River B6nuwu6 near G6we, where it is joined by the m6yo K6bbi, seem to be almost identical; at least, according to all appearance, the B6nuwu6 at the place mentioned is not more than 850 or 900 feet above the level of the sea. All this bounty of nature will, I trust, one day be turned to account, though many changes must take place in this country before a regular and peaceful intercourse can be established. The very scenes which I witnessed are an unmistakable proof of the misery into which these regions are plunged.

But, as I have carried away the reader's attention from the thread of the narrative, so I myself had almost forgotten where I was, and it required an admonition from my friend Abfi D6fid to induce me to look after my own safety; for already the greater part of the Shfiwa had returned to the western shore, and threatened to leave us alone, and it did not seem very agreeable to be taken in the rear by the pagans, and perhaps even to be cut off by the boats. I therefore returned to the western shore, where the army was scattered about, not knowing what to do, being rather disinclined to retrace their steps without having enriched themselves with booty of some kind.

Following the course of the river, I witnessed an interesting and animated scene—a dozen courageous natives occupying a small elevated island, with steep banks, separated from the shore by a narrow but deep channel, setting at defiance a countless host of enemies, many of whom were armed with fire-arms.

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PLUCKY PAGANS.—WE RETURN.

But African muskets are not exactly like Mini6 rifles, and a musketeer very often misses his aim at a distance of thirty or forty yards. It was astonishing to see that none of this small band of heroes was wounded, notwithstanding the repeated firing of a number of Kaniiri people. Either the balls missed their aim entirely, or else, striking upon the shields of these poor pagans, which consisted of nothing
but wicker-work, were unable to pierce this slight defense; for not only was the powder of a bad quality, making a great deal of noise without possessing any strength, but even the balls were of extremely light weight, consisting of pewter, as is generally the case here.

However, it was not prudent for me to witness this scene (which was so little flattering to my friends) for too long a time; for, when they saw that I had my gun with me, they called upon me urgently to fire at these scoffers, and when I refused to do so, reproached me in terms which very often fell to my lot—"Abd el Kerim fiida ns6 b-go"—meaning that I was a useless sort of person.

It is a remarkable fact that in almost the whole of the Miisgu country, except near a few isolated granite mountains, there is not a single stone, else it would have been almost more profitable to have thrown stones at these people than to fire at them with the pewter balls. With regard to those peculiar shields of wicker-work with which these courageous Miisgu people managed to protect themselves so adroitly, I had afterward an opportunity of examining them, and found them to be about sixteen inches broad at the top, twenty-two at the bottom, and about forty in length, but hollow. The material consists of the same kind of reed with which their huts are thatched.

About noon the army began its march homeward. Certainly it was not overburdened with spoil, for scarcely fifteen slaves had been taken, mostly decrepit old women, who either could not or would not leave their comfortable cottages. The anger and disappointment of the army was vented upon the habitations of these people, and all the cheerful dwellings which we passed were destroyed by fire. This certainly was a heavy loss to the inhabitants, not so much on account of the huts, which

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they might easily rebuild, as on account of the granaries, the grain having been harvested some time previously; and, as far as I became aware, there being no subterranean magazines or catamores, as I had observed with the Marghi, and the fugitives, in the hurry of their escape, most probably having only been able to save a small portion of their store. In estimating, therefore, the miseries of these slave-hunts, we ought not only to take into account the prisoners led into slavery, and the full-grown men who are slaughtered, but also the famine and distress consequent upon these expeditions, although nature has provided this peculiar tribe with innumerable shallow water-courses swarming with fish, which must tend greatly to alleviate their sufferings under such circumstances.

The forest intervening between these villages consisted almost exclusively of "kindin" or talba-trees, which were just in flower, diffusing a very pleasing fragrance, while here and there they were overshadowed by isolated dim-palms. As for d6lebpalms, I did not observe a single specimen in the whole of this district; but beyond the river to the southeast, as I have mentioned above, I had seen several in the distance.

After a march of four hours we again reached the broad ngiljam of D6mmo, but at a different point from where we had crossed it in the morning with so much delay.
It seemed almost providential that we had not taken this route in the morning, as the poor Musgu people would have had less time to make their escape. Leaving the main body of the cavalry behind me, I pursued my march toward my homely tent without delay; for, having been on horseback for more than twelve hours without any thing to eat, I was quite ready for some repose and refreshment. But it took me full an hour and a half to cross this peculiar basin, which at present was dry in most places, and overgrown with tall, rank grass, but swampy in some parts, and intersected by holes caused by the footprints of the elephant. A mile farther along the northwestern border of this swamp brought me to my tent and to the several dishes which awaited me; and this was one of those rare occasions, during my travels in Negroland, on which I dined with a truly European appetite.

PENETRATING SOUTHWARD.
The vizier was very gracious, and praised my courage in having accompanied this distant expedition quite by myself; but the Kanfiri, who had taken part in it, detracted from my praise, using the very terms which I have mentioned above—"fida ns6 bdgo." Indeed, this became one of my nicknames during my stay in Bôrnu, and was the reason why I was less popular with most of the people than my companion. It is very natural that the motto "afi f-ida ns6" ("of what use is he?") should be the guiding principle, not only of Europeans, but barbarians and semi-barbarians.

The following day we remained on the same spot, probably for no other purpose than to give some repose to the people who had accompanied the expedition the preceding day; and the vizier, who was fully aware of my ardent desire to push farther southward, at least as far as the equator, took occasion to make merry at my expense, and, to the great horror of the effeminate courtiers, suddenly proclaimed that it was his firm intention to lead the expedition into those unknown regions in the interior. At times, indeed, he could be exceedingly amiable; and he was clever enough to conceive how Europeans could be induced to undertake such hazardous journeys, although he was scarcely able to appreciate the amount of courage which such an undertaking is able to inspire. He had often spoken with me concerning my project of pushing on toward the east coast, and he thought that a troop of ten Europeans would be able to accomplish it, although he anticipated great obstructions from the quantity of water-courses in those equatorial regions, and there can be no doubt that this would be one of the greatest obstacles to such an undertaking.

In order to console me, and soothe my disappointment on finding that this was to be the farthest point of the expedition, and that we should retrace our steps from hence without even visiting the country of the Tfiburi, he ordered M'allem J:mma to be called, in order to inform me how far the enterprising Pfillo conqueror Buiba had penetrated beyond Bilbanjidda; but lie found that I was already fully acquainted with this fact from other sources. The very interesting route of the M'allem J -m-
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ma from Dumbo, by the village of the Tiiburi to Jika and Lime, I have already communicated on a former occasion.* It is to be hoped that these regions will soon become better known, when English steamers shall go annually up the River B6nuw6, and enable travelers to start afresh from thence for those inland regions.

CHAPTER XLV.
RETURN TO B6RNU.

January 7th, 1852. This was the day when we were to bid farewell to all projects of penetrating farther toward the south or southeast. It was rather remarkable that, early in the morning, at the very moment when the drum was beating, the moon was eclipsed; but our commander-in-chief was too much enlightened to be frightened at such a phenomenon, like the Athenian general before Syracuse. He requested Mr. Overweg to explain it to him, but otherwise he was not much concerned about it.

We this time kept a little more toward the east than on our outward march, approaching closer to the River of Logon. Only a short tract of clear forest separated the cultivated grounds of D6mmo from another village, where, besides Negro corn, we found tobacco and cotton in friendly community on the same piece of ground. We had already seen much cultivation of tobacco in this country, and were impressed with the opinion, however strange it may seem, that it was an indigenous plant, and not introduced at a recent period; we had, moreover, been informed that not only the men, but even the women in this country, are passionately fond of smoking. But as for cotton,

* I will here observe with what exactitude I have laid down, on my map which was published by Mr. Petermann, the district of the Tdburi, which exactly corresponds with the latitude ascertained by Dr. Vogel. As to the longitude assigned by me to this place, it is dependent on the meridian of Kikawa.

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OPEN COUNTRY.—ANOTHER ALARM.

we had not yet seen any in the whole tract of the Mfisgu country which we had traveled over, and its appearance here seemed to be a step in advance toward civilization, caused, probably, by the influence of the neighboring town of Log6n. After a short interruption there followed another village, which was succeeded by forest, and then another swamp, at present dry, and overgrown with tall, rank grass, but difficult to pass on account of innumerable holes. Shortly afterward the country on our right assumed an open and very pleasant appearance, a river with a clear sheet of water, but apparently without a current, winding through it in tortuous meanderings, and closely approaching the higher ground along which the numerous host was pursuing its march. The slope was adorned with wild fig-trees and acacias, which were overshadowed by two fine del6b-palms. This open country was succeeded by the well-cultivated and shaded fields, which lay stretched out between the scattered court-yards of another village; and here we encamped, my companion and I pitching our tents near a beautiful sort of fig-tree, of the species called "bure" by the FM usa, and "kigo" by the Kandri, or at least the Minga.
The whole village was deserted; only a few neglected members of the poultry tribe were running about, endeavoring to escape from the hands of their greedy pursuers.

It was a very hot day, the hottest we had on this expedition, the thermometer at half past one in the afternoon indicating 1000 in the cool shade of our fine fig-tree.

The encampment was cheerful and pleasant; but in the evening a frightful alarm arose, the rumor being spread that the pagans were attacking the "ngufate," the great drum of the commander-in-chief keeping up a tremendous din, and all the people hurrying along in every direction. The alarm was so great that my companion gave up his tent, and retreated with his people to that of the vizier, and I found myself obliged to allow my two servants to follow him also. As for myself, I remained where I was, for I felt little inclination to have my tent once more plundered, as had been the case on our expedition to Kinem. It soon proved to be nothing but a false alarm.

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In these predatory incursions, the rapacious Shuiwa suffer the greatest loss, as it is they who always push on furthest and run the greatest risk; but, on the other hand, they also succeed in carrying off secretly a good deal of spoil to their native villages without its becoming subject to the general partition. None of them have firelocks, being only armed with missiles, usually consisting of one large spear or kasikka, and four small javelins or b-llem; very few of them have shields.

Thursday, January 8th. The country through which we passed was extremely fertile and beautiful, the scenery during the first part of our march preserving in general the same features which it exhibited on the preceding day. We ourselves kept along the high ground, at the foot of which a clear, open sheet of water was meandering along, while beyond, toward the east, an unbounded grassy plain stretched out, with a scanty growth of trees in the background, and only broken toward the southeast by a low chain of hills, as represented in the plate opposite.

At the distance of a mile we reached some hamlets where dfim- and del6b-palms were grouped together in a remarkable manner, starting forth from, and illuminated by the sea of flames which was devouring the village, the whole forming a very picturesque spectacle.

Further on we made a halt on the slope of the rising ground, the various troops, distinguished by the diversity of colors of their dresses, grouping themselves around some buildings which were almost consumed by the flames, while I found leisure to sketch the fertile country before us. The people themselves were struck with its beauty; and when we continued our march, I took an opportunity to enter into a conversation with our friend the vizier with regard to the policy which they pursued with these people, and the way in which they desolated these regions; and I asked him whether they would not act more prudently in allowing the natives to cultivate their fertile country in tranquillity, only levying a considerable tribute upon them. But the vizier answered me that it was only by the most violent
means that they were able to crush these pagans, who cherished their independence and liberty above every thing, and

POLICY IN NEGROLAND.

that this was the reason why he burned all the granaries, in order to subdue them by famine; and he added that even of famine they were less sensible than he could wish, as the water in this region afforded them an unlimited supply of fish.

Slaves are the only articles which the conquerors want from the subjected tribes; by carrying into slavery great numbers of them they force them into subjection, and even the tribute which they levy, after having subdued them, consists of slaves. All this will be changed as soon as a regular and legitimate intercourse has been opened along the River B6nuw6 into the heart of these regions, when the natural produce of the soil will be in constant request—such as cotton, indigo, vegetable butter, ground-nuts, ivory, rhinoceros' horns, wax, hides, and many other articles. The vizier himself, although a strict Moslim, was too enlightened to lay much stress upon the spreading of Isldm; but nevertheless the idea that these unfortunate creatures fully deserve such treatment, in their character as pagans (kofdr or "k6rdi"), blunted his feelings to their sufferings.

Further on we crossed the water where it was shallower, and, a little beyond, another meadow-water of greater breadth but not so deep, and then entered a fine undulating country, while an arm of the water remained on our left. The whole country was extremely well cultivated and densely inhabited, village succeeding village, while large trees, mostly of the ng~bore and karige kind, enveloped the whole in the finest vegetation. Some of the huts were distinguished by a natural ornamental network or covering, formed by that kind of Cucurbitacea which I have mentioned before as named "sigade" by the natives, and which is probably identical with the species called .felopepo. The aspect of the country was the more pleasing, and left the impression of a certain degree of industry, owing to the tobaccoplants just standing in flower.

Amid such scenery, we took up our encampment at an early hour in the morning, a beautifully-winding water-course, which was bordered by a fine grassy slope about twenty feet high, closely approaching on our right. The water-course was about sixty yards broad, but of considerable depth, at least in this place, and full of clear fresh water, which was gently gliding along, and disappeared further down in the plain. Here I lay down for an hour in the cool shade of a large kar.ge-tree, and allowed myself to be carried away by the recollections caused by the evervarying impressions of such a wandering life, which repays the traveler fully for all the hardships and privations which he has to endure, and endows him with renewed energy to encounter fresh dangers.
I have before observed what trouble the hard alluvial soil caused us in pitching our tents; but here the argillaceous soil was succeeded by loose sand, which forms the border of the river. The light troops, soon after our arrival to-day, had dispersed in all directions, and brought a considerable quantity of cattle from the neighboring villages; the cattle, however, hereabouts are only of middle size, and the cows yield little milk, and that of very poor quality.

It seems remarkable that the Maisgu, as well as the Marghl, and several divisions of the kindred K6tok6, call the cattle by a name which closely approaches that given to it by the Miusa people, while the Bdita call it by a name which is certainly derived from the Fulfide, or the language of the Ffibe. Such linguistic relations are not without interest, as they afford some little insight into the history of the civilization of these regions.

A little variety was given to the monotonous proceedings of our rather inglorious expedition by the fact of one of the Sh-hwa, who was supposed to have been killed a few days previously, being found under a tree in the forest severely wounded, but still alive, after having undergone great hardships and privations.

January 9th. The whole district in which we had been roving about since the 30th of December belongs to Wiiliya, which is decidedly one of the most fertile and best-irrigated regions in the world.

A desolate border district, consisting at times of green swampy ground uprooted by the footprints of the elephant, and on this account affording a very difficult passage for cavalry, at others of dense forest, the one following the other in rapid succession,

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ANOTHER DISTRICT PLUNDERED.

separated Wi'liya from another principality of the name of B6rea, and inhabited by a tribe of the Mfisgu of the name of A'bare. It was characteristic of the little peaceful intercourse which exists among these various petty tribes that the A'bare did not seem to have had the slightest information of the approach of the expedition till we suddenly came upon them through the dense forest, so that they had scarcely time to escape with their families from the village, and endeavor to hide themselves in the dense covert of the forest toward the east. They were pursued and overpowered, after a short resistance, by the continually increasing numbers of the enemy, and the booty of that day, chiefly in cattle, was rather considerable. Slaves were also brought in in considerable numbers, principally young boys and girls. The distance of the field of battle spared us the sight of the slaughter of the full-grown men.

We chose our camping-ground on the stubble-fields between the straggling groups of the village, which were beautifully
adorned by some fine specimens of the del6b-palm, and I took the opportunity of making a sketch of this scene of natural fertility and wanton destruction of human happiness. The huts in general were of the same construction and arrangement as those described above; but in one of them I found a kind of three-pointed harpoon or spear, very similar to a hay-fork, with this difference, that the middle point was rather longer. The handle also was rather long, measuring about eight feet. It probably was used for catching fish rather than as a weapon, otherwise it would scarcely have been left behind; but it may easily have served both purposes.

Thus by very short marches we again approached B6rnu, keeping mostly at a short distance eastward from our former route, and encamped the following day in the midst of another straggling village, the fields of which were especially shaded by fine bito-trees (Balanites Egyptiaca), the soil being as hard as iron. I had scarcely pitched my tent when H~med, the son of Ibrahim Widiy, one of the courtiers with whom I was on friendly terms, sent to me, begging I would pay him a visit;

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and on complying with his wish, lie introduced into my presence a female slave who had been taken the day before, telling me that I might make a drawing of her, for he knew that I was making strict inquiries after the origin and customs of these tribes, and that I was making occasional sketches. This female slave was certainly worthy of a sketch, as she was one of the most stately women I saw here. But I entertained some suspicion that she was not of Mfisgu origin, but belonged to the Marghi; for in the whole of the M6sgu country I had not observed a single individual of red color, but all were of the same dirty black, approaching to what the French call cafe au lait, while this woman was of a red complexion. She certainly wore in her under lip the large bone, the national emblem of the Mfisgu females, but this custom she might have adopted. As for herself, she would neither give me any information with respect to her origin, nor sit still in order to allow me to finish my sketch. She was tall and well-grown, with the exception of the legs, which were rather crooked; and being still a young woman, her breasts had not yet attained that bag-like shape which is so disgusting in the elder females of this country. Her features were only a little disfigured by the bone in the under lip. Her neck was richly ornamented with strings of beads, but these were as little peculiar to her as the cotton cloth round her loins, having been given her by the new master into whose hands she had fallen. The national dress of the Mfisgu females consists 'of nothing but a narrow bandage, formed of bast, twisted like a rope, which is fastened between the legs and round the waist like a T bandage. A circumstance happened here which caused a great sensation, particularly among the courtiers. The last messengers who had been sent from Kfikawa with dispatches for the commander-in-chief, as I have observed, had been destroyed by the pagans; and it was on this day and in this place that, while all the cottages were being pillaged and ransacked, three of the letters of which those messengers
had been the bearers were found in the pocket of a shirt which had been hid in a clay jar. This was evidently the shirt of the messenger himself, and the blood

NARROW ESCAPE.-BEES.

with which it had been stained had been washed out without taking the letters out of the pocket. Devoid as the expedition was of feats of valor and interest, the greatest importance was attached to this little incident.

Sunday, January 11th. When we left this place our friends just barely escaped punishment for their barbarous proceeding of burning the villages in which we had encamped as soon as we left them, for the conflagration spread before we had gained the open country, and a most horrible crushing took place among the burning huts. Had there been any wind, great part of the army might have been severely scorched.

The country which we passed to-day was intersected by numerous water-courses, and we had to cross and recross them several times. Here we passed a place where the poor natives, in the consciousness of their weakness, seemed to have been aroused to new and unwonted energy for building a large fortification, but had been obliged to leave it half finished. Our march was extremely short, and scarcely extended to three miles, when we encamped in a village which seemed to have been ransacked at a former period. It lay straggling over a wide extent of ground, in separate groups of cottages, which were surrounded by stubble-fields shaded by karige-trees of a richness and exuberance which I had not seen before, and surpassing even those fine trees of the same species which I have described near the village Kad6.

Of course, every one was desirous of having his tent pitched in the shade of one of these beautiful trees, when suddenly the intruders were attacked by swarms of large bees, which, settling behind their ears, tormented them to their utmost, as if they wanted to take revenge for the mischief that had been done to their masters, and to defend their favorite resting-places against these cruel intruders. It is well known that swarms of bees had almost caused the destruction of Mungo Park's, as well as Major Gray's expedition; but here a whole army was running away from these little creatures. Even those who had encamped at a greater distance were only able to protect themselves by the large volumes of smoke which issued from the fires they had lighted. Before this we had not observed the rearing of bees in this country; but here the larger trees were full of bee-hives, made of large-sized blocks. Even flocks of turtle-doves were not wanting in this fertile region, so rich in water and vegetation.

In this pleasant spot we remained encamped the following day, while part of the army was sent out in a southerly direction toward our former encampment, K~kalM, which was only at a few miles' distance, in order to try their fortune thereabouts; but the pagans being upon their guard, they returned empty-handed in
the evening. Our food to-day was varied, to our great satisfaction, by an excellent fish of considerable size, which we obtained from the neighboring pond. Fish seems to be plentiful in this quarter, but whether the number of small ridges and channels which we observed on our march the following day were intended for catching fish, which might enter them at the highest level of the inundation, or for preparing the fields for cultivation, I am not quite sure; but the former seemed to be the case, there being no signs whatever of the fields being brought under labor. Dense forest and open pasture-ground alternated, the forest, consisting of middle-sized acacias, interrupted now and then by the klgo-tree, with its ashcolored leaves and its dark red pods, or by the k6kia. The country, however, became exceedingly interesting and pleasant when we reached one of the numerous water-courses of these African Netherlands, an open and clear river about seventy yards broad, which being fringed on each bank with a border of slender del6b-palms or kamelfitu, in the clear, magnificent morning sky afforded a most picturesque view. We here crossed this water, and passed a village on our left, and, keeping along the fresh turf of the western bank a mile further on, reached a spot where another branch, running eastward apparently, though no current is visible, and fringed likewise by palms of the same description, joins the main channel. The country being without any perceptible inclination, it is extremely difficult, nay, almost impossible, to decide about the direction of these water-courses, except during the period of their highest inundation. But the fertile and picturesque landscape beyond this narrow sheet of water, which stretched along in a regular line like an artificial canal, did not seem at all to be deserted, natives being seen in every direction. The commander of the expedition, therefore, ordered a short halt, the army presenting their front to the enemy, and preventing the stragglers from crossing the river, which, owing to their greediness for spoil, they seemed to have not a little inclination to do. But the great men of B6rnu at the present day do not like any unusual exertion, and it was decided to await the arrival of the camels, to encamp at ease, and to take luncheon. We then turned off a little to the westward, entered a village, and encamped in the stubble-fields. Suddenly, just about noon, without my having any previous knowledge of it, the vizier and his officers mounted on horseback, in order to attack the pagans on the other side of the water; but these poor people, to whom had been given full opportunity of estimating the strength of the army, had thought it prudent to make use of the leisure thus afforded them, not by the mercy, but by the cowardly disposition of their enemies, to convey their families and property into a place of safety; for the River of Log6n passed at a distance of only four miles from this place, and in its present state was capable of affording perfect security to the persecuted natives, their pursuers having no boats. But, although the army did not go to a great distance, and returned after an absence of three hours, I was rather sorry for having neglected this opportunity of obtaining a sight of the River of
Log6n again at another place, and likewise of visiting once more that picturesque
district, so rich in del6b-palms, which was evidently one of the finest in the whole
country. Mr. Overweg, who had received previous information of the intention of
the vizier, was this time more fortunate than myself, and afterward informed me
that they had been obliged to keep first along the snaller river, in order to reach
the ford where we had crossed in the morning. The great river, which they
reached about three miles beyond, exhibited a single bed, and was not fordable.

TRAVELS IN AFRICA.
While remaining behind in the empty encampment, I lamented the misery of
accompanying such an expedition; for nothing can be more disheartening to the
feelings of a traveler who is desirous of knowledge than to visit these beautiful
countries under such circumstances, when the original inhabitants are either
exterminated, or obliged to seek their safety in flight; when all traces of their
cheerful life are destroyed, and the abodes of human happiness converted into
desolation; when no one is left to acquaint him with all the significant names
which the various characteristic features of the country must necessarily bear,
especially those numberless creeks, swamps, and rivers which intersect this
country in all directions. The stranger who intrudes upon the natives in this hostile
manner is scarcely able to make out a few dry names of the principal dwelling-
places, and, being placed under such disadvantageous circumstances, is at least
justified in speaking more emphatically of the endless misery into which the finest
and most populous regions of this continent are plunged by these slave-hunting
expeditions of their merciless Mohammedan neighbors. This fertile district,
which is inclosed by the River of Log6n on the east, and by the narrow, channel-
like water-course on the west side, seems to be that very dominion of "Fdliss," the
power of which, as I have related before, was greatly dreaded by our friends.
This was the coolest day we had as yet experienced on our expedition, the
thermometer, in the cool shade of a tree, at half past one o'clock in the afternoon,
indicating only 84'. This was probably attributable to the fresh northerly breeze
which sprung up about noon; for during the night it was not so cold as we felt it
afterward, the thermometer during this time indicating, at sunrise, between 560
and 590, and at sunset between 740 and 770.

Wednesday, January 14th. We made a longer march than usual, while the
character of the country changed entirely, and not, as it seemed, to its advantage;
for, instead of a fertile landscape, clothed with rich verdure, we entered upon
bleak alluvial plains, scantily overgrown with stunted mimosas, and, to all
appearance, almost unfit for producing grain. It was one of those
remarkable days in January which, in the whole of Central Africa, form a distinct
season by themselves. A thick fog enveloped the whole country, and excluded any
distant view, and, while subsequently it helped to increase the dismal character of
the country, in the beginning of our march it prevented us from enjoying once
more the rich scenery of the preceding day; for we had first to return to the bank
of that beautiful clear sheet of water along which our march had led the day before. Its banks here also were quite flat, but the sheet of water was wider than at the place where we had seen it before. Proceeding a little in advance of the army, I obtained a sight of a river-horse just at the moment when it raised its immense head above the surface of the watery element.

But as soon as we left this fine, clear sheet of water, the character of the country changed entirely, assuming an exceedingly sombre aspect, and we passed a hamlet more cheerless and miserable than any I had seen in the whole of this country. Not a single trace of cultivation was seen on the bleak, black argillaceous soil, and it was evident that the inhabitants of this hamlet subsisted solely on the fish which they were able to catch; and these may be abundant, as the whole configuration of the ground shows that this entire tract is reached by the inundation during the rainy season.

The country preserved the same aspect as we proceeded onward, and the hamlets which we passed were not of a more inviting appearance than the first. Only now and then an isolated del6b-palm, or kamelhitu, raised its magnificent tuft into the air, and served, by the contrast it afforded, to make this spot appear more gloomy.

A large piece of ground was entirely covered with aghril (iledysarus al/ajji), which seemed to me not a little remarkable, as I did not remember to have seen this plant, which is so much liked by the camel, since I had left Tagan6ma.

The country assumed more and more the appearance of a swamp at present dry; and we were even obliged to change our direction frequently, in order to avoid spots where the bog had not dried up, while every where we observed the same kind of small ridges which I have mentioned before.

At length this swampy ground seemed to have an end; but nothing but poor stubble-fields, where the crop had failed, took its place, with here and there a few detached poor-looking huts, the few trees which were visible exhibiting the same scanty growth that we had observed in the district through which we had just passed. At last the eye, fatigued by the length of this gloomy tract, was refreshed by the sight of a field with a fresh crop of mdsakuwA or Holcus cernuus, though it was far from being a rich one. Already here, besides the huts common in this country, others, of a remarkable and peculiar style, became visible, such as I shall
describe further on, and as only the most excellent clay soil can enable the natives
to build.
Entering for a while a grassy plain, we reached an open water, such as the Kanfiri
people call komAdugu, about thirty yards broad, but apparently of considerable
depth, being inclosed by banks ten feet high, and winding through the plain in a
fine meandering course. The water at present had no current, and we found a
spot where it was totally broken, and were enabled to cross it with dry feet.
A few hundred yards on the other side of this water-course were the ruins of
B6,ga, the residence of the chief Kibishm6 (or, as the Kanfiri call him,
Kabshim6), which had been ransacked last year by Kash6lla 'Ali Ffigom~mi.
Among these ruins the vizier, by the advice of A'dish6n, who wanted to keep the
undisciplined host from his own fertile territory, had chosen

NATIVE ARCHITECTURE.
the encampment. Thither I directed my steps, while the main body of the cavalry
were scattered about the corn-fields, in order to gather the half-ripe ears of grain
for themselves and their half-starved horses; and he was lucky who arrived first,
those who came afterward either finding nothing at all, or only green,
unwholesome corn.
The whole district where the encampment was chosen was bare and desolate in
the extreme, especially on the eastern side, where it was only bordered by stunted
mimosas a considerable distance off. But the village itself, and particularly the
dwelling of the chief K6,bishm6, was calculated to create a great deal of interest,
as well on account of the finished and careful execution of the buildings as owing
to a certain degree of comfort and homeliness in the whole arrangement; and in
this respect it was very fortunate that, immediately after our arrival, before the
train came up, I directed my attention toward these buildings, for afterward the
deserted palace of the 3M1sgu chief became a halim, or prohibited s
pot, the vizier
finding its architectural arrangements very useful and convenient for domestic
purposes.
The palace must have afforded a very different spectacle in former times, when it
was inhabited, it being at present in such a state of ruin that several features in its
arrangement could not be distinctly made out, almost every thing that was liable
to take fire having been destroyed, and especially the sheds and inner court-yards,
which are so characteristic of the domestic life of these people. At present it was
an empty court-yard of a tolerably round shape, and of large circumference,
surrounded by huts more or less destroyed, and adorned at the four corners, if we
may speak of corners in a building of almost round shape, by buildings of a very
peculiar and remarkable character, which at once attracted my attention, as they
bore testimony to a degree of order, and even of art, which I had not expected to
find among these tribes.
They were small round rumbfi, about eight feet in diameter, and at least twelve
feet high to the apex of the cupola, the clay walls of which were very neatly
polished; the entrance formed
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a projecting portal about six feet high, four feet deep, and not more than fourteen inches wide. The exterior, to the very top of the cupola, was ornamented in a very peculiar manner by regular lines of projecting ribs running round the building in the way represented in the wood-cut. These very remarkable rooms, although at present empty, from their analogy with several buildings described above, and according to the statements of the people, were nothing but well-protected granaries, although they might have served occasionally in the cold season as bedrooms or sleeping-rooms. They were exactly the same at each of the four corners; but the northeast corner of the yard claimed particular attention, owing to another very remarkable apartment being there joined to the granary, which, as it is best adapted to give a clear idea of the homely comfort of these people, however low the scale of their civilization may be, has been made use of to represent, in the plate opposite, a scene of the domestic life of these people, besides that its ground-plan is given in the accompanying wood-cut.

It was a round, uncovered apartment of about twenty-four feet in diameter, inclosed by a clay wall of about seven feet high and a foot in thickness, and carefully polished at the corners. The doorway was about four feet high by about two feet wide; entering through this, you had on your left a bank of clay running parallel with the wall, and inclosing a space of about two and a half feet in breadth. It was a foot and a quarter high, and one foot broad, and ran round more than half the circumference of the room, but, in order to afford easy access to the narrow space between it and the wall, had an opening in the centre, both ends of the banks thus formed having a regularly-shaped projection. The space included between the bank and the wall formed a sort of stable, as was evident from three stakes placed in the ground at equal distances from each other. Probably it was the place for three head of cattle or goats. The clay bank, therefore, served two purposes, partly as a separation of the stable from the inner apartment, and partly as a seat. The centre of the apartment was formed by a shed about eight feet by six, and consisting of a roof of reeds and grass, supported by four stakes, and furnishing an evident proof that the apartment had never been covered in, but formed an open little court-yard sub dio.

On the right of this shed was the cooking-place or kitchen, inclosed by two very low clay walls, and formed by four projections of clay in the shape of large round stones, which in a very simple manner formed two fireplaces, each of which, if detached, would have required three stones. Between the kitchen, the shed, and one end of the clay bank, and divided from the former by a separate wall, appeared a broad entrance to the adjoining building, which we have recognized as
a granary; but at present it was walled up, and formed a recess for some purpose or other. Between the kitchen and the gateway was another place inclosed between two thin clay walls, which was most probably destined to contain the water-jar. The four well-built and well-secluded rooms, which had been intended originally as granaries, seemed very desirable to the vizier in cold weather, as he was able to lodge there very comfortably, himself and his female slaves; for the cold in this open spot, which was not protected either by vegetation or by any rising of the ground, was so severe that not only the whole black world, but the two whites also—that is to say, Mr. Overweg and myself, natives of the north of Europe—suffered severely from its intensity. Indeed, it was most distressing during the night to hear the shrieeks of the poor naked Mfisgu slaves, who had been torn from their warm huts, and it was not till about noon that they seemed to revive a little.

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less, the thermometer, at six o'clock in the morning of the 15th, indicated as much as 510, which was the greatest amount of cold we had during this expedition, and at noon it even rose to 870. We were obliged to remain in this uncomfortable place several days, owing to the circumstance that the whole of the spoil was to be divided here before we left the hostile territory; for an undisciplined host like this, of course, can not be controlled except by fear; and if the people were allowed to regain their own territory with what they had taken in slaves and cattle, they would go to their own homes without contributing any thing to the common share of the army. This is also the custom in Wdy as well as in Ddr-Fir, the spoil being divided before the expedition re-enters the friendly territory. Although on the present occasion the expedition had not been eminently successful in the different places, nevertheless the whole booty, besides about 10,000 head of cattle, amounted to a considerable number of slaves. The leaders boasted that they had taken not less than 10,000 slaves; and, although I was glad to find that this number was exaggerated, I convinced myself that they numbered not less than 3000. By far the largest proportion of this number consisted of aged women, who had not been able to join in the hasty flight, and of children under eight years of age. There were some women so decrepit that they were scarcely able to walk—mere skeletons, who, in their almost total nakedness, presented a horrible sight. All the full-grown men who had been taken prisoners, with the exception of a few cowards who had not made any resistance, had been slaughtered; but their number scarcely exceeded 300, almost the whole full-grown male population of the country having had time to escape. Of these 3000 slaves the commander-in-chief received a third part, but he also claimed for himself the whole amount of the slave-hunt which was made into the territory of A'dish-n, and which constituted a sort of tribute.

In the afternoon of the 17th two officers had left the encampment under the pretext of gathering fodder from the neighbor-
DUPPLICITY OF THE VIZIER.

ing villages, but in the evening returned with about 800 slaves and a considerable number of cattle; and we were given to understand that this foray was executed with the consent of the chief himself, to such degrading means did this despicable chief resort in order to preserve his authority, however precarious it was. Of course, he selects as a sacrifice such of his subjects as are not his zealous followers; but it is almost incredible how such a government can exist, as his dominion scarcely extends over a tract of country more than fifteen miles in every direction. At any rate, his subjects seem to be fully justified in taking care of themselves, and they had succeeded, in the darkness, in getting back part of the spoil which had been taken from them.

The vizier himself pretended to behave in a very gracious manner toward the submissive vassal, returning to him about 200 of the oldest and most decrepit women, who, he most probably thought, would succumb to the fatigues of the march, observing, in a tone of friendly irony, that they were to cultivate the country, and that when he should return he would eat of the produce of their labor. On other occasions the vizier had expressed himself to me to the effect that he wished A'dishn strong and powerful, in order that, as a faithful vassal, he might oppose the progress of the Fellita in these regions; for in his heart he was the most inveterate enemy of that enterprising nation, and certainly he had ample reason to be so. It was on this occasion I heard that this renegade Mfisgu chief had never been rebellious to his B6rnu sovereign (which, from information I had received previously, I concluded to have been the case), but that occasionally he was obliged to make reprisals against the Shfiwa, who were making plundering expeditions into his territory.

We have already noticed the peculiar situation of this Miisgu chief, separated from the interests of his countrymen, and opposed to them in a hostile manner. He has to defend his position against all the people around him, while his rear is very badly protected by his very friends, the B6rnu people, even the Shfiwa Arabs, who are subjected to the former, infesting his ter-

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ritory. Only with his kinsmen, the people of Log6n, he seemed to be at the time on friendly terms.

2fonday, January 19th. We at length set out on our return to Kfikawa. We at first returned to the ford of shallow water, and then continued through a fine grassy plain, passing one or two hamlets and a few fields of native corn. We then encamped, after a march of about ten miles. Already this day, in the distance toward the west, we had observed some small elevations; but, proceeding at a slow rate, and making very short days' marches, we did not reach the district of Wiza, which is distinguished by its rocky mounts, till the 22d, when, after a march of about fifteen miles, we encamped between those two rocky eminences which form the most characteristic feature of this locality.
It gave us extraordinary pleasure, after having traversed the flat alluvial plains of Bôrou and Miissu, to find ourselves once more opposite to some elevation of even a moderate altitude. These eminences assumed a very picturesque appearance. The valley between the two rocky mountains where we encamped was rather bare of trees, but there were some beautiful wild figtrees at the northeastern foot of the western eminence, where a pond was formed in a deep hollow. To this spot I turned my steps immediately after our arrival, before the camels had joined us, and spent here a delightful hour, all the horses belonging to the army being brought here to be watered, and forming a varied and highly interesting scene, with the rich verdure of the trees around, and the steep, rocky cliffs above them, while fresh parties were continually arriving from the camp. Having made a sketch of this locality, which is represented in the accompanying plate, I went to join my companion, and we decided upon ascending the more elevated of the two eminences; but, having attained to the height of some hundred feet, I felt quite exhausted, especially as I had a severe cold, and gave it up; but Mr. Overweg ascended to the top, which rises to about 700 feet above the plain.* These rocky mounts abound

* Mr. Vogel, who likewise visited this spot in 1854, found the plain elevated 920 feet above the level of the sea, while the two mounts attained the respective heights of 1300 and 100 feet.

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ENCAMPMENT AT WAZA.

With a species of black monkey, while even beasts of prey have their haunts here. The crevices formed by the granite blocks are adorned with small trees and shrubs. The view from here over the immense plain toward the south, girt as it was by a continuous band of middle-sized timber, was very characteristic, the uniform line being relieved in the foreground by the other rocky mount. This place belongs already to the territory of Logôn, and consists of several small hamlets, inhabited by Shuíwa, but governed by a chief, or "lawdn, who belongs to the tribe of the Ffilbe.

It was here that we received the news that a courier had arrived from Fezzin, but that he had been plundered by the Tawdrek of the letters and articles which he was carrying for us. This, of course, was sad news, although we did not expect to receive money or anything of great value at the time.

January 22d. After a long delay, caused by the straying of the vizier's favorite horse, which he rode every day, and which had most mysteriously disappeared during the night from the midst of the encampment, we left this interesting spot, and, after a good ride over a very rich though insufficiently cultivated tract of country, encamped at a short distance from a broad, shallow water adorned with the finest trees; it is called Z6ngiri. From here we reached Diggera, and took up our quarters in our old camp, pitching our tents on the very spot where they had
stood two months previously; and from this point onward we stopped each day at the same place where we had encamped on our outward journey.

February 1st. On our re-entering the capital there was a good deal of ceremony and etiquette observed, when the whole army,* at least that part which had not yet been disbanded, was formed into one compact line of battle, in order to receive in a suitable manner the military salutes which were paid to the commander-in-chief on his successful return. Distinguished above all those who came to meet us and pay their compliments

* For a list of the several detachments which constituted the army, at least the cavalry, on this expedition, see Appendix IV.

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to the commander was Ghat, the chief of the Welid Slimin, who a few days previously had arrived from Kinem, where we left him, and from whence he had made a successful expedition against the K6nkuna in K6irkd. Galloping up with the utmost speed at the head of his little band of from twenty to thirty horsemen, clad in their picturesque attire, this petty Arab chief exhibited an interesting and animated specimen of horsemanship, which presented a remarkable contrast to the unwieldy movements of the clumsy and sluggish figures of the negroes. Returning to our old quarters in the town, we were treated with a peculiar dainty of the Kan’iri, consisting of the fresh seeds of the grain called masr (Zea mais), which are roasted in a peculiar way.

Thus ended this expedition, which opened to us a slight glimpse into the richly-watered zone of the equatorial regions, which had been supposed to form an insurmountable barrier of a high mountain chain, and brought us into contact with tribes whose character had been represented as almost approaching to that of wild beasts. We had certainly not entered those regions under such circumstances as were most desirable to us, but, on the contrary, we had been obliged to associate ourselves with an army whose only purpose was to spread devastation and misery over them. Nevertheless, situated as we were, while we could not prevent this mischief, we were glad that we had been enabled to see so much. We were without any means, no further supplies having arrived; but I did not despair, and in order still to be able to try my fortune once more in another direction before I returned home, besides other articles, I even sold my large tent, and employed part of the proceeds to line my small tent, which was fast wearing out, and neither excluded rain nor sun.

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SETTING OUT FOR BAGIRMI

CHAPTER XLVI.

I HAD returned to the town on the 1st of February, 1852; on the 4th of March I again set out on a journey to Bagirmi. However, I did not feel very confident as to the success of my enterprise. The Sultan of Bagirmi was reported as being absent from his capital on an expedition to the southeast of his dominions, but I was
given to understand that there would be no great difficulty in addressing myself to
the lieutenant governor, whom he had left to represent him in his absence, in order
to be allowed to join him, and to be thus enabled to explore those more southern
regions which by myself I had no prospect of visiting. I introduced myself,
accordingly, to the agent of that prince, who resides in Kfikawa. This man is a
eunuch, who was made prisoner by the Kanfiri in the second battle of Ngila, and
had risen to the dignity of mestr6ma or first eunuch of the Sultan of B6ru. But,
although I made him a small present, lie received me rather coolly, and did not
inspire me with much confidence as to my ultimate success.
I had exhausted my means entirely, having been obliged to purchase at high
prices, for credit, even the very small supply of presents which I was able to take
with me. I had only two very indifferent servants, Mohammed ben Habib and
Mohammed ben A'htmed, both young lads from Fezzin, as limited in their
intelligence as they were conceited in their pretensions as Moslemin, and not
possessing the least knowledge of the country which we were about to visit.
The only animals I had for my conveyance were a horse and a she-camel. Hence I
did not set out with that spirit of confidence which insures success; but, having
determined to return to Europe if new supplies did not very soon arrive, I resolved

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to make a last desperate attempt to accomplish something before I finally left the
country.
Mr. Overweg accompanied me as far as Ng6rnu, where we took up our quarters
with my friend the Kash6lla K6tok6. Here, in my present destitute condition, I
was greatly delighted at receiving, by private message from the vizier, a small
parcel of coffee, and from the MWallem Mohammed a loaf of sugar. Such tokens
disinterested friendship are very gratifying to the traveler in a foreign land.
Friday, Jllarch 5th. At the beginning of the cotton-plantation I took leave of my
European companion. He was to make an excursion, accompanied by K6tok6,
along the shores of the lake toward Mduwdr—the very place where, in the course
of a few months, he was destined to succumb.
I had received from the mestrdma a trooper as escort, but he. was not the kind of
man I should have liked. If phrenologists had taken his features as the general
type of the Negro race, they would have felt themselves authorized in assigning to
them a more intimate connection with monkeys than with men; and his cheerless
but self-conceited disposition was in perfect harmony with his exterior.
The waters of the lagoon had already considerably decreased, laying bare fine
fresh pasture-grounds, on which numerous herds of cattle were grazing, while
small pools of stagnant water, left behind by the retiring inundation, afforded
some relief to the monotony of the plain. A great deal of cotton is cultivated on
these fertile grounds, and an immense deal more might be cultivated. The people
were busy in all directions in the labors of the field, while on those grounds which
were not cultivated the luxuriant weed of the Asclepias was reassuming its
ordinary domain. Scarcely a single tree was to be seen, and only as we proceeded
onward a few specimens gradually appeared.
Thus we passed the village of Kfikiya, where we had taken up our first night's quarters on the expedition to Mfisgu. Here the deep sandy soil was at times enlivened by isolated clusters of the dtim-bush, and people were digging here and there for

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REMAINS OF PAGAN RITES.-YE'DI.
the rush-nut (" hab el 'aziz" or "neffi," Cipperus cesculentus), which I have mentioned on former occasions. A tract of indifferent cultivation was relieved by a fine field of wheat, belonging to several of the great men or kokanhwa of Kkawa. Having here watered our horses, we wanted to make a halt during the heat of the day at a hamlet belonging to Haj Ibrahim; but we were rather inhospitably received, and stretched ourselves, therefore, under the shade of a caoutchouc-tree at some distance from the village. The tree was remarkable on account of a peculiar "sifi" or charm, which testified to the many remains of pagan rites still lingering in these countries. It consisted of two earthen pots, placed one upon the other, and filled with a peculiar substance, and was supposed to guarantee prolificness to the mares of the village. The ground, being an ordinary resting-place for travelers, swarmed with insects, principally that large kind of "kari" common to the cattle in this country.
When we started again in the afternoon we met a caravan, consisting of camels and pack-oxen laden with Guinea-corn, which one of our friend Lamino's people was taking to town from his master's plantation. At an early hour we reached Y6di, which we had also touched at on our expedition to Misgu. I intended to have taken up my quarters inside the town, but the streets were so narrow that I preferred encamping outside. A young Shiiwa lad here offered his services to me. At the well where we had watered our horses he had rendered us gratuitous assistance, and I had given him a few needles in return. Being in want of a servant, I accepted his offer, and had strong reason in the course of my travels to be glad of having done so; for although in the beginning he caused me some trouble, and behaved at times rather awkwardly, he proved, on the whole, a very useful servant.
I was hospitably treated in the evening by a young man of the name of Deg~ji, who had accompanied Mr. Overweg on his voyage on the lake. He was a barber and a musician, and rather a gay sort of person.
Saturday, March 6th. We followed the direct route for

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Ngdla. The country, open at the commencement, became gradually covered by the dtim-bush, and further on by middle-sized trees of various kinds. Besides the wife of my escort trooper, who was to pay a visit to her father in Bagirimi, and who was at least a degree better than her husband, a very cheerful man of the name of Kigo had attached himself to our little troop. He had been acquainted with the members of the former expedition, and was anxious to give me all possible information with regard to the qualities of the various trees and bushes which adorned the wilderness, especially the k~ri, kariwa, and l6tram; and on this
occasion I learned that a kind of disease, which would seem to be the stigma of a closely-packed civilization, is not at all rare in these countries: it is here called "dun." Every thing testifies to the richness of this country, which is now left to utter neglect. The population of the small villages which dot the landscape is mixed, consisting one half of Kanu'ri and the other of Shfiwa; and I was not a little surprised to find in one of them, which belongs to a man named M'allem Tlbay Shmi, Felflata or Ffilbe mixed with the Kanuiri. Most of the Shiwa had already deserted their villages for temporary residences in other quarters.

At an early hour we halted in the village Kostri, the inhabitants of which had seen me on a former occasion. They seem to be very poor, which may, however, be attributed to their laziness. According to their own account, they were living almost entirely upon the water-fowl which frequent the shores of the lagoon in countless numbers; and, indeed, the whole village was full of wild geese and ducks. However, I succeeded in getting a little milk, some honey, and kr~b or kash—a kind of seed, probably identical with the Poa Abyssinica, but of which there are different species: here in B6ru there are principally two species, called "kash ng6rgo" and "kashi mag6iya," while in Widty there are three or four, called "dendng," "lliydk," "shor6k," and tanf6faning, besides a collateral species called fel6." It is very remarkable that, while the waters of the lake are fresh, most of the water which is obtained hereabouts, at a very

ARBORESCENT EUPHORBIACEE.

short distance from its shore, is full of natron. The water of this place was so impregnated with that mineral that it was scarcely drinkable, which was felt the more as the air was oppressive in the extreme; and I felt so exhausted at the commencement of my journey, and after a long stay in the town, that I was obliged to recruit my strength with a small remnant of mastico which I had with me. The heat was so intense that I felt very grateful when, later in the afternoon, a slight breeze sprung up. My poor animals, however, fared still worse than myself, being tormented by a large blood-sucking fly.

Major Denham traveled, on this route, along the south side of the lake; but the road which he took is now entirely given up on account of the insecurity of the country, and the place or rather district Keski mentioned by him, lying from three to four hours' march northeast from this place, is entirely deserted; we therefore followed a more southerly road.

The first object which attracted our attention here was a herd of wild hogs, an animal which I had very rarely seen in these regions, but which I afterward found frequenting in great numbers the country bordering on the River Shdri; it even seems to form a substantial part of the food of the natives, not excepting the Mohammedans.

While we were winding along the narrow path leading through the forest, the vegetation all at once exhibited an entirely new and very remarkable feature; for here, all on a sudden, I saw a group of perhaps ten or twelve large trees of arborescent Euphorbiacee. I have mentioned small specimens of euphorbia on my
journey through Dimerghui, and even in Htusa; but I had afterward almost entirely lost sight of it in Negroland. Here, however, this plant grows to a height of certainly not less than from thirty to thirty-five feet, its succulent, luxuriant, cactus-like leaves contrasting in a very remarkable manner with the monotonous and dry vegetation of the mimosas around. There must be something very peculiar in the soil in this tract: for I never afterward, in the whole of my travels, beheld the euphorbia attain to such an altitude, the greatest height which I saw it reach being twenty feet. This was in the country of

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MUsgu, in an entirely isolated instance; and even on the journey to Bagirmi I did not meet with a single specimen of this plant, however small. Proceeding through a part of the forest which exhibited a fresher appearance, and which was enlivened by a troop of horsemen whom we met, we reached the village of D6hbuwa at five o'clock in the afternoon. Here we were hospitably received, in consequence of the persuasive manners of my cheerful companion Kdgo, while the apish grimaces of the trooper who formed my official escort were quite disregarded. Poultry, milk, and Negro corn were given to us for our supper in the evening. In this place people are not so badly off for water, the well measuring not more than five fathoms.

Sunday, March 7th. When we started, we entered a very dense part of the forest "kar6ga tsilim," as the Kaniiri say), with a rich variety of trees, but all of middle size' and not a single tamarind or monkey-bread-tree was to be seen. As we proceeded, however, the country became a little more open, the / "kariga tsilim" giving way to the "dirrid6," or clear forest, and signs of cultivation were seen. Here I observed that the clayey soil, or "6tng6," was intersected by small ridges, in order to retain the water, during the rainy season, for the cultivation of the misakuw." Cotton also seemed to be cultivated to some extent. In this district, too, the villages contained a mixed population of Shfiwa and Kanuiri. The village Gujiri, which we passed farther on, was distinguished by an extensive pottery. Here the road was enlivened by a numerous caravan of packoxen laden with grain, on their way to Dikowa, the town described on my expedition to the Miisgu country; for, as I have there stated, the cultivation of that place is almost entirely limited to cotton, while all the corn which is required for the consumption of the inhabitants is imported. The cotton is not carried by beasts of burden, but on the heads of the natives; and a little farther on we met a numerous train of these people, whose appearance imparted some idea of industry. Passing on our road many patches of that black boggy soil called "firki" or "iAnge," which I have described on a former occasion, we

SALT PRODUCED FROM DUNG.

reached the small village of 6kkm at about half past eight in the morning. We had expressly chosen this road in order to avoid the wells of bitter water in the village J6mage, which lies on the southern road; but here we fared worse, for
there was no water at all in the village, and we had to send to a great distance to get a small supply, the quality of which was any thing but agreeable. This scarcity of water, however, seemed to arise only from the laziness of the inhabitants; for the wells are not more than three fathoms deep, and the floods of the lake themselves occasionally approach so near that it has been found necessary to protect the village on its north side by a dike. Here we passed the heat of the day in the shade of a kōrma-tree, the fruit of which, being just ripe, in want of some better indulgence, we did not despise.

I was greatly surprised to observe here that salt is obtained by burning the dung of cattle. It is indeed very remarkable how the poorer people in Negroland endeavor to supply their want of this article, which in every stage of society has become such an essential ingredient of common diet.

About half an hour after starting in the afternoon we reached a considerable water-course, which, bordered by fine-spreading trees, had a very pleasant appearance. It is called Komddugu J‘mbuli, or Mbul. This water-course was asserted by my companion K‘igo to be entirely distinct from the Yilowe, or komidugu of Dikowa; and from the experience I had on my return-journey I think he was correct. The banks of the water-course were twelve feet high; its breadth was from twenty to twenty-five yards; but the depth of the water was only a foot and a half. No current was then perceptible. The trees of the forest, after we left this water-course, were of a greater variety, but all of rather stunted growth. We observed here great quantities of the grass called k‘b or kashi, which I have before mentioned, and which constitutes a considerable part of the food of the poorer inhabitants. We passed several towns in a state of the utmost decay and entirely deserted, and, traversing a dense underwood, which we scarcely expected to see in the neighborhood of a large town, reached at five o'clock the clay walls of Ngila.

The interior of this town has a very peculiar character, and nothing similar to it is seen in any part of Negroland, although the place at present is in a great state of decay; for all the ancient quarter of the town consists of clay houses, built on an imposing and elevated terrace. The palace of the governor is indeed something quite stupendous for these regions, having, with its immense substructure, and its large and towering walls, the appearance of a large citadel. We were quartered in the extensive mansion of the gedido or dehliu, in which Mr. Tully died; but it, as well as the whole of the town, was in the utmost state of decay. The times of Mōram, the beloved wife of the Sheikh Mohammed el Amin el Kinemy, had gone by; and the wealth of Ngdla had been consumed by the slaves of the present sheikh and his vizier. The once magnificent palace of Mōram itself is nothing but a large, desolate heap of ruins.

The quarters, however, which were assigned to me were in a tolerable state of repair, consisting, as they did, of an upper story, which afforded me sufficient protection against the numbers of musquitos which infest the place. We remained here the following day, when I went to pay a visit to the governor at his
residence; but I felt rather, sorry for it, as the good impression which the imposing exterior of the palace had made upon me was destroyed by the ruinous and desolate state of the interior. The whole province is now in a very neglected condition, such as would indicate that the ruler of the country himself acknowledged his incapability of defending his subjects against another inroad of the Widd6y.

The governor was not a very intelligent man, but it was he who first called my attention to the fact that the town of Ng6la has its own peculiar idiom, quite distinct from the Kanfiri, and I afterward found that it is even different from the dialects of the other principal places in the province of K6tok6, though it is very closely related to the idioms spoken by the islanders of the Ts~d (the so-called B-idduma, but whose real name is Y6dini) on the one side, and to that of the Mfsgu on the other.

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ASPECT OF THE COUNTRY.
At some distance from Ng6la is the town of Ndiffu or Ndiffi, which is said to have been one of the latest strongholds of the tribe of the Soy or S6, whom I have repeatedly mentioned in my historical sketch of the empire of B6rnu; and sundry remarkable ornaments are said to be dug up frequently in that place.

Tues~day, March 9th. I had seen scarcely any traces of cultivation on the western side of the town, and when we set out again I found as little on the other sides. Nevertheless, the environs of Ngila, especially the northeast side, are of great interest in the eyes of the B6rnu people, as having been the scene of two important battles fought with the Bagirmi, in the first of which, in the year of the Hejra 1233, the Sultan Dfinama was slain; and my companions, who remembered all the incidents of that struggle, pointed out, with patriotic enthusiasm, the various positions which each body of the combatants had occupied.

The country, however, became very monotonous, extending in an almost unbounded plain of black argillaceous soil of the description mentioned above, although after the rainy season, when the whole ground has become inundated, it is changed into one vast field of cultivation, producing that peculiar variety of sorghum or holcus which is called mdsakuwd; but at that season the whole of this country is scarcely passable for horses, and still less so for camels. Several small villages, inhabited by Shfiwa, were to be seen at some distance to the south. We lost a great deal of time through having missed our way in a forest of small mimosas which surrounds this plain, till we at length reached a village called Sittahe, where we rested during the heat of the day. The village consists of two separate groups, one of which contains large conical huts for the rainy season, while the other is formed of light oblong dwellings adapted for the dry season, constructed entirely of mats. Here we were entertained by a m'alle who had formerly possessed considerable property, but who had suffered greatly from the contributions levied upon him by the slaves of his liege lord. It is these impudent slaves of the court who, having no interest

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in the welfare of the inhabitants, inflict so much evil on the country. With regard to the settlements of the Arabs in this district of K6tok6, I think that they are not more than two hundred years old. Most of these Arabs belong to the numerous tribe of the S6lamit.

In the afternoon, after traveling about four miles, we reached the town of R6n. This was formerly a considerable place, but it is now almost deserted, and the wall has fallen to ruins; the aspect of the place, however, is very picturesque, beautiful and wide-spreading fig-trees shading the ruins of high, well-built clay houses. My quarters were better than I had expected an excellently-built hut, provided with all the comfort which such a building is capable of affording; but the comfortable repose which the neat appearance of my hut promised me was sadly disturbed by swarms of musquitos, that owe their existence to a large swamp at the northern side of the wall. The town of R6n was formerly the centre of a petty kingdom, but it is at present reduced to utter ruin. Its inhabitants have a peculiar dialect of their own. But, although the governor was very eloquent in his description of the misery to which his people were at present reduced, yet he treated me very hospitably.

March 10th. Leaving the swamp above mentioned on one side, we pursued our march through a fertile and well-inhabited district full of open hamlets, while the corn-fields were enlivened with numbers of k6rma-trees, at present laden with fruit. I was pleased to see that the inhabitants of this district follow the same custom as the M1isgu people, storing their provision of herbage for the dry season on the branches of the trees. All the inhabitants are Arabs, and belong to the tribe called Welid Mleg6bel, whose chief is called I'sa A/she; the name of the district is Rkngan6. At a considerable distance toward the south there is a walled town called D6ma, belonging to the Sheikh Abba. The Arabs are either cattle-breeders or corn-growers; but farther on we saw some cotton under cultivation, after which we again entered upon firki ground, where my companion called my attention to a new variety of grass called "iitutfi," the seeds of which, besides the krgb above mentioned, constitute a great part of the food of the poorer people of this district.

Dense rows of fine tamarind-trees indicated the neighborhood of a water-course, which even at present was of some importance, being about 35 yards broad, and 3 feet 9 inches in depth, but without a perceptible current; a small canoe, however, lying on its border, justified the opinion that occasionally it is not fordable, of which I myself received a proof on my return-journey, when I crossed it lower down, near Legdri. This water-course, which in the rainy season conveys toward the lake a considerable quantity of water, is called Komidugu Leb6. There was formerly a considerable town, called Sul6, on the other side of the water-course; but this at present is deserted, and its ruins are overgrown by thick forest. A little distance farther on, the site of another ancient town testified to the former importance of this district. We were now approaching the largest town of K6tok6;
but scarcely any signs of industry were to be seen, with the exception of a young plantation of cotton, and thick forest approached close to the wall of the town, which is very extensive, but fast falling to ruins.

The whole interior of the town of A'fad6 is one vast heap of rubbish, from which only here and there a building in tolerable repair starts forth, the greatest ornament of the place at present being a most magnificent fig-tree of the species called "b fiske," identical, I think, with the tree called duw6 by the Arabs near Timbfiktu. I scarcely remember ever to have seen such a noble and luxuriant specimen of this family of the vegetable kingdom. Spreading its vast impenetrable canopy of the freshest and most beautiful green over a great part of the square ir. front of the lofty ruins of the governor's palace, it formed the chief lounging-place or "fag" for the idle loiterers in this once industrious and wealthy town.

My quarters, in the upper story of a house, were very tolerable, and, besides being airy, afforded me a view over the nearest part of the town, from whence I had an opportunity of admiring the excellent quality of the clay with which these houses are built. Clay, indeed, seems to have entirely excluded, in

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ancient times, from the country of K6tok6, the lighter buildings of reed and straw; and I observed that even many of the round huts were of considerable elevation, being furnished with a roof of clay, which formed a neat terrace surrounded by a low parapet.

There seems to have been a considerable degree of civilization in former times in this little kingdom of K6tok6, or, rather, in this group of distinct principalities, the independent character of which is shown by the great diversity of its dialects, which vary with every large town, viz., Kl6sem, Gulf6 and Kulsuri, M6kari and Mfat6, kfad6, R6n, and Ng6la. When we consider that this country is not mentioned among the list of the Negro countries by Ebn S'aid (A.D. 1283) which is preserved by Ebn Khaldfin,* where even the Kfiri are not forgotten, while it is evidently mentioned by Makrizi,t it appears that it rose into importance in the course of the 14th century. Although we are not able to explain fully the circumstances under which this happened, we may conclude that it was due in some degree to the struggle between the two powerful dynasties of B6rnru and Bulila.

As for the dialect of A'fad6, of which I made a short vocabulary, it appears to form a link between the idiom of the Y6din6,t the islanders of the Ts~d, on the one side, and the Mfisgu people on the other.

In the province of A'fad6 a great proportion of the population consists of Shu'wa, principally of the tribes E' Nejaime and Weld Abd Khodhair. The governor was absent just at the time on a small expedition to chastise some of these people, who are very unsettled in their habits, and often refractory. Notwithstanding his absence, however, we were very hospitably treated, our supper consisting, besides a sheep and numerous bowls of Indian corn, of a dish of well-dressed fish, very palata* Ebn Khaldin, texte Arabe, vol. i., p. 200; trad. S. Macguckin de Slane, vol. ii., p. 116.

$ I repeat here what I have stated, I think, in another place, that in my opinion the Y6din, are meant by Makrizi's .A.

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ANTELOPES.-GUINEA-FOWL.-COTTON.

able, from the River Lebé; there was likewise no scarcity of milk.

.March 11th. It would certainly have been very interesting to have made a few days' stay here, in order to obtain a clearer insight into the peculiar characteristics of this province; but as the more distant object of my enterprise did not allow of a longer delay, I pursued my march. All these towns are very inconvenient for travelers, their gates not being large enough for loaded camels to pass through. When we had reached the great road, where the forest is interrupted by a little cultivation of cotton, I saw two beautiful specimens of that species of antelope which is here called "tigdim," of gray color, and very low in body: I think it is identical with, or nearly related to the Antilope annulipes. This was the only time I observed this species of antelope during my travels in Negroland. Great numbers of Guineafowl, such I had never observed before, enlivened the underwood farther on, the ground consisting of a hard soil called by the natives kab6, and covered with only a scanty growth of stunted mimosas. I was much interested in observing here the red species of Negro corn, which seems not to be cultivated by the more civilized tribes of Negroland, but which forms the principal food of the pagan races toward the south. Having passed a Sh-iwa hamlet-ber Shfiwabe-the country became more diversified. A considerable pond, at present dry, and bordered by beautiful trees, spread out on our left, while our right was bordered by the ruins of a large town called Sfi, a name which seems to be a remnant of the ancient tribe of the S6 or Soy, which formerly ruled over the whole of this region as far as Kula. A poor old woman, incapacitated by age from reaching the market-town, was sitting in front of the ruined wall, offering to the passers-by the little cotton which she had been able to clean. The country is at present in such a state, principally owing to the turbulent spirit of the Shdiwa Arabs, that even this road is regarded as unsafe; and we were therefore obliged to keep together, several inhabitants of Log6n having attached themselves to my little caravan. The road divides

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here, the more considerable path leading to the town of Kuisuri, and the smaller southern one, which we followed, leading to Log6n birni, or Kirnak L6gone. We passed two villages called Deb-be Gez-wa and Deb-be Ngdy, but the latter of which still bears the very remarkable name of Kr6nik, and is stated by the inhabitants of the neighborhood to have been the capital, or one of the capitals, of the once powerful tribe of the Soy. The exact period when this town was destroyed I could not ascertain; but probably it happened during the reign of the great Kanfiri king Edris Alaw6ma, about the beginning of the seventeenth century. More recently this neighborhood was saturated with the blood of numbers of B6rnu people, in the sanguinary struggle with their neighbors, the
Bagirmi or Bdgrimma; and it was in one of these conflicts, near the walled town of Miltam, about forty years ago (A.H. 1232), that the Sheikh Mohammed el K~nemi lost his eldest and most beloved son.

Having watered our animals at a shallow stream, spreading out in the meadow-ground, we continued our march, and about half an hour before noon had to cross a very difficult swamp, with boggy ground, where several of our people stuck fast. The whole of this region is subject to partial inundations; but it seems very remarkable that they do not attain their greatest height in or at the end of the rainy season, but several months later; and I found afterward, when I traversed this country again toward the end of August, in the very height of the rainy season, that not only this, but the other swamps, were considerably lower than they were in March. This circumstance depends on the peculiar nature of the Tsdd, which reaches its highest level in November, when all the waters carried down by the several rivers and torrents have spread over the whole surface of the lagoon, while the loss from evaporation is then much less than during the hot months.

Continuing through a very thick forest full of herds of wild hogs, which seem greatly to delight in these low, swampy, and densely overgrown grounds on either side of the (river) Sh6ri, and having passed another swamp, and the forest at length

PROVINCE OF LOGO’N.

clearing, we obtained a sight of the high clay walls of the town of Kila, starting forth from a beautiful grove of fig-trees, and overtowered by a very lofty but slightly inclined solitary palmtree.

CHAPTER XLVII.

PROVINCE OF LOG6N.-LOG6N BiRNI.

K(LA is the first town of the territory of Log6n or L6gone, the boundary of which we had crossed a short time before. Having entered the town through an extremely narrow gate, which scarcely allowed my bare and slender she-camel to pass through after having taken from her back the whole load, I was struck with the very different aspect it exhibited from the regions we had just left; for, while the dwellings testified to a certain degree of civilization, the inhabitants themselves seemed to approach nearer to the pagans than to the Mohammedans. We had scarcely entered the town when we were surrounded by a troop of boys and young lads from seven to twelve years of age, tall and well built, and in a state of entire nudity, a thing hardly ever seen in the country of B6rnu, even with slaves. The type of their features, however, was very different from the general type observed in the B6rnu people, and seemed to indicate more intelligence and cunning. I have already observed, in the country of Mfisgu, how the state of the dwellings contrasts with the apparel, or rather the want of apparel, of the people themselves; but here it seemed more remarkable, for the dwellings in general did not consist of round conical huts, but of spacious oblong houses of clay of considerable elevation. I was quartered in one of these structures, but found it rather close and full of dust.
The town presented an appearance of the utmost decay, only a few dwellings remaining in the centre of it; and the only remarkable objects were two palm-trees, one of which I had already observed from without; and I now assured myself that they were not date-trees, but belonged to the fan-shaped group of palms. But they were not bifurcated, and seemed not to belong to the Cucifera Thebaica, nor were they identical with the del6b-palm. At any rate, they were the tallest specimens which I ever remember to have seen of the fan-shaped tribe, their height appearing more extraordinary on account of the small tuft of leaves, which was confined to the very top. The town itself presenting no very interesting features, I went out in the afternoon, and lay down for an hour or two in the shade of one of those beautiful fig-trees which, fed by a large and deep swamp, surround the town on all sides; but, the more pleasant was my day's repose, the more disagreeable was my night's rest; for, owing to these stagnant pools, the town is full of musquitoes, and neither I myself nor any of my companions were able to get any sleep the whole of the ensuing night. We therefore rose very early in the following morning, long before daybreak, and at four o'clock had already left the gate of the town behind us. There is still a great deal of cultivation of cotton to be seen, even in the present state of decay to which this province is reduced, but an immense deal more might be cultivated. Then followed fields of sorghum; and farther on, the lowing of cattle and the cackling of hens indicated the presence of a Shuiwa village at some distance on our left. Cultivated ground and forest alternately succeeded each other, the wild hog being seen in every direction, while numerous villages were lying about here and there, but at present all deserted, the inhabitants, who belong to the Shfiwa, migrating during the dry season toward a large, shallow water-course in the southwest, where they find fresher pasture-grounds for their cattle. This water-course or nglijam is famous under several names, being called Bawish, Madef, and Burb6de. We then passed on our left the town UlIlf, Hilluf, or Hill6ib, surrounded by a high clay wall, and almost hidden behind wide-spreading fig-trees, just as is the case with KAlla. This town, the name of which is pronounced "Elf" by the Arabs, and of the origin of which they give very absurd accounts, is ill-famed for the presumed witchcraft and sorcery of its inhabitants; and this was the only reason which prevented my companions from staying here during the heat of the day. We therefore continued our march, and, having passed another swamp, entered a well-cultivated district, where a great deal of sorghum was grown. I was, however, surprised at seeing the stacks of grain, or, as they are called in Kanfiri, bttgga argfimbe, still standing in the fields.
We encamped a little beyond the temporary village of Sheikh el Khases, close to an extensive sheet of water, under the shade of a beautiful tamarind-tree. This piece of water, as the people assured me, only dries up annually for a short time, when the rainy season again fills it. All these native Arabs, as I have already had occasion to remark, are very inhospitable, and the people here, where we had encamped, did not offer us any refreshment. However, I succeeded in buying from them a little honey for a few needles.

When we started again in the afternoon we had great difficulty in avoiding the swamps. The country at times was well cultivated, producing, besides sorghum, a quantity of beans of the speckled kind; but I was not a little astonished to see, in the midst of the stubble-fields, young crops of that variety of sorghum called "amisakuwa." This is a very rare sight in these countries in the month of March, as in general this winter-corn is got in during December or January. We then entered a forest, and, following a winding path, reached the rather considerable village of Muhke, which belongs to Logón, but is inhabited chiefly by Kanfiri. Here I pitched my tent in the marketplace, and was not a little pestered by numbers of inquisitive people.

Saturday, Afarch 13th. The country through which we passed as we drew nearer the capital of Logón was of a rich and fertile character, but insufficiently cultivated. Besides grain, there was a great deal of cotton, and numbers of trees of various species gave it a charming appearance, the beautifully rich foliage of several of them relieving entirely the monotony which is usual in these Central African forests. Among the underwood the ddm-bush was predominant; gradually, however, the "ha-

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ris" or "karge"-tree began to prevail. The pods of this tree, which contain the seeds, are not only much liked by camels, but also by monkeys and hogs, both of which seemed to be very numerous, and lived together in the greatest harmony. Numerous holes of the earth-hog (Orycteropus aethiopicus) were likewise to be seen.

We met a number of native travelers and people going to market, who saluted us in a cheerful manner, and bore testimony to the fact that we were drawing near a larger place; and the neighborhood of the town was still further indicated by women who had come out to gather wood for the supply of the market. Here I was agreeably surprised to see again my noble old acquaintance of the Misgu country, the del6b-palm or "uray." At first a single specimen appeared towering with its proud, fan-like foliage over the numerous kardge-trees that still continued to retain their predominant position in the vegetable kingdom; but when the clayey soil gave way to sand, a large group met the eye, in close array and full of fruit. It was, however, entirely limited to this locality, and I did not meet another specimen between this place and the town.

When we arrived in sight of the wall, my horseman changed his dress, and put on a new, glittering black Nuipe tobe, in order to make his entrance with greater clat, while I was not a little pleased to meet again here some traveling companions of mine, in whose company I had crossed the Benuw6 on my journey to Adam-wa,
and who were once more on their way to the east. We then entered the capital of Log6n-Log6n Birni, or Kdrnak L6ggon, as it is called by the Shi-fiwa, or KdznakL6gone or L6ggene, as it is called by the Kaniri. The town on this side (the northwestern) has only one gate; and it was so narrow that we were obliged to unload the camel before we were able to pass through. The energy and activity of this place is naturally concentrated on the eastern side toward the river, where it has seven gates. The interior of the town, where we entered it, had not a very animated appearance. The cottages, belonging evidently to the poorer classes of people, are in a wretched condition, and the

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only animation which the scenery presented was due to a group of dfim-palms, towering over this poor quarter from the north side. The character of the place improved, however, as we advanced; the streets were tolerably large, and I was struck with the appearance of the principal street or d6ndal, which is formed by the palace of the sultan or miyara, toward the south, and the house of the Ke-qlinma or Ibilaghwdn, toward the north.
The entrance to the palace of the sultan—the "rana miyard" in the ke'lkafi Log6n or language of Log6n—is toward the east, where there is an open square, shaded by a few trees; here I was obliged to wait a long time on horseback while my quarters were getting ready, for etiquette did not allow me to dismount. The sun was very powerful, and my situation not exactly pleasant; but it afforded me some amusement to observe the flights of falcons and other birds who were nestling in the top of a group of tall didm-palms which towered above the walls of the mosque opposite the palace.
I had also the pleasure of recognizing an old friend of Major Denham's, namely, Bdl, the man who accompanied him as well on his expedition to the Shari as to Kdnm. This man, whose real name was Madi, and who was an extremely amiable and good-humored personage, with a disposition akin to the character of Europeans, continued my friend during the remainder of my stay in B6rnu. His errand here at present was to collect the annual tribute which the ruler of the country of Log6n has to pay to the Sheikh of B6rnu.
The quarters assigned to me were situated in the upper story of the palace of the Ibilaghwin, which surprised me not a little by the superior and even grand style of its architecture. This very spacious palace consists of a number of wings inclosing small quadrangular court-yards, and having an upper story of extensive apartments. The only part which did not correspond with the magnificence of the rest of the building was the staircase, which was rather dark and inconvenient. My own apartment was not less than thirty-five feet long by fifteen wide, and as many high, and received sufficient light from two semicircu-

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lar windows, which, of course, had no glass, but could be closed by means of a
shutter of reed. The ceiling was gable-shaped, rather a remarkable phenomenon in
these countries: it was filled out with thatchwork.
But not only were my quarters excellent, but the treatment I received also was
hospital in the extreme, for I had scarcely taken possession of my lodgings
when a bowl of very excellent pudding made its appearance. The thievish
propensities of the people of Log6n are very remarkable, and the first intimation
which I received of it was an official caution given to me to beware of the slaves
of my house.
Having recruited my strength a little, I went with Kash~lla M'adi to pay my
compliments to the Ibdlaghwin or Keghdmmna. We found him in the apartment
marked a in the groundplan. At first he was invisible, sitting behind his matting
curtain, "parpar" or "farfar," which the HMusa people, in humorous mood, call by
the name of "munhfeki" (the sinner), and which is made of a fine species of reed-
glass; but he soon allowed me to approach him. He was a tall, elderly man, of a
cheerful disposition and smiling countenance, with nothing in his behavior to
intimate that he was not a free-born man; and certainly his position was an
eminent one, as he was the second person in this little kingdom, and held an office
corresponding to that of a prime minister or vizier. His name is Herd6ge. Having
made him a small present for himself, which was rather insignificant, but which,
as it consisted of a quantity of articles, seemed to satisfy him, I showed him the
present I intended to make to his master. Poor as I was at the time, and destitute of
means, I had determined to give away my Turkish trowsers, of very fine brown
cloth, which I had scarcely ever worn, in order to pave my way in advance; for,
besides this article, I had only some small trifles to give, such as shawls, knives,
scissors, frankincense, and a few spices. The keglimma having approved of my
present, I immediately went with M'adi Bell to pay my respects to the sultan, or
rather Miyara himself.
The palace of the sultan is a very extensive building, sur-
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PALACE OF THE SULTAN.
rounded by a wall fourteen feet in height, and corresponding to the height of the
house of the keghdmma.
The public part of the building consists of very large courtyards, separated from
each other by covered apartments. In the first court-yard, marked a on the ground-
plan, in a sort of shed, the eunuchs (or, as the people of Log6n say, the
"billemeldgem") were assembled. I was not a little surprised to find here two
cannons of iron, certainly of not very good workmanship, and very old, but
furnished with frames. Having waited here some time, till my arrival was
announced, I proceeded to another antechamber, marked b, the whole of the
building looking very neat and orderly. The court-yard probably measured not
less than one hundred feet in length by about thirty feet in width. Having then
traversed another antechamber and court-yard of about the same dimensions, we
reached the public court of audience, furnished with a raised platform, on which
stood the royal throne, a rough kind of seat covered with a baldachin of planks,
and painted red. The sultan, however, at present was not here, but was sitting in his private room, e, behind a matting curtain, and I was desired to address him without seeing him. I therefore paid him my compliments, addressing Kash6lla M'adi in Kanfri, and he interpreting what I said into the language of the country. I begged to inform the Miyarn that the Sultan Ingliz, who, during the reign of the former chief of Log6n (the Miyark Sdle), had sent Khalilu (Major Denham), had now instructed me to pay my respects to him. He was greatly delighted at this compliment, and inquired repeatedly after the health of the sultan of the nas6ra Ingliz. Having made use of the opportunity afforded by the matting of observing me without being himself observed, and seeing that I was something like a human being, and evidentally of an innoxious kind, and the present having been carried into his presence, he called me inside his room, saluted me in a very friendly manner, and shook hands with me. He then begged me to explain to him the presents, taking extreme delight in the articles of English manufacture, including even the large darning-needles; for, small and insignificant as these articles were, he had never seen their like. He even counted the needles one by one, and assigned them their respective owners in the harim. The principal favor which I had to beg of him was to allow me to navigate the river to some distance, and having granted my request, he dismissed me very graciously.

Here are ground plans of the houses of the sultan and keghimma.


B. House OF KEGHIMMA.-l. Large Court. 2. Staircase leading to the upper apartments. 3. Court-yard. 4. Second Court-yard. 5. Room of Keghimma, with two couches, that in the background being raised above the floor. 6. Shed built of mats and poles in front of the palace.

7. Caoutchouc-tree. 8. Mosque or "Dab£1 demi," shaded by some fan-palms, or, as the people of Logon say, gurdru."

YUisuf, or, as the people of Logen say, Y'suf (this is the name of the present sultan), is a tall, stout, and well-built man, apparently about forty years of age, with large features and a rather melancholy expression of countenance, which I attribute to his peculiar and precarious political situation, being the ruler of a small kingdom placed between two predominant neighbors, who harass him incessantly. He has been sultan about nineteen years, and was a young man at the time of Denham's visit, when his father Sile and his elder brother 'Abd el Kerim, shared or rather disputed the government with each other. He had two more elder brothers of the names of Chir6ma and Marfifi, both of whom died before him. Just at or shortly before the
beginning of his reign, as it would seem, owing to an expedition into the country by Ddïd, one of the war-slaves of the sheikh Mohammed el Kdnemi, Log6n became a tributary province of B6rnu, being subjected to an annual tribute of one hundred slaves, and the same number of shirts or tobes. Previous to that time, the ruler of this little country is said to have made an annual present of only two slaves.

Our treatment was hospitable in the extreme, and it seemed almost as if our host had a mind to kill us with excess of kindness, for in the evening he sent us four enormous bowls of wellprepared pudding of sorghum, together with meat and broth, and early the next morning a large bowl of gruel seasoned with honey, and a few moments afterward three or four bowls of hasty-pudding. Fortunately, there were people enough to consume this plenteous supply of food; for there was a large party of Bagîlmi people returning to their country from Kfîkawa, and to them I gave up these luxuries, but afterward they repaid my kindness with ingratitude. Being desirous of having a look at the town, I sallied forth in the afternoon with a well-mounted trooper, who was attached to my friend Kash6lla M'adi, by the western gate, and then turning round toward the east, proceeded in the direction of the river.

At this corner the river bends away from the wall to the distance of about an English mile, being from 350 to 400 yards across; the western shore was low at this point, but on the opposite side it rose to the height of from twelve to fifteen feet. It was enlivened by about forty or fifty boats, most of them about TRAVELS IN AFRICA.
four feet at the bottom and six feet at the top, and remarkable for their formidable prows. All these boats are built in the same way as those of the Bu'dduma, with this exception, that the planks consist of stronger wood, mostly birgim, and are generally of larger size, while those of the Bu'dduma consist of the frailest material, viz., the wood of the f6go. The joints of the planks are provided with holes through which ropes are passed, overlaid with bands of reed, and are tightly fastened upon them by smaller ropes, which are again passed through small holes stuffed with grass. Their elevated prow seems to indicate the shallowness of the water as well as the vehemence of the current which, in certain seasons of the year, sweeps down the river, and which I experienced on my return when it was full. At present the water was rather shallow, and several sandbanks were to be seen. 31y principal attention was attracted by the fishing-boats, which were furnished with large nets suspended from the poop by two immensely long poles, called "the two hands," "misko ndi," by the Kanuirí people, and "s6mi" by the people of Log6n.

We then continued along the shore, which becomes gradually more and more compressed between the wall and the river. Where the latter approaches nearest the wall there are cornfields, which are continually irrigated from the river. The stalks of the corn at present were one and a half feet high. As I have observed in another place, wheat has only recently been introduced into Negroland, and wherever a little is grown it is only known by the Arabic name "el k6umeh." The generality of the inhabitants do not relish it, but it is esteemed a princely food. Of
course, corn is also dearer where it does not grow spontaneously, the tropical rains being too powerful for the tender plant, so that it can only be grown in the dry or rather the cold season, near the rivers or swamps, by artificial irrigation. Delighted with the view which the scenery of the river exhibited, we reached the most eastern gate on the south side of the town, when suddenly an old man with an imperious air forbade me to survey the river, and ordered me to retrace my steps directly. I was rather startled and confounded, as, having the

THE WATER-KING.

permission of the sultan, I could not imagine who besides himself had such authority in the place, and could forbid me to do what he had allowed me; but my companion informed me that he was the king of the waters, the "mar-legh," and that he had full command over the river or "lagham." I had heard and read a great deal of the authority of the king of the waters, the "serki-n-rfiwa," in the countries on the Niger, but I was not aware that a similar custom prevailed here. Confused and rather ashamed, I re-entered the town through the next gate. Close to this gate was the house of the Ghaladima, or Maldghwdn, and I was induced to pay him a visit. He seemed to be rather an effeminate person, living in a dark and well-perfumed room. The visit was of no other interest than that it gave me some further insight into the ceremonial of the court of this little kingdom, the very existence of which was denied by so eminent a man as 31. Fresnel a few years ago.*

The first thing I did on returning to my quarters was to expostulate with the kegh6.mma on the authority exercised by his colleague, the king of the waters, and he promised me that the next day I should visit the river, and even navigate it without the least hinderance. However, there was so much talk in the town about my surveying the stream, that I was obliged in the course of the afternoon to pay the vizier another visit. He was very anxious to know whether, if once embarked in a boat upon the water, I might not jump out in order to search for gold, when I told him I was rather afraid of the crocodiles. This expression of my fear contributed a great deal to alleviate his suspicions, for it seemed that until then he had supposed Europeans to be a sort of supernatural beings, and exempt from every kind of fear.

Our treatment was hospitable in the extreme-so much so that two hundred persons might have feasted upon the dishes that were sent to me. But, besides all these dishes of native food, my hospitable host sent for my own private consumption a large fat sheep and an enormous jar of milk. This very splendid treatment, however, created a great deal of jealous and envious feeling in the breasts of those Bagirmi people whom I have before mentioned, although they themselves reaped the greatest benefit from the liberality of the sultan toward me. From what I observed, I think I may draw the conclusion that it is the general policy of the


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ruler of this little tributary kingdom to treat his guests well, and certainly it is a wise one; but I dare say I was especially favored by the sultan. 3March 15th. With extreme delight I had cherished the plan of navigating the river, although, of course, from the very beginning I could not expect to achieve great things, for the means which were at my disposal at the time did not allow me to overcome any serious obstacles which might be thrown in my way; but, besides this, the authority of this little prince of Log6n extends only a short distance along the shores of the river. At eight o'clock I was aboard of my little boat or "wiam." I thought that I should have got one of the largest size, but none was to be obtained. The boat, however, which was finally assigned to me, though measuring only twenty-five feet in length by about four feet in the middle, was tolerably strong, the planks of which it consisted being recently sewn and stuffed in the way above described; but, of course, this method of shipbuilding is far from rendering the vessel water-tight. The boats being without seats, large bundles of reeds are placed at the bottom for the passengers to sit upon, with nothing to prevent them from being drenched with water. While we crossed to the other side of the river, passing numerous sand-banks, which at present had been laid bare, the town presented quite an interesting prospect, the wall being overtopped by dfim-palms or "guriru," a pair of del6b-palms, "murgfim," and an isolated date-tree, "diffino," these three * This word is only another form of the name which the Ydini give to the boat, viz., "pum." It is very remarkable and interesting that the date-palm, in all these countries as far as Bagirmi, goes by the Husa name "debino," from which circumstance it is plain that it was first introduced into that part of Negroland. Even the Fielbe of Sokot6 have no other name for it, while those of A'damiwa call it 450 REEDS.-THE SHArI'. species of palms growing together in this place in a very remarkable manner; for it is a rare thing to find them in one and the same spot. The river, while skirting the town, forms a bend, and changes its course from a northeasterly to a northerly direction. While gliding along the eastern shore my companions called my attention to a species of very tall reed, which they call kor6kor6, but which is nothing else than the papyrus, which, as I have observed, grows on the shores of the Tsid, and which we shall find in several smaller lakes. But it was highly interesting to me to hear that the natives in this country prepare a peculiar sort of cloth or "g~baga" from it, which I think must be identical with the cloth mentioned by Arab writers under the name "w6rizi" or "berdi," being the Egyptian name for papyrus. However, I did not observe here several other species of the reed which grows on the Tsid, principally the bol6; and on inquiring for that beautiful variety from which the fine matting, "kasdr" or "farfar," is made, and for which the people of Log6n are so celebrated, I was informed by my companions that it only grows near the large market-town Jinna, of which I shall have occasion to say something more farther on. I was very anxious to know how
the natives called this river, to which, by Major Denham, the name of Shri or Shdry has been given, and I was confirmed in the opinion which I had previously formed that this river is not the Sh6ri, but a small branch of it; Major Denham, during the short stay which he made here, not being able to ascertain that this river, which he saw at the town of Log6n, was not the same as that which he saw at Kfisuri, but only a branch of it, and the smaller one. However, all the names given to rivers by the various tribes of Negroland have no other signification than the general one of "water," "river," from the western great "B6," of the Mandingoes by the I'sa of the S6nghay, Eghiiru of the Im6shagh, "Mtyo" of the Ffilbe, Gulbi of the Hkusa, Kwira of the Y6ruba, B6nuw6 of the Bdtafter the tree of the native date, viz., the addwa or Balanites AEgyptiaca. But the S6nghay and Miby or Widiy languages have quite independent names for this palm.

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This smaller western branch of the Shdri the natives of Log6n call "L16ghame na L6gone" - that is to say, the river (" l-gham") of Log6n; but higher up it has different names, according to the places which it passes by, being called by the Mfisgu people in their own language "E'r6" or "Arr6," a name which itself means nothing else but river; while in another place, where I reached it on my expedition to the MItisgu country, it bears the peculiar name " Serb~wubl," I do not know exactly for what reason. Meanwhile we were passing by the village H6nkel, which lies on the western side of the river, and which, as I shall soon have occasion to observe, was of great importance in the former history of this country. The river changing its direction here, we again approached the western shore, and saw that at least half the inhabitants of the town had come out to see what the Christian was doing on the river, for they could scarcely imagine that I had embarked for any other purpose than to search for gold. In the midst of the crowd some horsemen in a very showy dress were observed, and I was informed that they were people from A'dish6n, the Mfisgu chief, just arrived with a message; and I soon observed that they were priding themselves on a dress which they had received from their oppressors, on the expedition in which I and Mr. Overweg accompanied the latter.

Seeing a crocodile raising its head just above the water close to the other side of the river, I could not resist firing at it, when the crowd burst out in loud cheers of acclamation. The servants of the sultan, however, who had accompanied me in the boat, had been for some time uneasy, and wished me to return; and on reaching a beautiful solitary del6h-palm, or "margfim," as they are called by the people of Log6n, I could no longer re-
BATHING IN THE RIVER.

sist the pleadings of my companions to abstain from proceeding further. We had here an extensive view over the river, its principal direction being from south 200 east. All these large and splendid streams with which nature has endowed these regions are now scarcely of any use to the people living on their banks, and no traffic, except between the nearest places, is kept up.* A wide field for improvement is here open to the energy of man when these regions have been brought under the notice and the influence of Europe.

Turning our boat, we allowed it to go along with the current. The surface of the water was so smooth and pleasant that I was tempted to take a bath, and there was a great shouting among the crowd on the shore when they saw the white man jump overboard; but their surprise was great when, after having splashed about for some time in the river, the current of which was too strong for my weakened frame, they saw me come out empty-handed, and they cried out that they had been cheated, the people having told them that I was searching for gold. However, when I disembarked, the crowd of spectators was so immense, that my companions could only open me a passage with their whips; and I was really glad when I again reached the house of the Keghdmma or Ibhlaghwdn.

This little excursion, however, cost me dear; for those people of Bagirmi whom I have mentioned before, the principal among whom was called Hdj A'hmed, seeing me creating such an uproar, felt inclined to suppose that, if I should enter their own country in the absence of the ruler, I might create a disiurbance in the kingdom. The Prince of Log6n, likewise, had Ibrmed far too high an idea of my capacity, and begged me most earnestly to stay some time with him, thinking that he might derive some profit by making himself more independent of his neighbors. Among other things, he wanted me to fire off those two guns which I have mentioned before; but their whole appearance inspired me with too little confidence to do so.

As it was, I had a great deal of trouble in persuading the sul* I have, however, to observe that the Klri sometimes bring native corn as far as Btigoman.

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tan to allow me to pursue my journey eastward; but seeing that if I were to stay here a few days longer I should spend the little I had left, I was firm in my purpose of extending my discoveries beyond my predecessors, Major Denham having already succeeded in reaching this place, although he has only very insufficiently described it, and entirely failed in fixing its right position. I therefore proceeded to take leave of Miyar. Y’suf the next morning, when I found him in the court-yard numbered f in the wood-cut, which he seemed to use as stables. His whole stud, however, appeared to consist of only three or four horses of tolerable appearance. He himself was sitting on a raised platform of clay (segige), dressed very simply, and wearing a red woolen shawl round his head. He was very kind and friendly, and begged me most urgently not to make a long stay in Bagirmi, but to return as soon as possible. Our conversation this time, as
well as on the former occasion, was in Kanfiri, which he understood perfectly well. Log6n is, it seems, not a national, but a political name, although I have not been able to make out its exact meaning.* The inhabitants belong to that great race of the Misa whom I have mentioned on a former occasion, being the brethren of the 31fisgu, and the kinsmen of the inhabitants of M6ndari (the Urw~ndah) and the K6tok6. Their political existence as people of Log6n (or, as they call themselves, L6god6 Log6n) is quite recent, and their Islam is of still more recent origin. Their country also, like that of the Mdiisgu, was formerly split into a number of small principalities, the chief of the H6nkel being the most powerful among them till about a century and a half ago, when Bruwa, the predecessor of Miyari Misa, is said to have founded the town of Log6n, and to have removed the seat of his principality to the present capital ("birmi" or "kdrnak") of the country. But this ruler, as well as his immediate successors, was a pagan, and probably at that time there were only a few Mohammedans in the place; and Miyari Sale, the old prince * I think it has no connection with the river or ligham, else they could not call it "laighame L6gone."

f The name is not mentioned in the annals of Edris Alawoma.

CHARACTER OF THEIR RELIGION.
whom Denham visited, the father of the present ruler Yfisuf, is said to have been the first among the petty princes of this country who were converted to Isldm. Others assert that an older king, M6gha J6nna, was the first Moslim; and this is not at all improbable, as the names of some of the kings who preceded Skle evidently show that the influence of Islamism, at least the outward appearance, was felt at a much earlier date.

With regard to the order of succession from Masa down to Sile, it seems that Mdsa was succeeded by a prince of the name of U’ngo An6-smadfi, who was followed by U’ngo Ana-log6n, the prince to whom, possibly, the present name of the country Log6n is to be referred; he was succeeded by M6gha ’Ali, then followed M6gha Kader, and then the predecessor of Sdle, namely, M6 Salikw6. Hence, at the very utmost, the Mohammedan religion is not above sixty years old in this country; and many of the younger inhabitants of the place are well aware that their fathers were pagans by birth, and afterward turned Mohammedans. Of course their Islarn, even at present, is of a poor character; and the whole knowledge of religious matters which they possess, with the exception of a few elevated persons, consists of a few phrases which they learn by heart without understanding their meaning, and the practice of circumcision. In the country towns, however, even at present, most of the people are pagans. The inhabitants of Log6n fought repeatedly with their neighbors and kindred of Mindari, and seem to have been successful in that direction. They are also said to have once destroyed the town of M616, which lies on the eastern side of the River Shiri, and to have killed all the male inhabitants. The former sultans of B6rnu seem to have left the people of Log6n in enjoyment of tolerable tranquillity, being content with a small tribute which they made them pay as a mark of subjection.
But at present the tribute is considerable, considering the small extent of the country; and, moreover, the unfortunate petty prince of this small kingdom is compelled to pay another tribute to the Sultan of Bagirmi, whose people harass him continually.
The name which the people of Log6n give to their western

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neighbors is interesting, as its origin seems to go back into a remote age; for they call them Billangdre, or, rather, "bille Ngire," a name which was probably derived from Ngarfi, the ancient capital of the Ghdladi, or the western provinces of the B6rnu empire, which I have mentioned on a former occasion; "bille" means people in general. As for their eastern neighbors, the Bagirmi people, they call them by the name of M6kkode, which might seem to have some connection with Makada, a name often applied to the country west of Abyssinia, and which I think is erroneously stated to mean Christian.

From the southwest the Ffilbe or Felllta press heavily upon them; and, as we have seen on the expedition to 2fisgu, the elderman in the village of Wdze, which belongs to the territory of Log6n, is himself a Puillo or Felllta.
The people of Log6n, in former times, seem to have made frequent inroads into the country of their neighbors and kinsmen, the M6fisgu, in order to supply their want of slaves; but about eight years previous to my visit they seem to have suffered so severe a check in that quarter as to make them desist from undertaking any further expeditions. Upon that occasion they lost their commander-in-chief, Kegh-mma or Ib-laghwdn Y-hia,* the same who built the really imposing palace where I was lodged. This commander undertook the expedition into the M6isgu country, not, as usual, by land, but by water, and, having gone on shore near a village called Gimmel, was taken by surprise, and, together with the most valiant of his companions, was slain by the natives of the country.
The government seems to be a limited monarchy, the sovereign being surrounded by a number of high functionaries, who form the divan or "tlubd," identical with the n6goni of the B6rnu people. The first of these high functionaries is the Ib6laghwin, next follows the M6laghwdn or Ghiladima, then the Mair6iy, then the Maddam, the Marii-legh6, or king of the water, the Wulanghhy or Chir6ma (the claimant to the succession), the

* I will here give a list of the Tblaghwins, as far as they came to my knowledge. I'ba-G6re, I'ba-Ky6.ri, I'ba-Othmin, Iba-Kider, Iba-Abti, I'ba-A'dem, I'ba-S'aide, I'ba-Yahia, I'ba-Herd6ge.

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GOVERNMENT.-FOOD.

Maraymarbi, the Madamr6tiyd, the Madam ukhsim, the Intkhwa, the Mlghaw6n akliithim, the Mdsagh6 akhthdm, and the Ihlghal&-mut6.
The territory of Log6n is most advantageously situated near the point of junction of two considerable rivers—the River of Log6n, the Ligham or E'r6, toward the west, and the Shdiri or Ba toward the east; and it might be d most happy little kingdom if it were not overwhelmed and oppressed by its more powerful
neighbors, who, as we have just seen, encroach upon it on all sides. But while the Bôrnn people levy a more regular tribute, the people of Bagirmi seem to treat the poor inhabitants of the districts nearest their borders with the greatest injustice, subjecting them, in a very anomalous manner, to all sorts of contributions. Nevertheless, from the list of the places which I shall subjoin in the Appendix, it will be seen that the country is still tolerably well inhabited, though certainly it can not now be said to be in a very flourishing condition.

As for the food of the natives, fish ("kiyi"), in which the river is extremely rich, constitutes a great proportion of their livestock; but cattle ("nthid"), as well as sheep ("wififu"), seem to be extremely rare, and it has the appearance as if their neighbors had deprived them entirely of this article of wealth and comfort. The native Arabs, however, are tolerably well supplied with both. Poultry also seems not to be very numerous; but the hog ("s6se") abounds in immense quantities, and seems to be often resorted to by the natives as an article of food. Besides sorghum, or, as they call it, "mfikald," and millet, "viyo" (the "fiyo" of the K6tok6 and Ye'dindi-rice I did not observe), a great deal of cotton, "mp6itaki," is grown in the country; and weaving constitutes one of the principal employments of the people. Indeed, their shirts ("labfi") are of very excellent manufacture; but their indigo ("m6gon6") is not very good, nor are they expert in dyeing.t

* Appendix IV., No. II.

f The reader will see that my judgment in this respect is very different from that which Denham passed on them (Travels and Discoveries, i., p. 237); but Denham never visited Kan6, and had no standard for judging what was good and what was not.

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In addition to their cotton, which ought to be cultivated to an unbounded extent in these low and richly-irrigated regions, the beautiful lattice-work of cane before mentioned, the common sort being called "parpar" or "farfar," while a better kind is called "m6man," constitutes one of their most famous manufactures; their wooden bowls ("dalgwam") likewise, and the round straw covers ("kill6"), are remarkable; for the bowls are of very good workmanship, much better than they are seen in Ki'kawa, although they do not attain to that excellency which is observed in the manufactures of Diir-Ffir.

Altogether the inhabitants of this country seem to be a clever race, and in general handsomer than the B61nu people, the women in particular. It is remarkable that they use almost the same sort of tattooing as the Kanu'ri, consisting of sundry curved lines along the cheek, generally six, running from the outer angle of the eye down to the mouth; it is also curious that they have the same word for it* as the Kanuiri, although their languages are so entirely different in other respects.

My stay in the country, of course, was too short to allow me to speak more decidedly respecting their moral qualities. The currency of pieces of iron as money, which Denham observed in his time has long been abolished, and at
present the standard money of the place is cotton-strips of from two to three inches in width.

With regard to the language of the people of Log6n, Denham has committed a great mistake in supposing that it was identical with the language of Bagirmi; for though what he heard was really the language of Bagirmi, which is spoken to a great extent by the natives, yet their original language, which is spoken exclusively among the people themselves, is quite distinct, being nearly related to that of the people of Mfsgu. They call their language k6laki' L6gone. As far as I became acquainted with it, the pronunciation is very difficult, on account of the many aspirated sounds, especially that of "kh" or "th"; and in this respect it has some resemblance to the English.

* The Kaniiri call it "bli," the I6god6 L6gone "b-l."

f Denham, i., p. 238.

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THE TWO RIVERS.
CHAPTER XLVIII.

THE TWO RIVERS.-ENTRANCE INTO BAGiRM3I.

Arch 16th. It was ten o'clock in the morning when I left KImak Log6n in order to penetrate into unknown regions, never before trodden by European foot; and a short time afterward I was sitting in the boat, while our horses, the camel, and the bullock were partly swimming across and partly fording the river. The water was in general shallow, though in the deepest place it measured eight feet and a half. The current was about three miles an hour. The country at that period had a very different appearance from what it presented on my return from Bagirmi. At present all those low grounds, which later in the season are entirely inundated, had a swampy, cheerless aspect, and I hastened onward in order to escape from the unhealthy locality, heated by the rays of the midday sun. Only now and then a small patch of cotton-ground was seen between the tall jungle. Close to the river there is scarcely a single tree; but, farther on, where the country becomes more cultivated, isolated kar-ge-trees, together with straggling groups of cottages, were seen here and there. Not having exposed myself to the midday sun during the last few days, and the heat being very great, I looked for a place to pass the hottest hours of the day, and, to the disappointment of my companions, who were anxious for a good dinner, I dismounted under the cool shade of a beautiful wide-spreading fig-tree, "ngtbbere" or "z6rra," as the people of Log6n call it, at some distance from a little village called S6so, situated toward the north, while on our right there was a water-course winding along through a shallow depression in the green meadow-grounds, without any visible inclination. These shallow water-courses are, as I have already had occasion to mention on my journey to Mluisgu, one of the most characteristic

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features in this part of Central Africa, which formerly was thought to be a dry, elevated waste. Naked young lads were splashing and playing about in the water, together with wild hogs, in the greatest harmony; never in any part of Negroland have I seen this animal in such numbers as here about the Shri. Calves and goats were pasturing in the fields, with wild hogs in the midst of them. When we pursued our march at two o'clock in the afternoon, I was greatly pleased to see numbers of fine horses round the groups of Shfiwa villages which bordered the water-course, while the whole scenery was enlivened by the rich foliage of wide-spreading trees. Onions likewise were cultivated here in considerable quantities. On the right of our path were very extensive fields of a peculiar kind of winter-corn, called "shffarg" by the people of Log6n, and "kiriim" by the Kanfri. This belongs to the ruler of the country; but, in general, very little grain is raised in this part of Log6n, the inhabitants being afraid of the people of Bagirmi, who used to gather the harvest of what they themselves have sown. But small cotton grounds are occasionally observed. After a march of about nine miles we reached a place called Bata, half deserted, and surrounded by a clay wall in a very decayed state. Nevertheless, the few cottages that remained, simple and unpretending though they were, testified to some degree of industry and cleanliness. Of hospitality, however, we received no proof, and the authority of the Miyar6 Y'suf seemed to be naught indeed, these poor people affirming, with some show of reason, that as the ruler did not protect them against the unjust exactions of their neighbors, they need not respect his commands. There was, therefore, little necessity for the servant of the sultan accompanying me any farther, for if they did not respect his orders here they would certainly not do so farther on.

Wednesday, March 17th. We continued our march alone. On the east side of the town a little cultivation was to be seen, the country here being very swampy, and inundated during the rainy season. It is covered with a dense jungle, and wild beasts

THE REAL SHA'RI'.

in great numbers. Water is close under the surface of the ground, and the well that we passed, near a Shfiwa village, was only three fathoms deep. Near the village of Atmarchiri, which we left on our right, there were traces of cultivation, trees being cut down and the ground cleared to make room for corn-fields; the village is inhabited by Kaniri people. Soon after, the forest became denser than before, climbing plants running up the trees, and hanging down in festoons from the branches. Here it was that I first saw the footprints of the rhinoceros, an animal which is unheard of in all the western parts of Negroland. The people of this part of Log6n call the animal "birni," the name usual in Bagirmi, while the real name in the language of the country is "ngirm6." The Kanfiri call it "kdrkad-n" or "barkajdn"--the very name mentioned already by El Edrisi.* It is greatly feared by the inhabitants, who sometimes encounter these ferocious animals on the narrow footpaths which wind through the thick forests of their country.
I had gone on a little in advance, when suddenly I beheld through the branches of the trees the splendid sheet of a large river, far larger than that of Log6n. All was silence, and the pellucid surface of the water undisturbed by the slightest breeze; no vestiges of human or animal life were to be seen, with the exception of two river-horses (called "niy6" by the people of Log6n), which, having been basking in the sun on the shore, plunged into the water at our approach. This, then, was the real Shari, that is to say, the great river of the K6tok6 (for Shkri, as I have said before, means nothing else but river), which, augmented by the smaller but very considerable River of Log6n, forms that large basin which gives to this part of Negroland its characteristic feature. The river at this spot runs from S. 30c W. to N. 300 E., but its general course is rather winding, coming farther upward from the south, and beyond forming a reach from E. 380 N.

The shore where I stood enjoying the tranquil but beautiful scenery is close approached by the forest, and has an elevation


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of about fifteen feet. No human habitation was to be seen, with the exception of a small village on the other side. The surface of the water was undisturbed, except now and then by a fish leaping up; no water-fowl enlivened the banks; not a single boat was to be seen, till at length we observed the ferrymen on the opposite shore, where it formed a flat and sandy beach, making us a sign that we were to proceed a little higher up the river, in order not to miss the landing-place when carried down by the current. We therefore went about 800 yards further up; and I made myself comfortable under the shade of a tree, awaiting the boat, and indulging in the thought that I was soon to enter a new country, never before trodden by European foot.

At length the boat came, but the ferrymen, as soon as they saw who we were, behaved in a strange and mysterious manner, and told us they could not take us across the river before they had informed their master. However uncommon such a precaution seemed to be, I had as yet no idea of the real state of affairs. We therefore sat down patiently to await the answer, which we thought a mere matter of form. The atmosphere was very sultry, and the sky overcast; clouds were hanging over the river as forerunners of the rainy season. In order to keep off the deadly stings of the blood-flies from our horses, we made a large fire. The sting of this fly is almost as fatal as that of the "tsetse" in the southern parts of this continent, and many travelers lose all their horses on the shore of this river.

I was suddenly aroused from my tranquil repose by the arrival of a numerous troop of pilgrims on their way to Mekka: all of them belonged to the tribe of the F6lbe or Fell-ta, mostly from the western parts of Negroland, and some from G6t tok6, the little-known country between B--mbara and Kong. Among them were also the people who had accompanied me on my journey to A'damdwu, and whom I had again met a second time near the town of Log6n. I made them a present of needles in order to assist them in their praiseworthy undertaking. While we were chatting together the boatmen returned, bringing with them the
NOT ALLOWED TO CROSS THE RIVER.

We could at first scarcely imagine what was the reason of this unforeseen obstacle, when the boatmen informed us that Haj A'hmed, the head man of those Bagirmi people whom I have mentioned as returning from Khkawa to their native country, had assured them that I was a most dangerous person, and that the Vizier of B6ruu himself had told them there was great danger that, if I should enter the country of Bagirmi in the absence of the sultan, I might upset his throne and ruin his kingdom. As there were some of the chief men of the village in the boat, we used every means to convince them of the absurdity of such calumnies; but all was in vain, and it became evident that we should certainly not be allowed to cross the river at this spot.

For a moment I hesitated whether I should retrace my steps to Log6n birni, there to await the return of a messenger whom I might send to the Sultan of Bagirmi, or whether I should try my fortune at some other point of the river. I could not well perceive from whence the obstacle proceeded; whether it was really the Vizier of B6ruu who was the cause of these intrigues, as he knew that it was my earnest desire, if possible, to penetrate into W6ddy; or whether it was the Sultan of Log6n, who, by compelling me in this way to retrace my steps, might think to persuade me to stay longer in his company. The Bagirmi man I had, as far as I knew, never offended in my life; on the contrary, in the town of Log6n I had treated his whole troop, and given, besides, some small presents to himself; but he might have been jealous of me, seeing that the Sultan of Log6n honored me in so remarkable a manner. He had been to Kakawa, in order to purchase there some articles of manufacture which were not to be had in Bagirmi, and which he hoped to sell to advantage to the sultan of his country. Perhaps he thought that I was also a merchant, and might spoil his market. Considering, therefore, all these points, I at length decided upon trying to cross the river at another place.

Having, in consequence, retraced our steps a little more than two miles along the path we had come, in order to make the people believe that we were returning to Log6n, we turned off to the northward, and winding along in a northeasterly direction, at times through a dense forest, at others passing small villages or hamlets, where scarcely any corn was cultivated, though cotton was grown to some extent, and evidently employed the activity of the inhabitants in weaving and dyeing, we reached the larger village Bfigari. Here the inhabitants, who, like those of most of the villages hereabouts, belong to the Kanuiri race, received us with great kindness and hospitality, and without delay assigned us quarters in a large courtyard. My companions told the people that we had missed the direct road to M616, and tried even to pass me off as a "sherif;" but, unfortunately, there was a
person who had seen me at the ferry of A'su, so that the hope of crossing the river
at some other place without further obstacle was not very great.
Nevertheless, I was resolved to try every means in my power in order not to miss
the opportunity of exploring a new country; and for a dôra, or small shirt, I was
promised by the "billama" of the village a guide, who early the next morning
should conduct me to the ferry of M616.
Thursday, JMarch 18th. Before daybreak we began our stealthy enterprise, and
entered the woods, led on by a tall, well-made, muscular, and half-naked lad, well
armed with bow and battle-axe. Passing through a district where, besides cotton, a
great deal of native corn was cultivated, all belonging to the inhabitants of the
village where we had passed the night, and following our narrow, unbeaten
footpath, we at length emerged upon the direct, well-trodden track which leads
straight from Logôn to M616, although it is very winding. At first underwood was
greatly intermixed with diam-bush or ngille; but after a while the aspect of the
country suddenly changed, the lower ground on our left expanding in fine
meadow-lands interspersed with pools of stagnant water, the deposit of the last
year's inundation, while on our right we had the site of a former town, called
Yesineki, densely overgrown with forest.
Here we came again in sight of that fine river which forms the western boundary
of the kingdom of Bagirmi, and which intriguing men wished to prevent me from
crossing. The slope
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THE SHA'RI' AT ME'LE'.
of the bank is here broken, forming a small terrace before it descends to the edge
of the water, the upper slope being at present covered with a green turf, while the
lower one, which rose fifteen feet above the surface of the river, consists of loose
sand. Here again we disturbed some crocodiles which had been quietly basking in
the sun, and lost no time in making signs to the terrymen opposite that we wished
to cross, while I hastened to the rear of the rushes growing on the shore to make a
slight sketch of the interesting scenery of the river, with the village on the other
side. We were delighted when, after a short delay, we saw a boat leaving the
village, going round the sandbank which stretched out in the middle of the river,
and coming toward us. All our success now depended on a few minutes; and as
soon as the ferrymen touched the shore, we satisfied their claims and entered the
boat, which was large and commodious.
It was with very satisfactory feelings, although mingled with some degree of
uneasiness, that I found myself floating on this noble river, which was here
certainly not less than 600 yards across. The sand-bank is a little nearer to the
eastern shore, and the whole current ("ng6da" in Kanfiri, "16mma-wk" in L6gone) keeps along that side, while on the western shore the river sweeps slowly along, and in general appears not to be very deep. In the channel, the poles of the ferrymen indicated a depth of fifteen feet. Our camel, horses, and bullock had to cross the river by swimming alongside the boat, till we reached the northern end of the sand-bank, when they walked along the sandy beach, the sand-bank being at present about 250 yards in length. The current between the sand-bank and the eastern shore was very strong, and the water deep, though fortunately the distance was only about 200 yards.

Having crossed this imposing stream, we entered the small harbor of M66, and as soon as we reached the shore were saluted by a "chir6ma," or squirrel, which, running about freely, and wagging its tail, seemed to offer a good omen for a happy arrival in this country. The inhabitants also, who were employed in various ways at a small wharf used for building the common craft of the river, received us in a friendly way, more especially as I made a small present to a sort of official personage who has the title of" Kash6lla," and added a few needles in addition to the fare paid to the boatmen. I was agreeably struck by the fine figures of the females, their comely appearance and very becoming head-dress distinguishing them most advantageously not only from the Kanctri, but even from the people of Logon.

Having here spent a few minutes reloading our camel and exchanging compliments, we hastened on, ascending the higher bank, which here rises to about twenty-five feet, and leaving the village to the left, close to the steep slope overhanging the river. But we had only proceeded about a mile, delighted at the idea that, notwithstanding the obstacles thrown in our way, we had succeeded in entering this country, when we saw a person advancing toward us whom my horseman recognized as a servant of the chief of A'su. This incident could not but fail to lessen our hopes of success considerably. Had the chief of A'su been more careful in discharging his duty, and sent a messenger the evening before, or early the same morning, I should never have entered Bagirmi.

As it was, having allowed the man to proceed on his mischievous errand, we consulted together a moment, and thought it best to leave the path, and strike across into the stubblefields; for there is much cultivated ground belonging to M616, which, although lying close to the river, is more of a farming than a fishing village. New ground was being cleared. Trees were being cut down, nothing but the trunks being left, in order to protect the dresses of the laborers from the ants. The whole country was well cultivated, and, being shaded by numerous trees, presented a very interesting appearance. After about half an hour's march across the stubble-fields, without any direct track, we reached a well-trodden path coming from K16sem, a considerable village lying lower down the river, and still belonging to K6tok6, with a peculiar idiom of its own. Following then this track, we reached a shallow water-course of the same nature as those mentioned on former occasions. The Bagirmi people call them "kiman6" or "gfguli." It was enli-
THE AMUBS'ADA.

vened by a settlement of Shwa cattle-breeders of the tribe of the 'Agaife, and stretched out in great length from S.S.W. to N.N.E., forming a very peculiar feature in this part of the country; it is called "Ambusda" or Mbusida. Where we crossed it the water was only a foot deep, the whole of the bottom of the shallow bed being covered with the richest verdure.

We then kept close along its eastern side, having a rising ground on our left, with a most splendid border of beautiful trees, chiefly of the fig kind. It was a scenery which reminded me of the Mlsgu country, with this exception, that the watercourse was not so broad, and the rich foliage of the trees was not occasionally broken and diversified by the deldb-palm. An almost uninterrupted line of hamlets skirted this narrow strip of verdant fertility, and now and then groups of people were seen issuing from the thick foliage, while numerous herds of cattle were spread over the green, swampy meadow-lands, some half immersed in the water, and nipping off the fresh shoots of the young grass, while others were roaming about on the dry herbage near the border. Among the cattle, birds of the most beautiful plumage, and of every description and size, were sporting and playing about: there was the gigantic pelican dashing down occasionally from some neighboring tree; the maraboo (Ciconia XW.), standing like an old man, its head between its shoulders; the large-sized, azure-feathered "d6degami," strutting proudly along after its prey, the plotus, with its long, snakelike neck; the white ibis, eagerly searching for its food, with various species of ducks (gedd6gabu' or "dåb&"), and numerous other lesser birds in larger or smaller flights. Now and then a wild hog suddenly started forth from the covert of the forest, accompanied by a litter of young ones, and plunged eagerly into the water. There was here a rich and inexhaustible field for the sportsman; but I could not think of sport, for I was conscious that something was going on to stop my progress.

Perhaps it would have been more prudent to have gone on without stopping; but I felt the heat of the sun very much, and, seeing that I could not traverse the country by force, preferred resting during the heat of the day under the shade of a

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fne, wide-spreading ng~bore or ngdto (fig-tree) at the side of a Shiwa village. I here endeavored in vain to barter a few things with the inhabitants; but, to my great astonishment, neither milk nor any thing else was to be had, though cattle were seen grazing in every direction. But the people told me that the great number of cattle collected together on so narrow a slip of pasture-ground was the very reason they had so little milk. These Shi'wa people, who belong to the tribe of the Weld 'Ali, call this shallow water Ms6l el Hij Ali, after the name of their principal chief.

I was quietly reclining in the cool shade, although not without some sad forebodings, when the head man of M616, accompanied by seven or eight armed
Shdiwa, was seen approaching. They first addressed themselves to my horseman Gr6ma, who had made himself comfortable in the shade of another tree a short distance off. Having finished their business with him, they came to me, protesting that they could not allow me to continue my journey, as they were compelled to wait for an order from the capital, when I did not hesitate to declare on my part that I was willing to wait any reasonable time on condition of their assigning me a residence, and the means of supplying my wants. They expressed their satisfaction at my compliance, telling me that, in case of my refusal, they would have sent all the Shi'wa in the neighborhood to harass me on the road. The head man of M616 then promised me that, if I would return to his village, he would take care that I should be supplied with every thing I wanted, particularly fowls and milk.

I therefore allowed Gr6ma to proceed alone, in order to take my letters to the capital, while I slowly retraced my steps. An hour and a half's march along a more direct path brought me back to the village where I had first entered this country. The position of M616 is not without interest, situated as it is upon a steep bank overhanging a large and beautiful navigable river, which here changes its course from a westeasterly to a southnortherly direction; and here I might have indulged a few days in contemplating the interesting scenery, if my future progress had allowed me more tranquillity. As it was, the six or seven days I passed here were spent in rather a dull manner; for the inhabitants became very suspicious when they observed that my favorite place was the shade of a fine tree at the very brink of the shore, from whence I had a view over the river to a great extent north and west. Of course, there was but little communication, and very rarely a boat was seen proceeding in either direction. Now and then the sand-bank became enlivened by a crocodile coming out of the water to bask in the sun, or by the frolics of the boys of the village, who occasionally crossed over to look after their fishing-tackle, or dry their nets. Both fish as well as crocodiles are extremely plentiful in the river, and the meat of the latter forms a great delicacy to the natives. But there is also in this river a very large animal, which, I think, must be identical with the ayfi of the B6nuw6 and Niger-the Manatus Vogelii.*

To the northeast the village was bordered by thick forest, which at a little distance was traversed by the lower course of the Ambusdda, which was here extremely rich in verdure, and full of the favorite haunts of the hog. I here, also, observed a considerable number of monkeys. It was during my residence in this place, likewise, that I first obtained a clear knowledge of the nature of the Sh6ri, and its relation with that of Log6n, the point of junction of the two rivers being a little below Kfisuri, at a place called Silia Fdcha, while I obtained a great deal of information—certainly not quite clear and distinct—of the towns and principalities on the upper courses of these rivers. I also learned that last year the river had overflowed its banks, and entered the very huts of the natives. Nevertheless, at this spot the banks were at present more than forty feet high.
As for the name of the river, the name which is generally given to it, viz., Shary or Shōri, belongs, as I have mentioned on a former occasion, to the language of the Kētokē. The Bagirmi people call it only Bi, distinguishing it in the various parts of its course by the names of the different villages which
* I think it is this animal which is mentioned by Burckhardt (Travels in Nubia, Appendix I., p. 433) as the * - This name must be given to it by the Shldwa, but I did not hear it.

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are situated on its banks, as Bi-M616, B6-.Bus6, Bi-Gfin, while the Arabs call it at this place Bahr-Mel6, and a little higher up from the other village, Bahr-A'su. When the whole river, therefore, is sometimes called A'su, the relation is quite the same as the kom~dugu Waiibe being called Yeou or Y6. But while I was thus able to employ my time not quite unprofitably, my comforts were not quite so good as I had been led to expect, neither fowl nor milk being procurable, and the fresh fish of the river, which I was occasionally able to procure for a handsome present, not agreeing with the weak state of my stomach, although it was excellent and very palatable. There is a small market held at a village about five miles distant, of the name of E'diye, and every Wednesday another market, a little more important, near a village of the name of Chinge. My impatience was augmented by the unmistakable signs of the approach of the rainy season, while the numbers of the musquitoes allowed me but little rest during the night. The sky was usually overcast, and occasionally early in the morning the whole country was enveloped in a dense fog. Though rather cool in the morning, the weather became sultry toward the middle of the day, and heavy squalls of wind sometimes set in in the afternoon. I would willingly have shared' the company of the sultan in the expedition, although the news which arrived from the camp was not altogether of a satisfactory character. The pagan inhabitants of G6gomi, against whom he was waging war, were reported to have descended from their mountain strongholds, and to have slain a considerable number of his people, and among them a well-known Arab from Morocco, who accompanied him on this expedition.

Thursday, March 24th. It was about noon when, to my great delight, my trooper Grōma 'Abdu' returned from his errand. He was accompanied by two attendants of the Zērma, or rather Kadama'ange, the lieutenant governor whom the sultan had left during his absence in command of the capital. I was disappointed, however, in my expectation that I should be allowed, without further delay, to reach the capital myself, for the messengers produced a document, provided with a large black seal, to the effect that I was to await the answer of the sultan in Bfigomdin, a place higher up the river, the inhabitants of which, together with those of a neighboring town, called Miskin, were to provide me with fresh fish and milk during my stay.
there. Although anxious to join the sultan himself, I had nothing to object to such an arrangement, and was glad to move on, if it were only a little. Our path on leaving the village kept along the steep northeasterly bank of the river, which here separates into two branches, of which the eastern one has more the nature of a creek. The island thus formed was thickly wooded, and, with the exception of a small hamlet of fishermen, seemed to be left entirely to the possession of wild animals; for while we clearly distinguished a flock of about a dozen large antelopes of the species called "mohor" or "himraye" (Antilope Sommeringii), we were not a little surprised at seeing a string of not less than twenty-two crocodiles all lying quietly on their backs on the sandy beach and basking in the sun. None of them, however, were remarkable for their size, the largest measuring apparently from twelve to fifteen feet.

Our march was rather short, my companions taking up quarters for us in the small village called Limshi, situated two miles and a half higher up the river, or rather creek.

Here there was a tolerable degree of activity, and several boats were lying near the banks. Having just before observed such numbers of crocodiles, I was not a little astonished at seeing the women, who were fetching water, bathing without apprehension in the river. The island opposite, at this spot also, was densely covered with wood, but a little higher up there is a village of the name of O'diy6. Our reception in the village was very inhospitable, and gave me a bad idea of the authority of the lieutenant governor, under whose protection I was traveling.

Friday, March 26th. Our march for the first mile and a half led through stubble-fields, after which we entered a dense forest filled with numerous creeping plants, but otherwise of rather uniform character, awaiting the reviving power of the rainy season. The shallow water-course Mbusida, or Ms61 el Ha’j ‘All, was all the time close on our left, till we crossed it, at a distance of about five miles. We then pursued our march through cultivated grounds, where, besides millet, a little cotton also was raised, at other times proceeding through clearer forest, and soon reached the village Mustafaji, which was the native place of the wife of my escort, Gr~ma AbdA.

Here we were quartered without delay, but the huts were not remarkable either for their size or architecture, consisting entirely of thatch and reed, the lower part being only slightly touched with clay, and during the hot hours of the day the heat of them was really suffocating. The inhabitants are all Kaniiri, who, having emigrated from B6rnu during the time of the decay of that empire, have settled here as well as in other parts of Bagirmi, where they have introduced the little civilization which at present is seen, especially weaving and dyeing, which is here carried on to a considerable extent. The Shiri or B6, in a direct line, is only about seven miles distant toward the west, and the inundation even approaches the very vilhge by means of the shallow depressions and water-courses which intersect the country. A great extent of ground was under cultivation.

The inhabitants of the village behaved very hospitably, and my horseman's father-in-law, a very jovial and decent-looking man, made me a present of a fat sheep.
The only difficulty was the water, the well, notwithstanding its depth of fifteen fathoms, containing only a very small supply. Scarcity of water seems, indeed, to be one of the great disadvantages of Bagirmi.

We remained here the whole of the forenoon of the following day, and did not start until half past two in the afternoon. The country which we traversed was well inhabited, and a good deal of cotton was to be seen, and it was here that I first beheld it cultivated in ridges and furrows, a manner of culture which, I think, is constantly adhered to in America as well as in India, but in Negroland very rarely, the cotton-plants growing on the ridges, but being at present quite bare of leaves. All the cotton plantations which I had seen previously in Negroland were left to themselves, and were in rather a wild state, but here

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they seemed to be well kept and taken care of. At a village called Mfitkomi my attention was drawn to the great numbers of asses; here the ground was full of the holes of the f6nek or .Megalotis, called by the native Shfrwa population "bfi hass6n."

Further on, a firm and dry clay soil succeeded. Having then passed a large village of the name of Bfigari, we took up our quarters a little before sunset in a village called Matuwdri, which belongs to a wealthy and learned man called Leg6ri B'u.Mfisa, and were very hospitably received. These people were also Kantri, and I was delighted to observe some signs of industry in the shape of a small dyeing-place, which contained two pits.

Jiarcl 28tM. At an early hour we pursued our march, approaching the town of Bfigom6n, where I was to await further orders from the sultan. The country exhibited signs of considerable elevation, and numerous farming hamlets, called "y"6w' by the Bagirmi people, were spread about; at present, however, they were tenantless, being only inhabited during the rainy season by the "field hands," as an American would say.

After a march of about four miles, and having passed a swampy meadow-ground with numerous traces of the rhinoceros, we again stood on the banks of the great river of Bagirmi, the Sh6ri or Bi, which here, where at present it formed a wide, flat sandy beach,* at first sight seemed very inconsiderable, compared with that noble character which it had exhibited lower down, so that I almost supposed it to be nothing but a branch of the principal river, although my people repeatedly assured me this was not the case; that small branch which higher up, a little above the town of Miltu, separates from it, passing by Bus6 and B6chik6.m, a few miles to the south of MisefiAi, having just rejoined it near the town of Miskin, of which the taller trees, if not the houses, were visible from hence. The river here forms a long reach from south to north, but higher up, beyond Miskin, comes from S.S.E. The bank on

* Before coming to the main river I had to traverse a small stream of very cold and limpid water, running in the opposite direction to the river; but I do not know whence it may proceed.

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this side was very low, which is the reason that the river, during the inundation, spreads over a greater extent of country. The ground shelves very gradually, and the river seemed shallow at a considerable distance from the beach, but its depth on the other side may be the more considerable, the opposite bank, on which the town of Bugom6.n stands, being rather steep.

The town, seen from this distance, seemed to be rather in a state of decay—at least as regarded the wall; but it was pleasantly adorned with a variety of trees, among which del6b- and dfim-palms were the most conspicuous. It was market-day, and in the cool of the morning numbers of people were collected on the southeastern beach, where we had arrived, awaiting the return of the ferry-boats, so that altogether it exhibited quite an interesting scene. But gradually the bustle subsided, and the heat of the sun on the sandy beach became almost insupportable; for, notwithstanding my warning, we had left the green border of trees and herbage far behind us, and had advanced along the broad sandy beach, which at present was dry, to the very edge of the water. My escort, together with the two servants of Z6rma, had gone into the town to announce my arrival, and to inform the head man of the order of the lieutenant governor, that I was to await here the commands of the sultan; but no answer came. In vain did I endeavor to protect myself from the burning rays of the sun by forming a temporary shelter of my carpet; for the sun in these climes is never more severe than just before the setting in of the rainy season, and we had generally at two o'clock between 1060 and 1100. As noon passed by I grew impatient, especially as I had nothing to eat, there being no firewood even for cooking a very simple meal.

At length, a little before three o'clock, my messengers returned, and their countenances indicated that they were not the bearers of satisfactory news. The Governor of Bugom~n refused obedience to the direct order of his lord, the Sultan of Bagirmi, and declined receiving me into the town. Nothing was left but to retrace our steps to the village Matuwa.ri, where we had been so hospitably entertained. Dragging, therefore, be-

hind us the sheep which we had not been able to slaughter, we returned by the same road we had come.

Here we remained the following morning, and I had sufficient time to reflect on my condition in this country. There could not be the least doubt that the greater part of the inhabitants were unfavorably inclined toward the stranger; and I was persuaded that the best course for me to pursue would be to return to Log6n, and there quietly await the answer of the sultan; but my companions were not of my opinion, and assured me I was not at liberty to leave the country after I had once entered it. It was therefore decided that we should proceed in the direction of the capital, and make our further proceedings dependent upon circumstances. The reason we did not start at once was because my companions wanted to pass the extensive forest which lay before us in the nighttime, as there was no water for a whole day's march, and our people were unprovided with water-skins.
In order to employ my leisure time, I took a walk to Bfigari, the village above mentioned, it being market-day; and I was glad, considering the little civilization which is to be met with in these regions, to find a good deal of traffic going on in the market. There were about twenty head of cattle, between sixty and eighty sheep, and about a dozen asses to be sold; there were, moreover, a good assortment of black and white tobes, a tolerable supply of butter and honey, besides millet, beans, and ground-nuts; the latter especially were very plentiful, and bore ample testimony to the fact that in these regions also this valuable article of commerce grows in great quantities, and forms a considerable portion of the diet of the natives; but as for cotton, the supply was rather limited. The staple commodities of the market were tobes, half tobes, and single strips of cotton, or flirda, about three inches wide, and from three to four dr'a in length. Unfortunately, I was destitute of this kind of money, the people rejecting with contempt those miserable little shirts, or d6ra, which I had brought with me from Bôrnuf; so that, notwithstanding the good supply of the market, I might have remained unprovided. I, however, succeeded in buying a few fdrda for some needles, paying four needles for each f-rda. I bought also a little butter for some beads.

The whole of this district is very scantily supplied with water: and the well in Matuwdri, which is only two fathoms and a half deep, contained very little. The wells in Bigari were three fathoms deep, but were no better supplied. Of course, by digging to a greater depth, and constructing the wells in a proper way, the people might secure a sufficient supply; but they prefer walking every day to a far distant village for a little water rather than employ a few weeks industriously in making a durable well.

After a cordial parting from the male and female inhabitants of the village, we started about three o'clock in the afternoon; and with the exception of a short halt, about sunset, in a small hamlet called "B'ru-nyigo," or "hyenas' den," we continued our march without interruption till past eleven o'clock at night. The village just mentioned lies at the border of the wilderness, and here we had not only to water our horses and to lay in a supply of water for ourselves, but I had also to give medicine to some people who had followed me all the way from Bfigari.

Having rested for a little more than five hours in the midst of a forest, without being molested by man or beast, we continued our march through the dense jungle full of trees and thick underwood, while larger trees became more and more scanty. Gradually the forest became clearer, and flocks of turtle-doves seemed to indicate that there was water in the neighborhood, although such a conclusion drawn from the presence of this bird is sometimes liable to error. After the rainy season the character presented by this forest must be very different, and a little farther on evident signs of former cultivation began to be visible, even of sesamum ("mirrashi" as the Kaniri, "krru" as the Bagirmi people...
call it), as was evident from the deep furrows which intersected the ground. The inhabitants of two or three small hamlets dragged on a miserable existence even during the drought which at present prevailed; and we met a large body of women and children, who preferred fetching every night and morning their supply of this most essential element from a distance of several miles rather than desert their native village.

Having passed another hamlet, likewise destitute of water, and left several villages at a greater distance surrounded by a tract of cultivated ground, we at length reached the longed-for El Dorado where water was to be found; and, as may be presumed, there was a great bustle round the well, which had to supply the whole thirsty neighborhood. Numbers of people, camels, and asses were thronging around, longing for the moment when they might come in for their share; and as the well was ten fathoms deep, a considerable time would necessarily elapse before they were all supplied. Being saluted in a friendly way by the people, I pitched my tent in the shade of a large chôdia or caoutchouc-tree, which, however, was very scanty, as the young leaves had not come out, and afforded very little relief from the heat of the sun.

Here it was for the first time that I tasted a dish of sesamum, which was prepared in the same manner as millet, in the form of a large hasty pudding, but, being insufficiently seasoned by the common African sauce of the leaves of the kuika or monkey-bread-tree, did not appear to me to be a very dainty dish. The village, the name of which is Môkori, had a comfortable appearance; and the pounding of indigo in the dyeingpits went on without interruption, even during the heat of the day. Some Ffilibe or Felltta shepherds live in the neighborhood; and I was fortunate enough to barter a little butter for glass beads, as well as a small supply of rice—that is to say, wild rice, for rice is not cultivated here, but only gathered in the jungles from what the elephant and rhinoceros have left. Altogether, I might have been very comfortable if my uncertain situation in the country had not caused me some anxiety.

When we pursued our march in the afternoon, our road lay through a fertile country, where the cultivation was divided between millet and sesamum, till we reached the first group of the village of Bikadi, which consists of four distinct hamlets. Here my companions wanted to procure quarters for me, but fortunately, the head man of the village refused them admittance, so that they were obliged to seek for hospitality in another hamlet, and it was my good luck to obtain quarters in the house of a man who forms one of the most pleasing recollections of my journey. This was Ha'j Bui-Bakr Sadik, a spare old man, of very amiable temperament, to whom I became indebted for a great deal of kindness and valuable information.
While I pitched my tent in his small court-yard, he was sitting close by, and was informing me in very good Arabic that he had thrice made the pilgrimage to Mekka, and seen the great ships of the Christians on the Sea of Jedda. He remembered minutely all the different localities which he had visited in the course of his long wanderings.

Delighted that by chance I had fallen in with such a man, I sent away the next morning my horseman Gr6ma 'Abdi, and the two messengers, to the capital, in order to inform the lieutenant governor that the chief of Bfigomdn had refused obedience to his direct order and denied me admittance into the town, and to ask him what was to become of me now. Sending him at the same time a present, I begged him urgently to allow me either to enter the capital or to retrace my steps to B6rnu. Gr6ma promised me that he would return the next morning with a decisive answer. However, he did not keep his promise, but remained absent full seven days, although the distance from the capital was only about ten miles. It was therefore very fortunate that I had the company of Bui-Bakr Sadik, for no other person would have been able to give me such an insight into the character and the history of these regions as this man.

He drew a spirited picture of the great national struggle which his countrymen had been carrying on against B6rnu, he himself having taken part in several battles. He boasted, and with reason, that slaves of his master had twice beaten the Sheikh Mohammed el K6nemi, and that the sheikh had only gained the victory by calling to his assistance Mfistapha el A'hmar and Mukni, the two succeeding sultans of Fezzkn, when by destroying the towns of Babliy6 and Giwi, and by taking pos-

BU'-BAKR SADI'K.-WORMS.

session of the capital, he made himself temporary master of the country. He described to me with delight how his countrymen had driven back the Fellita who were endeavoring to establish the Jemmdra in their country, and that they had undertaken afterward a successful expedition against B6go, one of the settlements of that nation.

Bd-Bakr, indeed, might have been called a patriot in every sense of the word. Although a loyal subject, and humbly devoted to his sultan, nevertheless he beheld with the deepest mortification the decline of his native country from the former wealth and importance it had enjoyed previous to the time when 'Abd el Kerim Sabiin, the Sultan of Wadiy, conquered it, plundered its treasures, made the king tributary, and led numbers of the inhabitants into slavery. Thus the whole well-being of the country had been annihilated, and not only their wealth in silver and cattle had disappeared, but the ruin and decay extended even, as he considered in his melancholy frame of mind, to nature-whole districts which had been formerly under cultivation and covered with villages being now changed to a wilderness, and -regions which had formerly been well supplied with water suffering now the extreme of drought. Worms, he told me, were devouring their crops and vegetables, dooming them to starvation.

All this was true as far as regarded the present state of the country; for, though I can not say whether its physical condition was ever much more favorable, still, as to its government and political importance, there certainly was a time when
Bagirmi enjoyed greater prosperity. It might seem, indeed, as if the country was visited by Divine chastisement, as a punishment for the offenses of their ancestors and the ungodly life of their former ruler. In no country in the whole extent of Negroland which I have traveled over have I seen such vast numbers of destructive worms, and such a predominance of ants, as in Bagirmi. There is especially a large black worm, called "hallu-w6ndi," as long as the largest grub, but much bigger, which, swarming in millions, consumes an immense proportion of the produce of the natives. Bfi-Bakr showed me another

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far smaller but not less voracious insect, which they call "kunjungi'du," a beetle about half an inch long, and of a yellow color; but the poor natives, like the inhabitants of other countries in the case of the locust, do not fail to take their revenge; for, when the insect has grown fat and big at their expense, they devour it themselves—a habit which may be one of the numerous relics of their former pagan existence, it being still a general custom with the S6kot6 to eat a large species of beetle called "dernana."

Of other species of worms I shall have occasion to speak farther on; but with the white and black ants I myself waged repeatedly a relentless but unsuccessful war during my residence in the country. Already, the second day of my stay in BikadA, I observed that the white ant (Termes fatalis) was threatening my couch, which I had spread upon a very coarse mat, or "siggedi" as the Kantiri, "lAba" as the Bagirmi people call it, made of the thickest reed, with total destruction. I therefore, for want of a better protection, contrived an expedient which I thought would guarantee my berth against the further attacks of those cruel intruders, placing my couch upon three very large poles; but I soon had cause to discover that those ferocious insects were not to be deterred by such means, for two days afterward I found that they had not only built their intrenchments along the poles, and reached the top, but had eaten through both the coarse mats, finished a large piece of my Stambfili carpet, and destroyed several other articles. And during my further stay here I had the greatest trouble in preventing these insects from destroying all my things, for their voracity and destructive powers seem to increase toward the beginning of the rainy season, which was fast setting in. The weather was exceedingly sultry, and we had the first thunder-storm on the 3d of April, and from that time we experienced a tornado almost every day, although in general there was not much rain. The village itself, of course, afforded very little entertainment. In former times it had been nothing but a slave or farming village, or "y6we6," while the masters of the field-hands resided

CHARACTER OF BA'KADA'.
at another place called Kfistiya, and it was only a few years previously that they had taken up their residence at this place; nevertheless, even at present it is nothing better than a farming village, grain being the only produce of the place,
while the inhabitants do not possess a single cow, so that milk and butter are great luxuries, and even a fowl quite out of the question. But as for grain, Bikadk. is not without importance; on the contrary, it is one of the chief corn-growing places in the country, especially for sorghum ("ngiberi," or, as they call it, "wĩ"), while millet ("ch6ngo") is not so extensively grown.

A market is held every Sunday near the western hamlet; but it is very miserable indeed, and it was all the worse for me, as the people refused to accept in payment any of those small articles of which I was still possessed, all my property at that time consisting of 3000 shells—that is to say, little more than a Spanish dollar—a small assortment of beads, and a few looking-glasses, but principally needles, while here also the people required what I had not, namely, the cotton strips which I have mentioned above. The only luxury offered for sale in the market was a miserable lean sheep; and, as a representative of foreign civilization, there was half a sheet of common paper.

This was the sole attraction of the place, with the exception of my amiable, intelligent, and kind host Bfi-Bakr Sadik. The poor old man was extremely indignant at the negligent manner in which I was treated; but he was feeble and timorous, and had no authority in higher spheres. The information which, from time to time, I collected from him during my monotonous stay in this place, shall be given in the Appendix, in the several places to which the subjects refer. It was very amusing for me to observe that the good old man, all the time that he was conversing with me, was not a moment idle; but he would either sew, not only for himself, but even articles of dress for another wife of his, whom he had in the capital, and soon intended to visit; or he would scrape some root to use as medicine, or else select some indigo for dyeing his tobe; or, if he had nothing better to do, he would gather the single grains of corn which had fallen to the ground, for, in his pious frame of mind,

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he thought it a sin that so valuable a proof of the bounty of the Almighty should be wasted.

The other inhabitants of the place were rather uninteresting; and I had a great deal of trouble with the same man who, on our arrival, had refused us hospitality; for, as he was sick and wanted a cooling medicine, I found the common remedies with which I was provided too weak for his Herculean frame, till at length, with a dose of half a dozen ounces of Epsom salts, mixed up with three or four drachms of worm-powder, I succeeded in making him acknowledge the efficacy of my medicines.

In general the Bagirmi people are much better made than the B6rnu, the men excelling them in size as well as in muscular strength, as they do also in courage and energy of mind, while the women are far superior. The Bagirmi females in general are very well made, taller and less square than the ugly B6rnu women, but with beautifully-proportioned limbs, while their features have a great deal of regularity and a pleasing expression; some of them might even be called handsome, with their large, dark, beautiful eyes. The broad nostrils of the B6rnu
females, which are still more disfigured by the ugly coral on the left side of the nose, are entirely foreign to them. While the Bôrnu females in general endeavor only to excel by the quantity of fat or butter which they put upon their hair, the Bagirmi women bestow considerable care upon its arrangement; and the way in which they wear it, imitating exactly the shape of the crest of a helmet, is very becoming, as it harmonizes exceedingly well with their tall and well-proportioned figures. It is, therefore, not without reason that the Bagirmi females are celebrated over a great part of Negroland. Their dress is very simple, similar to that of Bornu, namely, the black "turkedi," which is fastened across the breast, while the wealthier among them usually throw a second one over the shoulder.

The women in general seemed to be very healthy; but the men suffer much from a peculiar sickness which they themselves call "mukardam," while the Arabs call it by the same name as the "Guinea-worm," namely, "ferentit" or "'arfik," although it seems to be a very different thing; it is a sort of worm which dwells in the little toe, and eats it gradually away, beginning at the joint, so that the limb has the appearance of being tied up with a thread. I think this insect is identical with the Malis Americana or Sauvageaji, or, as it is more generally called, Pulex penetrans, a very small black insect well known in America. This disease is so general hereabouts that among ten people you will find at least one who has only four toes.

At times the village was enlivened by some little intercourse—now a caravan of pilgrims, then a group of native merchants, tugfrchi or fatki. The pilgrims were some of them on their home-journey, with the impression they had received of things scarcely intelligible to themselves, others going eastward with the narrow prejudices which they had brought from their distant homes. There were people from every region of Negroland; but, unfortunately, I had scarcely any thing to offer them besides needles, with which article I gladly assisted them on their arduous journey; for nothing is of so much importance to the traveler as to gain the good-will of these people, who are the bearers of public opinion in these regions. Thus my liberality of making presents of needles, and nothing but needles, procured me the title among these witty people of the Needle-prince, "maldribra;" and, although it was useful, in order to convince them of my friendly disposition, it was scarcely sufficient to open an intimate intercourse with them. But there was one among these distant wanderers, a native of K-bbi, a very intelligent man, from whom I derived my first information about the populousness of that fine and beautiful country which I was soon to visit myself.

A numerous group of pilgrims from WindalU or M6ndar6 also created a considerable interest; and I entered with them into lively polemics concerning the relation of their prince, or "tusk6 mal6," with the ruler of Bôrnu; for they denied positively that their chief had tendered his subjection in order to avert from his own country that numerous host which we had accomPanied a few months
previously to the Mu'sgu country. The poorer members of the caravan went round about the hamlets

beating their drums, in order to collect alms to supply their wants during their meritorious journey, while the wealthier among them came to my host in order to buy from him their supply of native corn.

The commercial intercourse, also, which took place in the little village where I was obliged to make so long a stay exhibited some more interesting features, notwithstanding the dullness of the market; for among the merchants there appeared occasionally a small troop of Hiusa people—dangerunfa, slender, active fellows, accustomed to fatigue, and content with little profit, who were carrying on their heads, all the way from Kan6 to Bagirmi, small parcels of indigo-dyed shirts, and other commodities, in order to barter them for the fine asses of Ddr-Ffr, which are brought hither by the travelers from the East.

Not less interesting was the arrival of a portion of a numerous caravan of Jell6ba from Nimir6 in Widby, who had come to M6is-efti; it consisted of about a dozen people, with about twenty pack-oxen and asses. As for the principal part of the caravan, the chief commodity imported by them was copper, which they were bringing from the great copper-mine, or el hofra, situated to the south of Ddr-Ffr, carrying it as far as Kano toward the west, where this fine eastern copper rivals the old copper which is brought by the Arab caravans from Tripoli. But these people who had arrived in Bdkada were the poorer members of the troop, and their wealth and exclusive article of commerce was a very excellent quality of rock salt, which the Tebu-Gur'ain bring from the Burrum or Bahr el Ghazil to Wkra, where it is bought in great quantities by the Jell'ba, who sell it in small parcels, carrying it as far as Log6n and Kfisuri. I bought a little for a sheet of paper, and found it excellent, with the exception of its having decidedly a fishy taste.

It was but very rarely that I mounted my horse, as I purposely avoided every thing which was likely to attract attention, or create envious and jealous feelings; but on the 10th of the month I was obliged by circumstances to take a long ride, as my she-camel, which at the time was my only beast of burden, was missing, and not a trace of her could be found. On

PRODUCTS OF THE COUNTRY.

the southeast side of the village there is much forest of a very uniform character, interspersed with tall reed-grass; but on the other sides a great deal of cultivation was to be seen, shaded by hjilij (or "jinga," as it is called here), nebek or "kirna," and talha-trees, here called "kelya." I found it very remarkable that almost all the fields, even those where millet and sorghum were grown, were laid out in deep furrows, called deriba—a system of tillage which, in the case of any sort of grain, I had not before observed in Negroland. Besides grain, a good deal of sesame ("krru"), cotton ("ny-re"), and indigo ("alini") was cultivated, the plants being
from two and a half to three feet in height, and bare of leaves at the present
season. On the northeast side, also, there was a great deal of forest, but it was
adorned by some groups of fine trees. It was enlivened by numbers of Guinea-
fowl and gazelles; and a great number of "kigo"-trees, with their wide-spreading
branches, were observed here. The soil had been already tolerably saturated with
moisture, fine tufts of succulent grass were springing up here and there, and I was
enabled to water my horse at a small pool; but this abundance of the watery
element, of course, was only temporary, in consequence of the heavy rain which
had fallen the previous night, and the poor inhabitants were still to suffer most
severely from drought, their deep well being almost dry. This was the only point
in regard to which I had continual disputes with the inhabitants, who would
scarcely allow my horse to get his sufficient quantum, although I had to pay a
considerable sum for it.
Meanwhile I waxed impatient. At length, on the evening of the 6th of April,
my escort Gr6ma (whom on the last day of
* The name of this tree, which is so common all over this part of the world in the
forms k6rna, kiirna, kurnahi, kdirru, Kirna—is one of the most widely-spread of all
those names indicating objects possessing properties useful to man; and this
would seem to indicate that it is not indigenous in the various regions where it is
at present found, but introduced from one and the same quarter. However, on
nearer inspection, this argument does not seem to be conclusive. It has certainly
not been introduced into Negroland from a more northern climate, as little as the
Balanites and the Cucifera, which is erroneously called T/hebaica instead of
Nigritia.
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March I had sent to the capital to bring me a decisive answer without delay)
returned with a message of the lieutenant governor—not, however, to grant either
of my requests, but rather to induce me to wait patiently till an answer should
arrive from the sultan himself. In order that I might not starve in the mean while,
they brought me a sheep and a shirt, with which I might buy provision in some
neighboring village; but as there was nothing to be got besides millet and
sorghum, I declared it to be absolutely necessary for me either to be admitted into
the capital or to retrace my steps. I requested Gr6ma to stay with me; but he
pretended he was obliged to return to the town, where his servant lay sick. Not
suspecting that he wanted to leave me alone, and to join the sultan on the
expedition, I allowed him to go, and resolved to wait a few days in patience. But,
restless and impatient as I was, the delay pressed heavily upon me; and when, on
the 13th, my kind and amiable host, Bi-Bakr Sadik himself, went to the capital, I
had nothing to calm my disquietude. Through my host, I had once more ad dressed
myself to the lieutenant governor, requesting to be admitted into the capital without further delay; and BUi-Bakr had promised me, in the most distinct terms,
that before Thursday night, which was the 15th, I should have a decisive answer.
Having only one weak camel to carry my luggage, I had taken scarcely any books
with me on this excursion to Bagirmi, and the little information which I had been
able to gather was not sufficient to give my restless spirit its proper nourishment, and I felt, therefore, mentally depressed. The consequence was, that when Thursday night passed away, and neither Bu-i-Bakr himself arrived, nor any message from him, I determined to put my threat into execution, and to retrace my steps the following morning.

ENDEAVOR TO LEAVE THE COUNTRY.
CHAPTER XLIX.
ENDEAVOR TO LEAVE THE COUNTRY.-ARRESTED.-FINAL ENTRANCE INTO MAS-ERA.-ITS CHARACTERISTIC FEATURES.
Friday, April 16th. As soon as day dawned I arose to prepare for my departure. The sky was overcast, and a little rain fell, which caused some delay; but as soon as it ceased I got my camel ready and my horse saddled. Several of the relations and friends of Bfi-Bakr endeavored to persuade me to remain, but my determination was too fixed; and, pointing at the disgraceful manner in which I had been treated in this country, I mounted my horse and rode off. My three servants, themselves dissatisfied with the treatment they had received, followed sullenly.

We retraced the path by which we had come, but the rains had made it almost undiscernible, and we had some difficulty to make out the right track. The sun was very powerful after the rain which had fallen during the night, as is very often the case in tropical climates; and it not being my design to abscond secretly, I decided upon halting during the hot hours in M6kori, and quietly pitched my tent; for I firmly expected that if my presence was required it was here they would seek for me. After the bad fare which I had received in Bdkad6 for so long a time, I was delighted to be able to procure here a fowl, some butter, and a little milk, and it was a sort of holiday for me to indulge in these simple luxuries. The manner in which I obtained these supplies was rather circuitous, a long bartering taking place with beads, needles, and a little natron which I was provided with from Ktkawa. The price of the fowl was three darning-needles; and I may here state the obligation under which I am to Mr. Charles Beke, the Abyssinian traveler, upon whose advice I had provided myself in London.

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with a small assortment of these articles. In Middle Sudan their value was not appreciated, but here in Bagirmi I found them extremely useful, and it was to them that I partly owed my subsistence in this country.
I quietly conversed with the people on my situation, and they behaved very friendly toward me, and advised me, if no news should arrive from the capital in the course of the day, to take the road by K61le-K61le, Mirga, and J6god6, a place which they represented as of considerable size, and thus to reach the river near the village of K16sem, from whence I might cross over to Kiisuri. I even obtained here some valuable information with regard to the river-system of W~diy from a Fellldta* or Pfillo of the name of 'Abd el Kader. I should have
passed the day very comfortably if a strong gale had not arisen about noon and filled my tent with dust and sand. The sky was overcast, but there was no rain. A little after sunset, when the busy scene at the well had subsided, I measured the temperature of the water, and found it to be 86°4 Fahr., which, if we consider it as nearly the mean temperature of the country, would give a very high standard for Bagirmi. The well was fifteen fathoms deep, the present temperature of the air being then 860; at one o’clock P.M. it had been 99°7.

April 17th. Having passed rather an unpleasant night, the ground swarming with black ants (Termes mordax), so that my camel, as well as my horse, moved restlessly about and disturbed our own slumber frequently, I set out early in the morning with confidence on my journey westward. Forest and cultivated ground alternately succeeded each other, the cultivation consisting, besides millet, of cotton and sesamum. Women were collecting the leaves of the hijillj, from which, in the absence of the more esteemed leaves of the monkey-bread-tree, to prepare the tasteless sauce used for their daily pudding. The hijillj was the most predominant tree; besides it, there was the

* I will here remark that I think this form, Fellta, which is usual in Börmu and the neighboring countries, is in its origin a plural, though it is continually employed also for the singular.

WANT OF WATER.

tree called homain by the Shfiwa, which was at present leafless, but was covered with fruit about the size of an apricot, which, when ripe, is eaten by the natives. The tsitda also, with its cherry-like fruit, called by the Shfwa people dibidje, was frequent.

My young Shiiwa companion here called my attention to the honey-bird (Cuculus indicator), called by his countrymen "shn-ter," and said to be a metamorphosed old woman searching after her young son, and calling him by name, "Shn6ter Shn~ter !" All over Africa this little bird has given rise to a variety of the most curious tales, from the Hottentot country to the Somaul, and from the Somaul to the Jol6f.

Having gone about five miles, we wanted to obtain a supply of water from a small hamlet of the name of Bagiwu, which we saw on one side of our track; but as soon as we approached the well, a decrepit old man rushed furiously out of his hut, as if we were about to steal his most valuable property, and ordered us away with the most threatening attitude. Such is the value of water in this dry region! We therefore continued our march, and could only account for the existence of this miserable village by the extensive tract of cultivated ground which was spread about.

We then entered a thick forest or jungle, with tall reeds, and showing numerous footprints of the giraffe, an animal not at all frequent in the populous districts of Negroland. Farther on, the path exhibited various signs of being a common thoroughfare for elephants. This animal farther westward had not made itself remarkable, while its inveterate enemy the rhinoceros had already, close to the river, given sufficient proof of its presence.
At half past eight o'clock in the morning we approached another village, of the name of K6lle-K6lle, which from a distance exhibited a most noble appearance, adorned as it was by two stately del6b-palms, here called kiwe, and a group of most beautiful tamarind-trees; but as for water, this village was not much better provided than that from which we had just been driven, being dependent for this necessary element upon a sister village at little less than a mile distance. Nevertheless, the dry tract

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which lay before me obliged me to make a halt here, in order to procure a supply of water.

While we were quietly reclining in the shade of the tamarind-trees, a party of people arrived from a village which we had passed on our road, in order to obtain some medicines; and the way in which they acknowledged my trouble was so delicate and becoming that I could not decline it, though in general I did not accept any remuneration for my cures. On taking leave, they tied a fat sheep, which they had brought with them, to the branches of the tree under which we were reclining, merely informing my servants that it was a present for me. Notwithstanding the great heat during the midday hours, I thought it prudent to pursue my journey without delay; for all my informants agreed in representing the tract before us as an extensive wilderness, entirely destitute of water. There were, however, evident traces that during the rainy season this dry forest is occasionally changed into an extensive swamp, and frequented by herds of giraffes and other wild beasts. At first the forest was clear, but as we proceeded it became enlivened and interwoven by a profusion of creeping plants called "sell'a" by the Arab inhabitants of this country, but "ghelif" in the dialect of the western Arabs. In many spots a peculiar kind of reed was seen, called "hil" by the Sh6iwa, who make from it writing-pens, and here and there fresh tufts of grass, called forth by the productive power of the rains, were springing up. It is this young, succulent herbage which especially attracts the rhinoceros. Desolate as this wilderness was at present, there were evident signs that at times it becomes the scene of a considerable degree of human industry, and besides sesasum, even fields of indigo were seen.

After a march of about thirteen miles we reached a hamlet which was evidently identical with the village Mirga, with regard to which our informants had not been sure whether we should find inhabitants there or not. We entered it, but not a single human being was to be seen; it was lifeless, deserted, and half in ruins. Nevertheless, there were some houses which evidently contained property, though, the doors not being suffi-

LFEAVING THE RIGHT TRACK.

ciently secured, its safety was left to the honesty of the passers-by.

Here the path divided, and it was apparent that, in order to prosecute my journey by way of J6god6, we must pursue the northern one; but unluckily, while no
recent traces were to be seen along this path, the southerly track seemed to be well-trodden, and my poor servants, who before had silently though sullenly followed me, broke out into the most mournful lamentations when they saw I wanted to take the path which showed no signs of intercourse, saying that I was going to destroy their lives as well as my own in this desolate wilderness. At length, after having in vain remonstrated with them, telling them that they were frustrating my projects, I allowed myself to be overruled by their piteous supplications, although with a sad foreboding, and pursued the southerly track. The sun was just setting when we reached another hamlet, consisting of large, decent-looking huts, and filling us with almost confident hope that we might there find comfortable quarters; but we soon convinced ourselves that here, also, not a human being was left behind. Only a group of five antelopes (oryx), called here "t6tel," with their erect horns, were fearlessly standing at a little distance, and staring at us. It was the first time I had seen this handsome animal in a wild state, though I afterward found it to be very frequent in this country, and even fell in with it along the komidugu of B6rnu.

Having convinced ourselves that the well was dry, and not thinking quarters in a desolate village very safe in such a country, we pursued our march, entering again a dense forest where a great deal of rain seemed to have fallen, so that I was even enabled to water the horse, although the danger from wild beasts could not but be greatly increased by the presence of the aqueous element. After a march of two miles more, the evening being very dark, we thought it more prudent to halt for the night; we therefore chose a small place free from wood, put our luggage, camel, horse, and sheep in the middle, and assigned to each of ourselves one of the corners, where we were to keep up a fire. We had, however, scarcely begun to look around the neighborhood for dry fire-wood, when the tumultuous cries of wild beasts broke forth from different quarters of the dense forest, and I was obliged to fire some shots before we were able to light a moderate fire, when, throwing the fire-brands before us as we proceeded, we were enabled to collect a tolerable quantity of dry wood. However, it was with some difficulty that I prevailed upon my young and inexperienced companions to make up their minds to keep alternate watches during the night, and keep up the fires, more especially as, on account of a northeast wind which had sprung up about midnight, the wood was rapidly consumed.

I had prudently provided myself with a number of cartridges, when I was suddenly startled by the rushing in of two hyenas, which seemed to have silently approached under cover of the wood, and almost succeeded in carrying off our sheep. But one of them paid with its life for its audacity; and now throwing fire-brands, then firing a shot, we succeeded in keeping the wild beasts at a respectful distance during the remainder of our restless halt here.

Early in the morning we arose in order to pursue our march, when, on removing our luggage, we found five scorpions under our leather bags; they had most
probably been attracted by the heat of our fires, as in general this animal is not so frequent after the ground has been wetted by the rains. As we proceeded the forest became clearer, and my Shfiwa lad called my attention to the curious circumstance that the "dib," which is very frequent in these regions, always deposits its excrements on the clean white spot of an ant-hill. The rain appeared to have been very considerable; and about a mile further on we passed a good sized pond, and a little further another of still larger size, producing all around a profusion of grass of the richest verdure. The soil here consisted of hard clay, and the vegetation was varied; but gradually the forest was succeeded by extensive cultivation, which announced our approach to a considerable place.

I had been well aware myself that we had left the road to J6god6 a long distance on our right, but I was greatly annoy-

KO'KOROCHE'.
ed when I heard from the people who met us on the path that this village was K6koroch, the very place which we had passed on our road from MI616 to Bfigom6n. Convinced, therefore, that I should be obliged to touch once more at the former village, I had a sad foreboding that I should meet with some unpleasant occurrence, and that it might not be my destiny to leave this country as yet. However, I made up my mind, and prepared myself for whatever might happen. The country assumed a more genial aspect; and we reached a very extensive sheet of water, apparently of considerable depth, and adorned all around by fine spreading trees. Numbers of women were proceeding from the neighboring village to fetch water. Having provided ourselves with a supply, we proceeded onward, and halted in the shade of a fine "hjilij," in sight of the village. Numbers of cattle and asses were seen all around, and testified to the prosperity of the inhabitants. K6koroch6 is an important place in the economy of this country; for it is its place, together with Bfigomdn, which furnishes the capital with the greatest supply of millet.

Determined to put a bold face upon matters, I ordered my people to slaughter the sheep, and made myself as comfortable as possible, spreading my carpet, damaged as it was by the ants in Bdkadi, upon the ground, and assuming the appearance of being quite at my ease. At that time I was not aware that in his country none but the sultan and a few high dignitaries were allowed to sit on a carpet. While the meat was cooking on the fire, and holding out the promise of some unwonted luxury, I received a visit from the father-in-law of Gr6ma ’Abdfi, my host in Mfistafaji, and his appearance and hints confirmed my unfavorable anticipations. I related to him what had happened to me since I left him—that the Governor of Bi’gomin had refused to receive me into his town, and that I had remained eighteen days in Bmkad6, waiting in vain for an order to be allowed to enter the capital. I showed him my carpet, and told him how it had been half devoured by the ants, and how we had suffered from want of sufficient food and shelter in the beginning of the rainy season. He was very sorry that I had not

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been treated with more regard; but he expressed his opinion that the lieutenant governor would not allow me to leave the country in such a way. Unfortunately, this man was not open enough to confess to me that messengers from the capital had already arrived; neither did the billama, or rather "gollenninge" or "gar," as he is here called-the head man of the village, who arrived with a numerous host of people just as I was about to start-give me any hint about it. Whether he came with the intention of keeping me back, and was afraid of executing his design, I do not know. In any case, it would have been far more agreeable to me if my fate had been decided here instead of at M616. As it was, he sent one of his people with me to show me the track to the river, and I started about an hour after noon. Considerable showers, which had fallen here seven days previously, had changed the dry character of the country, and revived its luxuriant nature. The whole district presented the cheerful aspect of spring. Fresh meadow-lands spread out; and we passed some extensive sheets of water, bordered by undulating banks in the freshest verdure. We passed several villages, among which one, called M6,1-Dalk, was distinguished by its neat appearance, most of the huts having been recently thatched, to protect them against the rains. In the forest which intervened, dlim-bushes and dlim-palms, here called "kolongo," attracted my attention, on account of the wide range this plant occupies in Central Africa, while it was erroneously believed to belong exclusively to Upper Egypt. Having passed the shallow water of Ambusdda, where numbers of the blue-feathered bird, here called "dellfik," with red feet, were splashing about, we again approached the inauspicious village where I had first set my foot in this country. Here also, during the short time I had been absent, a great change had taken place. The ground was being cleared, in order to prepare it for the labors of the rainy season; and the bushes and trunks of trees were burned, in order to render the soil more productive by means of the fertilizing power of the ashes. We had not before passed so closely to the river; and

ME'LE' AGAIN.
I was astonished at the immense size of the ant-hills, which were not of the ordinary kind, such as they are seen in general, rising in steep conical peaks, but rather like those which I had seen near the B6nuw6, but of larger proportions, and rising to an elevation of from 30 to 40 feet, and sloping very gradually, so that their circumference at the base in some cases measured more than 200 feet. The village itself had meanwhile changed its character, owing to the number of new huts which had been erected on account of the approach of the rainy season, and the old ones having received a new thatching. All these new structures consisted of reed and matting, but nevertheless it had a neat and cheerful appearance. As I entered the village I was saluted by the inhabitants as an old acquaintance, and pitched my tent quietly on the former spot. April 19th. This was a memorable day to me, destined to teach me a larger share of stubborn endurance. Having passed a quiet night, I began early to speak to the head man of the village about crossing the river, making him at the same time a
small present. In Bagirmi also, as well as in Log6n and other parts of Negroland, there is a separate officer for the river-communication. This officer, who in Bagirmi bears the title of alifa-bi ("kemin-komdugub" or "officer of the river"), has an agent or kashšilha in every village on the banks of the river where there is a ferry; and this agent was absent at the time. Meanwhile I was conversing with several of my former friends, and, among others, met an inhabitant of Jgod, who regretted extremely that I had missed my road to that place, as I should have been well treated there, and forwarded on my journey without obstacle, almost all of the inhabitants being Kanfiri. The governor of that place, who, like that of Moit6, bears the title of "alifa," had left, as this man informed me, in order to join the sultan on the expedition.

While I was thus conversing, the head man of the village suddenly came to my tent, and informed me that messengers had arrived from the lieutenant governor in order to prevent my proceeding; and upon his asking me what I intended to do, I told him that I would divide the time which I should be obliged to wait between this place, J6god6, and Kl6sem, but that, if I should be compelled to wait too long, I should feel rather inclined to return to Log6n. They rejected my proposal, and requested that I should stay in M616, saying that the inhabitants of the village had promised to supply me with rice and fish, and that I ought not to stir from here. While I was quietly expostulating with him upon this treatment, telling him that this was almost impossible, the place being too badly provided, and that they might at least allow me to remain half the time in the neighboring village of Kl6sem, gradually more and more people entered my tent, and, suddenly seizing me, put my feet in irons.

Perhaps the unexpectedness of such an occurrence was rather fortunate, for if I had in the least divined their purpose, I might have made use of my arms; but, taken by surprise and overpowered as I was, I resigned myself in patience, and did not speak a word. The people not only carried away my arms, but also all my luggage; and, what grieved me most, they seized my chronometer, compass, and journal. Having then taken down my tent, they carried me to an open shed, where I was guarded by two servants of the lieutenant governor.

After all this trying treatment, I had still to hear a moral lecture given me by one of these half pagans, who exhorted me to bear my fate with patience, for all came from God.

Even my servants at first were put in irons; but when they protested that if they were not set at liberty I should have nobody to serve me, their fetters were taken off, and they came faithfully to me to soothe my misfortune. In the evening the slave of the alifa-bi mounted my horse, and, taking one of my pistols with him, rode off to Mks-efii.

Having remained silently in the place assigned to me till the evening, I ordered my servants to demand my tent back, and to pitch it in the old place; and, to my great satisfaction, my request was granted. Thus I passed the four following days quietly in my tent, and, although fettered like a slave, resigned to my fate.
Fortunately, I had Mungo Park's first journey with me; and I could never have enjoyed the account of his sufferings among the Ludamar (Weldd-Ammer) better than I did in

AGAIN SET FREE.

such a situation, and did not fail to derive from his example a great share of patience.

It was in this situation that, while reflecting on the possibility of Europeans civilizing these countries, I came to the conclusion that it would be absolutely necessary, in order to obtain the desired end, to colonize the most favorable tract of the country inclosed by the Kwira, the B6nuw6, and the River Kadfina, and thus to spread commerce and civilization in all directions into the very heart of the continent. Thus I wrote in my journal: "This is the only means to answer the desired end; every thing else is vain."

April 23d. While lying in my tent in the course of the evening, my friend from Bikadi, Haj Bfi-Bakr Sadik, arrived on my horse, and, being seized with indignation at the sight of my fetters, ordered them to be taken off without delay. I begged him to forgive me for having regarded myself as a free man, and not as a slave, not being aware of the real nature of my situation in this country. He, however, praised my conduct very highly, saying that I could not have acted otherwise than I did, and promising that I should now enter the capital without further delay of any kind.

Remaining cool and quiet under the favorable change of my circumstances, I thanked Providence for having freed me from this unpleasant situation, regarding it in the light of a useful lesson for future occasions. All my property was restored to me, even my arms, with the exception of the pistol which had been taken to the capital. However, the following day I had still to resign myself to patience, the chief servant of the lieutenant governor not having yet arrived, and my horse, which had made the journey to the capital and back with great speed, wanting a little rest.

Sunday, April 25t. Early in the morning we entered upon our march once more, in an easterly direction; and although I had not yet experienced very kind treatment in this country, I was prepared to endure every thing rather than to forego seeing the capital; but my poor servants were very differently disposed; for, having no mental interest, they felt the material pri-

TRAVELS IN AFRICA.

vations more heavily. While they viewed with horror our projected journey eastward, they cast a melancholy look on the opposite bank of the river, which promised them freedom from privation as well as from vexation.

It was now for the fourth time that I was passing along the banks of the stream. It was at present at its very lowest (" bi ned6nge," as the Bagirmi people say), having sunk a foot or two since I first saw it, and having laid bare a much larger part of the sand-bank. People in Europe have no idea of the situation of a solitary
traveler in these regions. If I had been able to proceed according to my wishes, my road, from the very first moment when I entered the country, would have lain straight along the course of this mighty river toward its sources; but a traveler in these countries is no better than a slave, dependent upon the caprice of people without intelligence and full of suspicion. All that I could expect to be able to accomplish, under present circumstances, was to obtain distinct information concerning the upper course of the river; for, ardent as had been my desire to join the sultan on his expedition, from all that I had seen, I could scarcely expect that the people would allow me to go to any distance.

Our march the first day was rather short, for, having rested almost six hours, during the heat of the day, in a village called "Kda-b~kaldy," we went only three miles farther, when we encamped in another village called "K~da-mirga," recently built, where the inhabitants of the deserted village of the same name, which on our return-journey from the capital we passed in the forest, had taken refuge. The village had a neat appearance, there being even a dyeing-place, or "bhkko alinbe;" it was also enlivened by several tame ostriches. The well, with a depth of from ten to twelve fathoms, contained a rich supply of water, but of bad quality.

The next day we made up for our loss of time, and only stopped for the night about a couple of miles beyond Bikadi: for, notwithstanding my esteem for B-Bakr Sadik, I refused to make any stay in, or even to enter the place where I had been kept back so long a time. The wooded wilderness had become prepared by the rains to receive its temporary inhabitants, the Shfiwa; and the well of Bikada, for the use of which I had been obliged to pay so many needles, was left to decay.

Tuesday, April 27th. We set out early in the morning, in order to reach at length the final object of our journey before the heat of the day. The country was well cultivated, and the fields of native corn were here also laid out in ridges, or "der~ba." Trees were scattered in all directions, principally talha and haijilij. The soil consisted of sand, but was succeeded farther on by clay, forming several large basins, where, later in the rainy season, extensive ponds are formed. Here the country was enlivened by fine tamarind-trees, besides a few specimens of the dilm-pahn. We then entered a district rich in herbage, and well adapted for cattle-breeding. Shtiwa and Fellda foreigners were living here (as they generally do) together on friendly terms, as the similarity of manners of these two distinct tribes, notwithstanding their different origin and totally distinct language, has brought them every where into the closest connection, and has facilitated in a remarkable manner the spreading of the latter race over so large an extent of Central Africa. The huts of these cattle-breeders are very different from those of the native settlers, being far more spacious, in order to admit the cattle, and having the roofs thatched in a very light and negligent manner, as they usually change their dwelling-places with the season, and therefore do not choose to bestow much labor upon them.
As we were proceeding onward we suddenly obtained a view over a green, open depression, clad with the finest verdure, and interspersed with the ruins of clay houses. This, then, was Mids-effii, the capital. It presented the same ruined appearance as the rest of the country. The town was formerly much larger, and the wall had been carried back, but it was still far too large for the town, and in the utmost state of decay. Ruined by a most disastrous civil war, and trodden down by its neighbors, the country of Bagirmi seems to linger till it is destined either to rise again, or to fall a prey to the first invader.

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However, I was not allowed to enter the holy precinct of this ruined capital without further annoyance; for, being obliged to send a message to the lieutenant governor announcing my arrival, I was made to wait more than an hour and a half outside the gate, although there was not the least shade. I was then allowed to make my humble entrance. Only a few human beings were to be seen, and open pasture-grounds extended to a considerable distance, principally on the right side toward the south. We then entered the inhabited quarter, and I was lodged in a clay house standing in an open court-yard, which was likewise fenced by a low clay wall. The house contained an airy front room well suited to my taste, and four small chambers at the back, which were certainly not very airy, but were useful for stowing away luggage and provisions. I had scarcely taken possession of my quarters when numbers of people came to salute me on the part of the lieutenant governor, and a short time afterward a confidential slave of his made his appearance, to whom I delivered my presents, consisting of a piece of printed Manchester cotton sufficient for a tobe, an Egyptian shawl, several kinds of odoriferous essences, such as "makhibil," the fruit of a species of tilia, "lubdn" or benzoin, and a considerable quantity of sandal-wood, which is greatly esteemed in the countries of Negroland east of B6rnu. While delivering these presents, and presenting my humble compliments, I declared myself unable to pay my respects personally to the lieutenant governor unless he restored my pistol, which was all that was wanting of the things which had been taken from me at M616; and, after some negotiation, it was agreed upon that he should deliver to me the pistol as soon as I presented myself, without my even saying a word about it.

I therefore went in the afternoon with Bfi-Bakr to see him, and found a rather affable man, a little beyond middle age, simply dressed in a dark blue tobe, which had lost a good deal of its former lustre. Having saluted him, I explained to him how improper treatment and want of sufficient food had induced me to retrace my steps, after having convinced myself that I was not welcome in the country; for I assured him that it was our

EXCUSE FOR INCIVILITY.-VISITORS.
utmost desire to be friends with all the princes of the earth, and to make them acquainted with us, and that, although I had known that the ruler of the country
himself was absent, I had not hesitated in paying them a visit, as I had been given
to understand that it would be possible to join him in the expedition. He excused
his countrymen on the ground that they, not being acquainted with our character,
had treated me as they would have done a person belonging to their own tribe
who had transgressed the rules of the country. He then restored me my pistol
before all the people, and desired me to await patiently the arrival of the sultan.
The ruler of the country, together with the principal men, being absent, the place
presented at that time a more quiet, or, rather, dull appearance than it does in
general; and when I took my first walk through the town, I was struck with the
aspect of solitude which presented itself to the eye on all sides. Fortunately, there
was one man in the town whose society and conversation were a relief to my
mind.
I was reclining in the afternoon upon my simple couch, occupied in reading, when
I received a visit from three persons. One of them was a man of apparently Negro
origin, showing, by his wrinkled countenance, a career of trouble and misfortune,
but having otherwise nothing very remarkable about him. It was Haij Ahmed, of
Bambara origin, and formerly an inhabitant of Taw-t, but who, after a number of
vicissitudes, having first been employed in the gold diggings of Bamfik, and
afterward been engaged on small trading expeditions from Taw-t to Timbifiku
(where he had been twice robbed by the Taw-rek), and from the same place to
A'gades and Kan6, had at last settled at Medina. From thence he had accompanied
the warlike expedition of 'Ibrahim Basha, had fought in the battles of 'Akka and
Deraije, and had been sent on several journeys as far as Basra and Baghdad, and
at present, being employed as servant at the great mosque, had been dispatched to
this country in order to obtain from its sultan a present of eunuchs for the temple
of Medina. The second was a venerable-looking man, with a fine countenance,
and a bushy, half-silvered beard. This man was the religious chief of Bidderi, a
place of which I shall speak hereafter.

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The third visitor was Fiki Sdmbo, a very tall and slender Pfillo, with a scanty
beard and an expressive countenance, except that it lacked the most important
feature which enlivens the human face, he being totally blind. At that time,
however, I did not know him, although, when I heard him convey a considerable
degree of knowledge in a lively and impressive manner, I almost suspected he
might be the man of whom I had heard so much. I was puzzled, however, at his
first question, which was whether the Christians did not belong to the Beni
Is'rayil—that is to say, to the Jews.
This was the first conversation I had with this man, who alone contributed to
make my stay in the place endurable. I could scarcely have expected to find in this
out-of-the-way place a man not only versed in all the branches of Arabic
literature, but who had even read (nay, possessed a manuscript of) those portions
of Aristotle and Plato which had been translated into, or rather Miohammedanized
in Arabic, and who possessed the most intimate knowledge of the countries which
he had visited. His forefathers, belonging to that tribe of the Ffilbe which is called
Fittobe, had emigrated into the southern parts of Widiy, where they settled in the village of Bdrekalla. When he was a young man, his father, who himself possessed a good deal of learning, and who had written a work on Hiusa, had sent him to Egypt, where he had studied many years in the mosque of El A’zhar. It had been his intention to go to the town of Zebid, in Yemen, which is famous among the Arabs on account of the science of logarithms, or el hesdb; but when he had reached Gunffida, the war which was raging between the Turks and the Wahibiye had thwarted his projects, and he had returned to D–r–Ffir, where he had settled down some time, and had accompanied a memorable expedition to the southwest as far as the borders of a large river, of which I shall have another occasion to speak. Having then returned to Wkddy, he had played a considerable part as courtier in that country, especially during the reign of ’Abd el ’Aziz, till the present king, Mohammed e’ Sherif, on account of his intimate relation with the prince just mentioned, had driven him from his court and banished him from the country.

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MOHAMMEDAN LEARNING.

After having once made the acquaintance of this man, I used to visit him daily, and he was always delighted to see, or rather to hear me, for he had nobody with whom he could talk about the splendor and achievements of the Khalifat, from Baghddd to A’ndalos (Spain)—particularly of the latter country, with the history of whose towns, kings, and literary men he was intimately acquainted. He listened with delight when I once mentioned the astrolabe or sextant, and he informed me with pride that his father had been in possession of such an instrument, but that for the last twenty years he had not met a single person who knew what sort of thing an astrolabe was.

He was a very enlightened man, and in his inmost soul a Wah~bi; and he gave me the same name, on account of my principles. I shall never forget the hours I passed in cheerful and instructive conversation with this man; for the more unexpected the gratification was, the greater, naturally, was the impression which it made upon me. Unluckily, he died about a year after I left the country. In general it was I who called upon him, when he used to treat me with a very good cold rice pudding, and with dates from Kdnem, which were rather of an inferior description; but when he came to me, I used to regale him with a cup of coffee, which was a great treat to him, carrying him back to more civilized regions, and he never omitted to press the cup to each of his temples. The only drawback to my intercourse with this man was that he was as anxious to obtain information of me with regard to the countries of the Christians, and those parts of the world with which he was less acquainted, as I was to be instructed by him; besides that, he had a great deal of business, being occupied with the Sheriy'a or Mohammedan law. He had a singular predilection for emetics; and he begged me so urgently to favor him with this treat, that in the course of a few weeks I gave him more than half a dozen for himself, besides those I was obliged to supply to his family. He suffered from bilious affections, and thought that emetics were the best remedies in the world.
Besides this man and Haij A'hmed, the man with whom I had most frequent intercourse during my stay in this country

TRAVELS IN AFRICA.

was Sliman, a traveling Arab sherif, as he called himself, but in reality a Fellah, a native of Egypt, at present settled in Mekka, who had roved about a great deal, was very polite in his manners, and, although not a very learned man, possessed a certain degree of general information, especially with regard to the countries of W-diy and Dir-FYr (where he had made a longer stay), and, having been assisted on his journey to Constantinople by Mr. Brand (her majesty's consul at Smyrna), had a certain degree of attachment to Europeans.

But the greatest amount of information which I obtained, principally with regard to the country of Wid6y, proceeded from a young native of that country of the name of Ibrahim (the fdki J'brahim), of the tribe of A'bA Shdrib, with whom I passed several hours every day very pleasantly and usefully, and who attached himself so much to my person that I would freely have taken him with me to S6kot6, where he wanted to go in order to improve his learning under the tuition of the Ffilbe.

My relations with the lieutenant governor were rather cool; and, after he had given me a first treat, he left me for some days without any sign of hospitality, except that he once sent me a quantity of the fruit of the bito-tree or hajilib, which I returned. He was a man without much intelligence, and had no idea of the scientific researches of a European.

Having but little exercise, I became very ill toward the end of this month, so that I thought it prudent to abstain entirely from food for five days, living exclusively upon an infusion of the fruit of the tamarind-tree and onions, seasoned with some honey and a strong dose of black pepper—a sort of drink which must appear abominable to the European, but which is a delightful treat to the feverish traveler in those hot regions. Convinced that my stay in this place, if I were not allowed to travel about, would be too trying for my constitution, I requested the lieutenant governor to allow me to retrace my steps westward but he would not consent, upon any condition whatever, that I should stir from the place.

This unfavorable disposition toward me assumed by degrees a more serious character, as, being unable to understand my pur-

SUSPECTED TO BE A RAIN-MAKER.

suits, he could not but become suspicious of what I was doing. On the 21st of June, when I was quietly sitting in my house, one of his servants, Agid Mdsa, who was well disposed toward me, and who used to call occasionally, suddenly made his appearance with a very serious countenance, and, after some hesitation and a few introductory remarks, delivered a message from the governor to the following effect. He wanted to know from me whether it was true (as was rumored in the town, and as the people had told him) that, as soon as a thunder-storm was gathering, and when the clouds appeared in the sky, I went out of my house and made the clouds withdraw; for they had assured him that they had repeatedly
noticed that, as soon as I looked at the clouds with a certain air of command, they passed by without bringing a single drop of rain. However serious the countenance of the messenger was, the purport of his message was so absurdly ridiculous that I could not help breaking out into a loud laugh, highly amused at the really pagan character of these soi-disant Mohammedans; but my friend begged me to regard the matter in a more serious light, and to take care what sort of answer I sent to his master. I then begged him to tell the governor that no man, either by charm or by prayer, was able to prevent or to cause rain, but that God sent rain wherever and whenever it pleased him. I added, however, that if he believed my presence in the country was causing mischief, he might allow me to go; that I did not desire any thing better than that, and should then pray night and day for rain, but that at present I myself could not wish for much rain, as I was afraid lest it should cut off my retreat by swelling the river to too great a height.

The messenger departed with my answer, and returned after a while with the ultimatum of the governor, to the effect that it was his own opinion that no human being was able to prevent rain, but that all of us were Servants of the Almighty, and that, as they were praying for rain, I myself should add my prayer to theirs; I should then be allowed, at the proper time, to depart from them in safety, but that, if I was ill-disposed toward them, he likewise would do me evil, informing me at the same time that, for a similar reason, they had once killed two great religious chiefs from Bidderi.

Such was the character of the people with whom I had to deal, although they regarded themselves as enlightened Mohammedans. In order to show his good disposition, or most probably rather in order to see whether his good treatment of me would have any effect upon the amount of rain (as he seemed to take me for a "king of the high regions"), he sent me in the evening a dish of an excellent pudding, with plenty of butter, and a small pot of medide, or gruel seasoned with the fruit of the d6m-palm, and even promised me corn for my horse; but, as I did not send him rain in return, as he seemed to have expected, his hospitality did not extend farther.

It had been my custom, when a thunder-storm was gathering, to look out, in order to see from what quarter it was proceeding, which is a question of great interest in these regions; but the absurd superstition of these people so alarmed me that I scarcely dared to do so again. With regard to the superstition of the natives, I must here mention a case which happened to my friend Sdmbo. One day, while I was engaged in earnest talk with him respecting the many sects of Islam, our conversation was suddenly interrupted by one of the daughters of the sultan entering abruptly, and accusing my friend, in the most offensive terms, of having abstracted from her, by his witchcraft, one of her slaves. But it was rather astonishing that a man with so vast an amount of learning was allowed to live at all in the midst of such barbarians as these without being continually suspected of
sorcery and witchcraft. I shall not forget the day when I went to call on my friend, and found the unfortunate blind old man sitting in his court-yard, in the midst of a heap of manuscripts which he could then only enjoy by touching them with his hands. Involuntarily I was reminded of a saying of Jackson's, that the time would come when the texts of the classics would be emendated from manuscripts brought from the interior of Negroland.* From the very beginning, when I became aware of the character of these people, I had
* Jackson's Account of Morocco, p. 100.

BECOMING A RETAIL DEALER.
taken the greatest precautions; and hearing that the privilege of using a carpet was restricted to certain officers, I had stowed my old carpet away, although my couch, being on the bare ground, was not very soft.
The market, or "1kaskfi,"* occupied a great deal of my time and of my thoughts during my monotonous stay in this place, not so much on account of its importance as of my own poverty, as I was compelled to become a retail dealer on the smallest scale; for, hardly possessing any thing except a small quantity of needles, I was obliged to send one of my servants daily to the market, in order to endeavor, by means of that very trifling article of European industry, to obtain the currency of the country. The currency of Bagirmi consists in strips of cotton, or firda, like those which I have described on my journey to A'damdwa-of very irregular measures, longer or shorter, in general of two "dr'a" length and a hand in width-but of very different quality. Larger articles are bought and sold with shirts, "khalag" (pl. kholgin) as they are called by the Arabs, "bol" as they are called by the natives, the value of which, according to their size and quality, varies from 70 to 150 ftrda. I obtained a ftrda for one large English darning-needle, or for four common German needles, but afterward I doubled the price. Besides these I had very little left, with the exception of a few looking-glasses of that round kind which are sold in Lyons for one sou each, and which I sold here for the high price of one shirt or "khalag," while a better sort of looking-glass, bought in London for eightpence, brought four khalag or kholgin, which are worth about a dollar. As for shells, called here "kem6-kem6," they have no currency in the market, but form a merchandise by themselves as an article of export into the pagan countries-at least those of larger size, which are in great request with the inhabitants of those countries, as well as with the Weldd Rishid, it being said that 2000 will fetch a young slave of the kind called "khom-si," and 3000 a "sedtsi;" for
* We have here an evident proof that a certain degree of civilization spread from Bornu over the countries to the east. Kaskti is a slight variation of the Kanmrj word "kisukti."

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those simple people not only wear these shells as ornaments, especially the women, who are said to cover their hinder parts with them, but they make also caps of them, with which they adorn the heads of their deceased relations., while
the Welid Rishid adorn principally the heads of their camels and horses with the favorite kem6-kem6, or "k~mti," as they are called in W~dy. Originally there had been a market held only every Thursday; but a short time previous to my arrival the people had found it advantageous to have a market every day, so that there was a daily market from eight in the morning till eleven in the forenoon, and from three in the afternoon till sunset. Of course, it was not very well supplied, and was confined to the mere necessaries of life, the greatest luxury it contained consisting of onions, an article which is not to be procured in every part of Central Africa. At first they were very cheap, eight being sold for a firda; but with the approach of the rainy season they increased in price, and I thought it prudent to lay in a supply, as I found this article extremely conducive to my health. And I would advise every traveler in these regions to be always provided with this vegetable; for they may be either used for seasoning food, or cut in slices and mixed with tamarinds, making, as I have stated, a cool and refreshing drink. But the black natives, as I have already mentioned on another occasion, do not, in general, make use of onions for seasoning their food, their cultivation having been introduced into the country by the Arabs from the north, together with wheat. But the native Arabs, or Shiwa, and the Arabs from the coast, or Wiseli, use this vegetable to a great extent, as well for seasoning their food as for medicine, especially in case of fever, small-pox, and obstruction of urine, from which latter inconvenience they suffer very much, in consequence of their marching during the heat of the day.

Besides the articles above mentioned, the commodity most plentiful in the market was grain, especially Guinea grain or Pennisetum typhoidium, the dealers in which had a special place assigned to them in the northern part of the market, under

THE MARKET.
a fine tamarind-tree or "mts"-the oldest part of the town which is even said to have given origin to the name Mds-efia, as I shall have occasion to describe farther on. Besides beans ("monjo") and ground-nuts, called here "wfili" or "bi'li," salt too ("kiisa"), owing to the presence of the Jelaba from Waday, some of whom I had met on my road, was very plentiful, but it was only sold in very small portions. The same people also sold natron ("ngillu"), which is brought by the Tebu from the border of the desert. Milk ("si") and butter ("bigu") were dear, but sour milk ("si chile") in abundance; it is principally brought into the town by the daughters of the Beni Hassan. Honey ("teji"), which in many countries is so plentiful, is scarcely to be got at all. There were always a few head of sheep and cattle, and sometimes a few fowls were to be seen; occasionally also a horse of indifferent description made its appearance. Cotton ("fyire") was rather scarce, and I did not see any indigo, "alini." Red pepper ("shita") formed a peculiar article of commerce, which was retailed in small parcels by the B6rnu traders. The most important and almost only article of European produce ("ngdsan Zaila") consisted of beads, called "mnjo," especially the small red ones, which are sold here in great quantities, and exported to pagan countries. I also sold a few of the large species, called "nej im," of which the Shihwa are very fond. Calico,
called here "sh6ter," is a great rarity, and rather sold privately to the great men of the country. Kan6 manufactures, called here "klkobdngri" or "ngisan deg6," form a prominent feature in the statistics of this market, especially tfirkedi ("boln6"), while the Kan6 and N ffi tobes, called "bol god~ni," can only with difficulty compete with the native manufacture, the B6rnu people, or, rather, the M~kari or K6tok6, having introduced into the country the art of dyeing. No slaves (" bali") were brought into the market, all being sold in the houses—a circumstance which seemed to indicate a certain feeling of decency; but at a later period this article was by no means wanting in the market.

Ivory is not brought into the market, but the little which is sold is disposed of in the houses; but sometimes the Arabs who visit this country do a very profitable business in this article. The price of horses in general is estimated by slaves, and the value of the latter is very low in this country, as may be inferred from what I have said above respecting the small sum paid for them in the countries toward the south; but slaves exported from here are not esteemed, as they are said to be more subject to disease than those from other countries, and generally die in a very short time. Female slaves certainly, natives of the country of Bagirmi, are highly esteemed; but as almost all the inhabitants of the country, at least outwardly, profess Islam, very few are at present sold into slavery, while formerly they were scattered all over the north of Africa, in consequence of the great slave-hunting expeditions of the Bash6 of Fezz~n. The Shi'wa or Shiw6 generally effect their purchases with cows.

Although my means when I undertook this journey were extremely small, nevertheless I had not thought it impossible that I might succeed in penetrating into Wid~y, or even in reaching the lands of the Nile; and I often indulged in the pleasure of counting over my small stock of goods, and conceived the idea how, by giving away everything I possessed, I might accomplish such an enterprise; but I soon found that I was compelled to give up all such plans; and although I think that a traveler with sufficient means, and a great deal of patience and endurance, might succeed in entering Waday from this side, I am sure that the ruler of that country would certainly keep him back for a whole year. I therefore only aspired at visiting some places in the neighborhood; and I was particularly anxious to obtain a sight of that small branch of the river which, having separated from the principal trunk near the town of MiltS, approaches to within about nine miles of the capital. But the lieutenant governor would not allow me to leave the plate, neither would he suffer me to visit A'bi'i-Gher, which is situated at about the same distance in a N.N.W. direction, and where a considerable market is held every Saturday, although I told him that it was essential for me to go, in order to procure there my necessary sup-

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MARKET OF AtBU'-GHER.
plies, and I was therefore obliged to content myself with sending my servants. They found the market of A'buUi-Gher of about the same importance as the little market or durriya in Kfikawa, with this exception, that cattle were more numerous in A'bi-Gher, and they counted about a hundred head of large beasts and about the same number of sheep. There was a great deal of sorghum and cotton, but little Guinea-corn or millet. Besides tobes, hoes for field-labor, cowries, and natron from the Bahr el Ghazol form the principal commodities. As a sort of curiosity, my servants mentioned a kind of bread or tiggra made of the fruit of the hj*ilij or Balanites 3Egyptiaca (the "bito" of the Kanfiri), and called "sirne." As a specimen of the great diversity of individual manners which prevails in these regions, I will here mention that the firda in A'ba-A-Gher, which is the standard currency of the market, is different from that used in Mdsefii, measuring three dr'a in length and one hand in width. The village of A'bi-Gher consists of two separate groups divided by a vale or depression, where the market is held, and containing a considerable proportion of Ffilbe or Fell-ta inhabitants, who were the founders of the village.

Finding that I was not allowed to stir from the place where I was, I resigned myself in patience, and tried to take occasionally a little exercise round the town. While roving about, sometimes on foot, sometimes on horseback, I made by degrees a general survey of the town, which I have incorporated into the accompanying ground-plan, which, though very imperfect, and not pretending in any way to absolute accuracy, will nevertheless serve to give the reader a fair idea of the place.

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SBUAVILLAGE

PLAN OF THE TOWN OF M.AS-ENA1.

I. The house where I lodged, represented here also on a larger scale. 2. The palace of the sultan, surrounded by a strong wall 18 feet high, and 10 feet thick, built of baked bricks, but at present in decay.

a. Public hall of audience.

b. Hut of kadaminge.

c. Entrance-hall, or hut used as a parlor.

d. Court-yard in which I had an audience with the king, while he himself was in room e. 3. House of the facha.

4. Mosque.

5. Open square in front of the palace, planted with trees. G. House of z-rma.


8. House of the chirfoma.

9. House of the Maina Belidemi. 10. Market-place. 11. Tomb of 'Ali Fenjir, the great chief
of Miltd, who two years previous to my visit to the place died here at an advanced age and much respected. The tomb is well shaded by a kurna-tree.

12. A large, deep hollow, with wells, but in the rainy season full of water.

13. A seat or divin of clay-"digali" in Kantiri, "teling" in tar Bigrimma.


15. Hut of F6iki Ibrahím and his companion.


DESCRIPTION OF THE TOWN.

CHAPTER L.

DESCRIPTION OF THE TOWN.-ARRIVAL OF THE SULTAN.FINAL DEPARTURE.

THE town of Mds-efii extends over a considerable area, the circumference of which measures about seven miles; but only half of this area is inhabited, the principal quarter being formed in the midst of the town, on the north and west sides of the palace of the sultan, while a few detached quarters and isolated yards lie straggling about as outposts. The most characteristic feature of the place consists in a deep, trough-like depression or bottom, stretching out to a great length, and intersecting the town from east to west, in the same manner as the town of Kan6 is intersected by the Jikara; for this hollow of the capital of Bagirmi, after the rainy season, is filled with water, and on this account is called "bedi" by the natives, and "el bahr" by the Arabs, while during part of the dry season it is clothed with the richest verdure. It is remarkable that not only in this respect the town of Mds-efii resembles that of Kan6, but, like the great marketplace of Husa, its surface is also broken by many other hollows, which contain the wells, and during the rainy season are changed into deep ponds, which, by accumulating all the refuse of the town, cause a great deal of insalubrity; but in general the soil, consisting of sand, dries very quickly after a fall of rain. The principal quarter of the town lies on the south side of the great hollow or bedi; but even this very central quarter is far from being densely inhabited, and was less so during the first month of my residence, owing to the absence of the sultan. The central point of this quarter, at least in regard to its importance, if not to its position, is the palace of the sultan, the whole arrangement of which is in general similar to the residences of the chiefs in other towns, consisting of irregular clusters of clay-buildings and huts. But there is a remarkable feature in this palace, which
distinguishes it in a very conspicuous manner from all other buildings of the kind in these countries. This difference consists in the wall which surrounds the whole building being built, not of sun-dried, but of baked bricks. I have had an opportunity of observing, on my journey from Kan6 to Kfikawa, the ruins of the town of Ghdmbarfi, which is built of the same material; and I shall farther on describe those of Birni or Ghasrggomo, the old capital of B6rna, constructed in the same manner. But at present the traveler looks in vain for such solid buildings in any of the towns of Negroland, and I was therefore not a little surprised at finding it here, in a place where one might least expect to see it.*

It was not, however, a building of recent date, but built at least fifty, or perhaps a hundred years ago, or probably more, and was at present in a considerable state of decay. It forms a quadrangle of a somewhat oblong shape, the front looking toward the N.W., and measures from 1500 to 1600 yards in circumference. It must once have been a very strong building, the walls measuring about ten feet at the base, and from fifteen to twenty feet in height, and the entrance-gate being formed by thick wooden planks bound with iron. Upon entering, we first got into an open court-yard, in the eastern part of which there was a large oblong building or hall built of clay, which formed the public place of audience. Adjoining this there was a hut, wherein the kadaml-nge or z6rma-for he had lately risen in the service-who had been installed as lieutenant governor, had his official residence, while farther westward another hut formed the entrance-hall into the inner or private apartments of the sultan, which I shall notice on the occasion of my audience with the sovereign.

The whole southeastern part of the palace, being inclosed by a separate wall, is entirely devoted to the female portion of the royal household, and is full of huts, the number of which, of

* There is another ruin of baked bricks outside the town, on the road to A'bGher. 518

THE PALACE.

course, I am not able to tell, having had no access to this sacred and most secluded part of the residence. According to report, at least, the sultan is said to have from 300 to 400 wives. The huts are of various sizes and descriptions, in conformity with the character of the tenant of each. In front of the palace a spacious area or square is laid out, ornamented with six kardge-trees, besides a fine tamarind-tree which grows a little on one side of the entrance to the palace. Adjacent to the royal residence, on the west side, is the large house of the ficha, or commander-in-chief, and toward the east a mosque of small dimensions, with a minaret at the northwest corner. The other sides are occupied by the residences of some of the principal courtiers, such as the manja, the z6rma, and the brma. The principal street of the town joins this area in the northwest corner, and along it lie the dwellings of some of the other principal men. At the spot where this road passes by the north side of the deep hollow or concavity above described (12), it is crossed by another principal street, which, in a straight line, proceeds from the gate leading to A'bfi-Gher, and intersects the market-place.
My own residence was situated at the southwestern angle of the inhabited quarter; and while it had the advantage of being in an open and airy situation, it had also the disadvantage of being visible from almost every part of the town, so that I could not step out of my room without being seen by all the people around.

Dilapidated as was the appearance of the whole town, it had a rather varied aspect, as all the open grounds were enlivened with fresh pasture; but there is no appearance of industry, and the whole has the character of a mere artificial residence of the people immediately connected with the court. The marketplace is rather small, and not provided with a single stall, the people being obliged to protect themselves as well as they can by forming a new temporary shed every market-day. The most interesting aspect is furnished by the bedi or bahr, which is bordered on the southwest by a few picturesque groups of dtfn-palms and other trees of fine foliage, while at the western end, near the market-place, there is a large extent of kitchengardens, as well as near the southeastern extremity.

In consequence of the peculiar nature of the bed6, the direct communication between the northern and southern quarters, which, during the dry season, is kept up by a good path, seems to be occasionally interrupted during the rains. The construction of the houses in general is good, and the thatchwork of the roofs formed with great care, and even with neatness; but the clay is of rather a bad description for building, and the clay houses afford so little security during the rainy season that most people prefer residing during that part of the year in the huts of reeds and straw; and I myself had sufficient opportunity of becoming acquainted with the frail character of these structures. There are, however, some pretty-looking houses on the road to A'bUi-Gher.

The walls of the town, in most places, are in a state of great decay, so that the gates in reality have lost all importance; nevertheless, there are still nine gates, or rather openings, in use. Most of them lie on the south side, while there is not a single gate toward the north, this quarter of the town being so deserted that it is even overgrown with dense underwood. All around the place, as well on the south side, where a large pond is formed in the rainy season, as on the other sides, there are villages inhabited by Shiiwa or Shiwa (native Arabs), principally of the tribe of the Beni Hassan, who supply the town with milk and butter.

Besides studying, roving about, paying now an official visit to the lieutenant governor, then a more interesting private one to my friend Simbo, much of my time was also occupied with giving medicine to the people, especially during the early period of my stay; for the small stock of medicines which I brought with me was soon exhausted. But even if I had possessed a much larger supply, I might perhaps have been tempted to withhold occasionally the little aid I could afford, on account of the inhospitable treatment which I received; and in the beginning I was greatly pestered by the lieutenant, who sent me to some decrepit old women, who had broken their limbs, and in every...
PATIENTS.-THE OTHER SEX.

respect were quite fit for the grave. I then protested officially against being sent in future to patients at least of the other sex, beyond a certain age.

But sometimes the patients proved rather interesting, particularly the females; and I was greatly amused one morning when a handsome and well-grown young person arrived with a servant of the lieutenant governor, and entreated me to call and see her mother, who was suffering from a sore in her right ear. Thinking that her house was not far off, I followed her on foot, but had to traverse the whole town, as she was living near the gate leading to A'bu-Gher; and it caused some merriment to my friends to see me strutting along with this young lady. But afterward, when I visited my patient, I used to mount my horse; and the daughter was always greatly delighted when I came, and frequently put some very pertinent questions to me, as to how I was going on with my household, as I was staying quite alone. She was a very handsome person, and would even have been regarded so in Europe, with the exception of her skin, the glossy black of which I thought very becoming at the time, and almost essential to female beauty.

The princesses also, or the daughters of the absent king, who in this country too bear the title of "mairam" or "m6ram," called upon me occasionally, under the pretext of wanting some medicines. Among others, there came one day a buxom young maiden, of very graceful but rather coquettish demeanor, accompanied by an elder sister, of graver manners and fuller proportions, and complained to me that she was suffering from a sore in her eyes, begging me to see what it was; but when, upon approaching her very gravely, and inspecting her eyes rather attentively without being able to discover the least defect, I told her that all was right, and that her eyes were sound and beautiful, she burst out into a roar of laughter, and repeated, in a coquettish and flippant manner, "beautiful eyes, beautiful eyes."

There is a great difference between the Kanuiri and Bagirmi females, the advantage being entirely with the latter, who certainly rank among the finest women in Negroland, and may well compete with the Fuilbe or Fellita; for if they are excelled by

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them in slenderness of form and lightness of color, they far surpass them in their majestic growth and their symmetrical and finely-shaped limbs, while the lustre and blackness of their eyes are celebrated all over Negroland. Of their domestic virtues, however, I can not speak, as I had not sufficient opportunity to enable me to give an opinion upon so difficult a question. I will only say that on this subject I have heard much to their disadvantage, and I must own that I think it was not all slander. Divorce is very frequent among them as inclination changes. Indeed, I think that the Bagirmi people are more given to intrigues than their neighbors; and among the young men sanguinary encounters in love-affairs are of frequent occurrence. The son of the lieutenant governor himself was at that time in prison on account of a severe wound which he had inflicted upon one of his rivals. In this respect the Bagrimma very nearly approach the character of the people of
W~dky, who are famous on account of the furious quarrels in which they often become involved in matters of love.

Occasionally there occurred some petty private affairs of my friends which caused some little interruption in the uniform course of my life. Now it was my old friend B-Bakr, from Bikad6, who complained of his wife, who resided here in M~sefid, and who did not keep his house as well and economically as he desired, and, when he occasionally came into the town, did not treat him so kindly as he thought she ought to do, so that he came to the serious conclusion of divorcing her. Another time my restless friend was in pursuit of a runaway slave, who had tried to escape beyond the Bichikm.

Then it was my friend Hij A'hood who complained to me of his disappointment, and how he had been overreached by his enemies and rivals. He was certainly in an awkward position in this country, and I could never get quite at the bottom of his story; for, as I have mentioned above, he had been sent from ledina in order to obtain from the King of Bagirmi a present of eunuchs; but now, after he had been residing here about a year and a half, having been continually delayed by the ruler of the country, another messenger had arrived, who, it seemed, was to reap the fruits of my friend's labors. H~j A'hood had accompanied the sultan on his expedition the previous year; but he had almost lost his life, having received a severe wound in the head from one of those iron hand-bills which form the chief weapon of the pagan tribes toward the south. He therefore thought it better this time to remain behind; but he made no end of complaints on account of the miserly and inhospitable treatment of the lieutenant governor. The situation of my friend became the more lamentable when his female slave, the only one he had at the time, managed to make her escape, having thrown down her mistress, who had gone outside the town with her.

Scenes like these happened daily; and I had frequent opportunities of demonstrating to my friends how the vigor arid strength of the Christian empires of Europe were principally based upon their capability of continually renewing their vitality from free native elements, and by totally abstaining from slavery. And I further demonstrated to them that slavery had been the principal cause of the speedy overthrow of all the Mohammedan dynasties and empires that had ever flourished.

Another time it was my friend Slimin who, besides topics of a more serious nature, used to entertain me with stories from his domestic life; for, being of a roving disposition, ever changing, and of rather desultory habits, he was accustomed to contract temporary matches for a month, which, of course, gave him a great insight into the habits of the females of the countries which he traversed on his peregrinations.

At another time some natural phenomena gave me some occupation. Among the nuisances with which the country of Bagirmi abounds, the large black ant, called "kingiibbu" and "kangifu" in Kanfiri, "kissino" in tar Btigrimma (the language of Bagirmi)-Termes mordax-is one of the most troublesome; and, besides some
smaller skirmishes with this insect, I had to sustain, one day, a very desperate
encounter with a numerous host of these voracious little creatures, that were
attacking my residence with a stubborn pertinacity which would have been
extremely amusing if it had not too intimately affected my

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whole existence. In a thick uninterrupted line, about an inch broad, they one
morning suddenly came marching over the wall of my court-yard, and, entering
the hall which formed my residence by day and night, they made straight for my
store-room; but, unfortunately, my couch being in their way, they attacked my
own person most fiercely, and soon obliged me to decamp. We then fell upon
them, killing those that were straggling about and foraging, and burning the chief
body of the army as it came marching along the path; but fresh legions came up,
and it took us at least two hours before we could fairly break the lines and put the
reminder of the hostile army to flight.
On this occasion the insects seemed to have been attracted entirely by the store of
corn which I had laid in from B6ikada. In general their hostile attacks have also a
beneficial effect, for, as they invade the huts of the natives, they destroy all sorts
of vermin, mice included. But while, in some respects, these black ants may be
called the "scavengers of the houses," in many parts of Negroland they often
become also very useful by their very greediness in gathering what man wants
entirely for himself; for they lay in such a considerable store of corn that I have
very often observed the poor natives, not only in these regions, but even along the
shores of the Niger, digging out their holes in order to possess themselves of their
supplies.
Besides these large black ants, the small red ant, called in B6ru "kitta-kitta," and
in Bagirmi "kissas6," is found in great numbers, and becomes often very
troublesome by its very smallness, as it gets so easily into all sorts of dresses
without being observed. I was once greatly amused in witnessing a battle between
this small red ant and the white ant, called "canam" in B6ru, and here "ny6"
(Termes fatalis), when the latter were very soon vanquished by the warriors of the
former species, who, notwithstanding their smaller size, were carrying them off
with great speed and alacrity to their holes; for the white ant is powerless as soon
as it gets out of its subterranean passages, which impart to them strength, as the
earth did to Antaus.
The rains, which at first had set in with considerable violence, had afterward
almost ceased, so that the herbage on the

ARRIVAL OF THE SULTAN.
open uncultivated grounds in the town became quite withered, and many of the
people, who, upon the first appearance of rain, had been induced to trust their
seeds to the soil, were sadly disappointed; and I have already had occasion to
relate that the natives, including their chief, attributed this state of the weather to
my malignant influence. However, I was delighted when I sometimes made a little
excursion on horseback in the environs of the capital, to see that the open country was less dry than the inside of the town, although even there, as yet, little cultivation was to be seen. It seemed very remarkable to me that here, as well as in the other parts of the country, especially BikadA, the corn was generally cultivated in deep furrows and ridges, or "derhba," a mode of tillage which I had not observed in any other country of Negroland through which I had traveled. The people, however, were very suspicious whenever I mounted on horseback; and the first time they saw me galloping off, they thought I was going to make my escape, and were therefore all on the look-out.

All this time the sultan or "banga" was absent, and the false news which was repeatedly told of his whereabouts kept up a continual excitement. When I first arrived in the country he had gone a considerable distance toward the southeast, and was besieging a place called G6gomi, which was strongly fortified by nature, and made a long resistance, so that the besieging army lost a great many of their best men, and among them an Arab sheriq who had joined the expedition. But at length the place was taken, and the courtiers prevailed upon the prince to retrace his steps homeward, as they were suffering a great deal from famine; so much so that the greatest part of the army were obliged to live upon the fruit of the del-b-palm (Borassus fta.elliformis?), which seems to be the predominant tree in many of the southern provinces of Bagirmi.

July 3d. After false reports of the sultan's approach had been spread repeatedly, he at length really arrived. Of course, the excitement of the whole population was very great, almost all the fighting men having been absent from home for more than six months.

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It was about nine o'clock in the morning when the army approached the south side of the town, displaying a great deal of gorgeous pomp and barbaric magnificence, although it was not very numerous, being reduced to the mere number of the inhabitants of the capital, the remainder having already dispersed in all directions, and returned to their respective homes. Thus there were not more than from 700 to 800 horsemen or "malsinda;" but my friend the Sherif Slimin (who, exasperated at the bad treatment of the lieutenant governor, had left the capital to join the expedition, and who, as far as I had an opportunity of trying him, was not inclined to exaggerate) assured me that, even on their return, the army mustered at least 2000 horsemen.

At the head of the troop, as having supplied the place of his master during his absence in his character of lieutenant governor, rode the kadaminge, surrounded by a troop of horsemen. Then followed the birma, behind whom was carried a long spear of peculiar make, which, in the history of this country, forms a very conspicuous object, being meant originally to represent an idol, which is said to have been transplanted from the parent state, K6nga Matiya, and evidently bore a great resemblance to the "f6te" of the Marghi and Mfisgu. Just in front of the sultan rode the fcha or commander-in-chief, who is the second person in the kingdom, similar to the keghimma in the old empire of B6rnu, and who in former
times possessed extraordinary power. The sultan himself wore a yellow bernfis, and was mounted upon a gray charger, the excellence of which was scarcely to be distinguished, it being dressed in war-cloth or libbedi of various-colored stripes, such as I have described on my expedition to Mfisgu. Even the head of the sultan himself was scarcely to be seen, not only on account of the horsemen riding in front and around him, but more particularly owing to two umbrellas, the one of green and the other of red color, which a couple of slaves carried on each side of him.

Six slaves, their right arm clad in iron, were fanning him with ostrich feathers attached to long poles, and round about him rode five chieftains, while on his right were to be seen the ghelf6tma and other principal men of the country. This whole

THE SULTAN'S RETINUE.

group round the prince formed such a motley array that it was impossible to distinguish all the particular features with accuracy; but, as far as I was able to make out from the description of the natives, there were about thirty individuals clad in bernises, while the others wore nothing but black or blue colored shirts, and had their heads mostly uncovered. Close behind this group followed the war-camel, upon which was mounted the drummer, "kodg~nga," who was exerting his skill upon, two kettle-drums, which were fastened on each side of the animal; and near him rode three musicians, two of whom carried a buki, "kija," or small horn, and the third a j6jo or "z6zo," a sort of double derabfika. However grotesque the appearance of the royal cavalcade, that part of the procession which followed was more characteristic of the barbaric magnificence and whole manner of living of these African courts. It consisted of a long, uniform train of forty-five favorite female slaves or concubines, "habbabat," of the sultan, mounted on horseback, and dressed from top to toe in black native cloth, each having a slave on either side. The procession terminated in a train of eleven camels carrying the luggage. The number of the infantry or "malaj" was also limited, as most of them had returned to their respective homes. But, on the other hand, almost all the people of the town had come out to see the victorious army on their return.

This day, however, the sultan did not enter the capital, but, in conformity with the sacred custom of the kings of this country on their return from an expedition, was obliged to encamp among the ruins of the oldest quarter on the west side of the town, and it was not till Sunday, the 4th day of July, about noon, that he made his solemn entry. This time, however, the "habbabit" did not form part of the procession, having entered the town early in the morning; but their absence was atoned for by the presence of a greater number of horsemen, and behind the drummer on camel's back followed an interesting warlike train, consisting of fifteen fiery chargers, all clad in libbedi, and better adapted, it would seem, to the serious game of Mars than the train of lovely damsels.
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On this occasion the binga led in his triumphant procession seven pagan chiefs, among whom that of G6gomi was the most conspicuous person, and the greatest ornament of the triumph, being not less remarkable for his tall, stately figure than on account of his having been the ruler of a considerable pagan state, with a capital in an almost inaccessible position. He excited the interest of the savage and witty Bagirmi people by submitting with a great deal of good-humor to his fate, which was certainly not very enviable, as it is the custom in this country either to kill or to emasculate these princely prisoners after having conducted them for some time through all the court-yards of the palace, while allowing the wives and female slaves of the sultan to indulge their capricious and wanton dispositions in all sorts of fun with them. The horrible custom of castration is, perhaps, in no country of Central Negroland practiced to such an extent as in Bagirmi.

The booty in slaves did not seem to have been very considerable, although the prince had been absent from home for six months; and the whole share of the sultan himself seemed to consist of about four hundred individuals. The sultan passed slowly through the town, along the principal road from the western gate, and, proceeding along the "d6ndal" or "bok6," entered his palace amid the acclamations of the people and the clapping of hands (the "kadfli" or "t6faji," as it is here called) of the women.

Although I had not yet paid my compliments to the binga, lie sent two messengers in the afternoon to bid me welcome. These messengers were the brother and son of one of the chief men of the country. However, he had returned in a bad state of health, and, unfortunately for me, succumbed in a few days.

I informed the messengers of the prince how badly I had been treated, when they assured me that the sultan did not know anything about it, and that, as soon as he had received the news of my arrival, he had forwarded orders to the lieutenant governor to provide me with a milch-cow. The messengers then went away, and soon returned with a sheep, some butter, and a large supply of kr6b, the seed of a sort of grass of which I have spoken on former occasions.

A VISIT TO MA'TINA.-ARRIVAL OF A MESSENGER.

The next morning I went to pay a visit to Miina, being accompanied by my old runaway guide Gr6ma 'Abd-i, who, after having left me to my own fate in Bk6da, had gone to join the sultan in the expedition. However, the place where the sick man was lying was so dark that, convinced as I was of the seriousness of his illness, I found a pretext for not giving him any medicine; and this was very lucky for me, as his death, which took place a few days afterward, would certainly have been attributed by these savage people to my remedies.

The same evening I was informed that an express messenger had come from K-hkawa with dispatches for me, the caravan from Fezzin having at length arrived.
But, having been repeatedly disappointed by similar reports, I did not give myself up to vain expectation, and passed a very tranquil night.

Thus arrived the 6th of July, one of the most lucky days of my life; for, having been more than a year without any means whatever, and struggling with my fate in the endeavor to do as much as possible before I returned home, I suddenly found myself authorized to carry out the objects of this expedition on a more extensive scale, and found sufficient means placed at my disposal for attaining that object. The messenger, however, managed his business very cleverly; for, having two large parcels of letters for me, one only containing dispatches from the Foreign Office, and the other containing a large amount of private correspondence, he brought me first the former, which had been very carefully packed up in Kfikawa, in a long strip of fine cotton (gibagi), and then sewn in red and yellow leather, without saying a word about the other parcel; but when I had read at my leisure the dispatches which honored me with the confidence of her Britannic majesty's government, and had rewarded his zeal with a new shirt, he went away, and soon returned with the second parcel, and a packet containing ten tftrkedi, native cotton cloth, from Kan6, which, at Mr. Overweg's request, the Vizier of B6rn6 had sent me, and three of which I immediately presented to the messenger and his two companions.

The number of private letters from England, as well as Germany, was very considerable, and all of them contained the acknowledgment of what I had done, the greatest recompense which a traveler in those regions can ever aspire to. No doubt the responsibility also thus thrown upon me was very great, and the conclusion at which I had arrived from former experience, that I should not be able to fulfill the many exaggerated expectations which were entertained of my future proceedings, was oppressive; for, in almost all the letters from private individuals, there was expressed the persuasion that I and my companion should be able, without any great exertion, and in a short space of time, to cross the whole of the unknown region of equatorial Africa, and reach the southeastern coast—an undertaking the idea of which certainly I myself had originated, but which, I had become convinced in the course of my travels, was utterly impossible, except at the sacrifice of a great number of years, for which I found the state of my health entirely insufficient, besides a body of trustworthy and sincerely attached men, and a considerable supply of means. Moreover, I found, to my surprise and regret, that the sum of £800 placed at my disposal by Lord Palmerston remained a dead letter, none of the money having been forwarded from Tripoli—a sum of about fifteen hundred dollars, which had been previously sent, being regarded as sufficient.

In this perplexity, produced by nothing but good-will and a superabundance of friendly feeling, I was delighted to find that her majesty's government, and Lord Palmerston in particular,* held out a more practicable project by inviting me to endeavor to reach Timbiktu. To this plan, therefore, I turned my full attention, and in my imagination dwelt with delight upon the thought of succeeding in the field of the glorious career of Mungo Park.
For the present, however, I was still in Bagirmi, that is to say, in a country where, under the veil of Islam, a greater amount of superstitious ideas prevail than in many of the pagan countries; and I was reveling in the midst of my literary treasures, which had just carried me back to the political and scientific domains of Europe, and all the letters from those dis* See the Dispatch in the Appendix, No. VI.

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A SERIOUS VISIT.

tant regions were lying scattered on my simple couch, when all of a sudden one of my servants came running into my room, and hastily informed me that a numerous cortege of messengers had just arrived from court.

I had scarcely time to conceal my treasure under my mat when the courtiers arrived, and in a few moments my room was filled with black people and black tobes. The messengers who had brought me the letters had likewise been the bearers of a letter addressed by the ruler of B6rnu to the bdnga of Bagirmi, who in a certain respect was tributary to him, requesting him to allow me to return without delay to his country in the company of the messengers. There were some twenty persons besides the lieutenant governor or kadaminge, and the two relations of Mdina; and the manner in which they behaved was so remarkable that I was almost afraid lest I should be made prisoner a second time. There could be no doubt that they had heard of the large correspondence which I had received. But there had been, moreover, a great deal of suspicion, from my first arrival, that I was a Turkish spy. There was even a pilgrim who, from his scanty stock of geographical and ethnological knowledge, endeavored to persuade the people that I was an "Arnaut," who, he said, were the only people in the world that wore stockings. Be this as it may, the courtiers were afraid of coming forward abruptly with the real object of their visit, and at first pretended they wished to see the presents that I had brought for the sultan. These consisted of a caftan of red cloth, of good quality, which I had bought in Tripoli for nine dollars; a repeater watch, from Nuremberg, bought for ten dollars, with a twisted silk guard of Tripolitian workmanship; a shawl, with silk border; an English knife and pair of scissors; cloves, and a few other things. The watch, of course, created the greatest astonishment, as it was in good repair at the time, although it was a pity that we had not been provided with good English manufactures, but had been left to pick up what articles we might think suitable to our purpose.

Having also asked to see my telescope, which, of course, could only increase their surprise and astonishment, they then, after a

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great deal of beckoning and whispering with each other, which made me feel rather uneasy, requested to see the book in which I wrote down every thing I saw and heard. Without hesitation, I took out my memorandum-book and showed it to them; but I had first to assert its identity. In order to allay their suspicions, I spontaneously read to them several passages from it which referred to the
geography and ethnography of the country; and I succeeded in making them laugh
and become merry, so that they even added some names where my lists were
deficient. They then begged me to allow them to take the book to the sultan, and I
granted their request without hesitation.
This frankness of mine completely baffled the intrigues of my enemies, and
allayed the suspicions of the natives; for they felt sure that, if I had any evil
intention in writing down an account of the country, I should endeavor to do all in
my power to conceal what I had written.
Thus they departed, carrying with them my journal; and I was informed afterward
that the sultan had sent for all the learned men in the town, in order to hear their
opinion upon my book. And it was perhaps fortunate for me that the principal
among them was my friend Sdmbo, who, being well acquainted with my scientific
pursuits, represented my notes as a very innocent and merely scientific matter. My
journal, which no one was able to read, was consequently returned to me
uninjured. In the afternoon my friend Sdmbo called upon me, and related to me
the whole story; he also informed me that the only reason why I had not obtained
an audience with the sultan this day was the above-mentioned letter of the Sheikh
of B6rnu, which had in a certain degree offended their feelings of independence;
and, in fact, I did not obtain an audience until the 8th.

July 8th. I had just sent word to SAmbo, begging him to hasten my departure, and
had received a visit from some friends of mine, when Gr6ma 'Abdfi came, with a
servant of the sultan, in order to conduct me into his presence, whereupon I sent
to Simbo, as well as to my host Bfi-Bakr of Bikad6, who was just then present in
town, inviting them to accompany me to the prince.

AUDIENCE WITH THE SULTAN.
On arriving at the palace, I was led into an inner court-yard, marked d in the
ground-plan, where the courtiers were sitting on either side of a door which led
into an inner apartment, the opening or door-way of which was covered by a
"kaskr," or, as it is called here, "p rpara," made of a fine species of reed, as I have
mentioned in my description of the capital of Log6n. In front of the door, between
the two lines of the courtiers, I was desired to sit down, together with my
companions.
Being rather puzzled to whom to address myself, as no one was to be seen who
was in any way distinguished from the rest of the people, all the courtiers being
simply dressed in the most uniform style, in black, or rather blue tobes, and all
being bareheaded, I asked aloud, before beginning my address, whether the Sultan
'Abd el Kider was present, and an audible voice answered from behind the screen
that he was present. Being then sure that it was the sultan whom I addressed,
although I should have liked better to have seen him face to face, I paid him my
respects and presented the compliments of her Britannic majesty's government,
which, being one of the chief European powers, was very desirous of making
acquaintance with all the princes of the earth, and of Negroland also, in order that
their subjects, being the first traders in the world, might extend their commerce in
every direction. I told him that we had friendship and treaties with almost all the
nations of the earth, and that I myself was come in order to make friendship with
them; for, although they did not possess many articles of trade to offer, especially
as we abhorred the slave-trade, yet we were able to appreciate their ivory, and
even if they had nothing to trade with, we wanted to be on good terms with all
princes. I told him, moreover, that we were the best of friends with the Sultan of
Stamb6l, and that all who were acquainted with us knew very well that we were
excellent people, trustworthy, and full of religious feelings, who had no other aim
but the welfare of mankind, universal intercourse, and peaceable interchange of
goods. I protested that we did not take notes of the countries which we visited
with any bad purpose, but merely in order to be well acquainted with their
government, manners, and cus-

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toms, and to be fully aware what articles we might buy from, and what articles we
might sell to them. Thus already "Ris Khalil" (Major Denham) had formed, I said,
the design of paying his compliments to his (the sultan’s) father, but that the
hostile relations which prevailed at that time between Bagirmi and Borno had
prevented him from executing his plan when he had reached Log6n, and that,
from the same motives, I had now come for no other purpose than the benefit of
his country; but that, nevertheless, notwithstanding my best intentions, I had been
ill-treated by his own people, as they had not been acquainted with my real
character. I stated that it had been my ardent desire to join him on the expedition,
in order to see him in the full exercise of his power, but that his people had not
allowed me to carry out my design.
The whole of my speech, which I made in Arabic, was translated, phrase for
phrase, by my blind friend Simbo, who occasionally gave me a hint when he
thought I spoke in too strong terms. The parcel containing my presents was then
brought forward and placed before me, in order that I might open it myself and
explain the use of each article.
While exhibiting the various articles, I did not neglect to make the watch strike
repeatedly, which created the greatest astonishment and surprise among the
spectators, who had never seen or heard anything like it. I then added, in
conclusion, that it was my sincere wish, after having remained in this country
nearly four months, confined and watched like a prisoner, to return to Kfikawa
without any further delay, as I had a great deal of business there, and at the
present moment was entirely destitute of means; but that if he would guarantee
me full security, and if circumstances should permit, I myself, or my companion,
would return at a later period. Such a security having been promised to me, and
the whole of my speech having been approved of, I went away.
I had scarcely returned to my quarters when the two relations of Mina Belddemi,
Mina Kinadi and Sabfin, called upon me, with a very mysterious countenance,
and, after some circumlocution, made known the grave errand upon which they
had

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SECOND AUDIENCE WITH THE SULTAN.

been sent, which was to ask whether I had not a cannon with me; and when I
expressed my astonishment at their thinking I was supplied with such an article,
while my whole luggage was carried on the back of one weak she-camel, they
stated that the sultan was at least anxious to know whether I was not able to
manufacture one myself. Having professed my inability to do so, they went away,
but returned the next day, with many compliments from their master, who, they
said, was anxious that I should accept from his hands a handsome female slave, of
whose charms they gave a very eloquent description, and that it was his intention
to furnish me with a camel, and provide me with two horsemen who should escort
me back to B6ru. I told him that, although sensible of my solitary situation, I
could not accept such a thing as a slave from the sultan, and that I did not care
about any thing else but permission to depart, except that I should feel obliged to
him if he would give me a few specimens of their manufactures. They then
promised that the next day I should have another audience with the sultan, and
they kept their word.
This time, also, I was only able to address the sultan without seeing him, when I
repeated my request that he would allow me to depart without any further delay,
as I had most urgent business in Kfikawa; but I received the answer that, although
the road was open to me, the sultan, as the powerful ruler of a mighty kingdom,
could not allow me to depart empty-handed. I then, in order to further my request,
presented him with a small telescope, in the use of which I instructed his people.
Having returned to my quarters, I assured my friends, who came to inform me that
it was the sultan's intention to make me a splendid present in return for those I had
given him, that I did not care for any thing except a speedy return to B6ru, as
there was no prospect that I should be allowed to penetrate farther eastward. But
all my protests proved useless, as these people were too little acquainted with the
European character, and there were too many individuals who, if I did not care
about getting any thing, were anxious to obtain something for themselves; I was
therefore obliged to abandon myself to patience and resignation.

TRAVELS IN AFRICA.

Meanwhile I learned that the sultan had at first entertained the fear that I might
poison him or kill him by a charm, and that he had repeatedly consulted with his
learned men and counselors how he should protect himself against my witchcraft.
However, on the second day after my first audience he gave me the satisfaction of
sending the inspector of the river, or the khalifa bi, together with that servant of
his (or kash6lla) who had put me into chains at M616, in order to beg my pardon
officially, which of course I granted to them most cordially, as I was too well
aware that a traveler in a new country can not expect to to be well treated. As for
that Ptillo or Fell6ta individual, resident in Bagirmi, who (by inspiring the
ferrymen at the frontier with fear and suspicion concerning my entering the
country) had been the chief cause of the injurious treatment which I had
experienced, he had been introduced to me some time previous to the arrival of
the sultan by my cheerful and good-natured friend Bfi-Bakr of Bgkad6., when,
against my wish, he persisted in clearing himself by an oath that he had done me no harm. This lie managed rather cleverly by swearing that he had never instigated the ferrymen to drown me in the river, a crime which I was very far from laying to his charge. However, it being my desire to be on good terms with all the people, I expressed my satisfaction, and dismissed him. On all these occasions I had full opportunity of discovering the sincere friendship which Bu'-Bakr felt for me, who, being well aware of the impetuous character of Europeans, did not cease exhorting me to patience.

"sabr, sabr," "kinadi, kdnadi"-certainly the most momentous words for any traveler in these regions.

July 19th. I had entertained the hope of being able to get off before the great feast, or 'Aid el kebir, here called "Nguimre ng6lo;" but it approached without any preparation for my departure having been made. A general custom prevails in this country that, in order to celebrate this holiday, all the people of the neighboring places must come into the town; and for the chief men of each place this is even a duty, by neglecting which they would incur a severe penalty. But on the present occasion the holiday was changed into a day of mourning, for at

AN UNFAVORABLE DAY.

the dawn of this very day, Miina Belddemi, who was generally esteemed as the most excellent man in the country, died, causing a severe loss to the sultan himself, whose confidence he enjoyed to the fullest extent, having saved the life of his father when persecuted by his ficha.

According to his own request, the deceased was not buried in or near the town, but was carried a distance of several miles, to a place called Bidderi, which, as I shall have another occasion to explain, was the first seat of Islam in this country, and is still the residence of some highly-respected religious chiefs.

This sad event, though it was not unforeseen, cast a gloom over the whole festival, and it was not till about noon that the sultan left the town in order to offer up his prayers in the old ruined quarter toward the west; for, as I have already had repeated occasion to remark, it is a sacred custom all over Negroland that the sovereign of the country on this day can not say his prayers inside the town.

Having remained in the old dilapidated quarter, in a tent which had been pitched for the occasion, till after "dhohor," he returned into the town; but the day, which had begun unfavorably, ended also with a bad omen, for in the evening a storm broke out, of such violence that three apartments inside the palace came down with a frightful crash, and caused a great uproar in the whole quarter, as if the town had been taken by an enemy.

Fortunately, I myself had taken sufficient precaution to strengthen the roof of my house, so that although the floor was entirely swamped, the roof remained firm; for having observed, some days previously, that the principal beam which supported the terrace was broken, and having endeavored in vain to persuade my host to have it repaired, I ordered my servants to take away a large pole from a neighboring court-yard, and place it as a support for the roof.

Since the return of the sultan, the rainy season had set in with great violence, and it rained almost daily. The consequence was, that the open places and the wide
uninhabited quarters of the town were again clad in the freshest verdure, the whole affording a very pleasant aspect, while the bedi, or bahr,

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was filling with water. There was now also much more intercourse in the town, since the people had returned from the expedition; but I did not stir about so much as before, not only on account of the wet, but also owing to the effrontery of some of the slaves; for these people, who are scarcely acquainted with any other kind of dress than a black shirt, and who altogether occupy a low stage in civilization, found constant fault with my dress, and, with a few exceptions, were not on good terms with me.

On account of my poverty, which did not allow me to make many presents except needles, I had certainly deserved the title of "Needle-prince" or "Maliribra," which they had given me; but, besides this, the natives had also given me another nickname, meaning "Father of the three," which originated in my wearing generally, besides stockings, a pair of thin leather slippers and thick overshoes, while these people usually go barefoot, and do not even wear sandals except when they go to a great distance.

Occasionally, however, I visited the market, which, although at present in many respects better stocked, was not so regularly kept, owing to the rains, and not so well attended on account of the labors which were going on in the fields. Even slaves were now brought into the market, sometimes as many as thirty, each being sold for from 25 to 30 khalbgs or kholg-n (" le66," common white shirts), a price equal to from six to seven Spanish dollars. Cattle, too, were at present numerous, having not only been brought in from the pagan tribes, who seem to possess only a limited supply and of a small breed, but having been taken in far larger numbers from the Shfwa tribe of the Deghighera, under pretext of their disobedience. A good fat ox was sold for eight khalbgs, or a little less than two dollars. During my stay in M616 I had observed that sheep were taken from Bagirmi to B6rn, to be sold there.

In my expectation of being allowed to depart without further delay, I was sadly disappointed, and day after day passed by without any preparation for my departure. Besides, I had reason to complain of inhospitable treatment; for, although I oc-

PRESENT FROM THE SULTAN.

casionaly received a dish from the sultan, far more frequently I remained without; but I was told, upon inquiry, that the slaves who were ordered to bring me my food used to keep it for themselves.

-4Aug:o.t 1st. It was not till this day that I became convinced that my departure was close at hand, from the fact that the slaves of my host began to dig up the soil in my court-yard, in order to sow it with deriba or b-miya (Hibiscus esculentus); for if I had been going to stay longer, my camel would soon have destroyed the seed. But, nevertheless, several days elapsed before affairs were finally settled.
August 6th. At length, in the afternoon, there came a long cortege from the sultan, conducted by Zerma or Kadamndge, Sabfin, and Kdnadi, with a present of fifty shirts of every kind, and which altogether might be valued at about thirty dollars. Among the shirts were seven of a better sort, all of which I sent to England, with the exception of one, which was very light, consisting of silk and cotton, and which I kept for my own wear; there were, besides, twenty-three white ones of a better kind, and twenty common market tobes. While presenting me with this royal gift, and explaining that the sultan was sorry that I would not accept from his hands anything more valuable, either slaves or ivory, Zerma announced to me officially that I might now start when I thought proper: that hitherto neither the people of Bagirmi had known me nor I them, but that if I were to return I might regard Bagirmi as my own country. While expressing my thanks to the sultan for his present, as well as for the permission to depart, I told the messenger that if they wished that either I or my brother (companion) should ever visit their country again, the sultan ought to give me a paper, testifying his permission by a special writ, sealed with his own royal seal. This they promised, and, moreover, told me that a man from the sultan should accompany me to the river, in order to protect me against any further intrigues of the ferrymen, my great enemies.

The sultan's munificence, although not great, enabled me to reward my friends and attendants. I had already divided the tfirkedi which I had received from Kiikawa among those nearest to me, except two or three, which I sold in the market in order to buy provisions. And of these tobes likewise I divided thirty among the people of Zerma, my own attendants, the Fiki Simbo, Bfi-Bakr, and my other friends. The poor Ha'j A'hmed, who sustained himself here with great difficulty, was very grateful for my present, and offered up fervent prayers for my safe arrival at home, although he would have liked better if I had accompanied him on his journey eastward through W~d~y and Ddr-Ffir. But, although on my first arrival in this country I had entertained the hope that it might be possible to accomplish such an undertaking, I had convinced myself that, not taking into account my entire want of proper means, it would be imprudent, under the present circumstances, to attempt such a thing; for the state of affairs in the country of W6tdhy was exceedingly unfavorable at the time, a destructive civil war having just raged, and matters not being yet settled. My own situation in this country, moreover, was too uncertain to allow me to have sufficient supplies sent after me to embark in such a grand enterprise; and besides, although I had become fully aware of the great interest which attaches to the empire of Widy, as well owing to the considerable extent of its political power as on account of the great variety of elements of which it is composed, and also on account of its lying on the water-parting between the basin of the Tsdd and that of the Nile, I felt quite sure that the western part of Negroland, along the middle course of the so-called Niger, was a far nobler and more fruitful field for my exertions. However, there was one favorable circumstance for attempting at that time a journey into W~dy, as the messengers of the sultan (or rather of J6rma or
Z6rma, one of the most powerful officers in that country, who has the inspection of this province) were at present here, in order to collect the tribute which Bagirmi, in its present reduced state, has to pay to its mightier neighbor. As for my friend the Sherif Sliman, lie behaved like a gen-

CAUSE OF MY DETENTION EXPLAINED.

telman on this occasion, reftsing my shirts, but begging for a little camphor and a pair of English scissors.

August 8th. After all the delay was overcome, I at length became aware what had been the cause of it; for in the afternoon of that day my noble companion Gr~ma 'Abddi, who had left me so unceremoniously before I reached the capital, and who altogether had been of so little use to me, came to inform me that all was now ready for our departure, he having received the five slaves whom he was to take to Kfkawa, partly for his own benefit, and partly for the benefit of his master Mestr6ma, who, as I have stated before, held a situation something like a consul of Bagirmi in the capital of B6rnu. Indeed, there were now unmistakable signs that I was at length to leave this place, for the following day I was treated with a large dish of rice and meat, swimming in a rich abundance of butter, from the sultan, and another dish from my niggardly host the z~rma or kadam drnge; and on the 10th of August I really left the capital of Bagirmi, where I had certainly staid much longer than I had desired, as I was not allowed to move freely about in the country, but where, nevertheless, I was enabled to collect a great deal of valuable information, of which that part relating to the history and general condition of the country I shall detail in the following chapter, in order to inspire the reader with a greater degree of interest in these little-known regions, while other matter will be given in the Appendix.

CHAPTER LI.

HISTORICAL SURVEY OF BAGIRMI.-GENERAL CONDITION OF THE COUNTRY AND ITS INHABITANTS.

WITH regard to the history of the eastern part of Negroland we are still worse off than with regard to the western countries, however scanty the documents relating to the latter regions may be, although I may hope that, by my labors, a great deal more light has been shed upon the history of these quarters than was even suspected to exist before. But while, for the kingdom of S6nghay, with its celebrated towns G6g6 and Timbiiktu, we have now obtained an almost continuous historical account by the tarikh of Arhmed B6b, and while for B6rnu tolerably rich materials have likewise come to our hands by means of the chronicles of that empire and of the relation of Im~m A'hmed, for this eastern part of Negroland (which comprises the countries of Bagirmi, Widy, or .Dgr Sul-y and D r-Ffir) no
such documents have as yet been found, and, besides the information to be
gathered from the natives, only a few detached and obscure statements have been
handed down to us by the Arab writers of the Middle Ages.
Those of the latter which relate in general to Kinem, and its capital Nijimi or
Njimiye, I have already referred to in the historical sketch which I have given of
the empire of Bōru; and the only circumstances which these writers mention
with regard to the more eastern regions are the general names of tribes, such as
the Zoghiwa and the Bajé,* mentioned by E'b'n S'al, and, on his authority, by
Abī 'l Fedā, as related tribes. t
The only author who distinctly speaks of these eastern regions is the Spanish
Moor generally known under the name of Leo Africanus; for it is he who
describes in this eastern quarter a large and powerful kingdom, which he calls
Gaoga. This name, especially on account of its similarity to the name of the
Sūnghay capital, as the latter was generally written by the Arabs, has caused a
great deal of confusion, and has given rise to
* The difficulty with regard to the name Bajé is considerable; for no such name as
the Bajé is known, while the Dajé are a well-known tribe, who dominated Dar-
Fdr in the tenth century of the Islam, and even at the present day are called "nas
Far'a'n." Nevertheless, we can not imagine that the name Bajé is a mere clerical
error for Dijé, unless we would suppose those authors guilty of a very
considerable mistake, as the Dijé seem to be of an entirely distinct origin from the
Zoghiwa, who belong to the great Teda stock, while the former appear to have
originated in the mountainous district of Fazogli, and the Bajé are expressly
stated by those authors to have been the kinsmen of the Zoghiwa. The Bajé may
be identical with the tribe of the BWdeyit. With regard to the Zaghia of Makrizi
and the Soka of Masidi, I have already offered an opinion on a former occasion.
t E'b'n S'al, in A'bī 'l Fedā, p. 158.
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THE KINGDOM OF GAOGA.
numerous gratuitous conjectures. But if we compare Leo's statements, which are
certainly very vague, and written down from memory after a lapse of several
years, but especially what he says about the political relations of Gaoga, with the
empire of Bōru, there can not be the least doubt that his Gaoga is identical with
what the Bōru people call the empire of Bulfla. And the reason why he called it
Gaoga is obvious; for the Bulila, who originally formed a branch of the princely
family of Kdnom, guided by Jil (surnamed Shikoma--mi, from his mother
Shikoma), founded their empire in the territory of the tribe of the Kuki,* who in
former times were very powerful, occupying a great extent of country, from the
eastern part of Bagirmi as far as the interior of Dr-Ffir, the place Shebina, on the
shore of the Bat-Hd, being then the principal seat of their power, while their head-
quarters at present are in the province of Fittri.t Here, owing to their introducing
Isldm and a certain degree of civilization, together with the Arabic alphabet called
"warash," the Bulila soon appear to have obtained the sovereign power, while
they founded Y'aw6t as their new residence. While viewing the relations of the
countries on the east side of the Tsidd in this light, we get rid of every difficulty
which may seem to be implied in the statements relating to Gaoga; for, when Leo says that the language of that country was identical with the idiom of B6rnu, he evidently only speaks of the language then used by the dynasty and the ruling tribe of the country, with whom, on his visit to that kingdom, he came into contact, and who were of the same origin as the B6rnu people, while at present, having intermingled and intermarried with the indigenous population, the Buldla, who are still the ruling family in
- The Bagirmi people, even at the present day, connect the Bulla in the most intimate way with the Kanuri; for, while they give to the latter the name
- "Biyo," they call the former "Biyo-Bulala." t I will here mention that Fittri is a word belonging to the language of the Kdka, and means nothing but "river," "lake," being quite identical with "Tsad," "Siri" or "Shary.

The name Y'aw6 is formed entirely in the same way as that of M'aw6, the present capital of Ktinem, and of Ga6 or G'aw6, also called G6g6, the capital of the S6nghay empire.

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Fittri, appear to have forgotten their own language, and have adopted that of the Kdika. At the time when Leo wrote his description of Africa, or, rather, at the period when he visited Negroland (for of the events which happened after he left the country he possessed only an imperfect knowledge), the Buldla were just in the zenith of their power, being masters of all K6nem, and (according to the information of Makrizi and A'bu '1 Fed6) having in the latter half of the fourteenth century even subjected to their dominion the large tribe of the Zoghiwa, may well have entered into the most intimate political relations with the rulers of Egypt, as already, a century previous to the time of Leo, Makrizi found ample opportunity in Egypt to collect all the latest news with regard to the dynasty of Ktinem.

On the other hand, we can easily imagine how Leo could call the Prince of Gaoga a Mohammedan, while the learned men of the country positively affirm that the Islam in these regions dates no farther back than the eleventh century of the Hejra, the beginning of which exactly coincides with that of the seventeenth century of our era, and, consequently, about a century after Leo's visit to Africa; for Leo speaks only of the rulers themselves, whose religious creed, probably, had no influence upon the people of the country in general. Leo's statement entirely harmonizes with the information gleaned from Makrizi; for the princes of Kdnem, in the time of the latter historian, were identical with the rulers of that very kingdom which Leo calls Gaoga, although in Makrizi's time they seem to have established the capital of their empire in Njimiye, which they had conquered from the B6rnu dynasty.*

Moreover, this apparent discrepancy receives further explanation from the fact that, soon after Leo visited these regions, the pagan nation of the Tnjur extended their empire from DirFir to the very borders of Bagirmi, opposing a strong barrier to the propagation of Jlsldm. Respecting the name 'Om-r, by which Leo designates
the King of the Buhila in his time, I have already given an opinion on a former occasion. The T'njur, of
* With regard to their places of residence in the time of Edris Alaw6ma, see Appendix III.

EARLY HISTORY OF BAGIRM. I.
whose original language I have not been able to collect any specimens, and which seems to be almost extinct, are said to have come from D6ngola, where they had separated from the Bati5ela, the well-known Egyptian tribe originally settled in Bnes6. Advancing from D6ngola, the T3'njur are said to have vanquished first the Daj6, who, as has been stated before, were at that period masters of Ddr-Ffir, and in course of time spread over the whole of Wady, and over part of Bagirmi, making Kadama, a place situated about three days' march to the S.W. of W ra, and half way between iN'alcdm and Kash6mer6, the capital of their extensive empire. They maintained their dominion, as far as regards Waday, according to native tradition, ninety-nine lunar years, while the eastern portion of this loosely connected group of different nationalities, which had been conquered at an earlier period, was wrested from their hands much sooner by Kfiro vanquishing the Tnjur, and founding the pagan kingdom of Ddr-Fiir, some time before the general introduction of Islam into these countries. This Kfiro himself was the third predecessor of Slimin, the first Moslim prince of Dir-Fiir. But as for the centre of the empire of the Tnjur, it was overthrown by the founder of the Mohammedan empire of Wid6y, viz., 'Abd el Kerim, the son of Ya.me—according to tradition, in the year 1020 of the Hejra. However, of the kings of W~dy I shall not speak here, as their history has not exactly reference to the country we are now describing.* Here I will only introduce a few remarks concerning the kings of Bagirmi.
Bagirmi is said to have emerged from the gloom of paganism prevailing in the eastern regions of Suddn a considerable time after Western Sudan had been formed into mighty king* I shall give a short account of the history of that country in Appendix VII. ' Thus the name is generally pronounced in the country itself; but it very often sounds like Bagirmmi, and the adjective form is certainly Bagrimma, which often sounds like Barma. The learned men write and indifferently, while the Bornu people write the name Begharmi or Bek(Lrmf

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doms—some years subsequent to the introduction of Islhm into Widiy. But in the same manner as the ruling dynasty which gave rise to this new kingdom had come from abroad, so likewise the founders of Bagirmi' seem to have immigrated into the country; and from whence they immigrated can scarcely be doubtful, though they themselves, like all the dominating tribes of Sudan, would much rather connect their origin with the inhabitants of Yemen. But, that the native inhabitants of Kenga, Kirsuwa, and Hirla are intimately related to them, they are well aware, and acknowledge it without hesitation; but they would try to make people believe
that, in coming from Yemen, their chief Dokk6nge left at those places brethren of
his as governors. As for Hirla, they do not acknowledge its claims to entire
equality of birth, but derive the name of that place, as well as the family of the
kings of that district, from a slave of Dokk6nge of the name of Kh6rallah. But, on
a close scrutiny, the people of Bagirmi confess themselves that their origin is not
to be sought for at a greater distance than K6nga, or K6nga Ma'tiya,* and that this
place, distant five days east from M s-effi and three long days S. S.E. from Y'aw6,
and distinguished by the strange form of its paganism, was the original seat of
their kings; for not only do the Bagrmaye regard those of K-nga with solemn
veneration, as being their ancestors, whom it would be wrong to attack or to
endeavor to subdue, but there are also certain emblems which they exhibit on
particular occasions, brought, as they say, from K6nga. These consist of a rather
long spear, borne on certain occasions before the King of Bagirmi, a small sort of
tympanum, and the horn or bugle. The language K6nga is intimately connected
with that of Bagirmi, while it contains also some elements of a different character;
and these two dia* From all that I have said here, it appears very doubtful whether
the Ibikirem, L. I, mentioned by E'bn Said in the latter part of the thirteenth
century, can be justly identified with this kingdom. Of course, a tribe of this name
may have existed many centuries before the foundation of the kingdom. The first
undoubted mention of Bagirmi or Bagharmi occurs in Imfim A'hmed's account of
Edris Alaw6ma's expeditions to Knem.

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FOUNDATION OF MA'S-ENA'.

Dokk6nge, penetrated, it would seem, toward the west by the road marked by the
sites of Hirla, Kirsuwa, and Nairomi, a place situated near M6is-effi, on the
Bichikam.
The state of the country where this pagan prince was to found the new kingdom,
at the time when this happened (that is to say, about 300 years ago), was as
follows. On the spot where the capital now stands there is said to have been
nothing but a straggling settlement of Fu'lbe cattle-breeders; and the Bagirmaye
themselves state that they named the place from a large 'ardgb or tamarind-tree ("mis"
in the Bagrimma language), under which a young F61ani girl of the name
of Efi was selling milk. These Fdlbe (or Fellta, as they are called in all the eastern
parts of Sudan) are said to have been much oppressed by annual inroads of the
Bulila; and it was Dokk6nge who undertook to protect them against these
invaders. With the exception of this Fellita settlement, a few Arab or Shfiwa
tribes,* who at that time had already begun to spread over the country, principally
the Beni Hassan, and the solitary settlement of a Fellltda sheikh, or holy man, in
Bidderi, a place about nine miles east from MN.s-effi (who, however isolated he
was, nevertheless exercised a very remarkable influence over the introduction of
Islamism into these countries), all the rest of its inhabitants, as well as the chief
Dokkenge himself, were pagans.
In the centre of the country there were four petty kingdoms, all situated on the small branch of the Shari generally called Bdchikim, viz., that of Mitiya, Mdbbertit, M31rifi6, and finally that of Mer6 or Damr6. Dokk6nge, installing himself near the spot which was originally called Mis-efid., and forming a small settlement, is said to have subdued these four petty kings by stratagem, and, having driven back the Bulkla, to have formed in a short time a considerable dominion. He is reported to have reigned a long time, and to have been succeeded by his brother, of the name of Lubdtko, to whom succeeded Delubirni, under whose dominion the kingdom of Bagirmi spread considerably. The eldest son of Delubirni was Mla16, who ascended the throne, but was soon after engaged in a desperate struggle with a younger brother of his, named 'Abd-Allah, who, it is said, had been converted to Islamism, and thought himself, in consequence, better fitted to ascend the throne. After being defeated by Delubirni on one occasion, 'Abd-Allah is said to have vanquished his brother, with the assistance of the pagan tribes, and to have slain him, after a most sanguinary conflict in the midst of the town, which lasted for several days. Having thus ascended the throne, and consolidated his dominion by the blood of all his kinsfolk, 'Abd-Allah, the first Moslim prince of Bagirmi, is said to have contributed largely to the prosperity of his country, ifito which he introduced Islamism; and he is stated also to have increased the capital to its present extent. The beginning of his reign falls about ten years after the foundation of the empire of Xvadciy by 'Abd cl Kerini, the son of Ydme. As to the order of his successors (all the Moslim kings of Bagirmi numbering fourteen), it seems to be as follows: To 'Abd-Allah succeeded, as it seems, W6nja, who was succeeded by his son Lkweni, after whom followed Bugomninda. Of these princes very little, if any thing, appears to be known. But then followed a glorious reign, which marked another epoch in the history of Bagrmi-I mean the reign of the king Mohammed el Amin, who, on account of his having performed a pilgrimage to Mckka, is also called El ILj ; for this prince not only administered the government of his country with more justice than his predecessors had done, and made it respected by his neighbors, but he also considerably extended his dominion and sway, as he not only subdued the formerly independent kingdom of Babaliyd, which at a former period had belonged to Kanem, and whose kirng (of the name of Kdbdu) he put to death, but he is stated also to have extended his conquests in the opposite direction as far as G6gomi, a strong and inaccessible settlement, situated seven or eight days' march to the south-
east of the capital, which the present sultan succeeded in subduing a second time during my residence in the country, and which was thought a very great achievement. It is even said that through the instrumentality of this king a great majority of his countrymen adopted Islamism. To this praiseworthy prince succeeded his son 'Abd e' Rahminn, whose death can be fixed with approximative certainty, as it is connected with the history of the neighboring countries; for it was he against whom the Sheikh Mohammed el Kinemi solicited the assistance of 'Abd el Kerim Sabhin, the Sultan of Wdddy, who died in the year 1815, for his having thrown off the supremacy of B6rnu, which seems to have been established during the reign of Lviweni. The easy victory which the energetic and unscrupulous ruler of Wid-iy, who eagerly grasped at the offer made to him, is said to have gained over the people of Bagirmi, is attributed to the consequences of a severe plague, which had swept away the greater part of the full-grown inhabitants of the country, and to the circumstance of the ficha, or general of the army, not being on good terms with his sovereign, whom he is stated to have deserted in battle, while himself fled with his whole detachment. Sab-6n, after having put to death 'Abd e' Rahm-n, together with his favorite wife or ghifimsu, and having carried away a considerable portion of the population, and all the riches of Bagirmi collected during the period of their power, invested the younger son of 'Abd e' RahmAn, of the name of M'allem Ngarmi.ba B6ri, with the title of king. However, as soon as Sabfin had retraced his steps, 'Othmin, the eldest son of 'Abd e' Rahin-n, with the surname or nickname of BWigoman, who, as long as the King of Widay was ravaging the country, had sought refuge behind the Shdri, in the town of Bfigom-n (the same place the governor of which refused to receive me), returned home, overcame his younger brother, and, having put out his eyes, ascended the throne. But the King of Wdiy, having received this unfavorable news, once more returned to Bagirmi, vanquished 'Othm-n in a battle fought at Moit6, drove him out of the country, and reinstated his brother upon the throne. But as soon as Sab in had

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turned his back, 'Othmin appeared once more, drowned his brother in the river, and again usurped the sovereign power. However, he was not destined to enjoy his prize for a long time in tranquility; for, a quarrel having broken out between him and the ficha (the same person who had been on bad terms with his father), this man, of the name of Ruw6li, who by his personal character greatly enhanced the power and influence originally united with his authority, and who was supported by a strong party, deprived the sultan of his dominion, and, having driven him out of the country, invested with supreme authority a younger brother of his, called El Haj, whom, in order to distinguish him from the former sultan of that name, we may call Hj II. 'Othmhn, having fled from Btigomin, his usual place of refuge, to Gulf6, the Kotok6 town on the west side of the Sh~ri, where he was collecting a force, the f~cha marched against him and vanquished him. 'Othmin, however, having implored the assistance of the Sheikh El Kanemi, and being assisted by the Shiwa of I 6rnu, succeeded in collecting another army, with
which he once more returned, but was again beaten in a battle fought at ShAwi. He, however, succeeded in crossing the river by a stratagem, and sought refuge with 'Amanuik, that mighty chief of the Daghana Shfiwa, well known from Major Denham's adventures; but, being pursued by his adversary, he saw no other way of escape open to him than to throw himself into the arms of his former enemy, the King of W~dAy, and, in order to obtain his assistance, he found himself compelled to stipulate, and to confirm by an oath sworn on the Kur~n, that he and his successors should pay a considerable tribute to the Prince of Wid~y. This tribute, to be paid every third year, consists of a hundred ordinary male slaves, thirty handsome female slaves, one hundred horses, and a thousand shirts or kholghn, called by the Whdiy people "d6rketi," besides ten female slaves, four horses, and forty shirts to Z6rma or J6rma, who is the inspector of this province. Having obtained protection in consequence of this treaty, which rendered Bagirmi as much a tributary province of Wid~y as it had been, in more ancient times, of B6rnu, 'Othmin re-

STRUGGLE WITH BO'RNU.
turned to his country, and succeeded at length in crushing his powerful and hitherto successful rival, whom he defeated in two battles, the one fought near K6koch6, on the Bichikim, the other near the village of A'su, on the banks of the River Sh..ri. The ficha, having sought and found refuge in Log6n birni, fought one more battle with 'Otlinn near a place called Dindor, where a great many of the people of Whdiy who were with him are said to have fallen. But the inhabitants of Log6n, fearing that Ruw6li would not be able to fight his quarrel out, and that they themselves might afterward suffer for giving him protection, thought it more prudent to deliver him into the hands of his enemy, and succeeded in doing so by stratagem. This ambitious man is stated to have died in Wid~y, 'Othmin having delivered him to Sabu'n.
The restless Prince of Bagirmi obtained a little tranquillity as long as Sabfin lived; but Ydsuf, who succeeded the latter, dissatisfied with him, put forth another pretender, of the name of Jariiiilme, and 'Othmdn had scarcely succe4ed in overcoming this enemy, which he did without much trouble, when he had to fight in another quarter; for Mohammed el K6nemi, the Sheikh of B6rnu (who had assisted him to reascend the throne with the sole object of regaining the ancient supremacy which B6rnu had exercised over Bagirmi), when he became aware that he had not attained his object, commenced open hostilities against him, which gave rise to a struggle carried on for a number of years with equal success on either side, but without any great result, except the ruin of the provinces near their respective frontiers. The Sheikh of B6rnu, beset at the time by other difficulties, and seeing that he should be unable by himself to crush the power of Bagirmi, is then said to have called in the aid of Yfisuf Bashi, of Tripoli, who, in the year 1818, sent Mifistafi. el A'hmar, at that time Sultan of Fezzin, together with Mukni and the Sheikh El Barfid, to his assistance, who, laying waste the whole northwestern part of Bagirmi, and destroying its most considerable places,
Babiliy, and Gdwi, carried away a great number of slaves, among whom was Agid Mfisa, one of my principal informants in all that relates to Bagirmi.

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This happened about the time of Captain Lyon's expedition. At a later period Mukni returned once more with 'Abd el Jelil, the celebrated chief of the Welid Slimin, who had accompanied the former expedition in a rather subordinate character; but, having quarreled with this distinguished chieftain, who discountenanced Mukni's intention of overrunning the country of B6mu, he himself returned home, sending in his stead Haj I'brahim, who plundered and ransacked the town of Moit6, and carried its inhabitants into slavery, while 'Abd el Jelil did the same with Kanem. Then followed, in the year 1824, the second battle of Ngdla, of which Major Denham has given an account in his Narrative. However, notwithstanding his partial success, the Sheikh of B6mu was not able to reduce entirely the inhabitants of Bagirmi, who, although not so numerous, and much inferior to their neighbors in horsemanship, are certainly superior to them in courage.

There was still another quarter from whence Bagirmi was threatened during the restless reign of 'Othmin, namely, that of the Ffilbe or Fellita, who, following their instinctive principle of perpetually extending their dominion and sway, made an inroad also into Bagirmi about thirty years ago; but they were driven back, and revenge was taken by a successful expedition being made by the Bagirmaye against B6go, one of the principal Ffilbe settlements to the east of W~ndalU or Mindar6, which I have mentioned on my journey to A'damwa and the expedition to M\isgu. In the mean time, while the country suffered severely from this uninterrupted course of external and internal warfare, 'Othmin seems to have made an attempt to enter into communication with Kdnem, probably in order to open a road to the coast by the assistance of the Weltd Slimin, or, as they are called here, Minne-minne, who, by a sudden change of circumstances, had been obliged to seek refuge in those border districts of Negroland with which their chief, 'Abd el Jelil, had become acquainted in the course of his former slave-hunting expeditions.

Altogether, 'Othmdn Bfigomdn appears to have been a violent despot, who did not scruple to plunder either strangers or his own people; and he cared so little about any laws, human

'ABD EL KA'DER.

or divine, that it is credibly asserted that he married his own daughter.* But he appears to have been an energetic man, and at times even generous and liberal. He died in the last month of the year 1260, or about the end of the year 1844 of our era, and was succeeded by his eldest son 'Abd el Kider, the present ruler of Bagirmi, who had been on bad terms with his father during his lifetime, and, in consequence, had spent several years in Gfirin, at that time the capital of A'damghiwa.
This prince had a narrow escape from a great danger in the first month of his reign, when Mohammed Suleh, the ruler of Wdky, advanced with his army toward the west, so that 'Abd el Kder thought it best to leave his capital, carrying with him all his people and riches, and to withdraw toward Mfkhfa, where he is said to have prepared for battle, taking up his position behind the river, and placing all the boats on his wings. But the Sultan of Wid6y, seeing that he occupied a strong position, sent him word that he would do him no harm, as long as he preserved the allegiance confirmed by the oath of his father; and he really does not seem to have done any damage to the people of Bagirmi, with the exception of depriving them of their dress, the common black shirt, of which the people of W6d6y are very jealous, as they themselves are not acquainted with the art of dyeing.

This danger having passed by, 'Abd el Kder, who is described to me, by all those who have had opportunities of closer intercourse with him, as being a person of sound judgment, and who likes to do justice, though it may be true he is not very liberal, thought it best to keep on good terms also with his western neighbors, the Kanfiri; and his friendly relations with the present ruler of that country were facilitated by the circumstance that his mother was an aunt of the Sheikh 'Omrtr. The Bagirmi people, at least, assert that it is more on account of this relationship than from fear, or a feeling of weakness, that their ruler has consented to a sort of tribute to be paid to B6ruu, which consists of a hundred slaves annually.

* According to others, he married also his sister. It seems that some attribute similar crimes to his father.

Having thus obtained peace with both his neighbors, 'Abd el Kkder has employed his reign in strengthening himself on that side which alone remained open to him, viz., the south side, toward the pagan countries; and he has successfully extended his dominion, remaining in the field personally for several months every year. He has thus subdued a great many pagan chiefs. on whom he levies a fixed tribute—a thing said to have been unknown before his time. Of course, this tribute consists almost entirely in slaves, which the pagan chiefs in general can only procure by waging war with their neighbors, and slaves are, therefore, almost the only riches of the sultan; but by this means he is able to procure what he is most in need of, namely, horses and muskets, besides articles of luxury.

It is only with a strong feeling of suppressed indignation that the people of Bagirmi bear the sort of dependence in which they are placed with regard to their neighbors on either side; and there is no doubt that, if they were allowed to recruit their strength (although the tribute which they have to pay to W6ddy bears heavily upon them), they will make use of the first opportunity that offers to throw off the yoke.

No doubt the central position of Bagirmi, as regards political independence, is not very favorable; but the country has the great advantage of being bordered on the west side by a mighty river, which, while it forms a natural barrier against the western neighbor, may serve at the same time as a safe retreat in case of an attack
from the powerful kingdom on the east side; and it has proved so repeatedly, for Bagirmi in many places extends westward beyond that river. This is the only advantage which the country at present derives from the great bounty which nature has bestowed upon it,* viz., a river navigable during every season of the year, surrounding half the extent of the country, and sending through the middle of it a branch, the Bichik-m, which is navigable during the greater part of the year, and might easily be made so all the year round. This branch, which approaches to within nine or ten miles of the capital,  

* I must observe, however, that boats of the Kalcma, or islanders of the southern part of the Tsid, sometimes carry corn as far as BWigomin.

GENERAL CHARACTER OF BAGIRMI.

forms part of the southern provinces into an island. The great disadvantage of Bagirmi is that there is no direct caravan road to the northern coast, and that it is therefore dependent for its supply of European and Arab manufactures upon the limited importation by the circuitous road through Widdy or B6rnu; consequently, the price of merchandise is greatly enhanced, while the road, in case of hostilities with these latter kingdoms, is entirely interrupted. If we now take a general view of the country, we find that in its present state it is inclosed within very narrow limits, extending in its greatest length, from north to south, to about 240 miles, while its breadth at the widest part scarcely exceeds 150 miles. Such a petty kingdom would be quite incapable of holding out against its two powerful neighbors if it were not for the resources drawn continually from the pagan countries toward the south.

This was the reason why the kingdom of the Buldla, or Leo’s Gaoga, rose to such immense power as soon as it had taken possession of Kanem. The people of Bagirmi themselves in former times, evidently after the zenith of the B6rnu kingdom had passed away, and when the weak dominion of devout but indolent kings succeeded to the dashing career of energetic and enterprising princes, provided themselves with what they wanted in this respect in a rather unceremonious manner, by making constant predatory expeditions upon the caravan road from Fezz-n to B6rnu, and carrying away a great amount of property, even a large supply of silver, this being said to have been the sourse from whence the treasure which ’Abd el Kerim Sabfin, king of Waday, found in Mks-efia was derived. In another direction they formerly extended their excursions into the Batta and Marghi country.

The whole country, as far as it constitutes Bagirmi proper, forms a flat level, with a very slight inclination toward the north, the general elevation of the country being about 950 feet above the level of the sea; only in the northernmost part of the country, north from a line drawn through Moit6, there are detached hills or mountains, which constitute the water-parting between

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the Fittri and the Tsad, the two basins having no connection whatever with each other. But while Bagirmi proper appears to be a rather flat country, the outlying provinces to the southeast seem to be rather mountainous, the mountains,
particularly the group called Ggre, being so high that the cold is felt very severely, and hail or snow falls occasionally during the cold months. From the information of the natives, particularly when we take into consideration the description given of Bel6l Kole, it would seem that in that direction there are some volcanic mountains. Toward the south, also, there must be considerable mountains which give rise to the three rivers the B~nuw6, the Shari, and the River of Log6n, and probably several more; but they must be at a great distance, and lie entirely beyond the range of my information. However, I am sure that there is no idea of perpetual snow, or even snow remaining for any length of time, in this part of the continent; and there seems to be no necessity whatever for supposing such a thing, as the fall of rain near the equator is fully sufficient to feed numbers of perennial sources, and to increase the volume of the rivers to such an extent as to annually overflow the country in so astonishing a manner. The time of the inundation of those three rivers seems to coincide exactly, while with regard to the currents, that of the River of Log6n appears to be the most rapid.

The soil consists partly of lime ("afi") and partly of sand ("sifiaka"), and accordingly produces either Negro millet (Pennisetum, "ch6ngo") or sorghum ("wV"), which two species of grain, with their different varieties, form the chief article of food not only of the people of Bagirmi, but almost all over Negroland. But besides this a great deal of sesamum ("kirru") is cultivated, which branch of cultivation imparts quite a different aspect to this country, as well as to many of the pagan countries, as numerous tribes seem to subsist chiefly upon this article. In many other districts of Bagirmi beans ("m6ngo") form one of the chief articles of food, but ground-nuts, or bfi,li," seem to be cultivated only to a very small extent.

Wheat is not cultivated at all, with the exception of a small patch in the interior of the capital, for the private use of the sul-

VEGETABLE PRODUCTS

tan. Rice is not cultivated, but collected, in great quantities after the rains, in the forest, where it grows in the swamps and temporary ponds; indeed, a good dish of rice, with plenty of butter and meat, forms one of the few culinary luxuries which I have observed in Bagirmi. Another article of food in very general use is afforded by several varieties of grass or Poa, identical, I think, with the Poa Aby8tinica, here called "clinna" by the black, and "kr6b" by the red natives (I mean the Siiwa). The variety most common in Bagirmi is called "jojo," and is not only eaten by the poor people, but even by the rich: indeed, I myself am fully able to speak from experience concerning it, as, with the addition of a little rice, I subsisted on it almost entirely during my long stay in this country, and found it very palatable when prepared with plenty of butter, or even boiled in milk. Of course, it is a light food, and, while it does, not cause indigestion, it does not satisfy the appetite for a long time, or impart much superfluous strength. As regards vegetables, molukhiya ("gofirmo," Uorchiorius olitorius) and deriba or bimiya ("gobklto" and "g6ddegir") are mostly in use, besides the " g6ngo," the leaves of the monkey-bread-tree ("kfika"), and occasionally that of the h6jilij
("jknga"), which form the common palaver sauce of the poor. Watermelons ("gerlaka ?") also are grown to some extent, and that sort of Cucurbita called melopepo ("kfirchi ?"), which I have mentioned on a former occasion. Inside the capital a great many onions ("bassal") are cultivated, but not so much for the use of the natives as of the strangers who visit the place.

Of articles of industry, cotton ("nyre") and indigo ("alini") are grown to a sufficient extent to supply the wants of the natives; but both articles are chiefly cultivated by the Børnu people who have immigrated into this country. The soil in general seems to be of a good quality; but, as I have said above, the country suffers greatly from drought, and ants and worms contribute in a large measure to frustrate the exertions of the husbandman. Of the trees most common in the country, and most useful to mankind, I have principally to mention the tamarind-tree, or "'ard6b," called "m.s" by the people of Bagirmi—a tree as useful for its fruit as it is beautiful on account of its foliage. The tamarind-fruit, in my opinion, constitutes the best and surest remedy for a variety of diseases, on account of its refreshing and cooling character. Next in order is the del6b-palm, here called "kgtwe," which is very common in several parts of the country, although far more so in the outlying provinces toward the south; the dtim-palm ("ko16ngo"), which, although not so frequent, is nevertheless found in considerable numbers in many parts of the country; the hjilij, or Balanites Egyptiaca ("jinga"), of which not only the fruit is eaten, but the leaves also are used as vegetables, like those of the monkey-bread-tree—the latter does not seem to be very frequent; the korna or Cornus ("kirna"), and the sycamore ("bill"). Many trees very common in H6usa, such as the kad6fia, or Bassia Parkii, and the dor6wa (Parkia), are never seen here, at least not in those districts which I visited; but Croton tiglium ("habb el melfik") is frequent, and I myself took a supply of this powerful purgative with me on my return from this country.

There are no mines. Even the iron is brought from the exterior provinces, especially a place called Gfirgara, distant from twenty to twenty-five miles from the river, where the sandstone seems to contain a great deal of iron ore. Natron is brought from the Bahr el Ghazl.

With regard to the special features of the country, and the topography of the towns and villages, they will be described in a separate chapter; * here I will only say that the entire population of the country seems scarcely to exceed a million and a half, and the whole military force, in the present reduced state of the kingdom, can hardly be more than 3000 horse and 10,000 loot, including the Shiwa population, who surpass the black natives in breeding horses, while the cavalry of Wdy may be most correctly estimated at from 5000 to 6000, and that of Dtr-Ffir at more than 10,000. The weapon most in use among them is the spear ("nylga"), the bow ("kd-kes6") and arrow ("kes6") being rare, not only with the inhabitants of Bagirmi.

* See Appendix VIII.
ARMS.-LANGUAGE.-DRESS.

proper, but even with those of the pagan states to the south. Scarcely a single person has a shield, and they therefore use only the Kani'ri name for this arm, viz., "ngdwa." Very few possess the more valuable coat of mail, or "sfillug," and I scarcely observed a single fire-arm during my stay. But, on the other hand, almost all the pagan inhabitants of these regions are armed with that sort of weapon found in so many other countries which we have touched on our journey, viz., the hand-bill, or, as the Kanlri call it, the "g6liy6" (here called "njiga," the difference between the name of this weapon and that of the spear consisting in one single letter). Very few of the Bagirmi people are wealthy enough to purchase swords ("kaskara"), which they are not able to manufacture themselves; and few even wear that sort of dagger ("kiyi") on the left arm, which, in imitation of the Tawirek, has been introduced into a great part of Negroland.

As for their physical features, I have already touched on this subject repeatedly. I will only say that they are a fine race of people, distinct from the Kantiri, but intimately related, as their language shows, to the tribe of the Ktica and several other tribes to the east. Their language they themselves call "tar Bktgrimma." Their adoption of Islam is very recent, and the greater part of them may, even at the present day, with more justice be called Pagans than Mohammedans. They possess very little learning, only a few natives, who have performed the pilgrimage, being well versed in Arabic, such as BiiBakr Sadik; but not a single individual possesses any learning of a wider range. This exists only among the Felldta, or foreigners from W{tdiy. The only industrial arts in which they have made a little progress are those of dyeing and weaving, both of which they have also introduced into the kingdom of Wdd6y, although in their own country a great deal of the weaving and dyeing is carried on by Kanfiri people. Black tobes are worn by the men to a much greater extent than in B6rnu, even the b6ne or tirkedi, which generally forms the only dress of the females, as well as the upper garment or "debdal6na," being dyed black. Tight shirts, or tarkiji, which in

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Widiy constitute the common female dress, are very rarely worn.

The government of the country is an absolute monarchy, being not tempered, as it seems, by an aristocratical element, such as we have found in B6rnu, nor even by such an assembly as we have met with in the Husa states. The duties of the chief offices of state are, it appears, by no means distinctly defined, and are therefore left to the discretion or abuse of each official, as we have seen that the ficha under the reign of 'Othmn had assumed such a degree of power that he was capable of waging successful war for a long time against the king himself.

The title of the king is "b-nga." The office of the "ficha" corresponds exactly with that of the "keghmma" in B6rnu. Then follows the office of the "ngarmine," or the minister of the royal household; then that of the "ghel'tma," a name which has originated in a corruption of the title "ghaladima." Next comes the "gar-
moyenminge," the governor of the open pasture-grounds and forests; after him the "milma," whose office is said to have been introduced from Bôrnu, to whom succeed the "gar-ngôde," the "gar-nginge," the "zôrma," and the "kadaminge," the latter having originally the tutorship of the sons of the king. But besides these, the captains or "birma," and the governors of the principal places, possess considerable power; and among the latter, especially the elifa Moitô, or governor of Moitô, while the officer of the water also, or elifa b, exercises a great deal of authority. Of these courtiers the following have the privilege of using a carpet to sit upon: the fôcha, the birma, the ghelgtma, the milma, the gar-moyenminge, the bang Busô, bang Dam, elifa Moitô, and elifa bai. We have seen that the sultan, during his absence from the capital, had made one of the meanest of his courtiers, the kadamdnge, his lieutenant governor.

The mother of the sultan, or the "kufi-binga," is greatly respected, but without possessing such paramount authority as we have seen to have been the case with the "mgira" in Bôrnu, and as we shall find exercised by the môma in Wûdiyy. The claimant to the throne, who bears here the same title as in Bôrnu, viz., chirôma, enjoys a certain degree of influence, the limits of which are not circumscribed, but depend upon his natural qualifications.

Although the sultan here has so different a title from that of the King of Bôrnu, nevertheless the princesses bear the same title as those of Bôrnu, viz., "m-ram," a name which has even extended into the country of Wûdiyy.

As for the tribute which the king levies, and which is called "haden-binga," the circumstances connected with my stay in the country did not allow me to arrive at a definite conclusion with regard to its amount, and I can only make a few general remarks upon it. The tribute levied upon the Mohammedan inhabitants of Bagirmi proper consists principally in two different kinds, viz., in corn and cotton-strips. The tribute in corn, which corresponds to the tsidir-maibe in Bôrnu and the kirdi-n-kassa in Husa, is here called the m ôttén-bnga, or, as it is generally pronounced, môttén-bdnki, while the tribute in cotton-strips bears the name "farda-n-bdnga." But many) places have to deliver also a tribute in butter, although the Shliwa, or, as they are here called, Shlwa (the native Arabs), are the principal purveyors of this article to the court.

The Shiwa of Bagirmi belong principally to the following tribes: Silamt, Beni Hassan, Weldd Mfisa (a very warlike tribe), Wel-d 'Ali, the Deghôighera, who live scattered over the whole country, but occupy some villages almost exclusively for themselves. The principal tribute which these Arabs have to pay consists of cattle, and is called "jôngal:" it is very considerable. But whether these Arabs of Bagirmi, like those settled in Bôrnu, have also to deliver to the king all the male horses, I am not quite sure; however, I think that is the case.

The most considerable tribute, however, which the sultan levies consists of slaves, which the tributary pagan provinces have to pay to him, especially the chiefs of Mîltti, Dam, Sômray, and all the others of whose territories and power we obtain some information from the itineraries I have collected.* This tribute of slaves constitutes the strength and riches of the King
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of Bagirmi, who is always endeavoring to extend his sway over the neighboring pagan tribes.

The natives of Bagirmi are compelled to show to their sovereign a considerable degree of servile reverence; and when they approach him, they are obliged not only to be bare-headed, but also to draw their shirt from the left shoulder, and to sprinkle dust on their heads. But they are not in general oppressed, and a far greater liberty of speech is allowed than in many European states.

CHAPTER LII.

HOME JOURNEY TO KIUKAWA.-DEATH OF MR. OVERWEG.

August 10th. Although I had once cherished the idea of penetrating toward the upper course of the Nile, I was glad when I turned my face westward, as I had since convinced myself that such an enterprise was not possible under the present circumstances. I had been so many times deceived by the promise of my final departure, that when in the morning of that day a messenger from the Zöurma arrived with the news that I might get ready my luggage, I did not believe him, and would not stir till Zöurma himself made his appearance and confirmed the news, assuring me that I should find the letter of the sultan, with regard to my security on a future visit, with Aldina Sabän.

In consequence, I ordered my servants to get my luggage ready; but before I started I received a visit from a large number of courtiers, with an agid at their head, in order to bid me farewell, and also to entreat me for the last time to sell to the sultan my fine "keri-sassarindi" (horse). But this I was obliged to refuse, stating that I wanted the horse for myself, and that I had not come to their country as a merchant, but as a messenger. It had always been a subject of great annoyance to them that I refused to sell my horse, as all the people who visit this country from the other side of Börnu are in the habit

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of bringing horses with them expressly for sale. They revenged themselves, therefore, by giving me another nickname, as an ambitious and overbearing man—"dörbakı ng6lo." But I would not have parted with the companion of my toils and dangers for all the treasures in the world, although it had its faults, and was certainly not then in the best condition. I had some foreboding that it might still be a useful companion on many an excursion; and it was, in reality, still to carry me for two years, and was to excite the envy both of my friends and enemies in Timb-dktu as it had done here.

Having received the letter of the sultan, with the contents of which I could not but express myself highly satisfied, I set fairly out on my journey; and my heart bounded with delight when, gaining the western gate, I entered the open country, and once more found myself at liberty.
The whole country was adorned with the most beautiful verdure, the richest pasture-grounds and fine corn-fields alternately succeeding each other; but as for the crop, the height which it had attained in the different fields varied greatly, it being in one field as high as five feet, and the seed just coming out, while in another field close by the young crop was only shooting out of the ground. This was in consequence of no rain having fallen in the beginning of the season for nearly a month, a circumstance which had deterred many people from confiding their seed to the ground. Farther on there was much cultivation of beans.

Having now no necessity for laying down the path, with which I was sufficiently acquainted, I could surrender myself entirely to the general impression of the landscape, the whole aspect of the country being greatly changed. Beyond the Fellhta village which I have mentioned on my outward journey we had to cross an extensive sheet of water, and the ground was often very difficult to pass with my camel, so that we were full of anxiety with regard to the swampy country of Log6n. Indeed, the people who met us on the road did not fail to warn us that this was not the right animal for this season of the year; and

* I sent this letter, with the sultan's seal, to the Foreign Office at the time.

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there is no doubt that pack-oxen, on account of their sure-footedness, have a great advantage in traveling during this part of the year, though they are difficult to get across the rivers.

We arrived at the well-known village of BNkadA just in time to escape a heavy tempest, which continued with slight interruption the whole of the afternoon; but, not finding my former host at home, I took possession of his hut on my own responsibility, and I afterward calmed the anger of my good old friend, whose hospitality was so often claimed by all the passers-by on this great high road, by presenting him with two fine white shirts. In fact, I sympathized with him very heartily, seeing that the whole host of people who had attached themselves to my troop importuned him for shelter during our stay here the following day, although I might have expected that lie would have extended his hospitality to myself for a day longer, as we were to part forever, and as it was against my wish that I was delayed here. But such is the character of the Bagirmi people in their present reduced political and moral condition.

My companions were not yet quite ready. It rained the greater part of the following night. I had some trouble in making my people stir in the morning, and was really obliged to employ force in order to get our troop once more in motion. A European can form no idea how the energy of a traveler is paralyzed in these regions by the laziness of the natives.

At length we were on our road, and after a moderate march took up our quarters in K61le-k61le. The quantity of rain which had fallen gave the country a very rich and exuberant appearance. Every where on the fields the long black worm called "halw6si," which causes so much damage to the crops, was seen in extraordinary numbers. It was scarcely possible to recognize the villages, the whole appearance of which, from every side, we had been well acquainted with during the dry
season, the tall crops now concealing the cottages entirely from view. The following day we reached K6koroch6, having fortunately crossed a very difficult bog without accident. The whole forest region, which did not contain a drop of water on my out-journey, was now converted into a continuous line of swamps, and the whole surface was thickly covered with verdure. It is during this season that the Shu'wa Arabs form here their temporary encampments. In K6koroch6 also we had another day's delay, till the messenger of the sultan arrived, who was to protect me against any further intrigues of the ferrymen, whom I regarded with more suspicion than any policeman or constable in Europe. Meanwhile, also, the wife of Gr6ma 'Abdifi, who all this time had been staying with her father-in-law in Mistafaji, joined us, and all further delay seemed to be at an end. Certainly such a visit of a married woman to her father's house can not but contribute to give Europeans a higher opinion of African domestic life. Indeed, people in Europe have little conception how cheerfully man and wife in these regions live together; and it was this amiable feature in his character which reconciled me in some degree to my companion, whom in other respects I greatly disliked.

August 15th. There had been a great deal of rain in the afternoon of the preceding day; and a heavy shower, which came on in the morning, and lasted full two hours, delayed our departure considerably. The distance which separated us from the river was not great; but the latter part of the journey was so bad that my camel threw off its load no less than six times, so that my servants were almost in despair, and did not join me till several hours after my arrival in the town of A'su, and when I had made myself already comfortable in an excellent hut, built of clay, neatly polished, but from which I felt sorry to have driven away two spinsters who had been its tenants. Having rested a while, I went to obtain a sight of the river. Its magnitude had already surprised me when I first saw it on coming from Log6n, and it had delighted me as often as I looked down upon it from the village of M616; but it was now greatly increased in size, forming a broad sheet of water not less than one thousand yards across, and dotted with several little islands, while the high and gradually-shelving shore on this side was clothed with rich crops of Egyptian corn or masr (Zea mais). Several small canoes, or rather boats, were lying on the shore, but I looked in vain for one large enough to carry my camel, as I was really afraid to trust it to the stream. However, I was glad to observe that the current was not very strong, and it did not seem to me to flow faster than from about two and a half to three English miles an hour. Unfortunately, today also the weather was very wet, so that strolling about was not so pleasant as it would otherwise have been.

A'su was formerly a walled town, but the walls at present exhibit the same signs of decay which characterize the whole country. However, the inhabitants, to
whom the ferry is a constant source of profit, seemed to be tolerably at their ease. It is this village (which formerly appears to have been of much greater importance) after which the river is sometimes called the River of A’su; but it never ought to be called the River A’su. Here, also, there is an officer or inspector of the ferry, with the title of kash6lla,* the same as in the village of M616.

Saturday, August 14th. We had first to follow the bank of the stream for a little more than a mile lower down, in order to reach the flat, sandy beach which I have mentioned above. At length, after a good deal of delay, the boats were brought and the passage began. Our horses went first, three or four swimming alongside each boat; but it was a difficult affair for the men who were sitting in the boats to manage them, and, notwithstanding all their exertions, and all the cries of those who were standing on the bank, several of them were washed away from the boats, and carried a considerable distance down the river by the current; one, a fine black horse, was drowned. It was the very latest period when the river is passable for horses, for during the whole of the month of September the people assured me that the passage was never attempted. I myself succeeded in crossing the river, with my horse and luggage, without any accident; and having fired a shot in order to express my satisfaction at having safely escaped from the hands of the superstitious Bagirmi people, I pursued my march without delay, for I was afraid of exposing my horse to the pernicious

* Kash6lla is properly a B6rnu title, but it is in general use in these places along the western frontier.

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THE SHU’WA OF MO’KORO’.

stings of the "tsetse" fly, which, as I have observed before, proves extremely dangerous to the animal, but which fortunately infests only the very banks of the river, for I have observed it nowhere else. It is a large yellow species.

I had now entered again upon the territory of my friend Yiisuf, the Prince of Log6n, and could, without any danger of molestation, freely move about. The weather was very wet, and I twice took refuge in small villages, which were situated in the midst of rich corn-fields, in order to escape a heavy shower. The whole district is called M6kor6, and comprises, besides several villages of 16god6 Log6n, or people of Log6n, ten hamlets of Shfiwa, in one of which we took up our quarters. These Shuiwa, however, are not distinguished for hospitality, and it required a great deal of negotiation before I was allowed to make myself comfortable in one of these huts, which are very spacious indeed for these countries, being from 50 to 60 feet in diameter: they have, besides, a very remarkable peculiarity, being furnished with a large bed-room, if I may say so, which occupies the middle of the hut, and consists of a room raised about three feet from the ground, twenty feet long by six to eight feet wide, and the same in height, separated into several compartments, and encompassed all round with mattings of lattice-work made of fine reeds, in which branch of industry, as I have before observed, the people of Log6n are very clever. The matting is of dark color, but upon my inquiring how they dyed it, I was not a little surprised to hear that it was done by dipping it into the black argillaceous soil. In this secluded
room, which is called "ghurhra," these people protect themselves against the innumerable swarms of mosquitoes which infest these low, swampy regions during the night.

Of course, I could not have any pretensions to this distinguished place, which is reserved for the different members of the family, and I took my station upon a raised platform of clay at the side of the entrance, where I was a little annoyed by the mosquitoes, although, the door having been shut at an early hour, and some cattle inside the hut attracting the attention of this cruel insect in a stronger degree, the numbers were sup-

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portable. In other respects I was well treated, the landlord being a wealthy man of the name of A'dim, and his wife being even a princess or m6ram of Log6n: she was a talkative and cheerful person. They regaled me with a small pancake soon after my arrival, and a dish of rice and milk in the evening. It was extremely interesting to witness the singular kind of living of these people, and to hear them talk their peculiar style of Arabic, which has not yet lost that profusion of vowels which originally characterized this language; but its purity has been greatly impaired by other peculiarities. They have some remarkable customs which connect them with their brethren in the East, especially the law of retaliation, or e'dhiye,* and the infibulatio of the young girls. These Arabs belong to the large tribe of the Sgdamdt.

Sunday, August 15th. After a march of about eight miles, through a country partly cultivated with Negro millet, partly forming an extensive swampy plain, we reached the River of Log6n. On account of the great rising of the river, we had been obliged to follow, this time, an entirely different path from the one we had pursued on our outward journey. The scenery was greatly changed; and the little hollow which we had formerly crossed close behind our landing-place had now become a navigable branch of the river, on which several boats of considerable size were seen plying to and fro. The whole river now presented a very extensive sheet of water, unbroken by any sand-banks or islands, which, while it certainly was exceeded in breadth by the River Sh6ri, surpassed it in its turn in swiftness, the current being evidently more than three and a half miles an hour.

The town of Log6n, with its palm-trees, of three different varieties, towering over the clay walls, invited me to its hospitable quarters; and as I was extremely anxious to reach Kiikawa without any farther delay, I immediately crossed over after

* With regard to this custom, Burkhardt's information (Travels in Nubia, 2d ed., Appendix I., p. 434) is very correct; but in general his information respecting the countries on the east side of the Tsid is marred with mistakes, not only with regard to the geography, but even the ethnology of these quarters, as he always confounds native and Arab tribes.

BAD RECEPTION.-A'FADE'.
having made a small sketch, which is represented in the accompanying plate), in
order that I might be able to pursue my journey the following day; but upon
paying a visit to the keghamma, I had great difficulty in persuading him to allow
me to proceed, and at first he peremptorily refused to comply with my wish,
saying that it would be dishonorable for his master to allow me to leave him
empty-handed. But I chose rather to forego the opportunity of taking final leave of
the prince YAWsuf, although I could not but feel sorry at not being able to wait
till my hospitable host had prepared a few tobes fbr me, as specimens of the
native manufacture.

It rained during the night and the following morning, and we had a difficult march
through the deep, swampy grounds of Log6n; but we proceeded onward till three
o'clock in the afternoon, when we made a halt about three quarters of a mile
beyond U'lluf or Hfddlf, the town before mentioned, the magic arts of whose
people frightened my companions also this time, and prevented them from
seeking shelter there. However, even in the village where we stopped we were
badly received at first, and it was only by force that my companions could procure
quarters, till I succeeded gradually in opening friendly relations with the man who
had become my host so much against his will. I even, with the aid of a few of the
large beads called nejiim, succeeded in buying fowls, milk, and corn, so that we
were pretty much at our ease. The neighborhood is said to be greatly infested with
thieves, and we therefore took all necessary precautions.

The following day I made A'fad6, passing by Kala, where I was surprised to find
the swamp at present of much smaller dimensions than on my former journey,
although the season was so far advanced. This is a very remarkable phenomenon,
which receives its explanation from the circumstance that these swamps are fed
by the inundations of the river, which, notwithstanding the rainy season, continue
to recede till the river is again full, and once more inundates the country in the
month of September. The latter part of the road to A'fad6 was very swampy,
almost the whole of that bleak kab6 tract being under water.

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Here my companions endeavored by all sorts of intrigues to detain me for a day or
two; but, notwithstanding the hospitable treatment which i received from the
governor of the place, I was too anxious to reach Kiikawa, and, ordering my
servants to follow me as speedily as possible, I pursued my march the following
morning without delay. But the roads were excessively bad, and we were obliged
to take quite a different direction from the one by which we came, following a
more northerly one in order to avoid the impassable swamps of the town of R6n,
and the very difficult road of Ngila.

Having passed several larger or smaller villages, and innumerable swamps, we
halted for the night, after a march of eleven hours, in a village inhabited by
Shiwa and Fellita, and called Wingara, a name which is rather remarkable; but it
required a long negotiation in order to obtain quarters, as these people, who rely
upon the strongholds afforded them by the swamplike neighborhood of the lake, are
of a very independent character. But, having once made their acquaintance, we
were hospitably treated. The billama of the village was a Tynjurawi, who had
emigrated to this place from Mendoza; but he did not understand the peculiar idiom of his tribe.

During my next day's march I led rather an amphibious life, being almost as much in the water as on the dry ground; for, besides being drenched by a heavy rain, which lasted the greater part of the day, I had to pass three considerable rivulets without the aid of a boat, and had twice to strip myself and swim my horse across, tying clothes and saddle on my head. The first rivulet we had to cross was the Mulu, about seven hundred yards beyond the small town called Legori, which belongs to Kash-Ilia Beldi; the second was probably the Mbuli, and identical with the river called Gumbalaram by Major Denham, beyond the village of Dgala, which lies on a small eminence. At the Mulu we had enjoyed the assistance of the inhabitants of Legiri; but here I and my m'allem, with whom I had vigorously pushed on in advance, were left to our own resources, and the strong current of the rivulet, which was encompassed by steep banks about eight feet high, frightened my companion not a little, till I stripped first, and, relying upon my experience as a swimmer, led the way. While endeavoring to cross over, we were fortunate enough to meet with a fisherman, who was floating about the river on a simple yoke of large gourds, such as I have described on a former occasion, and with his assistance we succeeded in getting our horses and clothes across without any accident. While engaged in this arduous business we were joined by Gröma ʿAbdu, who, seeing that I was obstinate, and ashamed at not arriving in the capital together with us, had at length left his wife and slaves behind, and endeavored to keep up with us. We then continued our march through this swampy country, the rain falling in torrents, and near the village Hokkum reached the third rivulet, which, however, notwithstanding its rapidity, we were able to cross without dismounting, the water just reaching up to our saddles.

At length we left behind us the black argillaceous soil which constitutes the whole of this alluvial plain, and which at the present season was converted into one continuous swamp, fine sandy soil succeeding to it near the village of Gujdri, so that from thence we pursued our march more cheerfully; and, having taken a small luncheon in the village Döbuwa, we did not halt until we reached the village of Boghe6wa, situated about a mile N.E. from Yfdi. Here we were well lodged and hospitably treated, and were busy till late at night drying our wet clothes.

Friday, August 20th. We had now only one long day's march to Kfikawa; and, reaching the town of Ng6rnuu after six hours' ride, I had great trouble in dragging on my horsemen, who, being quite exhausted, wanted to make themselves comfortable with their friends, for the B6rnuu men of the present day are not accustomed to much fatigue. Indeed, both my companions were so utterly prostrated in mind and body that, strange to say, they lost their road close to the capital, although certainly the high corn-fields gave the country a totally different appearance. The great pond of Kaine was now larger than I had ever seen it, and flooded the path to a great extent.
Having sent on a man in advance in order to announce my arrival to the vizier and Mr. Overweg, I made a short halt near one of the many pools of stagnant water, and we were just about to remount when my friend came galloping up. We were both extremely glad to see each other again, having been separated from one another longer than on any former occasion; and they had received in Ktikawa very alarming news about my reception in Bagirmi. Mr. Overweg had made, meanwhile, a very interesting trip into the southwestern mountainous districts of B6rnu; he had returned from thence about two months previously, and I was surprised to find that, notwithstanding the long repose which he had enjoyed, he looked more weak and exhausted than I had ever seen him. But he informed me that since his return he had been very ailing, and that even at present he did not feel quite recovered. He gave me a very lively and encouraging description of the means which had been placed at my disposal, and with the most spirited projects for the future we entered the town. Here I once more found myself in my old quarters, with luxuries at my command which, during the last six months, had become almost strange to me, such as coffee with sugar, and tea with milk and sugar.

It was very fortunate that I had not arrived half a day later, for the caravan as well as the courier had gone, and not less than four days had passed since the departure of the latter, so that the people declared that it was not possible to send my letters after him. But the vizier, upon whom I called early the next morning, and who received me with great kindness, gave me three horsemen, who, he said, would overtake the courier, and as I had fortunately answered my letters and dispatches in Bagirmi, I had only to make up my parcel; but the horsemen did not overtake the courier till he had got forty miles beyond Ng~gimi, in the very heart of the desert. My servants did not arrive until the evening of the following day, and they were in rather a sorry plight, having had great difficulty with my camel and luggage.

Monday, August 23d. We had a very important private audience with the sheikh, when, after the usual compliments were passed, I endeavored to give him a clear description of the present relations of the expedition; for, when he expressed his wish that I might be appointed by her majesty as a consul, I declared to him that that could not be, but that it was my business to explore unknown countries, to open intercourse with them, and afterward to return to my native country; that it was the most ardent desire of her majesty's government to enter into the most friendly relations with B6rnu, but that our scientific mission extended far beyond that country. And I further explained to him that government, in their last dispatches, had expressed their wish that if we should ascertain the impossibility of penetrating in a
southerly or easterly direction, we might turn westward and endeavor to reach Timbiiktu.

This statement seemed to gratify him extremely, as he was afraid of nothing more than that we might go to Wddy, and enter into friendly relations with the sultan of that country. It is from this point of view that I am quite sure that the vizier, at least, had done nothing to insure me a good reception in Bagirmi, if not the contrary. However, the sultan declared that, as he was greatly pleased at our desire to try our fortune in a westerly direction, he should not prevent us, even if we wanted to go to Wdddy, as it was stipulated expressly in the treaty that her Britannic majesty's subjects might go wherever they pleased, although it was not until a few days later that he actually signed the treaty, after numerous delays and evasions. I, however, expressed my wish that, before we left the country, circumstances might allow us to complete the survey and exploration of the Tsid, which was both our own wish and that of the British government. Our addresses and our presents having been received with equal affability, we took a hearty leave, and returned home. On the last day of August the sultan signed the treaty, expressing moreover the hope that, if merchants should actually visit the country in quest of other merchandise than slaves, the slave-trade might be gradually abolished.

I was now enabled to arrange all our money-matters, which were in a very confused and desperate state; for, besides the large debt due to the merchant Mohammed e’ Sfdksi, we were

indebted to the vizier alone for 500 Spanish dollars. Not being able to satisfy all our creditors with ready money, there having been sent only 1050 dollars in cash, I arranged with the merchant, giving him 200 dollars in cash, and a bill for 1500 dollars on Fezzin, while I paid all the smaller debts, as well as that of the vizier. Indeed, we might now have been able to achieve a great deal if it had been our destiny to remain together; for in the beginning almost all our efforts were paralyzed by the smallness of our means, which did not allow us to undertake any thing on a large scale; but it was our destiny that, when sufficient supplies had arrived, one of us should succumb.

I have already observed that, when on my return I met my companion before the gates of the capital, I was surprised at his exhausted appearance, and I was sorry to find that my first impression was confirmed by what I saw afterward. As he himself was anxious for a little change of air, and as it was entirely in accordance with our object of exploring the lake, to observe the state of the komddugu at this season, while it was not possible at present to enter upon any great undertaking, we agreed that he should make a small trip to the lower part of the river; and he left, accordingly, for A’jiri on the 29th of August, in company with a small grandee or k6kana, to whom the place belonged, a short distance westward from the district of Dfichi. I accompanied him about as far as the village of Ddwerghd, and we separated with a firm hope that the excursion would do him a great deal of
good— and he really enjoyed extremely the rich vegetation of the comádogu, which at this time of the year, during the rising of the river, was in its full vigor. He learned, by inquiry from the natives, the very interesting fact that the water in the kom–dugu, which during the dry season is limited to detached pools of stagnant water, begins to form a continuous stream of water eastward toward the Tsid on the 21st or 22d of July, and continues running for about seven months; that is to say, till about the middle of February. It begins to overflow its banks in the month of November. But, although my companion took great interest in the objects around him, he could not have felt very strong, as the notes which he

**MR. OVERWEG’S LAST EXCURSION.**

wrote during this excursion are extremely short and unsatisfactory, while it would have been of importance if he had been able to lay down the course of the river with tolerable exactitude. Moreover, in his feeble condition, he committed the mistake of forcing his last day’s march in returning to Kfikawa on the 13th of September, and I was sorry to observe, when we supped together that evening, that his appetite greatly failed him.

Being fully aware of the unhealthiness of the climate during the month of September, we agreed by common consent to keep moving about as much as possible, and to take a ride every day to some distance. It was on this account that we arranged a visit to Dkwergh’ on Sunday, the 20th; but, unfortunately, some business which we had to transact prevented our setting out at an early hour in the morning, and, my friend’s head being that day rather affected, I proposed to him putting off our excursion till another day; but he thought that the fresh air might do him good. We therefore started in the heat of the day, although the sun was not very bright, while my companion did not neglect to protect his head as well as possible from the rays of the sun.

Having refreshed ourselves in the cool shade of a fine hjili, Mr. Overweg thought himself strong enough to go about shooting, and was so imprudent as to enter deep water in pursuit of some water-fowl, and to remain in his wet clothes all the day without saying a word; and I only became aware of this fact late in the evening, after we had returned to the town, when he dried his wet clothes at the fire.

Although he had been moving about the whole day, he was not able to enjoy our simple supper; but he did not complain. However, the next morning he felt so weak that he was unable to rise from his couch; and instead of taking a sudorific, which I most earnestly advised him to do, lie was so obstinate as not to take any medicine at all, so that his illness increased with an alarming rapidity, and rather an alarming symptom appeared on the following day, when his speech became quite inarticulate and almost unintelligible. He then became aware himself of the dangerous state he was in. He informed me that in the

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town he should never recover, that it was absolutely necessary for him to get a change of air, and that he entertained the hope that, if I could take him to M-Iduwiri, he might speedily regain his health in the house of our friend, the kashfella Ffigo 'Ali.

It was a difficult task to take my sick companion to the desired place, which is distant from Kfikawa more than eight miles; and though he began his journey on Thursday morning, he could not reach the desired place until the morning of Friday. Having made a present to our friend Ffigo 'Ali, that he might be induced to take sufficient care of him, and having left the necessary orders, I returned to the town in order to finish my dispatches; but the same evening one of the servants whom I had left with Mr. Overweg came and informed me that he was much worse, and that they were unable to understand a single word he said. I mounted immediately, and found my friend in a most distressing condition, lying outside in the court-yard, as he had obstinately refused to sleep in the hut. He was bedewed with a cold perspiration, and had thrown off all his coverings. He did not recognize me, and would not allow me or any one else to cover him. Being seized with a terrible fit of delirium, and muttering unintelligible words, in which all the events of his life seemed to be confused, he jumped up repeatedly in a raging fit of madness, and rushed against the trees and into the fire, while four men were scarcely able to hold him.

At length, toward morning, he became more quiet, and remained tranquilly on his couch; and, not becoming aware that his strength was broken, and hoping that he might have passed the crisis, I thought I might return to the town. After asking him if he had any particular desire, he said that he had something to tell me; but it was impossible for me to understand him, and I can only fancy, from what happened, that, being aware that death was at hand, he wanted to recommend his family to me.

At an early hour on Sunday morning Mr. Overweg's chief servant came to me with the sad news that the state of my friend was very alarming, and that since I had left him he had not spoken a word, but was lying motionless. I mounted immediately on horseback; but, before I reached the place, I was met by a brother of Ffigo 'Ali, who, with tears in his eyes, told me that our friend was gone. With the dawn of day, while a few drops of rain were falling, after a short struggle, his soul had departed.

In the afternoon I laid him in his grave, which was dug in the shade of a fine hajiji, and well protected from the beasts of prey. Thus died my sole friend and companion, in the thirtieth year of his age, and in the prime of his youth. It was not reserved for him to finish his travels, and to return home in safety; but he met a most honorable death as a martyr to science; and it is a remarkable fact that he found himself a grave on the very borders of that lake by the navigation of which he has rendered his name celebrated forever. It was certainly a presentiment of his approaching death which actuated him in his ardent desire to be removed to this place, where he died hard by the boat in which he had made his voyage. Many of
the inhabitants of the place, who had known him well during his repeated visits to
the village, bitterly lamented his death, and no doubt the "tabib," as he was called,
will long be remembered by them.
Dejected, and full of sad reflections on my lonely situation, I returned into the
town in the evening; but our dwelling, which during my stay in Bagirmi my
companion had greatly improved, and embellished by whitewashing it with a kind
of gypsum, of which he found a layer in our court-yard, now appeared to me
desolate and melancholy in the extreme. While, therefore, originally it had been
my plan to make another trial along the eastern shores of the Tsid, any longer stay
in this place had now become so intolerable to me that I determined to set out as
soon as possible on my journey toward the Niger-to new countries and new
people.

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APPENDIX.
APPENDIX I.
CHRONOLOGICAL TABLE, CONTAINING A LIST OF THE SE'FUWA, OR
KINGS OF
BO'RNNU DESCENDED FROM SE'F, WITH THE FEW HISTORICAL FACTS
AND EVENTS UNDER THEIR RESPECTIVE REIGNS THAT HAVE COME
to OUR
KNOWLEDGE.
[The length of the reigns is given in lunar years.]
SiF, [said to be] son of Dhu Yazan and of a woman of Mekka. Died at Sanina.
a place in the territory of the Ddj6 (?)* Reigned 20 years.
Is said to have come to Kfnem, where he founded a new dynasty, and reigned
over several tribes, viz., the Berbers (Begh~ma?), Tebu or Tedi, KinembW, and
others. Imam A'had states expressly that he came to Njimiye. IBRAHM or
BfRAM, son of Sgf and 'Aisha. Reigned 16 years.
"Father of the Sultan."-Imad Ahmed.
D6KU or D6Gu, son of I'brahim and Ghafaldwa, of the tribe of the Kaye. Died
at Yri A'rfas6, a place said by the B6rnu people (I have no doubt erroneously) to
lie S. from Tdburi, in the MIisgu country. We shall find a place Yira in K.nem.
Reigned [250] (?) years; probably second half of the 9th
century A.D.
Seems to be generally recognized as the first king of this dynasty; and for this
reason, his father I'brahim is called "father of the Sultan." There is still in B6rnu a
numerous family called Diguwa, who refer their origin to Digu; and it would
seem that Didguwa is the name which really belongs to the dynasty, as is
intimated by the chronicle itself further on. Fu i, son of Digu. Died at Malina, a
place in Kinem. Reigned 60 years. A powerful and successful prince.
ARITS6, son of Fun6 and Fukilshi. Reigned 50 years. KATURI, son Of Arits6
ben Fun6. Died at KaluwAna. Reigned [250] (?) years. ADY63MA, AY631A, or
WAY!MA, son of Katdri and Tumdyu, of the tribe of the
Beni Ghalgha. Died at Tatniri, with an uncertain surname, Bereriya.
(Berberiya ?) Reigned 20 years.
His reign evidently falls in the last years of the 4th and the first of the 5th century of the Hejra; most probably in 390-410, or A.D. 1000-1019. BUL6, son of Ady6ma and Ghanjiya, of the tribe of the Kaye. Died at Dheghjabadmi or Meghibadmi. Reigned 16 years.
* see Edrisi, translated by Jaubert, vol. i., p. 25, 119. Jaubert reads Semnah; but the name. Simina is of frequent occurrence on the border of Negroland.

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A'nKr, son of Buhi and Azisenna, of the tribe of the Temigheri. Died at Rflana or Zilana. Reigned 44 years.
Had plenty of slaves, of whom he settled 300 in Dirka (probably Dirki), 300 in Siggedim, both in Kawir; and 300 in Rlana or Zilana, the place where he died. From this it is evident that he was master of the Tebu country. SH6 or HwA,* son of A'riki and Tefsti, of the tribe of the Temigheri. Died at Ghanta Kamna. Reigned 4 years.
Distinguished by his fine figure. If we knew that he "reigned by a viceroy or khalifa," we should conclude that he was an effeminate man; but that is only M. Blau's misapprehension.
SELMA or 'ABD EL JELIL, son of Shu and of a woman of the tribe of the Ghemarina (Maghirma?). Died at Ghumzil, with the surname Ridha (?). Reigned 4 years.
Was the last king of the dynasty of the Dtiguwa or Beni Ddlgu, if we understand this name as coincident with idolatry. For although the chronicle distinguishes plainly between the Beni Digi and the Beni Hum6, nevertheless it is evident that Hum6, the successor of 'Abd el Jelil, and the first Mohammedan king of Kanem, was his son. It is therefore clear that Beni Humi means nothing else than the Mohammedan kings, as contradistinguished from the Ddguwa, the pagans.4
Hum or UMi, son of 'Abd el Jeli and Tikramma, of the tribe of the Kaye.
Founded a new dynasty by the profession of Islam. Makrizi's (Hamaker, p. 206) statement, that the first Mohammedan king of Kinem was Mohammed Ben Jebel (or rather Jil), refers most probably to the later dynasty of Kanem, namely, the Bullda, while he counted all the members of this and the older B6rmu dynasty together, and made up the number of forty kings who had preceded him. (See what I have said above on this point, p. 22.) The missionary who introduced Islam into Kinem, according to the same Makrizi, was Hidi el 'Othmini. From the place where Hum6 died, it may be inferred that he intended, or even accomplished, a pilgrimage.
D6NAxA, son of Hum6 and Kinti, of the tribe of the Tebu or Tedi (not Tih).
Died in Egypt, or rather the Gulf of Suez. Reigned 55 years: A.H. 491545; A.D. 1098-1150.
A very powerfull king; according to the chronicle, the most powerful of the Beni Hum6, who had a strong and very numerous army, horse and foot, and made thrice the pilgrimage to Mekka with a numerous retinue. Having excited the suspicions of the inhabitants of Egypt, he is said to have been drowned by them.
when embarking at Suez for Mekka; and in the very turbulent state in which Egypt was at that time, under the reign of e' Dhafer be imr-Illah, this is
* The name of Hdwá, as the name of a man, appears also in Imim A'hmed's
history. t j eans only he ascended the throne, the B6rnu people
regarding the
dignity of the ruler of Kdner as a khalifate.
t It is very remarkable, and confirms the dates of the chronicle marvelously, that
El Bekri, who wrote toward the end of the dynasty of the Dfiguwa, in the reign of
A'rki, A.D. 1067, says Cxpressly (p. 456) that the inhabitants of Kdinem were at
that time idolaters.

CIHRONOLOGICAL TABLE OF THE HISTORY OF BO'RNU. 583
by no means so improbable as it might otherwise appear to be. The capital
Njimiye, notwithstanding the strength of the empire, seems to have been at that
time still a very small place.*

Bfai, son of Dinama and Fastime, of the tribe of the Kaye. Died at Ghamtild ?
Bela Ghanna (billa ghan?). Reigned 27 years: A.H. 546-572; A.D. 11511176.
Seems to have been at first entirely under the influence of his mother, who even
imprisoned him. If he had not much energy, he must have been at least a very
learned man, for Imim A'hmed calls him "el fiki e' taki," p. 31; and it would seem
from the report of the chronicle that part of the ceremonial of the court dates from
his time, even if through the influence of his mother. 'ABD ALLAH or DILA, son
of Bikoru ben Biri and of Zineb, of the tribe of the
Tebu or Tubu (not Tuba). Died at Fafsa. Reigned 17 years: A.H. 573589; A.D.
1177-1193.

SELMA or 'ABD EL JELiL, son of Bikoru and Hdwá, of the tribe of the D~biri.
As he lived in the most flourishing period of the Ben! Hafis, the Tunisian princes
who, by their friendship, are said to have occasioned the ascendency of the Burnu
kings over the whole desert.t he must have been one of the most powerful of the
latter. He is said to have been the first black king of this dynasty, all the Bornu
kings before him having had a light complexion like the Arabs. But this latter
assertion seems to be contradicted by the fact that a preceding king had borne the
name of Selma or Tselma, which means "the black" (properly ts~lima), from
tsgrim or tsslím, "black." D6NAMA or A'HAIED, son of Selma and DibalA
therefore his full name Dhalimi
Dunama Selmani), of the tribe of the Maghirma. Died at Zamtam, a littic W.
A very warlike prince, who waged many wars, which were generally conducted
by his sons, who in consequence formed themselves into parties and factions. His
strength, like that of his ancestor Ddnama, seems to have consisted chiefly in
cavalry, of which he is said in the chronicle to have possessed 41,000; but,
according to the more credible testimony of Wandma Mohammed Ghani, cited by
Imam A'hmed (p. 77, 78), he had 30,000; and that ought not to appear so
exaggerated, although the king in Leo's time had only 3000, for that was a very
different period, when the empire was almost ruined. Dinama's most celebrated
deed of which we are informed is the war he waged against the Tebu for more than seven years; according to tradition, 7 years, 7 months, and 7 days. And it is most probable that it was this enterprising and restless king who extended the empire of Kinem over the whole of Fezzan, a state of things which lasted till about the middle of the 14th century. $ He likewise is the king who, in the
* Edrisi, translated by Jaubert, vol. i., p. 24, where - is to be read instead of t E'bn Khaldfin, L. c.
 t A'b '1 Fedi, texte Arabe, p. 245, compared with p. 127, where, in speaking of Wadin, h, says dist.,ctly ,, 1,411 wt zL Lo 0 q)API "And the whole o

APPENDIX.
time of E'bn S'aid, A.H. 650 (A.D. 1252-3), invaded the well-watered populous country of Mabin6,* which it is difficult to identify, although the name bears some resemblance to Ftimbini, the indigenous name of A'damiwa, while the geographer's account of the situation of that country agrees well with Ftimbin6; but we shall find another name closely related to it. It is also E'bn S'aid who first calls B6rnu-that is, the country on the southwestern side of the Tsdd as far as Dikowa-part of Kinem. The empire of Kanem at that time extended, according to Imam Ahmed, from the Nile, near Dhtiwi, as far as the rivulet Baramuwisa, in the west, which most probably is identical with what Clapperton (Second Journey, p. 63) calls the River Moussa (bahr Misa), the river which divides the territories of Y6ruba and B6rgu, and we may add, from Mibini in the south to Wadan in the north. (See what I have said, p. 22; also, with regard to the present sent by the King of B6rnu to the ruler of Tunis in A.H. 665.) But Dtdnama laid the foundation for the ensuing disasters of the empire by opening, as the Bornu people say, the "muni" or "talisman of Bornu." What it was is difficult to say; but what it meant may be more easily conjectured, chiefly from the words of the Imam Ahmed, who expresses himself thus (p. 123, 124): "When the thing which was in it (the talisman) escaped, it called forth and provoked every powerful man to ambition and intrigues, in the government and in high charges." Indeed, from this time, civil wars, murders of kings, and changes in the dynasty succeeded each other without interruption.

"The true faith, in his time," according to Ebn S'aid, "was largely disseminated in Kanem"-a remarkable change effected since the time when El Bekri wrote his account. It was under his reign (A.H. 640) that the inhabitants of K-nem built the Midreset E'bn Rashik at Cairo, where their travelers might alight:
 K A or 'ABD EL KADIIM, son of Didnama (?) and Mithala, of the tribe of the Meghirma. Died at Dhruriya Ghimitif. Reigned 29 years: A.H. 658686; A.D. 1259-1285.
 Murdered by a man of the name of 'Andakama Dtdnama. We know nothing further of his reign.
 BiRI (IBRAHf61), son of Dinama and Zineb, of the tribe of the Lekmamma. Died at Njimiye. Reigned 20 years: A.H. 687-706; A.D. 1288-1306. "A conqueror," but unfortunately it is not known in what quarter he made his conquests. It is an important fact, gleaned from the chronicle, that two
the country is at present under the dominion of the King of Kfinem." In the time
of Makrizi the empire of Kfinem extended from Zia, the well-known place eight
days' march from Afijila, and the same distance from the syrtis (Edrisi, p. 288;
A'b'i Fedhi, p. 128), as far as Kakfi (G6go), on the meridian of Maghreb el asat.-
Quatremere, M6moires sur 'Egypte, vol. ii., p. 28.
* Ebn S'aid, cited by Makrizi. Hamaker, Specimen Catal., p. 206. It is to be
remarked that in both Instances where the name is mentioned, a j preczdes, which
might have taken away the j.

CHRONOLOGICAL TABLE OF THE HISTORY OF B0'RNU. 585

The country is at present under the dominion of the King of Kfinem." In the time
of Makrizi the empire of Kfinem extended from Zia, the well-known place eight
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remarked that in both Instances where the name is mentioned, a j preczdes, which
might have taken away the j.

t Mr. Blau (p. 311), in translating this passage of the chronicle, which he did not
understand, has made a most ridiculous mistake.

t Makrizi, in Burckhardt's Travels in Nubia, Appendix III., p. 450; Quatremere,
M6moires sur l'Egypte, vol. ii., p. 2S.

CHRONOLOGICAL TABLE OF THE HISTORY OF BO'RNU. 585

religious chiefs of the F6lbe or F6lldta of M4lle came to him.* Known to
Makrizi.

(I'BRAHii) NIKALE, son of (Biri) Ibrahim and of Kakidi, of the tribe of the
Kunkuna. Died at Diskama, a place on the Burnu River, one day's march from the
later capital, or Birmi. Reigned 20 years: A.H. 707-726; A.D.
1307-1326.

Killed one of his sons, who most probably had revolted against him; was
murdered himself, and thrown into the River Wid, the so-called Yeou, by Yerdma
Mohammed. From the title "Hj" given to him by Makrizi, we see that he made a
pilgrimage to Mekka.

'ABD ALLAH, son of Kad6 and Fitima. Died at Njimiye. Reigned 20 years:
A.H. 727-746; A.D. 1326-1345.

A just prince, who, having punished the murderers of the former king, and after
having successfully vanquished his rival, the Bagharima (see further down, and
not as Blau, p. 326, n. 18, translates, "Prince of Bagharmi," a state not existing at
that time), seems to have established his power with a strong hand. SELMA, son
of 'Abd Allah and of Kamma. Died at Ytisub. Reigned 4 years:

Fell in a war with the S6, or Soy,t the original inhabitants of the greater part of the
country between the W6d (Yeou) and the Shiri. This powerful nation, whom the
former kings seem to have greatly reduced, but without taking and destroying
their strongholds, appears to have risen at that period in a successful war against
their aggressors, vanquishing and killing four successive Bornu kings, all sons of
the unfortunate 'Abd Allah, whom an afflicted mother is said to have cursed.

Kuni GHANi, son of 'Abd Allah. Died at Ghaliwd (?). Reigned 1 year: A.H.
751; A.D. 1350.

Vanquished and killed by the S6.

NuRu KUR!, son of 'Abd Allah. Died at Ghaliwfi. Reigned 1 year: A.H. 752;
A.D. 1351.

Vanquished and killed by the S6, at the same place as his brother and predecessor.

MOHAMMED, son of 'Abd Allah. Died at N&nigham. Reigned 1 year: A.H.
753; A.D. 1352.
Vanquished and killed by the S6.

EDRIS, son of Nikale (Ibrahim) and Hafsa. Died at Njimiye. This is the current tradition; but some maintained that he died at Dimmasak. Reigned 25 years: A.H. 754-778; A.D. 1353-1376.

Mr. Blau has also misunderstood this passage. eL.-3 e.Lo\ means nothing else but that their native country was Melle.

Mr. Blau, of course, who had no knowledge of the Soy, must be excused for having read in all these passages j_i although the second . belongs to the following sentence, the dots in his copy being added by negligence.

The place Dimmasak may still be identified from a basin of the komidugu which has been called after it. It is at present generally called Fdtoghan A (see ante, vol. i., p. 58-).-Denham (who writes Ddmmasak), vol. i., p. 160; but in the map the name is correctly spelled from Clapperton's account.

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Reigned in the middle of A.D. 1353 (A.H. 754), when E'bn Batita, who calls him King of B6rnu, returned from his visit to M6lle and S6nghay by way of Tekfidda. It is evident that the sons of 'Abd Allah having all died, the royal dignity reverted to the family of Nik6Je (Ibrahim). Whether Edris was more successful than his predecessors against the S6 we are not informed, nor do we know anything of his reign; and, indeed, the great uncertainty which prevails as to the place where he died seems to intimate rather a quiet reign, at least as regards its latter period, though, as Dimmasak was one of the chief strongholds of the S6, it would have been of some importance for us to know positively whether he died there.

He made a pilgrimage to Mekka, and is therefore called "Hij Edris" by Makrizi. Ditrn, son of Nikile (Ibrahim) and Fitima, a sister of Hafsa, the mother of his brother and predecessor Edris. Died at M61fala. Reigned 10 years: A.H. 779-788; A.D. 1377-1386.

A very important, but rather unfortunate reign, bearing the germs of the expulsion of the B6rnu dynasty from Kdenem, their original seat, and of the transference of their residence to B6rnu. The successful aggressors were the Bilala (as the name is written in the chronicle), or rather Bulala (as Imam A'hem constantly writes it, and as the name is pronounced generally), who, originating from a branch line of the royal family of Kinem, by their forefather J1l Shikom6mi (a son of Dinama Dibalimi ?), had founded a powerful principality in the territory of Fittri ("the lake"), over the numerous tribes of the Kdka (Leo's Gaoga). As to the period of the rise of this dynasty we have the distinct testimony of Imam A'hmed that it was after the time of Ddnama Dibalimi.*

Weakened by a civil war with one or more of his sons, who, having been beaten, seem to have taken refuge with the pagans of the tribe of Ghammiwa, where Edris Alaw6ma found their progeny, Didd ben Nikgle was driven out of Njimiye, the old capital, and finally killed by 'Abd el Jelil, the Bulila king. OTHMAN, son of Dadd. Died at Njimiye. Reigned 4 years: A.H. 789-792; A.D. 1387-1390.
Seems to have waged the war with the Bulila at first with some success, and even to have retaken Njimiye, when he likewise succumbed. He, as well as his successor, became known to Makrizi.

OTHm.uIN, son of Edris and Famifa. Reigned 2 years: A.H. 793-794; A.D. 1391-1392.

Sustained the struggle for two years, when he met the same fate as his uncle and his cousin. During this time there was a prince in Husa, or Afuni, called Mastir, in a certain degree of dependency on Kinem. (Makrizi.)


Was killed by the Bulla, after a reign of a few months.

"OMIR, son of Edris. Died at Demaghinya (not, as it seems, Maghiya). Reigned 5 years: A.H. 796-800; A.D. 1394-1398.

* P. 7 of my MS. copy.

CHRONOLOGICAL TABLE OF THE HISTORY OF B'ORNU. 587

This prince was at length so hardly pressed by the BulAla that he finally, with the consent of his 'ulama, gave up Kinem entirely, transferring his residence to Kaghi, a district of some forty miles in extent, between Uj6 and Gijeba, notorious in B6rn as the refuge of every defeated party during the civil wars, where they went to recruit their strength. And though, in the course of time, B6rn recovered from intestine troubles, and flourished once more under mighty princes, who even vanquished the Bul6la, none of them ever returned to Kanem in order to fix his residence there.


A usurper, as it would seem; for the chronicle does not give him the usual title of sultan, but calls him merely "melek," and does not name his father. Nevertheless, he must be reckoned in the list of the B6rn kings. The Bulhla, not content with having wrested Kinem from the hands of their enemies, followed them into their new retreat, and vanquished and killed S'aid near Dekakiya. KADi A'FuN6, son of Edris. Died at Ghadhurd (?) (not Ghumuzti). Reigned 1 year: A.H. 802; A.D. 1399-1400.

Fell likewise in the war with the Bulala in the course of a year, having, as it would seem, resumed the offensive. Why the surname "A'fno" or "A'fumi" was given to him is not clear; perhaps from his mother being of A'fno (Hiusa) origin.


A long reign, after several short and unfortunate ones; but the only fact with regard to it of which we are informed, namely, a civil war between the king and the keghimma or seraskier, Mohammed ben Diltu, is not of a kind to give an idea of repose and happiness. The ensuing period of the history of B6rnu may be called a period of civil war and of the greatest distress. 'OTH3iN KALNAMA, son of D6id. Died at A'funii Kan6. * Reigned 9 months: A.H. 836; A.D. 1432.

Succumbed, after a short reign of a few months, to the party of the keghimma Nik~le ben Ibrahim and the yerima Kadg; and, deprived of his throne, he appears
to have been obliged to seek refuge in the A'fn5 (Hiusa) province of Kan6, where he died, or more probably was killed.


Was murdered after a short reign.

'ABD ALLAH or DiLA, son of 'Omir, with the surname Dakumdni. Died at Famelfa. Reigned 8 years: A.H. 838-846; A.D. 1435-1442.

Was embroiled in a civil war with the keghmma 'Abd Allah Dighelma, who even dethroned him, and made I'brahim, the son of 'Othmin, king, but, on the death of the latter, restored him to the throne. The eight years attributed to his reign by the negligently-written chronicle seem to comprise the two periods of his reign before and after I'brahim; or it must be understood that I'brahim placed 'Abd Allah again upon the throne after the death of keghimma.

* The name is clearly written in my MS.; and there is not the least doubt that Kan6 is mel n. Blau, L c., reads Kuttu.

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I'BRA.Him, son of 'Othman. Died at Zamtam, one day N. from Ghimbard. Reigned 8 years: A.H. 846-854; A.D. 1442-1450.

Seems to have excited the discontent of his subjects by neither keeping a regular court nor showing himself to his people. After a reign of eight years he was murdered by Kad6 (his brother ?). Though this is the only king of the name of I'brahim in the list of B6rnu kings of the end of the 15th or the beginning of the 16th century, it is evident that he could not have been a contemporary of Leo Africanus, and that the latter erred, from lapse of memory, in the account of Africa which he composed several years after his visit to those countries, in calling the king who reigned over B6rnu during the time of his visit I'brahim.

KADI, son of 'Othmin. Died at AmarA or Amaz(L. Reigned 1 year: A.H. 854-5; A.D. 1450-1.

Succumbed, after a short reign, to a rival, Dtinama, son of Biri.


MER or ABIER, son of A.isha, daughter of 'Othmin. Died at Tirmata. Reigned 1 year: A.H. 860; A.D. 1456.

MOHAIMED, son of Kad6. Died at Meghjibid-Neri-Kerbdri (?).

A very cruel and sanguinary prince; probably reigned but a very short time, only a few days.


Defeated in battle, and killed by Mohammed, son of 'Abd Allah, the king of Kinem.

Notwithstanding his excellent qualities as a prince, he was dethroned in consequence of a civil war with 'Ali Ghajid6ni, who, though he apparently had the upper hand, by some unknown circumstances, or from some unknown reasons of his own, to which we have no key, allowed another person to occupy the throne that had thus become vacant.

'ONIR, son of 'Abd Allah. Died at Ghomtald (Rek?). Reigned 1 year: A.H. 871; A.D. 1466.

A despotical reign, spent in dispute with a more powerful and successful rival, Mohammed ben Mohammed, who, in the course of a year, gained the upper hand, and probably killed 'Omar.

MOHAMMEFD, son of Mohammed. Died at Breda.* Reigned 5 years: A.H. 872-876; A.D. 1467-1471.

A courageous and powerful prince.


Thus the name is clearly written in my copy; but in another copy it seems to be Brbert.

**CHRONOLOGICAL TABLE OF THE HISTORY OF BO’RUNU. 589**

A glorious reign, beginning a new epoch in the history of Bornu. First of all, 'Ai Ghajid6ni made an end of the civil wars which had torn and wasted the kingdom for so long a period, having vanquished and killed his old rival 'Othm.n ben Kadd, whom he had formerly dethroned, and who began the struggle once more. He then restored the equilibrium between the different officers of high rank, the excessive power of some of these officers, particularly that of the keghimma,* having been the principal cause of all those disturbances; and in order to concentrate the government, he built a large capital, Ghasreggomo, generally called Birni, the future residence of the kings of Bornu, on the River Wadi, three days west from the modern town Ktikawa; for until this period the B6rnu people lived only in temporary encampments in the conquered country, although Ninigham had been the ordinary residence of the kings. It was in this king’s reign, doubtless, that Leo visited B6rnu; and it is by this author that we are informed of one of the many wars which the prince carried on, who, on this account alone, of all the kings of B6rnu, seems to have obtained the surname "El Ghizi"-" the warrior," or rather "the conqueror." Wangara-that is, the country of the Eastern Mandingoes, about the name and extent of which we shall not leave any doubt in our further inquiries-seems, indeed, to be rather distant from B6rnu, particularly if it be taken into consideration that the nearest provinces were ill subjected; but if the Baramuwisa be identical, as can scarcely be doubted, with the frontier river between B6rgu and Y6ruba, Wdngara was close to the western frontier of the tributary provinces of B6rnu; and it is only to be attributed to the miserable character of the chronicle, and to the general scantiness of our sources, that we hear nothing of the several expeditions which the B6rnu kings made into the provinces of the KwAra, and of the interesting relation which appears to have existed between Bornu and some of the B6rgu places, particularly Brsa. It is,
moreover, to be taken into account that Wingara probably extended at that time
more to the east, and almost reached the Kwara.
But the Bulala, the old and inveterate enemies of Bornu, were not yet humiliated;
and it was an inroad of the king of that empire into B6rnu which obliged 'All
Ghajidini (assuming him to be identical, as he certainly is, with Leo's Ibrahun) to
give up the conquest of Wdngara. That the name of this king of the Bulila was
'Omair, as Leo says, we have strong reasons to doubt, and think it another lapse of
memory. It was probably Selma, or 'Abd el Jehl, the father of the prince whom
Edris, 'Ali's son and successor, vanquished. The name 'Omir seems not to occur at
all in the dynasty of the Bulgl.
But we have another account, which gives us a glance into the warlike career of
'Ali Ghajidgni, and informs us of one of his expeditions into the far west. For this
account we are indebted to Sultan B4llo, who relates in his "Enfik el mis-iri fi
fatha belld el Tekr6ri" that Kanti, whose age as a contemporary of 'All ben
Ddnama is fixed by the fact that he lived in the time of HAj Mohammed A'skid,
"having oppressed the inhabitants of the provinces conquered by him," Sultan
"'All Alij," as he is called in the translation, marched from B6rnu against
* What an immense power this officer must at one time have enjoyed is amply
and clearly illustrated by the fact that his sons were entitled princes (" mai-na"),
and his daughters princesses (" mai-ram"), like the children of the sultan, the
difference of rank being only expressed by adding the word "kegmma-ram."

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him, and beat him near Surime, his capital (see vol. iii.), on the 'Aid el kebir; but,
not being able to reduce this strong place, 'All was obliged to retire, when Kan,
having collected a large army, followed him till he reached Onghoor (most
probably Ngard), "where they met and fought together, and Kantli won the
battle," without, however, being able to follow up his victory. This war must fall
about the very end of the reign of 'Ali Ghajideni.
The glory of this reign makes it intelligible how B6rnu or Bernu appears in
Portuguese maps as early as the year 1489. EDRiS, son of 'Ali and 'A6isha, with
the surname of Katarkamibi. Died at
The worthy son and successor of 'Ali, who accomplished what remained
necessary for the greatness and the peace of the B6rnu empire, viz., the
humiliation and subjection of the Bulala. A short time, therefore, after he had
ascended the throne, he went with a strong army to Kinem, beat the Bulida prince
Ddnama, son of 'Abd el Jehl or Selma, at Gharni Kiyila, and entered Njimiye, the
old capital of the empire of Kinem and Bornu, 122 years after King Didd had
abandoned it (see above, p. 17). Having then heard, on his return to Bornu, that
A'dim, another son of 'Abd el Jehl, had usurped the throne after his brother's
death, he returned once more, vanquished A'dim, and established for a long period
the dependency of Kanem upon B6rnu. (Imaim A'hadmed.) It could only have been
Edris, and not Msa-a name which does not at all occur in the list of the kings of
B6rnu-who sent an embassy to Tripoli in the year 1512,* a circumstance which
clearly shows the elevated political views of that king. Of the other achievements
of his brilliant career we are unfortunately deprived by the loss or concealment of
the contemporaneous account of his reign by the fdkhi Masf'drm 'Omar ben
'Othmndn, though I still entertain hopes that the work may some day or other come
to light.

MOHAMMED, son of Edris and Zineb. Died at Ghasr-ggomo. Reigned 19 years:
A.H. 933-951; A.D. 1526-1545.
A very powerful and mighty king, successful in all directions. He vanquished and
killed Kad6, the son of 'Abd el Jelil and Lifya, who, only forty days after
Mohammed had ascended the throne, came to attack him at Nathi; and, in
consequence of this victory, kept Kanem in a state of strict obedience. His reign is
very important to us, because he is one of the Kings of B6rnu of whose conquests
and activity toward the west we have obtained some positive account; for, as we
learn from the Christian captive in Tripoli, t Mohammed fought a great
and celebrated battle with the King of Kabbi-probably Tomo, of the dynasty of the
Kanti, who founded Birni-n-Kebbi. The "captive," unfortunately, does not state
what was the issue of the battle; but, although we can not agree with Mr. Blau,
who interprets the words of our chronicle, "gareb hdi ila heddd el Kabara
bememlektettihi,"$ as if Mohammed had extended his empire as far as Kabara,
t The words mean evidently nothing else than that under him the empire of B6rnu
reached its highest pitch of greatness. The name of the town of Kabara is written
57. K and was never a town of great importance; indeed, it is absurd to suppose
that the name of a small harbor should have been mentioned here in preference to
that of the capital, Gfigho or G6g6, or at least Timbfiktu.

CHRONOLOGICAL TABLE OF THE HISTORY OF B0RNU. 591
the harbor of Timbfktu, we must conclude that he was victorious. Finally, to
speak of the little we know, it must have been he who sent the embassy to Tripoli
in the year 1534, if the date be correct.
There is certainly, in the passage of our chronicle which relates to the reign of this
king, some degree of confusion; and it is very unfortunate that, after having
aspired to a little more completeness, it just becomes exceedingly brief and dry in
the most interesting part of the history of the B6rnu kingdom. The confused
passage has been taken into account in a preceding comment; and we are not able
at present to explain why this energetic prince, who waged war on the opposite
borders of his extensive empire, at immense distances from each other, can be
said to have resided "nineteen [years] in Lad6." But the fact may simply have
been that he did not like to reside in the large capital or birni, Ghasr6ggomo, but
preferred dwelling in a small neighboring town; or perhaps it was one of the
objects of his ambition to transfer the seat of government from the place chosen
by his predecessors to some new place of his own choice. Even at the present day
there is a place of the name of Lad6 in the neighborhood of Ghambar; and another
one is mentioned by Imim A'hmed at four short days' journey on the road to
Kgnem.
Be this as it may, "the kingdom of B6rnu reached under Mohammed the highest pitch of its greatness." I here, therefore, add a list of the twelve great offices or dldm which constituted the chief machinery of the empire, and which are already indicated by Makrizi* in the words "and they have twelve princes." Imam A'hmed calls these high officers generally "el ak~ber el W'alarn," or "erbib e' ddleh," or "el omri." They are all mentioned by him except the ghdladima, the fugdma, and the kaghust6mma:

Kayghdmma or Keghdmma, corresponding to the seraskier (or commander-in-chief) of the Turkish empire, and possessing very great power.

Yerima orHirma (both forms occur indiscriminately in Imim A'hmed's history), the governor of Yeri or "tsidi Yeribe," the district between Birni Ghasr~ggomo and Miniy6,t the inhabitants of which are called by Imim A'hmed "ihel e' shemal."

Ghdladima, the governor of the Ghiladi, a province comprising the western countries from Ngar as far as the Kwira (called, by the Kantiri, Kwalla).

Chir6ma (generally written by Imim A'hmed Thir6ma or Shir6ma), the heir apparent, son or brother of the king.

Fugima, the governor in the interior of Ghasr6ggomo, with power over life and death.

Bdgharfma, sometimes mentioned as an officer of some importance, who, in the time of the civil wars, often raised his ambition even to the throne; but I have not been able to make out what the department or province called bhghari really was. It has nothing whatever to do with Bagirmi.

Sintelma. This title seems to belong originally to some department connected with the government of Kinem, but what were the duties of its office I can not say. The title is still common in Burnu, and will frequently occur in my narrative, though at present it is of little importance.

Kdsalma or Kajelma, governor of the eastern provinces of Kinem.

Kaghustdfmna, governor of Kaghisti, one of the western districts of KAnem. (See App. III.)

Arjin6ma. His province is not exactly known to me, except that it appears from Imim A'hmed that he belonged to the governors of the northern provinces of the empire, "el omri e' shemaliyin."

YProma (not to be confounded with the Yerma), under the mestr~ma, but nevertheless, at least in the time of Edris Alaw6ma, an office of importance. The governors of large towns, such as Widi, Dikowa, etc., had the title "mainta;" and there were many smaller charges, such as "blma," probably signifying "a judge of life and death," from "bti," the blood. The king had forty lifeguards—-in a narrower sense, men of great authority, called "g6ma," twenty at his left hand and twenty at his right.

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* Hamaker, p. 206.

t After this country, also, the wool-bearing sheep of B6mu are called " dimi yeririm."
I now proceed with the list of the succeeding kings.


A just prince, who kept Kinem in strict subjection, but whose reign was too short to be of any importance.

D6NAM IA, surnamed GHAMARIMI, son of Mohammed. Died at Ghasr6ggomo.

Reigned 19 years: A.H. 953-971; A.D. 1546-1563.

Vanquished 'Abd el Jelil, the son of Kad6, the King of Kinem, who, once more assuming the offensive, bad come to attack him in his own kingdom at Berberuwi, where Ddnama defeated him, followed him thence to Kinem, and beat him in another battle, in which fell the heir apparent of the throne of Kinem, and several other great men of the Bulila. After this, Kanem once more remained quiet and in a state of subjection; but the people of that country, nevertheless, continued to make predatory incursions into B6rnu. The only other fact which we know of his reign is that he fortified Ghasr6ggomo, the capital or birni, built by 'Al ben Dinama. The chronicle, moreover, states that in his reign there was a great famine in B6rnu. It must have been he also who concluded a treaty with Dragfit, the famous renegade, in 1555.


Under him nothing very remarkable seems to have happened. After some time, 'Abd el Jelil, king of K6nem, whose officers never ceased to make predatory incursions into B6rnu, died, and was succeeded by his son, 'Abd Allah. It is, however, a fact of the highest importance that, under the reign of this B6rnu king, we get the first intimation of the settlements of the Ftilbe, or, as they are called by the Kantiri, the Fellitah (" kabilel el Felatiye"), in B6rnu.* In 'Abd Allah's reign, also, there is said to have been a great famine in the land.

ERis A xsi3si, or, as he is more generally called, from Aldwo, his place of burial, Alaw6ma, son of 'Ali ben Edris ben 'All ben A'hmed Dtinama ben 'Othm~n ben el Haj Edris. Died at Aliwo. Reigned 33 years (not 53): A.H. 9791011"; A.D. 1571-1603.

This is certainly the most important reign for us, as this excellent and energetic

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prince found in his imim, A'hmed ben F~irtua (or ben Sofiya), a trustworthy and able historian, whose work has outlived the dynasty of the Sguwa, and fallen into my hands. But, unfortunately, it comprises only the first twelve years of his reign, so that of the remaining twenty-one years, equally rich in events, we know nothing at all. The Im~im A'hmed wrote one part of his work evidently in the year of the Hcjra 990 or 991, at the end of Rejeb, in the capital Ghasr6ggomo; the other part, which contains an account of the expeditions to Knem, which likewise belong to the first years of the long reign of Edris, a little later.

Edris Alaw6ma seems to have ascended the throne after a short interregnum, during which the reins of government were held by the queen mother or migira,
'Adiisha Kel-eghrdrmarim,* who appears to have been a very distinguished woman, probably of Berber origin, realizing to the Kaniri the ideal perfection of a female, and therefore called "mai kimobe." Probably it was she who instilled into her son that harmonious union of warlike courage and vigor on the one hand, with mildness and justice on the other, which were the characteristic qualities of this excellent prince. Not long after his accession to the throne, he appears to have sent, probably under the influence of his mother, an embassy to Tripoli, the secure intercourse with which place was very important for any enterprising prince of Bérnu; and to this intercourse we evidently have to ascribe the very remarkable fact that this king possessed already a good many musketeers, who decided the issue of the most serious battles. We find also in the imdm's history an interesting account of a numerous caravan arriving from the north with a great many Arab horses for sale. I have no doubt that the French prisoner in Tripoli was mistaken in ascribing the embassy which, in the year 1578, arrived in that place to 'Abd Allah instead of to the new prince, who had only a few years previously ascended the throne, and was not yet known on the coast.

With regard to the interior affairs of the kingdom, the principal object of Edris Alaw6ma seems to have been to subdue entirely, or even to exterminate, if possible, those heterogeneous elements of which the kingdom had been formed, and which had been allowed by his predecessors (intent on the superficial advantages of distant conquests) to undermine the very strength of the empire. He therefore seems to have turned his attention immediately to the S6 or Soy, who, though evidently greatly reduced from their former predominance and power, yet still possessed many extensive districts and numerous strongholds in the immediate neighborhood of the principal settlements of the Bérnu people, against whom they not only successfully vindicated their independence, but even continually harassed them by inroads. He therefore first attacked that division of this great tribe which inhabited the fertile districts on the river (Komidugn Widbe), and was called Ghgffate (Ngaufate ?), with several subdivisions, among which we find the names of the Ghidama and the Dughfiti. In order to conquer their extensive and strong capital, Ddmasak, he built at some distance from it a large and fortified camp, where he placed a great part of his army, and further north another smaller one. Having harassed the enemy for some time by daily attacks from these places, cutting down their corn and their trees, he at length undertook to besiege the place; and having succeeded in taking it, he killed or carried away its inhabitants, after which the smaller places around shared the same fate. The rest of the people of Dughtiti fled to Kinem. He then attacked another large

The name Kel-eghrfrmar seems to indicate Berber origin.
proceeded against the tribe of the Gamerghtd, who had been left undisturbed by all the preceding kings, and took several of their towns.

Having in this way strengthened the loose structure of his empire toward the east, he turned westward against Kdn6,* a name which by the historian is evidently used only to denote the whole province, and not a single town. Indeed, from what he says about Dala, it is evident that there was no large town named Kdn6 at that time. The king succeeded in destroying all the strongholds of the province, which our author expressly states the Kdn-wa had then first built, viz., Kadri, Kelmasana (this seems a Berber name), Majiya, Ukluya, Duhizo, Auzaki, Ajyajya, Sa'avi, Ghilaki, Kavi, and others; but as for Dala, the strongest of these "shokya" or stockades, he was unable to take it. This Dala was evidently the village built at the foot of the rocky mount of the same name, which at present forms, for the most part, the quarter of the Arabs in the town of Kdn6. After Edris had humiliated and weakened in this way the inhabitants of Kdn6, the people of Burnu continually made predatory expeditions against them.

From this circumstance we are enabled to judge of the state of affairs in these loosely aggregated empires; for Kdn6 had certainly been long before this period a province of Burnu.

Edris Alawoma then directed his efforts toward the northwest, and undertook three expeditions against the Tawgrek (Im6shagh) or Berbers, whom he reduced to obedience. The first of these expeditions was called the kerigu or ghazzia of Siktala or Bdtirs; the second was named after the tribe Dinkir (the Diggera ?), settled only two days' march from Kuliva, against whom it was directed, or after the place Targhigha. These two expeditions seem to have been of secondary importance; the third, however, was directed against the Berbers of Air, on which occasion, starting from A't-r6bisa, and passing the town Ghamara, he overtook a numerous host of the inhabitants of Ahir or Air in the open desert, between the town Tidsa and Air, and having, as the imam says, made a great slaughter of them, returned to Zibdiwa, thence to the town Susubdki, and, having remained there a while, retired to Muniy6.§ Already, at an earlier date than these three expeditions led by him in person, his vizier, Kiirsuwa ben Hariln, had fought a battle with the Tawarek, who had come with a numerous host of Tildhin (?)11 and other people to attack him at Aghalwen. Having thus broken the strength of those Berber tribes, lie ordered the Kil-yiti, or rather Klwvti, who were liv* This name is written in three different ways: sometimes at others  r . >. In Burnu also there was a large town of this name; or it seems rather that Ghasr-ggomo was sometimes called by this name, as will appear from the following passage:

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"I & : J Q X J I & X = 6 I.3
U,)U L. They are mentioned also in
matter of the greatest interest for us to know what tribe of Berbers had possession of the country at the time. It seems that the Kilyiti or Kelwiti are identical with the Keloti or Jotko, who, intermixed with Tebo, are living on the north side of the komddugu, between Ditichi and Yo. I will here also mention the interesting expedition which Edris Alawama undertook some time previously, as it seems, against the Tebu or Teda, of the province of Durku or Dirki, and of A’ghramt (or Tashi), when, after subjugating the whole country—a measure so important for the communications with the coast—he made a long stay in Bilma or Bulma. Here we have an example of a similar state of things to those in Kan6; for all this country had long before been tributary to Bornu. In order to secure facility of access to these distant and inhospitable regions, lie built large boats on the komddugu, and collected great herds of camels.

Having thus secured his influence in the far distant northern provinces, Edris again turned southward against the rebellious Marghi prince Maghaya, and having made an inroad into Kufshii or Kubshi, Mitku, and Humdi (these two last places being situated on or at the foot of a rock), and having made captive a part of the prince's family, the latter came to Birni and threw dust upon his head. After this the ex-ruler of Mandara (Wandala), having come to ask his assistance against an uncle who had deprived him of his throne, Edris marched against Karawa, then the capital of Mandar; but the inhabitants having retreated to the summit of the high mountain which is to the west of the town, he was obliged to retrace his steps without effecting his purpose. However, the next year he returned better prepared, and, sitting down at the foot of the rock, compelled the people of Mandari and their chief to quit their retreat and make their submission; and he then reinstated the rightful prince.

After this King Edris led his victorious army against the Eastern Nghizim, who had first directed their predatory forays against the Fellalda settled in Bornu, but had soon ceased to make any distinction between foreigners and natives, and attacked all who fell in their way. For two years he laid waste their fields, destroying even the plantations of cotton and sesamum, while his vizier Ktirsuwa another passage as Z...dO Ly; and this latter form of the word is probably the right one. It is remarkable how closely this picture of the great high road of Negroland and its troubled state resembles that drawn by Leo, 1. vii., c. ix.: "E ciascuno de' mercatanti tiene gran quantità di schiavi per valersi dell' aiuto loro ne' passi da Cano a Borno; come da Zingani poverissima e ladra gente." Whether, under the general name of Zingani, Leo understood the Nghizim, I can not say; but that may be the case.

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ransacked the town Meghdlama till he reduced the inhabitants to obedience. He then without delay proceeded against the western Nghizim, called Bindwa by Imam A’hmed. These Biniwa infested all the neighboring provinces of the empire, and wholly interrupted the communication between Bornu and an important trading-place in the west, called by our historian Figha, and probably identical
with the Ragha or Raghiy mentioned by E'bn Battita, just in the same quarter, lying between G6ber—that is, the original country of that name, with the capital Tsinshamfn-and Bornu. Having conquered all their strongholds viz., Miwa, A'gham, Bini, and Ghuj-binnA*—he so terrified the people around that all, even those of Katfigumnt included, made their submission. The Nghizim are identical with the tribe now generally called Nkizim, which is at present greatly reduced, living in the following places, all lying between Auyok and Katagum: Tshini, Unik, Shigatiy, Belaingu, Badda, Rumeri, Zuengolom, Meleb-tyye, Umari, and a few more.

After all these warlike undertakings, this active prince, having rested for a little more than a year, undertook a pilgrimage to Mekka, probably in the ninth year of his reign. Having returned from thence, "Htij Edris," as he is now to be styled, led his army against the Tetila or Telila, a warlike and high-spirited pagan tribe settled in the neighborhood and on the islands of the Tsid (probably identical with the Yedini, or, as they are generally named, Biddumna), and whose hatred against their oppressors was so intense that they refused fellowship at meals to those among themselves who had not killed a Mohammedan. They prided themselves chiefly on their white spears. This is exactly in harmony with the custom of the Bidduma. Edris, in order to subdue them, made use of the Katakii or Kotok6,§ whom he ordered to harass the enemy by continual incursions with their boats, exactly in the same manner as the Sheikh of Bdrnu at the present day, when he wants to trouble the Bidduma, orders the people of Mifate to make an inroad against them. The Tetila retreated into the swampy grounds of the Tsid. Edris then beat the Governor of Mafat6, who came to attack him with a number of boats, destroyed the town of Kansa-Kusku, as he had also destroyed Saya** and Taghilaghi, belonging to the tribe of the Ghami or Ngam, and other places, and built several fortified encampments or "sansanne" in the neighborhood. The Miikari,tt who seem to be identical with the Kotok6, appear to have offered him friendship or submission, with the exception of the people of Kdsuri,* whose governor he succeeded in taking prisoner, and of Sabilghutu. He then proceeded once more against Mandar, and vanquished that rebellious and stubborn nation.

We shall now notice, but briefly, the expeditions of Edrs to Kinem, which likewise fall within the first twelve years of his reign, but have been described

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We shall now notice, but briefly, the expeditions of Edrs to Kinem, which likewise fall within the first twelve years of his reign, but have been described
separately by the imam. I can dismiss this subject here in a few words, as I have had occasion to make use of the rich geographical materials contained in this account in the course of my narrative. Edris, during the first twelve years of his reign, went five times to Kanem; and he may have gone there frequently again in the following years. We have seen above that Kinem, after having been for more than a century entirely torn off from the empire, had been again subdued by preceding Burnu kings. Edris Alaw6ma, on ascending the throne of Bcrnu, concluded a treaty of peace with 'Abd Allah, the ruling prince of Kanem; and, what is very remarkable as a commentary on the state of civilization in these countries, the conditions of this treaty were diplomatically exhibited in two written copies, nothing remaining to be settled but a dispute about three places, viz., Kalliya, 'Akdita, and Beltiji, which the people of B6rnu wished to obtain. But 'Abd Allah died; and his son Mohammed, who succeeded him, was, after a short time, dethroned by his uncle, 'Abd el Jelil ben 'Abd el Jelhl, who broke off the negotiation and refused allegiance. In the struggle which ensued, Edris was, on the whole, victorious, although the B6rnu army apparently sustained some heavy losses; Njimiye, and all the country even further east, was taken from Kinem; but as soon as Edris turned his back, 'Abd el Jelil, with his light troops, was again there, till the B6rnu king at last conferred the crown of Kanem again upon Mohammed, attaching to him a strong party of native chiefs, chiefly Arabs. However, he was obliged to return once more to that country, so difficult to manage. Mohammed having been beaten by his restless adversary. Subsequently he was more successful, and, by a stipulation, the whole of Kdem, as far as Babdiyi, was attached to Bornu. Of subsequent events we are wholly ignorant, and hear no more of Kdem till a recent period. During these expeditions Edris inflicted severe blows upon the Tebu population of K6.nem; and we have already seen that, in consequence, a great number of them migrated to Bornu. Of the events of the one-and-twenty years which followed these first twelve years of this excellent prince, we at present know nothing. But I do not doubt that zealous research may hereafter bring some more documents to light. From the manner of Edris's death, it may be concluded that he waged war till his last moment; for he died, according to tradition, on the battle-field, being wounded in his breast by a hand-bill or goliy6, thrown at him by a pagan concealed in a tree, while waging war with a tribe on the borders of Bagirmi—perhaps the Ghamerg6. We only know for certain that he was buried in Alawo, a place in the district of Uj6, which I have touched upon on my journey to A'damawa. But, notwithstanding these continual wars in which the Bornu hero was engaged, "he promoted the prosperity of the country and the wealth of the towns." Indeed, this is the only particular which the meagre chronicle relates of him besides men-

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mentioning the war with 'Abd el Jelil; and we know from Imim A'hmmed that he built the mosques of clay in Birni Ghasr–gomo, superseding those of reeds; and it is to him probably that we must refer the brick ruins in that town as well as in Ghambari.
Altogether, Edris Alaw6ma appears to have been an excellent prince, uniting in himself the most opposite qualities: warlike energy, combined with mildness and intelligence; courage, with circumspection and patience; severity, with pious feelings. And I hope my readers will draw more favorable conclusions from this example as to the general character of the Bornu kings than Denham did from the degenerate shadow of his time, when he says* that "a sultan of Bornu carries no arms, and it is beneath his dignity to defend himself." Certainly such a man as Edrs rarely stands alone; and we can not refuse to join with his name that of his first minister, the warlike and intelligent Edris ben Hartin, who succeeded in that office his elder brother Kdrsuwa, and who, by his excellent arrangements, as well as by his courage, guaranteed the success of many of his master's undertakings.

MOHAMMED, with the surname Bukalmarimi, son of Edris and Fanma. Died at Dekana (?)t (perhaps in the territory of the Duggana). Reigned 16 years and 7 months: A.H. 1011-1027; A.D. 1602-1618.

An excellent prince, but less warlike and enterprising, as it would seem, than his father, whose vigor was no longer necessary, the empire being well established.

IBRAHIM, son of Edris and Ghumsu. Died at Ghasr6ggomo. Reigned 7 years and 7 months: A.H. 1027-1035; A.D. 1618-1625.

Sent an embassy to Tripoli in the year 1627.


Made the pilgrimage to Mekka in the year 1642, having ascended the throne, according to the French document, in the year 1634 (1624 ?). 'Afi ben el Haj 'Om ar. Died at Ghasr6ggomo. Reigned 40 years: A.H. 10551095; A.D. 1645-1684.

A valiant and intelligent man, who thrice made the pilgrimage to Mekka, viz., in the years 1648, 1656, and 1667; when returning on the last occasion from his distant journey, he had to extinguish a revolution. He waged several wars with the Sultan of Air, residing in A'gades, and was once besieged in his capital at the same time by the Tawarek and by the K6ana or Kwona, a division of the Kor6rofa, who had long been subjected to Bornu, when he manage to set the latter against the former, and then destroyed them also. It seems that in his reign the country was afflicted by several long famines, which distressed the inhabitants greatly, and which can scarcely be explained but by supposing an unsettled state of the country, which did not allow the people to cultivate the ground. EDRNS ben 'All. Reigned 20 years: A.H. 1096-1115; A.D. 1685-1704.

This is the king who has been omitted by mistake in the chronicle.


Another long famine of seven years is mentioned by the chronicle.

* Denham, vol. i., p. 327.

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A pious and indolent king, who appears to have made a pilgrimage.

Mo taA.Al3iD, with the surname Erghamma, son of El H6j Hamdnn. Died at
Of his reign likewise we know nothing but of a famine which lasted two years.
These princes, indeed, seem in general to have seldom left their favorite
residence, where they indulged in luxury and ostentation, while the kingdom was
falling to pieces, and became unable to resist any shock which might come from
without.
DUNA.1A, with the surname Ghana, "the little," the young son of Mohammed.
Died at Ghasr~ggomo. Reigned 2 years and 7 months: A.11. 1165-1168;
A.D. 1752-1755.
The chronicle mentions, under his short reign, a very severe famine.
Is greatly praised by the chronicle as a most excellent prince; but it is evident that
lie was such only from a monkish point of view. He seems, however, to have
excelled in a peculiar kind of energy, being mentioned by Lucas as the father of
three hundred male children.* I can not say with absolute certainty whether it was
lie who made a most unfortunate expedition against Mdndard, to the ill success of
which most of the intelligent BSrnu people attribute the weakness of the empire
under the following reign, when it was attacked by the fanatic troops of the
Fellita, the best part of the army having been slain by the inhabitants of Mindari.
'Ali seems also to have made several expeditions against the Bedde. A mED ben
'All. Died at Gliasr6ggomo. Reigned 17 years: A.JI. 1208-1225;
A.D. 1793-1810.
"A learned prince, liberal toward the 'ulama; a prodigal dispenser of alms, a friend
of science and religion, gracious and compassionate toward the poor." So says the
chronicle. However well deserved this praise may be, certainly A'hmed was not
the man to save the kingdom from the dangers which surrounded it.
But, although the empire was already prepared for ruin, there supervened a
powerful cause of weakness; for under A'hmed a very severe pestilence visited
B.rnui, carrying off a great number of people. This plague is said to have been
announced by an eclipse of the sun, which preceded it by two years.
About 1808 began the inroads of the Filbe or Fellita, who had conquered
successfully the ancient Hdusa kingdoms, which, till then, had been in a sort of
tributary dependence upon Bornu. The consequence was that their countrymen,
settled in B6rnu from ancient times, as we have seen, being harassed by
persecution, collected together in Gtijeb6, and from that point began their
conquests, vanquishing all the officers whom A'hmed sent against them; they then
marched against Ghasr6ggomo, led on by Mdla Rida, Mukhtir, and Hannima,
defeated the army of the sultan, who escaped by the eastern gate while they
entered the town from the west side. A'hmed then went to reside in Kurnmiwa.
This happened in the year of the Hejra 1224, or 1809 of our era, on a Sunday, but
I can not say in what month. From that place the distressed king sent a message to
the faki Mohammed el Amin el Kinemi, who, on account of his marriage with the

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daughter of the Governor of Ngila, had begun to oppose himself to the progress of the conquerors; for, having begged his father-in-law to allow him to take his wife and daughter with him to Fezzan, the latter refused, so that the Filki, together with his friends, Mohammed Tirib and Ibrahim Widiy, collected in Binder, on the west border of the Tsad, a small force, said to have consisted of five horsemen and two hundred spearmen, with whom he successfully attacked the Filbe, who were disposed to laugh at his threats. Having collected more adventurers and patriotic men round him, he then vanquished the whole force of the conquerors in a battle near B6rnu, when he is said to have had under his command two hundred men on horseback and two thousand on foot. Having thus liberated the whole eastern part of B6rnu, he sat down quietly, when A’hmed sent for him. Assisted by the inspiring fanaticism of the fdki, and by the courage and valor of his Kinembd spearmen, A’hmed was enabled to re-enter his capital, but soon after died,* in the beginning, as it seems, of A.H. 1225.

Dinaina followed his father, who had already, in his lifetime, chosen him for his successor, and for a short time waged successful war against the enemy, till he too was driven out of his capital by the Filbe of Katlgum, as it seems, in the end of 1226 or beginning of 1227. He then went wandering about in his own kingdom, changing his residence every few months, first residing in M6j6, near F6ghan, (the ancient DAMasak), then in a place called As6gga, then near Mdn6, then in Brberuwi, till he placed himself under the protection of the powerful fdki, who alone had proved himself capable of resisting the victorious impulse which attended the march of the Fellata. Indeed, a covenant was then made, assigning half of the revenue of the liberated provinces to Mohammed el Amin. The fdki now resided in the large town of Ngornu ("the blessing"), where he seems to have found zealous support from the many Tebu residing there, while the sultan held his court in some other place.

But matters could not long remain in this state; the population were not able to serve two masters, but they were obliged to decide for the one or the other. When, therefore, the people all flocked to the man who had liberated them from a foreign yoke, the old party excited the sultan’s jealousy, and instigated him to rid himself of his troublesome rival. Mohammed el Amin’s authority, however, was so well established in the good-will of the people, that, on being cited before the sultan, he was able to appear before him unattended, while the latter dared not hurt him. The consequence was that the faki’s, or, rather, the sheikh’s (sh6kho—for this title he now began to adopt) influence increased every day, and Dtinama, with his party, made a last effort to release himself from that influence, and to preserve the royal dignity. Indeed, he might hope that, if he succeeded in establishing his court at a certain distance, he might rally around

From the report given to Mr. Koelle by the B6rnu slave ‘All Eisitmi (African Native. Literature, 1854, p. 93), it would seem that A’hmcd died before entering Gliasr ggomo; but, although these narratives teem with interest, they have no historical authority for the time which succeeded ‘Ali’s capture in the year 1814-
15, and even no paramount authority for the preceding period. And the other story, as told in p. 99, et seqq., agrees entirely with our statement. The account of the inroad of Wfiddy and the death of Ibrfm (both which events happened in the time of Sheikh 'Omisr), as given by that Negro, is quite absurd and full of confusion.

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himself the old partisans of royalty; but, before he reached Wtidi, the place he had selected for his residence, one of the principal settlements of the Temaghera, and which had been the abode of several of the old Burnu kings, Mohammed el Am'n, who perceived that the time was now come when he must decide whether he was to be subject or ruler, even though he did not aspire to the title of king, had him arrested on the road, and brought back to Börberuwi. But, finding him still obstinate, he deposed him altogether, reproaching him with a wish to betray his country; and then he transferred the title and pomp of a sultan to Mohammed, a brother of A‘hmed, and uncle of Dtinama. Mohammed then began to build himself a new residence, which is called by the Arabs Birni jedid, two miles and a half northwest from Ngörnu. But when Mohammed el Amin saw that this man was no less obstinate than Dtinama, he reinstated the latter again. So that Mohammed, having reigned but a short time, and that only by the will of the usurper, is not mentioned at all by the chronicle.

We may therefore reckon the commencement of the present dynasty of the Kinemivin from the year 1814 of our era. It is a very remarkable fact that an utter stranger to the country should become its ruler; but the struggle was not yet at an end, and could not well be ended without much bloodshed, as soon as the fascinating personal influence of the liberator was gone by. The sheikh then, having gone so far, in order to separate his position as far as possible from the memory of the ancient times, founded likewise a new residence, which, from the name of the Adansonnia digitata, a specimen of which stood on the spot where he wished to build his house, received the name of Kuka, or rather Ktkawa.* Being now fairly installed in the government of a vast but very distracted country, while he allowed the pomp of royalty to be borne by the descendant of the Sefuwa, and perhaps purposely exaggerated it in order to make it ridiculous, he was anxious at the same time to recover the lost provinces, and to defend the country against its southeastern neighbor, who, from having been a vassal, had become a dangerous enemy. Indeed, he had to sustain a long and sanguinary struggle with Bagarmi, in which he was not always successful. He undertook at first to reduce the overbearing and lawless Burgom;nda, the ruler of that province, to obedience, with the assistance of 'Abd el Kerim Sabun, the powerful and intelligent Prince of Wadiy; but the latter chose rather to consult his own interests, and after carrying away all the treasures, and even many of the inhabitants of Bagirmi, he even granted to Burgoinnda some sort of protection in return for an annual tribute to be paid to Wadiy, as we shall see a little farther on. At the same time, the intelligent Sabuin, whose predecessor, Mohammed Saleh, by the conquest of the province of Fittri, had stepped into the place of the pretensions raised by the Bulala. endeavored to gain more ground in Kanem. Meanwhile the powerful King
of Waday died (A.D. 1815); but even this event did not relieve the situation of El Kinemi; for, in a sudden and unexpected encounter of the two armies in K6toko, the eldest and most beloved son of the sheikh was slain in 1816, and in 1817 a bloody battle was lost by him at Ngala, on which occasion the titular sultan Ddinama was slain. Mohammed el Kinemi being frustrated in this way, then entered into a covenant with the ruler of Fezzdn; and a com* It seems almost incredible that, although the members of the late mission have distinctly stated that Kuka is a new town, yet even at the present day this place is identified by learned men with some ancient places having similar names.

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bined expedition was organized in the year 1818, which was altogether very successful. The whole of the northern part of Bagirmi was overrun, the large towns of Babahiyd and Giwi were destroyed, and the sheikh spent a day or two in Mas-eia, the capital of the country; but no decisive blow could be struck, the king with his whole army having retired to Mankhfa, and taken up a very strong position, defended by the river and a great number of boats. InBRArfm. A.II. 1233-1263; A.D. 1818-1846.

Installing in the deceased sultan's place Ibram or Ibrahim, Ddnama's brother, the sheikh continued the struggle with Bagirmi, and on thee4th of March of the year 1824, as we know from the report of Denham's expedition, was so fortunate as to gain, on the same battle-field of Ngala, a decided victory over his valiant southeastern neighbor, which seems to have set him at once at rest. Having thus obtained leisure on this side, and having extinguished a revolt of the Manga, Mohammed el Kinemi seems to have turned his attention westward, in order to recover, if possible, some of the provinces of the old empire of B6nu. At first he was very successful, and penetrated far into the interior of the province of Bauchi; but in the year 1826 the officers of Sultan B6llo beat his army, and he himself had a narrow escape. He seems to have then concluded a peace. He made also several attempts to reduce Kdnem to a state of obedience, and here had to contend with Waday. Mohammed el Kainemi died in 1835,* leaving forty-three sons, and having named for his successor his eldest son 'Omdr, who was to be succeeded, if he should die early, by 'Abd e' Rahmdn, and then by Yusuf.


'Omar's reign is remarkable on account of his having made an end of the Sffuwa altogether. He seemed from the first desirous of peace in every direction, and had the great advantage, in endeavoring to obtain this object from Bagirmi, that his mother belonged to that country. Having also made peace with the Fdlbe, after an unsuccessful expedition against them, he had some difficulty in restraining the governors of the western provinces, who are almost independent vassals, from making incursions into their territory. It was on this account that he was obliged, in the beginning of 1846, to send a strong army, commanded by his brother, 'Abd e' Rahmin, against Ibrim, the restless governor of Zinder, whose obstinate disregard of the peace with the Filibe proceeded to open rebellion.
This opportunity, when all the best troops were about to march to the distant west, was seized on by the numerous partisans of the old dynasty, to aim a mortal blow at the house of the sheikh by secretly inviting the King of Waddy, Mohammed e’ Sherif, to re-establish the fwa on the throne of Bornu. Mohammed, listening to this invitation, collected his army, and in Muldd or Rebi el awel, 1262, that is, in March, 1846, reached KUisuri. The sheikh never heard of his approach till he was very near. He at once summoned the Sultan Ibr’m, from Birni, and, denouncing him as a traitor, placed him in irons; he then hastily collected what troops remained behind, having no one with him upon whom he could rely except Tirib, his faithful minister (the intimate friend of his father), his brother the valorous 'Ali, together with from five to six hundred
The exact date of his death I can not find at present.

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Arabs and Tebu. With this little band, swelled by a crowd of faithless Shiwa, he encamped on the western bank of the River of Log6n, not far from the town of Kuisuri, while Waday was encamped on the eastern bank of the Shdr]. The inhabitants of Kdisuri locked the gates of their town against both armies, but secretly communicated with Wlday; and when Mohammed e’ Sherif was unable to force the passage of the river in the face of the enemy, who did great execution with two cannons, the Widiy having none, they sent to him, offering to lead part of his army round by a ford which was protected only by Shiiwa. This was the ford of Si-ia Facha, at the headland a little below Kiisuri, where the Shur and the River of Log6n unite to form one stream, which joins the Tsdd. When the corps sent by the people of Waday tried to cross the river here, the Shdwa, who had been ordered to defend the ford, gave way, and, thinking this a favorable opportunity to pilfer, joined the enemy, killing many of the sheikh's people in the flank, till Kashlla Belil brought their chief to the ground. In the slaughter which ensued Tirib fell, and a great many of the Bornu people. The valorous 'Ali penetrated into the town of Kusuri, but was delivered by the townspeople into the hands of the King of Widdy; the rest took to flight, except the Tebu and Arabs, who maintained their position, so that Sheikh 'Omar was able to say his prayers of the dhohor and the 'aser before he left the battle-field. But the encampment fell into the hands of the enemy, as well as the two cannons. However, in crossing the river, the Wduy army sustained severe losses. All this happened on Tuesday, the 11th of Rebi el awel, or March 8, 1846. On Thursday Sheikh 'Omar put to death Ibrahim, the titular sultan of Bornu, whom he had laid in chains before going to battle. He then hastily left KLikawa, and retreated into the western provinces; the host of Widuy followed him as far as Ng6rnu, where they encamped, and remained about forty days, while their skirmishers plundered all the neighboring places, and particularly Ktikawa, from whence they carried away a considerable booty, and then set fire to the town. Indeed, the capital for about two months remained a desert.
But this was not all. The King of Wdity took 'Ali, the son of the late Sultan Ibram, and enthroned him in Birni as Sultan of Bornu, summoning all the partisans of the old dynasty to defend their new king. However, he soon found
that lie was not strong enough to carry his point, and hearing that 'Abd e' Rahmin, the sheikh's brother, was approaching from the west with a numerous host, and being afraid lest, if he staid longer, his retreat might be cut off by the river, he sent Ibrahim I Wadiy as a messenger of peace to the sheikh, declaring that he had not undertaken this expedition from any desire of conquest, but at the instigation of a great many of the noblest kokanuiwa or grandees of Bornu, whose letters he forwarded to the sheikh. lie then, in the last days of April or the first days of May, 1846, left Ngurnu, commencing his retreat to his far-distant residence, and leaving the recently-elevated sultan to his fate.

But it appears that 'AI, the son of Ibrum, was a courageous young prince; for lie thought himself strong enough to march against the sheikh, whom he encountered at Mindrem, but was quickly vanquished and slain. Thus the last of the S-fuwa died an honorable death on the battle-field. It was now evident that the family of Mohammed el Kanemi, who had liberated the country from a warlike and successful enemy, was well established in the place of the ancient rulers, who had degenerated into mere puppets, and were totally unable to de-

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fend themselves and their subjects. A great slaughter of all the partisans of the old dynasty followed, and principally of the Sugdrti, who had risen as their especial upholders; and a little later, in order to efface as far as possible all recollection of those times, the destruction of New Birni was decided on, and fell to the lot of Hij Beshir, the son of Tirib, who had succeeded his father as the first minister and most confidential servant of the sheikh. From this time, people say, dated the great wealth of the vizier. Meanwhile Sheikh 'Omhr went in person to castigate Serki Ibrim, the governor of Zinder, who had risen in open revolt, and took and plundered the town, though he pardoned and reinstated the governor, while 'Abd e' Rahmin quelled the rebellion of the Manga, who, ever restless and inclined to insurrection, had thought this an excellent opportunity of asserting their independence. 'Om6.r himself brought the then large town of Surrikulo to obedience,* and the country soon became quieter than before. Scarcely any vestige of the old dynasty was left; even the records of it were purposely destroyed—a most unfortunate circumstance, which made it very difficult for me to obtain what little information I have been able to collect.

The Kdka, built by Mohammed el Kinemi, having been destroyed by the people of W-day, 'Omir and his vizier built two towns in its place, one the eastern town, "billa gedibe," as the especial residence of the court; the other, the western town, "billa fut6be." Thus Kika has become Kiikawa.t

Sheikh 'Omar was now in a much more favorable position than his father, being sole and indisputable master of the country and really the king, though he disdained the title. He might have given it a new organization, ruling it with a strong and impartial hand; but while he is an upright and straightforward man, who certainly would like to see the country well administered, he lacks that far-sighted vigor which is necessary for ruling an extensive kingdom based on a loose state of things, with arbitrary power above and turbulent habits beneath. Indeed, it
is most deplorable that he has allowed the Tawrek, or rather Im6shagh, those inveterate enemies of well-governed communities, to persist in their desolating predatory habits. In the time of his father there were Tebu settlements near all the wells on the Fezzin road as far as Beduwiram; all these have been deserted successively since the beginning of the reign of 'Omir, the towns of Liri and Wtidi have been ransacked by the Tawrek, and not a living soul left, and the whole of Kinem has become the desolate abode of a few unfortunate communities, and the wild hunting-ground of continual adventurous ghazzias from every quarter; indeed, not only the considerable town of Birruwa one day's march north of the komidugu, on the road to Kfnem, but even other places in the middle of B6rnu, as will be seen in the course of my narrative, have to buy their peace by a sort of tribute to be paid to the Tawirek freebooters.

But, besides his own personal weakness and inclination to ascetic piety, there was a dangerous cancer undermining the health of the new dynasty: this was the rivalry which soon arose between him and his brother 'Abd e' Rahmin, on account of the vizier El Hdj Beshir, who enjoyed the whole confidence of the 'Omdr, however, made several other expeditions; one against Gjeba, which is very famous among the inhabitants.

It might be that even before this time the people who spoke more correctly would call the town Kfikawa; that is, properly, "binya kdkawa," the "town filled with ktfka-trees," and not Kka, which is, in truth, only the name of the tree after which the place was called.

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Sheikh, and employed his authority too exclusively. The results of this unfortunate quarrel I will here report to their end, although they fall after the time of my arrival in B6rnu. I have already observed above that, on leaving Mitrzuk, we were informed that a quarrel was about to break out between 'Omdr and 'Abd e' Rahmin; but, happily, matters were then adjusted, and the rivalry did not proceed to a civil war before the winter of 1853, when 'Abd e' Rahmin, with his partisans, left Kikawa and went to Gijeb. The sheikh and his vizier followed him, but being betrayed by many of the courtiers, who were badly disposed against the vizier, they were defeated in an irregular skirmish; and Haj Beshir, certainly with very little show of courage, was the first who turned his back, and, collecting his most valuable treasures, started for Wid-y. Being detained by the Shdwa, who would not allow him to cross the Shiri, he was induced to return to Kfikawa, on safe-conduct being promised to him by 'Abd e' Rahmin, but, having been found guilty of treason, was strangled. 'Omir meanwhile was allowed to reside as a private man in the house of his former vizier till, in the summer of 1854, 'Abd e' Rahmnd ordered him to go to reside in Dikowa. He then collected the malcontents, and on the 'Aid el kebir vanquished his brother in the open place between the two towns, and made him prisoner, and in the first days of December killed him. Thus he is once more ruler of the country, but having lost his vizier, upon whose advice he was formerly wont to rely entirely, he has nobody to supply his want of energy. Time will show whether B6rnu is again to flourish under this dynasty, or whether it has to undergo another revolution. From the sequel of my narrative it will
sufficiently appear that it is not in such a state as it ought to be; but it has the advantage that all over Negroland there is no warlike and energetic king at the present time.

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ACCOUNT OF THE EASTERN PARTS OF KA’NEM, FROM NATIVE INFORMATION.

In attempting to give a description of those parts of Kdnem which I have not visited myself, I must express my regret that, when in that country, I had no knowledge of the manuscript history of the expeditious of Edris Alaw6ma into the same region, as, with the assistance of the rich supply of the important historical as well as geographical data contained in that work, I should have been enabled to give a far more interesting description of the country, and even perhaps to identify the sites of many of its former remarkable places.

The former capital of Kinem, as has been seen, was Njimi or Njimiye, a place whose approximate situation will be pointed out hereafter; the present capital, if we may still employ this title in such a country as Kinem is at the present time, is Maw6,* or rather Maw6, a place which already, in the time of Edris Alaw6ma, was of great importance.

This town, which it was our ardent desire to visit, and which we most probably should have reached if the Wehld Slimm had undertaken that expedition, on which we accompanied them, with the whole of their little troop, instead of allowing half of it to go to Kukuwa, seems to be situated about 20 miles S.S.E. from Hinderi Siggesi, and at present only thinly inhabited, its population probably not exceeding 3000 or 4000, though the circuit of the town is said to be still of considerable magnitude. It is surrounded with a wall, and is adorned with a great many date-trees. It is the residence of a khalifa, whose power is of the most precarious and uncertain condition, as its existence depends entirely on the relative supremacy of either Wf’diy or B6rnu. The consequence is, that there are generally two khalifas—one actually in power, and the other watching to expel him at the first opportunity, with the assistance of one of the patronizing powers—Mohammed Stleh, the father of the celebrated King of Widzly, 'Abd el Kerim Sabdn, having succeeded to the pretensions which the Bulala, the princes of the provinces of Fittri and Ktika (then swallowed by the empire of Widiyi), possessed by conquest over the kingdom of Kinein.

But, to return to M’aw6, there is a market held in the town every Wednesday; but, on account of the very insecure state of the country, it can not possibly be now of any great importance. The inhabitants seem to belong to a peculiar race; The name is written in Arabic in very different ways, the MS. account of the expeditions of Edrs sometimes having the form I-,A., at others k.4,o; but the real indigenous form seems to be M’aw6, a name exactly similar to Glaw6, that of the capital of the S6nghay empire, and Y-aw6, the residence of the Buila princes. It is not improbable that, by corruption, the name Mfftin, which by E’bn S’aid and Ab5 i’ Fedfi (p. 162) is given to a well-known place in Kinem, has originated in the name of M’aw6, although they place it close on the shore of the Tsld (bahiret K6r), and north from Njimiye.
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for the Tedi Gur'ain call them by the name of Berdnema, the origin and meaning of which I was not able to make out with certainty, but which may seem to have some connection with the name B6ru, although it can scarcely have any relation to the name Beriuni, given to the Tedi themselves by the K6l-owi and other foreigners.

Between M'aw6 and Hnderi Siggesi there appear to be several favored valleys, where the date-tree grows in more or less abundance. The most famous are the large valley called Kdrafu or Kirfu, a few miles from M'aw6, under the authority of Keghimma Gtirde, who succeeded to Keghimma Sintal; on the west side of Kirfu, at a short distance from it, Yogi; and not far from it the valley Badina, stated to be very rich in date-trees, and K6dali, belonging to the chief Ch-fand6;* then the valleys Hamfiji (belonging to Fdgo?), Galtari, and Mipal.

The valley of M ipal is said to form the limit of the date-tree in that direction. On the west side of M'aw6 is likewise an inhabited place called Kajidi, but without date-trees.

The upper part of the valley Ggsgi, which is said to stretch from south to north, is called Tleri-Chem6, and is the dwelling-place of the Shiri, to whom belong the Fugbti (or, as the name is often pronounced, Ff:guib6t) Shri, who are the inverterate enemies of the Woghda, the inhabitants of G6sgi. In this neighborhood is also a valley called Lillow.

North from M'aw6, at no great distance from AlAli, toward the east, is the place Kulakula, inhabited likewise by Kdnembti. How Benda, a place stated to be also on the north side of M'aw6, and to be inhabited by a tribe called Kmelilla, who are under the authority of a kegh.mma, is situated in relation to these places, I am unable to say. In various valleys on the same side of M'aw6 are also stated to be the dwelling-places of the Medel6, a nomadic tribe who possess a great many herds and flocks. In this neighborhood is also the valley called Gumsa, inhabited by a Tebu tribe called Giimsuwa, and who seem to be different from the Gutmsu mentioned further on.

E.N.E. from MWawo are the inhabited places Kammegri and Jug6, inhabited by a peculiar tribe called El M'allemin by the Arabs. What their indigenous name is I did not learn; they are most probably identical with the tribe called Haddida, whose original name is Bngu.

The dwelling-places of the Shitati are very numerous, and at a greater distance west from M'aw6: several of them, indeed, we visited, such as YUgil, Agh6 (formerly an important place, of great antiquity), Arninko, Burkadrisso, Bdr6. Besides these, the following are the most renowned places of their temporary residence: BWwind-6, Linkero, Kinti, Heddrke, Din, G6ring6, Tyiro, Ktilla, Lariska, two different places called Ntinku, Kaf or K6, Lishego, Klemri, DelM, Tawdder, G6no, L6rgeji, Yiggela, Maina, Yiggu, Yakilge, Bigal6,$ Bni, Chdnga, Ndur6, Lodor6, two places with the name Kiyala (with one of which we shall soon become acquainted as Gharni Kiyada), Bolleli, Kdttuwa, My, Kjiro, A'dduf6, yer6.
I now proceed southward from M'aw6 toward the southeastern border of Lake *
* In this last statement there may be some error. t May the name Fig6, Fugltbi, have any connection with the tribe of the F!igu mentioned by 31asidi (Golden Mcadows, chap. xxxiii., p. 138, MS. transl. IL Asiatic Society)?
* BiigaI6 is certainly an interesting example of the homonymy of African names in distant countries.

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Tsid, the interior basin of which being tolerably well established by Mr. Overweg's navigation, its outline can be laid down according to these data with a great deal of approximative accuracy, though it is certainly much to be regretted that we did not succeed in reaching this district ourselves, and deciding the principal points by ocular demonstration.

I. ITINERARY FROM M'Aw6 TO TIGHGHEL, DIRECTLY SOUTH. Day.
1st. R6yendti, a place inhabited by a peculiar tribe of Tedi or Tebu, called Vg&gim.
2d. Belangara, a place inhabited by the Dbberi, who speak the Kaniri language,* and are said to be the original tribe of the Fugibi. Arrive before the heat of the day.
3d. Ghali, a considerable village of huts inhabited by the K6bberi or Kobber, who speak the Kaniri language.
4th. Jkcr6, a place at present inconsiderable, but once of large size, inhabited by the Kinku (identical with the Kdnkuni ?), a tribe or section of the Kdnemhd.
5th. Arrive, before the heat is great, at the well Lefidu, without inhabitants, make a short halt, and reach Mailo, a place with a lake full of fish, and inhabited by a peculiar tribe called Haddida or Btingu, who are said to speak the Kamiri language, but go almost naked, being only clothed with a leather wrapper round their loins, and are armed with bows and arrows and the g6liy6. They are very expert bowmen, and, when attacked, withdraw into the dense forests of their district (to which seems to apply the general name of Bir), and know well how to defend their independence in politics as well as in religion—for they are pagans. To them belong the famous clan called, at least by the Welid Slimin, Dwrdra Hijra. A celebrated town of the Hadd-da is Dimiri, the residence of MalA Dima. In B~ri there is a market held every Thursday, as it seems, in that part of it which is nearest to M'aw6. In 1853 the Welid Slimin made a strict alliance with the Haddgda, and in consequence defeated, in their woody district, the officer of Widdy, called Agid el Bahr.

For the general outlines of this little-known region, the following itinerary from Kdsuri to M'aw6, according to the Kinemma chief A'msakay, is of great importance:

Day.
1st. Sleep in the wilderness.
2d. Sleep near Ki6 Abtiddala, a rocky eminence near the lake (see
Denham, vol. i., p. 261). Two routes, connecting this important spot with A'bi-Gher and M6l6, will be given in another place.

3d. Ydmandk Kal6ma, a large, open, straggling village, apparently named from the warlike chief A'maniik or YAmantik, well known from Denham's narrative.

4th. Biri, a large place or district formerly under the authority of the Sheikh of B6ru, near the shore of the lake.

* From the origin of the people the name of the place is probably derived; for Bille Ngfire is the name which the inhabitants of Log6n give to the Kan iri.

ROUTE FROM BERI' TO TA'GHGHEL. 609

Day.

5th. Dim~ri, a considerable place belonging to Dima, called by A'msakay a vice-governor of Kinem.

6th. Gdmsu, a place situated in a valley rich in date-trees, inhabited by Kdinembi and Shdwa.

7th. Mand6 or Mond6, a large market-place, formerly under the Khalifa of Bornu.


Day.

6th. Tighghel, a place situated on the border of the lagoon, and inhabited by the Kajidi, who cultivate a good deal of corn, and have large herds of camels. Arrive before the heat of the day. If agreeable, you can go on from J~ker 6 without stopping, and reach Tighghel the same day at sunset.

N.B.-The direction of all the widdiyin or valleys which you cross on this route is from west to east.


2d. K~skawa, inhabited by the Kibberi, with much cultivation of corn, principally "masr" (Zea mas), besides beans; much cattle. There was formerly also a village or district K6skawa on the southern shore of the lake, one day from Ngi1a.


4th. Talgin, a considerable open village. At no great distance from this place is a valley with date-trees. A man on foot can easily reach Talgin in two days from Beri, sleeping in Kuskawa. From Talgin the direct road leads to M'aw6 in three days:

1st. Minigd, a place inhabited by Tebu and Kinembti, and situated, as it seems, on a creek of the lake.

2d. A village inhabited by Tebu, under the authority of Kash~lla Bacha, with a market of some importance, where a great many dates are sold.

3d. Reach M'aw6 at sunset, after having passed the heat in an open valley-plain with date-trees.

7th. Kinani.
8th. Forrom, a place on terrafirma, not to be confounded with the island of the same name.
9th. Ngillewi.
10th. Medi.
11th. Tighghel.

I will here only just mention that Tighghel cannot be identical with Denham's Tangalia, because the latter was situate about one day's journey south (see Denham, vol. i., p. 265*), or rather S.W. from the Bahr el Ghazil, and Tighghel lies a day and a half to the north of it.

* In this passage, however, It seems almost as if there were a misunderstanding, "in a day" instead of "once."

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III. THE BAUM EL GHAZ!L, CALLED "BURRU3I" BY THE KINExB6, AND "FDE" BY THE TEBU GUR'AIN.

All the accounts which I received with regard to this much-talked-of valley, which it had been our ardent desire to visit, agreed in the very remarkable statement that its inclination was not from the desert toward the lake, but from the lake toward the desert. All my informants stated that it is now dry, but that less than a hundred years ago it formed the bed of a river or channel opening a communication by water between the Tsid and Btirgu. Indeed, some people asserted that there was still living a very old man, who, in his early youth, had made this journey by water. The spot where this very large wadi, now dry and densely clothed with trees, joins the Tsid, is near the south side of a place called 'Alimarl, distant one day and a half from Tighghel, in a southerly direction. Start from Tighghel, sleep at Kirchimma, before noon arrive at 'Alimaril. But at present this connection between the lake and the valley is said to be blocked up by sand-hills near a spot called Sdggera or Mezrik by the Arabs, which prevents the water of the lake, even in its highest state, from entering into the Burrum. However, more inward, another basin is here formed, which is occasionally called Hidebi.

FRo i 'ALIMARil TO MOiT6.

Day.
1st. Ked-da, a large place, entirely inhabited by runaway slaves, who have asserted their liberty.
2d. Kddigi, inhabited by La Skl'a or El As'ale' Arabs. 3d. Moit6 (see Appendix IX.).

'ALIMARil TO KARNAK L6GONE, TWO AND A HALF DAYS.

Though a few of my informants were of opinion that there was a branch wadi uniting the Bahr el Ghazil with Lake Fitri, nevertheless most of them stated uniformly that they have no connection whatever, but that several independent valleys intervene between them. This statement is borne out by many circumstances.
The direction of the Burrum, for a considerable part of its course, is given by the route from M'aw6 to Y'aw6, the capital of the province Fittri (according to my informants, due east).

Day.
1st (short). Kilikal6, different from the place KulikulM mentioned above. 2d. Gijer. Pass here the heat; start again in the afternoon; sleep on the road.
This whole district appears to have the general appellation of Sag6re, which I think can not be different from Yag6re, the name of the country in which Mond6 is situated.
3d. Tor6ro, a well in the Burrum; before the kaila. A man on horseback is said to go on in one day from M'aw6 to the wadi. Pass here the heat; start again at dhohor, and encamp at sunset, still in the wadi. 4th. Encamp at the beginning of the heat, still in the same wadi. 5th. In another (?) wadi.
6th. Shgeriye, a well with much water (and, according to other informants, in the Burrum).

YAWO TO MANWO.
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Day.
7th. Hfijijdtd.
8th. Encamp between the rocks in Wadi FMi. 9th. Fittri.
'ITLNERARY FROM Y'AW6 TO M.LVI6, ACCORDING TO THE BULILA IBRAnfm. tst. Fili, a rocky valley belonging to Bagirni. 2d. Atini, a hamlet inhabited by Bagirmi people. 3d. Bdkko.
4th. Sh~geraye, a valley inhabited by Tebu Gur'ain. 5th. Bahr el Ghazil.
6th. Kedada, a place inhabited by Tnjur. It is a question of some importance whether this Kedda be identical with the Kedida mentioned above.
7th. Mond6, a considerable place in the district Yagore, and therefore sometimes called Mond6 Yag6re, inhabited by Tnjur (about this curious race of people I shall have occasion to say more in another place), Widiy people, and Arabs. In the same district of Yagore lies also the place Bugarma, governed by the chief Kedl Addmno. Mond is mentioned by Denham repeatedly under the form Mendoo or Kanem! Mendoo, and was computed by him to be distant about ten hours’ ride from his station in the camp of the Diggana.* Mond6 is the residence of a governor formerly under the authority of B6rnu, but at present (at least in 1851) under that of W-dy. The present governor is Fdgobo Bakr or A'bakr (properly AUbd Bakr); and very often the agid el bahr resides here.
8th. Yagdberi (the name, probably, connected with that of the Kineombd tribe Kilberi), inhabited by Tnjur.
Here may be conveniently mentioned the stations along the celebrated Burrum, as given to us by the Weld Sliman, which, checked by the itineraries mentioned above, will give an approximate outline of the windings of the valley, as laid down in the map.
Beginning at 'Alimari, always keeping along the Burrum, the usual stations are the following:
Ger6n, Hebil, Sh6ger~ye, Fajija, Miinarak, Sh6ddera, Tor6ri, Haradibe, G& lemn, Hag~ji, Tylb-bahr (TQi el bahr ?), Chuwaru, Eg6.

The situation of Eg6 is decided by an itinerary from Ng6gimi to that place, which shall be given further on. But first I must mention one difficulty, which leaves a little uncertainty in the configuration of this part of the country. This difficulty regards the place Shgeriye, which in this piece of information is mentioned as a spot and well in the Burrum itself, while in the itineraries (p. 613) it is indicated rather as a different valley; but it does not seem so difficult to account for this difference, the large valley apparently dividing repeatedly into several branches. About the identity of Tor6ri there can not be the least doubt, as the road from MK'aw6 to this place leads by Klkali and Gdjer.

* Denham's Journal, vol. ., p. 262, ff. It is not quite clear whether Denham reckons the fifty miles (p. 267) to Mendoo or to M'aw6, but probably to M'aw6. The name Korata Mendooby (p. 267) means the Kerhda (FugbAI) of Mond6.

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SHORT ITINERARY FROM NGiGIMI TO EGL.

Mayijit, bir Nefasa, bir Sherifa, bir el H6sha, el Hamir, bir Hadij, bir el 'Atesh, bir ben Mdssebi, bir Sal, K6deri, Dira or Diri, Birfo (I am not sure whether originally bin F6), Eg6.

ANOTHER ITINERARY FROM BiR EL KURNA TO EGi, TOUCHING AT BiR EL 'ATESH AND MissEBi.

Day.

1st. A long march; at sunset arrive at bir el 'Atesh, north. 2d. At dhohor encamp in the wilderness. 3d. After four hours' march arrive at bir ben Missebi. 4th. About 'aser (about half past four o'clock P.M.) encamp in the wilderness. 5th. After four or five hours' march, arrive at bir el Borf6, which is already beyond the boundaries of Kanem. It is evident that this well is not identical with Birfo.

6th. Encamp in a place with plenty of hid, but only few trees. 7th. At sunset arrive in Eg6.

Eg6 is a very celebrated locality (one prominent spot of which is called Kukdrde) with the nomadic inhabitants of these regions, and is temporarily frequented by a variety of tribes, who visit it in order to water their camels from the famous wells (which are believed to promote the growth of the camel), and to collect the fruit of the siwik or Capparis, which grows in very great abundance in this part of the valley, while higher up it seems to be more scanty. The strongest among these tribes in former times were the Bultu or Biltu, who will be mentioned presently in the list of the Tebu tribes, and had formerly the supremacy over the Nakissa, the Halil el debis (an Arab nickname, the proper name of the tribe not being known to me), both of whom frequent likewise Eg6, and the Khiyit e'rh (another nickname). Besides the tribes above mentioned, Ege is generally frequented by the Mdsu, the Sak6rda by that section of the Fugibu which is under the supremacy of Kedl Lawdti, and occasionally by the Welid Slimin. But Eg6, of
course, on account of its being resorted to by many tribes as a fine place for their herds of camels, is also a marked point for predatory expeditions. From Eg6 the Burrum or Bahr el Ghazal seems to turn to the N.W., or at least to the N.N.W., going to Tangir, a famous place two days from Egg. Tangir (where the country seems to form a large basin) is generally regarded as the end of the Burrum; and a hypsometrical observation made here would immediately decide the question about the inclination of the Burrum, and show whether the very remarkable statement of the natives be correct or not. Some people contend that the wadi extends still further into Bdrku or Btirgu. North from Tangir, a day or two's march, is the famous place Bitch, not less celebrated than Eg4 for its fine breed of camels, generally of a dark brown or a rather blackish color, of which I myself had occasionally a specimen in my train, and Degirshim.

After having given this piece of information with regard to the southeast part of K-nem and the Burrum, I now proceed to give some itineraries from the quarters of which information has been obtained in this way, to the country of

BU'RKU OR BU'RGU.

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Birku or Btirgu, about which Captain Lyon has given so many interesting details. I will only add that Dr. Overweg took down, from the mouth of a well-informed native, a very exact itinerary of the route from Mtirzuk to this country, which, together with the other data and the information collected by Mr. Fresnel, goes far to establish its position with great approximative precision.

FROM EcGi TO YEN OR BELED EL 'OMIYIN, THE CHIEF PLACE IN B6RKU.

N.N.E.
Day.
1st. Tar6 or Tr6, a valley with bitter water. 2d. Kar6; before the heat of the day.
2d. Audinga, a well, with plenty of excellent brushwood. 4th. Tungirlki; before the heat of the day. 5th. Yaiy6 el kebir, a well, with dilm-palms, and near to it Yaiy6 elsghir. Yaiy6 is nine days from S6, on the Bdilma road, reaching Giri in two days, A'rraka in two more days, and from hence S6 in five days.

8th. Yen, having entered the limits of Bdrku on the 6th day, when you first come to the source called 'Ain Tel-kka. The neighborhood of Yen is rich in herbage and palm-trees. The village in general consists of houses or cottages built of stone; but the number of the inhabitants fluctuates. Galakka is another of the principal places in Btirku. There are several chiefs of authority in the place, the most influential of whom seems to be Lenga, or, with his title, Twa Lenga. There is, besides Y6wurde, another chief called KAlem6, and a third one called Biddu, belonging to the tribe or family of the Bidduwa. As for the K-dl-Agr6, the chief of the B6ltu, he also occasionally resides here. In T6ki, a locality fertilized by a large spring, another chief resides, belonging to the Tiy6wa, and called Gehenni.

Yen is eleven days from 'Aradha, the seat of the Mdhamid, the position
of which may be determined with great precision by the distance from Wdria (see Appendix, No. VHI.): 1st day, Wen; 3d, Chir6gia; 7th, Oshim; 11th, 'Aradha.

I will now say a word about the tribes and families of the Tebu and their present settlements, referring to my account of the history of the B6rnu kingdom (ante, p. 30), and to my journey homeward in 1855 for further particulars.

The Tebu, Tubu, or rather Tedi, I think myself still justified in considering, as I have stated on a former occasion,* as nearly related to the Kaniri; and the historical relations between the two nations, which I have had occasion to elucidate above, serve to corroborate my opinion. The Arabs, especially the Wel~d Slimin, generally add to the name Tebu the word "Gr'ain" or "Gur'aan," which I think myself justified in referring to the district Goran, so often referred to by Leo Africanus, while Marmol writes it Gorhan. The Tebu themselves I never heard use the name, and forgot to ask the meaning of the word. I will here only add that in their own language they call the Kantri by the name of Ttigubi, while they give to the Imoshagh or Tawarek the name of YUburdg. I shall first mention those Tebu tribes who live in and near Kinem, and have already been mentioned occasionally, then proceed northward, and from thence to the southeast.

* See ante, p. 30, note t.

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The principal tribes settled in Kinem are the Woghda, the Dog6rda, the Gidei, the Yew6rma,* and the Fidda; in Lilmna, on the komidugu Wdidbe, the E'der6 or E'duri; north of the komidugu, as far as Beduwrdam, the BWlgudi, called by the Arabs and B6rnu people Diza; near Beduwaram the Wandala, a tribe already mentioned by Captain Lyon, as well as by Major Denham ;t near them the Adssa; about the well of A'ghadem the Bolodiwa, called (by the Kantiri) fm Wadgbe; along the Burrum, called "fge" by the Tebu, the Karda, called generally Kr-da, separated into several families, the principal of which are the Gelimma, the Gras6n (this I think rather the name of a chief, all the names of tribes ending with a vowel), and Buk6shel; the Shindak6ra, with the chief A'bd Nakuir; the Sakerda, with Bakiikor; the MWdemC and the Norea, generally called Nworm6 ;t in Egg and Biteli, the Mitsu, with their chief Wudda; in Tongtir, the Nakdssa, a section of whom are the Un, with the chief Maina; in Bilma or Bulma (which probably is the right form), and the wadi Kawir, or rather "hgnderi Tedi," as it is called by the natives, the tribe of the G-sera or Ggsedi.

In Tib-sti (a general name which once seems to have had a wider range than it has at present) and Biteli: the Temighera,§ as they are generally called, a very interesting tribe, of ancient historical importance (which I have already mentioned on a former occasion as probably having given the name to the province of Demigherim, and which, in the time of Edris Alaw6ma, was settled in Ngurditi [written Ghugdti] in Kinem), with the chief Gurd4, who has succeeded to Teh-rke; the Gonda or Gunda, whose old chief. Taher Asar, died some time ago (the same who wanted to write a letter to King George in Denham's time) in
Borde (the Berdai of Captain Lyon), one of the principal localities in Tibesti, and in other places; the A' sindo, in Dir kemiwu, another locality of Tibesti, with the chief Kônemli. North from Tibesti, in the valley Taw, the Ab6, a name which has often, by Lyon, and even by Mr. Overweg, in the itinerary just mentioned, been mistaken for that of a place.

These latter tribes together, I think, form the group generally called Tebu Reshide, but with the indigenous appellation "Tedetd."

In Ojng to Wajanga eastward from Tibisti, and northeastward from Birku, in the direction of Kiffara, with Kebabo, which latter place, by the people of Bdrgu, is called Tesser: the tribe of the Wonya, with the chief Onkka; the Matitena or Gdrin, to the south of them, in fertile valleys producing even figs.

In Birku: the B6itu, called by the Arabs by the nickname of Nej'a el Keljdb, with their powerful chief the kedl-Agr6, and residing part of the year in Yen, but, after the dates have been gathered, generally settled in the district called Kerg Bdrku, and at other seasons in Eg6; under the authority of the kedl-Agr6

* The Yew6rna, as well as the Tymnlme and YWggada, have been almost annihilated by the Tawfirek.

As for the Traita, mentioned by Lyon, p. 265, and by Major Denham repeatedly, vol. L, p. 42, et seq., I think that this name is not indigenous; at least I have been unsuccessful in getting information respecting a people so called. Denham himself calls them once "the people of Traita."

* Under this form they came also under Burckhardts notice. (Travels in Nubia, 2d ed., Appendix I., p. 4;35.)

§ There seems to be some Berber element in the word; but I think it is more apparent than real, for the word is distinctly written by Imdm A'hmed Tumfighira. I See Captain Lyon's Narrative, p. 266, where a rather exaggerated account is given of the irrigation of the country, which seems certainly not to be at all sterile throughout.

TRIBES OF THE TEBU OR TEDA'.

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tire also the Kirdida in Kirdi, * the Gurawi in Gur, and the Elbuwd6 in Elbuwg; the Yenowi, with their chief A1inga, or rather LUna, in Yen; the D6za, with their chief Kilema, in Budda, a valley east of Yen ; the Yerda, in a locality of the same name, about half a day's march east from Yen, with the chief Ylle; the Tiyew6 in Ty6ke, a favored spot or valley at present under the authority of Gehgami, their former chief, Sahiyi, the father of a numerous family, having died; in the large valley 'Aradha, on the borders of Wid-y, the Mohde, formerly under 'Othmin Bel6de, who died some time ago, and, further on, the Zoghiwia, a very numerous and powerful tribe.

I should have now to enumerate the tribe of the Terauye or BWdeyft (or, as they are called by the Arabs, A'wua), who live in the district E'nnedi, intersected with a great many valleys, one of which is called Kile, and another in the neighborhood of W6dy, Niyu, if I were sure that they belong to the nation of the Tebu. But the few words of their language which I was able to ascertain, such as water, fire, are entirely different from the corresponding words in m6di Tedi: "water," mi
(Terauye), 6yi (Tedi); "fire," j6 (Terauye), wu-ni (Tedi). One of their chiefs is
Rizzi, who has become well known on account of his connection with the
mercantile enterprise of 'Abd el Kerim Sabiun, the King of Wadiy.t This chief,
who was still living in 1851, is a Moslem, while most of the Terauye are pagans.
* This name has obviously nothing to do with the name which the Kanuiri give to
pagans; the Tebu called pagans "drdi."

APPENDIX III.
GEOGRAPHICAL DETAILS CONTAINED IN "THE DIVAN," OR
ACCOUNT GIVEN BY THE IMA'M A'HMED BEN SOFI'YA * OF THE
EXPEDITIONS OF THE KING EDRI'S ALAWO'MA FROM BOR'NU TO
KA'NEM.
FIRST EXPEDITION.
1 day, Ghambari I' starting from Birni Ghasr6ggomo.
Zantam
Kishimuwa 5 (returning westward).
Zantam (returning eastward).
Ghot-fwa btxi
Several days, Beri , having made short marches. However, the king did not
encamp in the town of Beri itself, but round about a fortified place (&A..-) called
Gh-tigha &A U. which according to other accounts was situated at some little
distance from the town of Beri. Beri was a celebrated place, on account of its
situation, and of great importance in the intercourse between Bor'nu and Kinem.t
See ante, page 20. I remark once for all that the names in the MS. are written in
the Maghrebi or Warash style; but they shall here be given in the Eastern or A'bfi
'Omdr character.

APPENDIX.
1 day, Furtii tS). (arrival at the time of the kAila, or kiyfila), passing by Sakala
x.LC, a locality (OL.C4), not an inhabited place, and by the town Ghayawa 1.."
The town of FurtA or Furtfiwa is of the greatest importance in the geography of
Kinem, as it is identical with the Ilkli or I'keli mentioned by Makrizi.' IImAm
A'hmed writes Js. But it had besides a
third name, viz. GhAljadf, or Ghjadiw
Al1e, &NI, with easterly direction.
Ghibfiwa-kanjiyiz . a locality, not an inhabited place.
Dagh61 JU,)
, Burum.
R ro ) .
Keswadi 10Ghummi C
Sii or Sfi iwA y . This place in another passage t is called by the author a seat
of the Kenaniya, a tribe which in former times seems to have formed the principal
stock of the population of Kinem, and who were hostile to the people of B6rnu, but who appear to have suffered greatly by the expeditions of Edris. See further on.

Mfilghim f4
Kuri! or KurfiwA 1.,
MelajerA, a river 1.4.J1 -. RimbawA I.), , Ma'w6, written here 1., but soon afterwards 1.o and p. 16, (. (even by mistake). He arrived here
* See ante, page 31. f MS, p. 101.
This river is a very important feature in the country, and would be easily identified if a traveller were to visit those southern regions of KAnem.

IMA’M A’HMED’S ACCOUNT OF KA’NEM.
a little before zaw£l. The situation of Beri being ascertained by ourselves, and that of Ma'w6 being laid down with approximative certainty, the whole route, supposing that it runs in a tolerably straight line, could be described with some approach to exactness in a map. Of course the uncertainty increases as we pass beyond this place into the southeastern quarter of Ktnem. Ma'w6 was then a place celebrated throughout the whole of K-nem; but it was not the residence of any powerful chief. 'Abd el Jelil the Bulla prince at that time resided in Yit-ikurma (or Yutfikurma, for both forms appear + Q 9 O 0 9 .9.
. y. and . distant from Macw6 "megil" (that is to say, from five to six hours' march, at a very swift rate), in a S.E. direction, as it seems.
From Ma'w6 Edris directed his course to Wasmi eLU in a northerly direction (p. 18), distant about zaw-l, while the host of the Bul£la came to Kirsila &L_. which probably lay west of Was-mi. The Bul£1a fled (at the dhah-iwe); Edris went towards the southern parts of KAnem, arrived between dhohor and a'ser at M-nmana , where there was no water.
From hence to Tasa , or Tusa &i. Arrived about zawM. Evidently a large place, as he remained here eight days. Here the Bul£1a fled a second time.
From Tasa, Njimiye or Shimiye (here written , a little further on . and a few lines previously before zawAI; the old capital before the time of - These two different forms occur in many Kandri and Tebu names :-Bulma and Bilma, burni (as Imdm A’hmed always writes) and birni, and so on. t Very questionable; the Buldla when flying retired eastward.

Difid. Unfortunately he does not add in what direction he went.
Here Edris had the Kurin read thrice at the sepulchres of the old kings of Bornu. From Njimiye Edris went to Afgh–fi, where there was a fortified place of the Bul£1a; arrived at dhohor (after a short delay on the march), met the hostile army there, who instantly turned their backs.

From Afgh–fi to Sendi i
From SendAi to 'I'kima i4S5
From 'I'kima returned to Afgh–fi, and celebrated there the 'Aid el Fotr according to the old fashion of B6rnu.

From Afgh–fi to Fifisi & , starting in the evening; marched the whole night, and arrived in the morning. Made here much booty, 'Abd el Jelil having taken to flight.

From Fifisi returned to Afgh–fi in two days and a half, while 'Abd el Jelil was in GhasikiA north from whril

From Afgh–fi Edris went to Njimiye, starting at the beginning of a'ser and arriving at el ashA.

From Njimiye he then went to Melima 4X from dhohor till mughreb at a swift rate.

From Melima to Ghasikdi.

From Ghasikdi returned to Afgh–fi by Melima and Njimiye, and resided there for a long time, collecting the chiefs of the Bul£1a and even the Arabs and the tribe of Fittri, and conferring the government of K–nem on the fAki Mohammed ben 'Abd-Allah.

From Afgh–fi Edris went to Ghamtilf the burial-place of Biri ben Dfinama.

From Gbamtili, southwards to Belighi U.

(While the King Edris went to Belighi, his imim, A'hemd ben Sofiya, the author of the history of Edris' expedi-

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IMA'M A'HMED'S ACCOUNT OF KA'NEX.

t \ apparently one of the first places of Mohammedan worship in the country.) From Bel'ighi Edris went again southwards, in the direction of the lake JI to Fisla LU where he remained a long time, receiving embassies from Arabs and KIka, or rather Kiakfi and Fittri.

From Fisla Edris turned westwards towards B6rnu
First to Diyaw, 13 o where he made some stay.

From DiyawA to Ghali, or rather NgaA, Li
From NgalA to A'wano, 41
From A'wano to Aliwa, iL
From 'Alwa (returned ?) to NgalA.
From NgalA to Madaghama & where he was joined
by Mohammed ben cAbd=Allah and his army.
From Madaghama, having heard that 'Abd el Jelil had
come again to Yitukurma, Edris returned once more
eastward to NgalA, thence again to Madaghama.
From Madaghama, proceeding straight for B6rnu, in one
long day, to SAM.
From SiIM to Keghusiti, 4t~
From Keghusiti to Siki, & N1, which at that time
formed the frontier between B0rnu and Kinem, on which
account the drum was there beaten.
From Siki to the district of the Sugurti or Sukurti
From Sugurti to Bulfghi t.
From Bulghi to Ngughti (NgurAti) z6.4, further on
From iNgughlti to Beri.
But his return to B6rnu was frustrated ; for, having learnt in Beri the news of a
battle fought between 'Abd el Jelil and
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Mohammed, whom he had made governor of K~nem, near Yitukurma, in which
the latter was apparently vanquished, he returned once more to the east, dividing
his army into two portions, and taking only one division with him.
From Berl to Gh6tigli (here written 4.3L) the same
fortified place which has been before mentioned as lying quite in the
neighbourhood of Beri, and where the
armies used to assemble.
From Gh6tigli or Ghtiga to Ngughfiti.
From Ngughfiti to Bulfghi.
From Bulkghi to Kirteti (?) .
From Kirteti to Keghusiti.
From Keghusiti to Ririlkmi
From Ririkmi to Gharni-Kiy£1a JL4 L. a large walled
town, evidently one of the two KiyAla mentioned (p.
484) as belonging to Shitti.
From Gharni-Kiy£1a to Yesembi , starting in the
night, at a swift rate, and reaching the place after sunrise ; but apparently it did not
lie in his way, as he returned from thence into the direct road.
From hence to Wasmi.
From Wasimi to Melima, reaching it at the kila (about
eleven o'clock).
From Melima to Njimiye (east), arriving in the evening.
From Njimiye to Alghffi, or the fortress of Alghffi, starting after midnight, and
arriving before sunrise. Pursuing thence 'Abd el Jelfl, he caught part of his Zm~la,
with the queen Ghumsu W~bi.
From A`gh~fi returned to Njimiye.
(The khalifa Yerima Yagh, whom Edris had left with the sick in Was~mi, pursuing his march from thence at a slow rate towards the north (J04 1 Ri) went first to Diru. From Diru to Madhimi

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IMA'M A'HMED'S ACCOUNT OF KA'NEM.

From Madhimi to iNjimiye, where he met Edris.)

From Njimiye Edris went eastwards to KawAl

Arrived at dhahawe (about nine o'clock A.M.).

From Kaw'l he started at midnight; went first south, at dawn turned eastwards gradually towards the north, and fell upon the Tebu (evidently about the Bahr el GhazAl).

Returned from this predatory excursion to KawAl.

From Kaw'l returning to Njimiye [apparently by a long detour], went first to Saghi (Sheghi, Shiri ?) a which he reached at sunset.

From Saghi, starting before sunrise, reached Njimiye by way of IJkma X4?1 and Ghurfala

The return of Edris to Njimiye happened just at the right time; for the BulAla king, who had received the news of Edris' return to K~nem on his way to Bagirmi, or as it is here written, in the form usual to the Kanfiri, Bagharmi --- led his host against the B6rnu army, and had almost succeeded in taking the camp by surprise, when Edris arrived and compelled him to fly.

From Njimiye Edris now went to Ghimari I

From GhimarA, in a southerly direction, to Satom y a place close to Yitukurma.

From Satom to Daghehi or DaghelwA 3,±, where 'Abd el Jell had taken up his residence, but fled. [Daghehfi, most probably, is identical with Taghghel.] Returning from Daghehi to Satom, Edris met his vizier in Kargha-Simsim a [consequently Daghehfi lay south from Kargha, or in the southern part of Kargha].

In Simsim, Edris had a conference with some Arabs

* In my MS., before this name there is a slight mistake, caused by a repetition of the first part of the name.

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[Sh-iwa] and Tebu or Tubu 2! as A'hmed generally writes the name. The latter chose to migrate to B6rnu, while the former, who enjoyed a strict alliance with the B6rnu king, remained behind in Kinem.

From Simsim Edris went northwards to BAr . . . [evidently the district mentioned above]. (The vizier also, whom Edris had left behind in Sat6m, in order to meet his master in Simsim, had traversed Bri).

From BAr Edris went to Mand6 ',a [Mand6 Yagre].

From Mand6 Edris went northwards, when he became aware that the enemy was marching westwards, and changed his march till he came to Kitaki (?) au.

'Abd el Jelfl, being pursued, fled into the desert.

(The officer Midali ben FA'tima, left in Mand6, followed his king slowly, but nevertheless, on starting from Mand6, did not encamp before he had passed Maw6.

Having in this encampment received the order to come to Yira, he went first to Yikima x

Thence to Yira iJ_ where he arrived at the time of the hejir, that is to say, a little past twelve o'clock.

From hence he went to Sitati (probably ShitAti) J (thus written thrice).t

From ShitAti Edris turned westwards on his home-journey to Bornu, but encamped the first day quite near, where the Arabs (Shfwa) took leave of him.

In Bdri the vizier fell in with a kafila of strangers whom he plundered: Kafmta probably was a governor of the town Kaf, the place of Shititi mentioned p. 607. A'hel el A'rmi has evidently a connection with the mesjed A'rmı mentioned before.

It is evident from this, that the name q above is a mere lapse of the pen.

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IMA'M AHMED'S ACCOUNT OF KA'NEM.

From hence he proceeded slowly to Beri,* where the booty was divided, and all those among the captives who were free men allowed to return to their families or tribes, without any ransom, according to a very remarkable custom observed from ancient times by the Bul£1a, in their predatory incursions into B6rnu—a first germ of international law.

SEco N EXPEDMiON.

Scarcey had Edris Alaw6ma dismissed his governors and officers, in order to prepare all that was wanted for another expedition into Ktnem, when he received the news that his indefatigable and harassing enemy had come into the neighbourhood of Buluji, or Bullfighi.
Edris therefore hastened back from his favourite town Ghambarii when 'Abd el Jelfl turned off towards the north to Kara or Kura and JitkiA [probably so called from the Tebu tribe of that name], while Edris ben Harfin, the faithful and valiant vizier of the B6rnu king, was stationed in the neighbouring town of Butti &..

Edris came from Bed to GhayawA where he met his vizier.

From GhayawA he came to the district of the Sugurti arriving about the a'shA.

From Sugurti he went to "the red water UJ.,

From this place, instead of taking the road by Siili, he kept more to the north, reached a copious well at zaw.l (between twelve and one o'clock), started again at a'ser, and reached at sunset the well Rubki &Z or Rubku . with irrigated plantations (khattatir).

* Beri is here once written .5)L. by mistake; in another place it is written

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From Rubku, starting at midnight, reached Ikerima where 'Abd el Jelil had taken up his residence, about zaw£1, made a great booty ; the Bul~la king fled.

Edris returned from IPkerima to Rubku in two days and a half.

From Rubku he returned to Beri, and from thence returned to Ghambari, as it would seem from Imam Ahmed's account, at an enormously swift rate, traversing the space from Beri to Ghambarfi, 130 geogr. miles in a straight line, in about 25 hours' actual march.

Start from Ber at a'ser, arrive at Kebfwa i . at the a'shi.

Start from Keblwa in the morning, arrive at Kikeri at the kfla.

Start from Kikeri in the afternoon, arrive at Debibu or at the aeshA.

Start from Debibiu in the morning, arrive at Ruwaiyah aul at the kfla.

From hence Ghambarfi, a few miles, from the beginning till the end of a'ser.

THIRD EXPEDOM.

Edris having rested but a short time, immediately prepared another expedition, in order to return to Kinem before the gathering in of the dates.

The army collected in Gh~tigha close to Beri.

Setting out from thence, along the shores of the Ts(de, or Ts~di )U . he went to Ngugh-ati.

From Ngughilti to Bulfiji.

From Bulfiji to the district of the Sugurti.
From hence to R6ro, from whence he sent his light and choice cavalry in advance.

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IMA'M A'HMED'S ACCOUNT OF KA'NEM.

From R6ro to Kimisn6, starting at the beginning of the aser, at a very swift rate, reached before sunset Lebi 1.J, a celebrated locality with artificial irrigation.

From LebA, proceeding in an easterly direction, to Gharni KiyAa, in two days and a half.

From Gharni Kiykla, starting at a'ser, following an easterly direction, for I'sembrid, or Yisembfi, dismounting only at sunset to cook, and feed the horses; and thus continuing on the whole night, and only dismounting again to say the prayer of dawn, Edris continued his march till he had passed Wasmi, which was near Yisembfi, evidently towards the west, and made a rich booty.

From YisembA he went to Delli a WI which was famous on account of its richness in dates, and its general exuberance. Here he gathered the dates in all the different stages of maturity.

From Delli, Edris turned westwards, in order to join the officer Yiruma YaghA, when, receiving intelligence that the Tebu wanted to cut him off, he attacked them, and made an immense slaughter.

Went from hence to "the great well "-name not given. From hence to Gharni KiyAa, following an experienced Tebu guide.

From Gharni Kiyila Edris turned eastward towards the places or valleys rich in date-trees. Encamped in a vale.

From hence he went without stopping till he reached Yidh or Yidhi &4! a place especially famous on account of its dates.

From hence he turned southwards, and went to F6gha &likewise rich in dates. (Another place with datetrees is here mentioned, of the name of Debeik.)

From F6gha back to Delli, or rather a little beyond it.

From hence in several days, in a southerly direction, he went to I'wana & , in the southern part of Kinem.

From hence, by way of Delmi, he went to Daghelft or DaghubuW, here written IAS, the place above-mentioned, but which, on this occasion, the historian represents as a place especially celebrated with the people of Kinem, and at that. time extremely wealthy. Slept on the shore of the lagoons,
as his whole road led through numbers of lagoons or ponds, just then full of water; arriving the next morning at the town, found it empty, but the Koy~m, and those of his army who were mounted upon camels, followed the people northwards, and made rich booty.
The king of the BULTA and his party meanwhile fled into the desert.
Edris returned homewards towards B6rnu.
First to NgalA, a cluster of villages, or rather district
From NgalA to TentebAi From TentebAi to IR6ro.
From R6ro northwards to Siru by'. In going, Edris employed a day and a night WI, 5 L., but on returning from Sire to R6ro only marched from morning till sunset, so that the distance cannot be very great, as he was then laden with spoil (a great booty in cattle and goats, but no camels).
From IR6ro to Limr KQ ,J where he stopped two days.
From thence to Ghay Awa.
From Ghay~wa he took another road to DilRA l)Ug where he left half of his army, returning with the other half to Ghambarfi.
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APPENDIX.
IMA'M A'IMED'S ACCOUNT OF KA'NEM.
FOURTn * EXPEDITION.
The next year, on the first Sunday in Shawtl, Edris again left Ghambard, reached Kesfida by way of Zamtam, I'tanAwa, Beri, Ngurfiti or Ngughfiti, Sugurti, Roro. From Kesfida, leaving the road to GhumAmi on one side, he went to Siki.
From Siki to Ririkma y..
From Ririkma to Wagharm
From Wagher to Wasmi.
From Wasi to Maw6 or M6w6, here written ,
From Maw6 to GhamirA l'
From GhamirA to Njimiye, the chief town of Kalnem
From Njimiye to Belghi, taking with him a great provision of water.
From Belghi to Algh~fi ; starting at aser, arrived before sunset.
From Agghffi to Ghanjya, arriving near zawal.
From Ghanjya to Ragharkfi 1,301i"In their fortified encampment near this place the Bornu army on the 25th Dhu el kad'i, was attacked at night by the BulAla, when a very severe struggle ensued, and the camp was almost taken by the enemy with great slaughter of the B6rnu people, and considerable loss of property.
From Ragharkfi Edris went to Delli, when the Bul£1a gave up their last stronghold, Agh6o or ?41, a very old
place which they had rebuilt and restored after Edris had destroyed all their
strongholds in Ktnem, even the two other most famous places Ilkima and Alghffi.t
According to ImAm A’hmed, this was the fifth expedition which the king had
undertaken.

I shall here insert the whole passage of the historian, which is of the highest
importance. (See following page.)

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APPENDIX.

Agh6 was evidently situated on the brink of the vale or hollow (R.L.) which we
passed on our march, the 10th of October; and Delli is identical with the place
mentioned above among the most important inhabited spots
of Shit–ti.

From Delli Edris went southwards towards Kelu very
slowly, till they crossed the river which divides KAnem Kelu,* and he pursued
his march till he came to Listeri

*This passage is of the highest interest; and I therefore give the words of the
author:

jzc, LA ).WJ L+L oLLJ 60LI 5W ?)L~

(57J ~JiW JI r.LM- Li) UThe author evidently speaks of a watercourse, and not
of a dry valley; but it is not clear whether it be an independent river or part of the
Ts–d. Compare the passage in the preceding note, where he speaks about this
same Kelu, and calls it, -Jy , the note (*) on the following page.

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IMA’M A’HMED’S ACCOUNT OF KA’NEM.

A place which is stated to have belonged formerly to the tribe of the
Kil~beti .and which contained a great number of cottages or tents d .

I should believe that Kelu is the country of the KaleAma in the south-eastern
quarter of the Tsid, if anything were said about his having crossed B~ri and
Kargha; but at least it is evident that it was a distant march of
several days.

From Kelu, Edris returned northwards, and fought a sanguinary battle with 'Abd
el Jelfl, the Bul£la king, before Kiyiyaka L. (a little further on less correct
KiyAyaka was a district where the Bul£1a, after their other strongholds Ikima,
Alghfi, and Agh6 had been destroyed, had built a new fortress, at the instigation,
it is said, of the princesses. This fortification, or rather group of three different
forts, Yeki , Makaranna , and Kurkuriwa

i)j5.S7: became a large and important place, the Bul£1a transferring thither by
force the inhabitants from all parts of Kinem, with the exception of those of
Tet£luwa or TetA1A I J- and Al’fgi I.t But principally they settled there

* I give here this passage, which is curious:

f The first of these names is evidently connected with the name of the tribe of the
Tetila, a section of the large nation of the S6 or Soy, who, having been almost
annihilated by this same king Edris, retired into the swampy grounds of the Tsid,
see ante, page 586. The name A'fTaAl reminds one of A'fag6; but this is not a town of KAnem, and cannot certainly be meant here.

all the Tebu, even the Keserdi (1S.) most probably a mistake instead of Sakerdi, so that but few of this tribe remained behind in Kinem. The Bulla made, moreover, strict alliance with the people of the south (Q. J i l ), the people of Kargha, in order to provide them with corn, which they bought with tobes and cattle. This intercourse ceased only when Edris came to Raghar-kfi.

The battle which was fought near this important place of Kiyyaka, was won- by the king Edris through his personal valour, after much slaughter on both sides, when he entered the town, and having encamped there for two days, all the time beating the drum, burnt the whole place.

From Kiyyaka Edris went eastward to Mi (probably the place of this name mentioned above as belonging to ShitAti, although this would carry back the situation of Kiyyaka very far westward, as from the author's words it appears that the distance between both places was considerable.

(Meanwhile his vizier pursued 'Abd el Jelil to Kaw£1, evidently the place mentioned above;
From Kaw£1 to Kuw~ka &<f,ir
From Kuw~ka to J'tan~wa, also mentioned on a former occasion.
From Ittan~wa, while 'Abd el Jelil fled into the open desert, the vizier Edris fell upon the Tebu and made great plunder. He went thence and joined his master the sultan in Mi, where they celebrated the 'Aid el kebir.)
From Mi, Edris returned to Kiyyaka.
(From Kiyyaka the king sent Farkama Mohammed to K£1a " (X41 L.)I
Edris himself went from Kiyyaka to Gharik-i, where he had a long conference with the Arabs.
From Gharikfi he proceeded a great distance northwards on an expedition against the Tebu, while he sent the heavy part of his army to Njimiye.

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APPENDIX.

IMA'M A'IMED'S ACCOUNT OF KA'NEM.

Having vanquished the Tebu, he returned to Tinu Lz
From Tinu to Njimiye, south, from dhohor to sunset, and from morning to zaw£l.

In Njimiye the Tebu came to make their submission, and in the sansanne (evidently the fortified camp of his army), which the sultan then entered, he received legations from the inhabitants of Fittri i WJI J-, and from the Arab or Shiwa chief 'Ali ben Yerdda, and a messenger from the tribe of the Kuka &L LV 4o e (what Mil is I do not know, but suppose it to be the name of a particular spot
or division of the Kiika). During his stay here he was plentifully supplied with corn by the Arabs.

(From Njimiye Edris sent part of his army in pursuit of 'Abd el Jelil, who had turned westwards, and then probably to the north, for the B6rnu men directed their course first to the northward, but, having gone to a great distance without finding 'Abd el Jelil, gave up their pursuit, and ransacked the town Kiriwa From Kiriwa they went to Ma'w6 to wait for the sultan.)

Edris himself went from Njimiye westward to GhamirI made an alliance with its inhabitants.

From Kiriwa they went to Ma'w6 to wait for the sultan.)

Edris himself went from Njimiye westward to GhamirI made an alliance with its inhabitants.

From GhamirI southward to (? ), and remained there some time.

From this place, which is somewhere in the south about Kargha, Edris returned to Ma'w6, where he met his people.

From Ma'w6 Edris began his home-journey to B6rnu:

First to Milehi

From Milehi to Mdli Ghim and Mdli Fl

* Here is an omission in the text, p. 99.

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From Mli to Sok 1 Iy where he fixed his camp in a place called Fiyd

From SAMId to Kesfdi ,

From Kesfida, by the well-known places RO6, Sugurti,

Buhiji, Ngughfiti, to the celebrated place Ghtigha, or Ghttighi, near Bert.

From Gh6tigha to I/tan~wa, starting at a'ser and arriving at ash t.

From I/tan~wa to Ruwtya.

From RuwAya to Ghambarfi.

FIFTH ExPEDmoN.

Having spent ten days in his favourite place GhambarA in great festivity, Edris prepared another expedition to KAnem against the tribe of the Kentniye &4U2I L.

I have already spoken of this tribe on a former occasion; and I must confess that I doubt whether the name Ken~niye be indigenous, but rather think that the people who bear it are identical with the Hadda, or Bongu, who seem to have once formed a very numerous tribe, and may have been the original inhabitants of Kineni altogether. At that time the principal seat of this remarkable tribe was SIM, the place mentioned already repeatedly, and were therefore generally known under the name of "the people of SAMli fyJy0 J(. But being afraid of the BOrnu king, whose wrath they had provoked by their predatory habits, they left their seats, while he was returning from K~nem, and retired to Kargha Edris collected his army in FakarA about middle of Jum~d I.

* Ante, p. 31.

The author adds the interesting words (p. 103):

bt~ ~ ~ ~ ~ uS3I U 2i':1
IMA'M A'HMED'S ACCOUNT OF KA'NEM.

From FakarA he went to Dalikina &WS ; arrived at kila.
From Dalikina to Mad-wa YL- arrived at kila.
From MadAwa to Keri Kurufik a f. arriving at noon.
From Keri Kuruku to Keri or Kuri Keramnuf 3-2/ 5/-Ir
From Keramnf to Wurni , arriving at kaila.
From Wurni to Lebfidu, arriving at noon.
From Lebfidu to Kesfidg.

Then by Buliji Beri [erroneously written for Burrum], to
R6ro.

Having arrived at IR6ro at noon, he left it again at a'ser, said the prayers of
mughreb at a ghadir called Kitana-ka ,started again in the evening, and arrived at
Sild about two o'clock in the morning.
In Siki he divided his army into three parts, one going

0
with the keghmma southwards, to Ririkma .  ) and
other places of the Keniniye, another with the Yerima, northwards, to Mliy and
the district thereabouts, inhabited by the same tribe.
Edris himself took the middle road towards Didi . and other places in the
neighbourhood, made a great plunder (about one thousand slaves), and then
turned back.
From Didi to Ririkma, where he arrived at a'ser.
From Ririkma he went and encamped near a celebrated ethel-tree which marked
the very frontier of K-nem, having rested during the heat a couple of hours at the
ghadir or pond of Kitana-ka, where he arrived at zawM1.
From the frontier (which must have been somewhere near
Siki ; see above) to Roro.
(From thence by the great road to Birni.)
From R0ro to Burrum [here again by mistake Beri is
written].
From Burrum to Buluji.
From Bulufji to Ffirtu.

From Fartu to Melfifi (not a town, but a pond or basin y.. JI), apparently not far
from Be. From Melfffi to the place Merdali
From Merdali to Ghuwi Keffikwa /bi 8 , where he
met a caravan of B6mu and Tebu merchants with
plenty of horses.
From thence to Ghighir ,%,= - L>-L , starting at
dhohor, and arriving at the end of a'ser.
From Ghighir to Ghiskirfi . -.
From thence to Zamtam.
From Zamtam to Ghambarf, having crossed the river
From Ghambarfi to Birni, or Burni, in the evening.
The result of this expedition had been that the tribe of the Kenanye, which had
hitherto been the most numerous in Kinem, was entirely humiliated.

LAST EXPEDITION TO THE BORDERS OR KINEM.

When Edris' received the news in Birni that Mohammed ben 'Abd Allah, whom
he had made king of K~nem, had vanquished the Bulfla king 'Abd el Jelil, chiefly
with the assistance of the Arabs, or Shiwa, and especially that of the powerful
chief 'Ali ben Yerdha, he returned once more to Kinem in shawfi, going
From Ghambarf to Zamtam;
From Zamtam to Ghetfi;
From Ghet-d to Milu;
From Milu to Leda ILJ
From LedA to Burkumfiwa zi. 
From Burkumfiwa to Ghaw£li &I
From Ghaw£li to Milti ;
From Milti to Beri, here written Z,5
From Beri to Ghayawa ;
APPENDIX,
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IMA'M A'HMED'S ACCOUNT OF KA'NEM.
From GhayawA to Melhif I4.
From Melhfiwa to Dighimsil
From Dighimsil to Hughulghula &11-L, near Dilaram
From Hughulghula to R6ro;
From R6ro to Keslda.
From Kesfd to Siki, here distinguished by the surname
X.: Io (sic).
Here he met the new king of Kinem, Mohammed ben 'Abd Allah, and had a
conference with him on the subject of the borders of their respective kingdoms ;
and they stipulated that the whole of Keghusti and the whole of Siru (Shiri), as
well as Babfl1yi, should belong to B6rnu.’ The latter condition, in particular, is
of great interest.
Mohammed ben 'Abd Allah took an oath of obedience, and in conformity the
officers of the Bulla took two oaths,
-the first to the king of Bornu, and the second to that of K~nem.
Having held a review of the army, Edris returned by Siki, R6ro, Dilaram, Bulfiji,
Ghayawa, Berl, Multi, Didi, Milu, Ruw~ya, Berselma, Ghtawa, and across the
kom~dugu S)L.a i .jl to Birni.
Lp UU A W.
e L60DU L. UJ, W I a

APPENDIX IV ACCOUNT OF THE VARIOUS DETACHMENTS OF
CAVALRY COMPOSING THE BO'RNU ARMY IN THE EXPEDITION TO
MU'SGU.
(a.) The Shliwa or Native Arabs.
Lawfn Hiji, the chief of the A'mjeg6, who had his residence in A'mdag 6. Ffgo Dermin (‘Abd e' Rahmdn), from Bainge. Ffgo A'dig, from M'alemri, one of the villages belonging to the district Woluje. Ffgo I'nus (Yiines), from Malewi. Fdgo Dermdn, from W6lams~y. Figo K61on6, chief of the S-raji, from Yel6wenni.
(b.) Kangri, free Men and Slaves.

Light Heavy Cavalry,
Slaves of the Sheikh :Cavalry,  or Libbed.
K. Jito ...................................................... 200 34
K. Kh6ralla .................................................. 150 20
K. Kobtar A'jimC ........................................ 140 25
K. Hiji Kakawu .......................................... 80 15
K. T imbedd ................................................. 100 18
K. Biso .................................................................. 40 10
Three other petty officers, together, with .................... 21 0
Each of these Shfwa chiefs had some hundred horsemen with him. Only two great chiefs did not join the expedition, namely, Mohammed Kun6wu, the chief of Shegfiwu, and Lawdn Gibdo, from Lerd6.

DETACHMENTS OF THE BORNU CAVALRY.

Light Heavy Cavalry,
Slaves of the Vizier:  Cavalry, or Libbedt.
K. Jito ...................................................... 200 34
K. Kh6ralla .................................................. 150 20
K. Kobtar A'jimC ........................................ 140 25
K. Hiji Kakawu .......................................... 80 15
K. T imbedd ................................................. 100 18
K. Biso .................................................................. 40 10
Mounted Musketeers of the Sheikh:
K. Abdell6hi (different from the one mentioned) ........ 20
K. Zdrma ...................................................... 30 0
K. Mfgaji ...................................................... 10 0
K. Billama (my friend) ...................................... 32 0
K. Millar6 ...................................................... 20 0

Musketeers of the Vizier:
K. Mhem6 ........................................... ................. 10 0
K. Fatıella ............................................ ................. 8 0
K. Masdd ............................................ .................. 10 0
Hiji Urfay ........................................... ................. 100 16
Hiji Ramadhin ........................................ .................... 60 12
B6dawg ............................................. .......................... 50 0
Mali Misa Mindax ........................................ .............. 30 0
Yagha GhanA ........................................... ...................... 80 20
Mallem Chadeli ....................................... .................... 60 12
Mohammed Gijeml ........................................ ...................... 50 0
Mohammed Bd 'Alagh ......................................................... 40 0
Legiw6dda ........................................... ...................... 40 8
Kashlla 'Omir ........................................... ...................... 50 6
K. 'Omdr D6ra ........................................... ...................... 30 0
Wiseli (an officer of Mestr6ma, the chief eunuch) .............. .. 40 10
K. 'Ali Agfin (attendant of Abaiso) ........................ .......... 28 8
K. Biggar (another officer of the same) ..................... ........ 40 0
A'mji (a man of D ghama) ........................................... ...................... 30 1
K. Mohammed Marghi (an officer of'Abd e' Rahmin) ........... 80 5
Shitima M'adu ............................................................. 30 0
Shitima Y6ma (governor of Y6, with the Mobber) .............. ... 40 0
Shitima Fug6ma ............................................................. 50 0
Shitima Zabeliuma ........................................... ...................... 10 0
Shitima Ydwama ........................................... ...................... 40 0
Shitima B6soma ........................................... ...................... 20 0
Shitima 'Abdu ........................................... ...................... 20 0
Shitima 'Abad~mma ........................................... ...................... 0 0
Courtiers and partisans of the Vizier:
Grema Milfid .......................................................... 200 33
Lamino .......................................................... 150 21
Bishara (officer of Lamino) ........................................... 13 0
Dinama Gajar6mma ........................................... ...................... 20 7
Sheikh 'Abbis ........................................... ...................... 20 7
Hamza weled el GSii ........................................... ...................... 60 3

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Light Heavy Cavalry, Cavalry. or Libbedi.
Karaberima .......................................................... 8 0
B alil .......................................................... 18 0
A'damu .......................................................... 8 0
<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Abdellahi Shintiri</td>
<td>16</td>
</tr>
<tr>
<td>M'allem Malforama</td>
<td>6</td>
</tr>
<tr>
<td>A'brAs</td>
<td>6</td>
</tr>
<tr>
<td>Kash-lla S'aid (officer of M'allem Mohammed)</td>
<td>30</td>
</tr>
<tr>
<td>Abba Masta (son of the old sheikh Mohammed cl Kdnem I)</td>
<td>60</td>
</tr>
<tr>
<td>Abba Bagar</td>
<td>90</td>
</tr>
<tr>
<td>Ref y</td>
<td>90</td>
</tr>
<tr>
<td>Beshir</td>
<td>10</td>
</tr>
<tr>
<td>Asan (grandson of Mohammed el Kinemn by'AL)</td>
<td>30</td>
</tr>
<tr>
<td>Kizelma</td>
<td>13</td>
</tr>
<tr>
<td>Y'erina</td>
<td>5</td>
</tr>
<tr>
<td>E'rima</td>
<td>10</td>
</tr>
<tr>
<td>U'noma (Teba chieftain)</td>
<td>200</td>
</tr>
<tr>
<td>Fagod6ma (chief of Koyam)</td>
<td>100</td>
</tr>
<tr>
<td>Murjdma (Koylim)</td>
<td>80</td>
</tr>
<tr>
<td>Kilima* (Koytim)</td>
<td>60</td>
</tr>
<tr>
<td>Senwa Babudma (Koyam)</td>
<td>40</td>
</tr>
<tr>
<td>Senwa Kindagoma (Koyim)</td>
<td>100</td>
</tr>
<tr>
<td>K6toko (Kinemma chief)</td>
<td>30</td>
</tr>
<tr>
<td>Fdigo 'Ali (from Maduwari)</td>
<td>20</td>
</tr>
<tr>
<td>Zintelma</td>
<td>10</td>
</tr>
</tbody>
</table>

Kaniri: Light cavalry 4181, say 4500, as many small detachments are omitted; heavy cavalry 472, say 500.

Shfiwa: About 8000.

* An officer with this title, Kififima, is already mentioned in Imfim A'held's history; he was most probably called so originally from the place Kifi or Kor, in Shitti in Kncm.

APPENDIX V.

TOWNS AND VILLAGES OF THE PROVINCE OF LOGO'N OR LO'GONE.

Large places, most of them walled; at present, indeed, generally in a state of decay.

In the northwestern part of the province: Kndi, Ggrle, Sina, G6doni, Geming, Kokofii, Kiddebi, Nguliwa, M6.zerg, Delow, Kazer6, Unko'-alem, Thiguhl, Kirse, Guwifa, Difli, another Thiguli, Mtkhse, Gozenike, Modea (village of the mother of the ruling prince Y'suf), Biwal, Migwy, Wananuki, Matke, Fin6lle, Suvwntegi, Tsi, Mos6ggoli, U'les6mne, Ngime, Tl)gguli, Kutteliha, Ngizi, Siude, Jilb6, Tildg, Kila, Hiliulf or Hlib, Waki, Kasesi, and others hereabout.

In the southeastern part: Golnderi, Igeng, Sigge, Bagaeam, Blle, H6ya, Hlnnen6, Wiza, Lban6, Gurfdy on the river, Chid6, Njgggere, Sigg, U'lsem6, S.1im, Kabe 'Imadhi6 or the Western Kdibe, Btige, a place rich in ivory; Jinna, the largest town...
of the little kingdom after the capital, and important on account of the quantity of
ivory there brought to market, and of the fine mat-work there produced;*  
Kalisim6, one day west from Jinna; K,be demA or ng6lo, the "large KJbe,"  
forming the frontier town toward B~gomin-the frontier itself being formed by a
swamp called K6nkang-Sti, U'msa, MadeAgo, Timbali, the largest lace beyond
the river, that is to say, the River of Log6n or the Lagham; M616, to be
distinguished from the place of the same name situated on the east side of the
Sh-ri; Fulji; Kulji, with a governor who is almost independent; F6ngol and M6re,
both on the river; Gofa, Diyi, Ng6l6semi, Wainille, Jemido, W6de6, a large place;
Ng6so, residence of a governor.
See vol. i., p. 634.

APPENDIX VI.
COPY OF A DISPATCH FROM LORD PALMERSTON.
Foreign Office, October 7th, 1651.
"Sir,-I am directed by Viscount Palmerston to acknowledge and to thank you for
your letter of the 19th of April last, from Kouka, in the Bornou country, in which
you announce the lamentable event of the death of Mr. Richardson, on the night
of the 2d and 3d of the preceding month of March, at Ungurutua, between Zinder
and Kouka.
"The expedition being thus deprived of its head, just before the conclusion of that
principal stage of its proceedings which was to terminate in the exploration of
Lake Tchad, it appears to her majesty's government that the completion of that
exploration is alone wanting to enable them to consider as accomplished the main
objects of Mr. Richardson's expedition.
"I am therefore directed by Lord Palmerston to state to you that, whenever you
may have finished your survey of Lake Tchad and its shores, his lordship wishes
that you and Dr. Overweg should carry out the remainder of your projected
proceedings in Africa exactly as you would have done if Mr. Richardson were
still living, and you had separated from him as contemplated in the memorandum
signed in triplicate in December, 1849, of which yourself and Dr. Overweg
possess each a copy.
"At the period of your signature of that memorandum, you appear to have
entertained the thought of pushing your further researches eastward toward the
Nile, or southeastward toward Mombaz.
"Whether you may still adhere to that project, or may now see reason to prefer a
westerly course in the direction of Timbuctoo, I am directed by Viscount
Palmerston to state to you that he will be perfectly satisfied to intrust to you the
duty of carrying on to its final completion the expedition heretofore confided to
the charge of Mr. Richardson.
"You will therefore consider yourself hereby authorized to take upon yourself the
whole charge of the expedition, and to pursue that course which, upon full
consideration, may appear to you best fitted to effect the general objects which
her majesty's government had in view when they set on foot the expedition into
the interior of Africa.
"Those objects you will find stated in the original instructions furnished to Mr. Richardson, of which a copy is herewith inclosed for your use and guidance.
"I am, sir, your most obedient humble servant,
"H. WADDINGTON.
"Dr. Barth."

APPENDIX VII.
HISTORICAL SKETCH OF WA'DAVY.

In the chapter wherein we have treated of the history of Bagirmi, we have seen that the tribe of the Tynjur founded a large empire, which, as it consisted of an agglomeration of heterogeneous elements loosely connected together, was overwhelmed and torn to pieces in less than one hundred years after its foundation. The first part which separated from the body comprises the eastern regions: Kdru, the third predecessor of Slim-in, who was the first Moslim king of Dir-Fdr, vanquishing the T-njur, and vindicating the dominion of those quarters to the tribe of Furiwy.

As for the centre of the empire of the T-njur, it was overthrown by the founder of the Mohammedan empire of Wddiy, namely, 'Abd el Kerim, the son of Yame, according to indigenous tradition, in the year 1020 of the Hejra. Woda, the son of Ylme, belonging to the tribe of the G6mir,* who at that time were settled in Shendy, and had embraced Islamism, had emigrated with his countrymen into the regions which afterward, in honor of him it is said, were comprised under the name of W-diy; and here he is reported to have exercised considerable authority in the empire of the T-njur. His grandson, 'Abd el Kerim, is said to have been governor of certain provinces of the empire of Diiid, who at that time ruled the empire of the T-njur, though he had already felt the mighty hand of his eastern neighbor Slimin, the first Mohammedan king of D.ar-Fdr. Instigated by a religious feeling, this man is said to have spent several years in Bidderi, a place about ten miles to the east of the capital of the kingdom of Bagirmi, which at that time, however, does not seem to have existed; for Bidderi was one of the places in that region where people belonging to the widely-spread nation of the Fdlbe had settled from early times, and among them a family which, by means of undisputed sanctity and learning, had begun to exercise a considerable influence in the introduction of Islamism upon a wide circumference of the surrounding provinces; and the head of this family, whose name was Mohammed, is said to have inspired 'Abd el Kerim, the grandson of W6da, as well as his companions Amilek, chief of the Marfa, settled in H6ggen6, Mtimin the Masalbti, Ddebam the A'bd-Sharibiye, and WVdwel-Banden the Jellibi, with the idea of overthrowing the pagan dominion of the T)njur, and of founding in its stead a new kingdom based on Islamism.

Having returned to his country, and spread his ideas of independence, 'Abd el Kerim, after some years, rose against his liege lord, D-lid, and making MAdaba, a mountainous place situated about ten miles to the north of the later town of Wira, his residence, succeeded, after a desperate struggle, in laying the foundation of the kingdom of Widiy, as he called the country, in honor of his grandfather. He is said to have died after a long reign, leaving as his successor his
The derivation of this royal family from the 'Abbassiyin is altogether imaginary. I am in possession of a letter with the royal seal

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son Khardt, whom we may call Khardt the First. This is the king who founded Wana, and made this place, which is defended by natural ramparts (a circumstance which gave rise to its name, meaning "the town encircled by hills"), his residence. He, too, is said to have reigned several years, and was succeeded by his eldest son Kharif, who was not so fortunate as his father and grandfather, but, in the third year of his reign, was killed by the warlike tribe of the Tama, whom he endeavored to subjugate.

The successor of Kharif was Yakiib 'Aris, his younger brother, who felt himself strong enough to undertake an expedition into the interior of Dir-Fdr, where, on account of the advanced age of its king, Mdsa, the son and successor of Slimin, the illustrious founder of that Mohammedan kingdom, he may have expected little resistance; but he was beaten, and obliged to make a speedy retreat. This prince was succeeded by his son, Khardt II., who, during a reign of forty years, is said to have established greater tranquillity and happiness than were to be expected in a kingdom composed of such heterogeneous elements.

The son of this king was Joda or Jude, with the surname Kharif "Timin, but better known under his honorary title, Mohammed Suldy or SulN (meaning the deliverer)—a title which was given to him by his subjects in consequence of the victory by which he saved his country from the yoke of the Furiwy, who, under the command of A'bff 'I Kasem, the second son of Ahmed-Bokkor, and the sixth Mohammedan king of that country, had overrun Wadiy with a powerful army, in order to make it tributary. It is from this victorious king, who has made Wadiy honored and respected by its neighbors, that the country has received its other name, viz., Dir Suliy. It is likewise this king who, at the close of his reign, wrested Kanem from the hands of the Sultan of Bornu, or at least the better part of it, by conquering Mand6 or Mond6, the town of the Tinjur, as well as M'aw6, the residence of a Khalifa, invested by the Sultan of Bornu; and this is the commencement of the hostilities which are carried on between Bornu and Wadiy. Mohammed-Sulay is said to have reigned, like his father, forty years. To him succeeded his son Sdleh, with the surname D6rret, who has been almost unanimously represented to me as a bad sort of prince, although this seems to be owing to the circumstance of his having put to death a considerable number of 'ulama, a class of men who, in Wadiy, enjoy great authority. This king hastened his death by giving offense to the mother of his eldest son, 'Abd el Kerim, who belonged to the tribe of the Malanga; for, instigated by her, it is said, her son, 'Abd el Kerfm, took the field against his father, while the latter in the eighth year of his reign, had marched with an army against the Midald, the inhabitants of a place close to Madabi, and not far from the seats of the Milinga, and, after a sanguinary battle, the son succeeded in vanquishing his father, who was killed in the year 1805. These are well-known facts, which can not be denied.
'Abd el Kerim, better known under his surname Sabdn, which he received at a later time, mounted the throne of Wtdy, stained with the blood of his father, and began a reign which all agree in representing as one of the wisest ever known in this part of the world. First, he enriched himself and his country by the spoil of Bagirmi, whose inhabitants were much further advanced in civilization than their eastern neighbors, and, by their predatory expeditions to Dirki, had amassed a great deal of riches.

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consisting not only of fine clothes, and merjin or coral, but even of silver, of which 'Abd el Kerim is said by trustworthy persons to have carried away with him five camel-loads, being equal to about fifteen hundred pounds' weight. It was also during his reign, as I have stated before, that Bagirmi became forever a tributary province of Widiy. Having then founded a powerful kingdom, it formed the chief object of his exertions to establish a direct communication with the ports on the coast of the Mediterranean, in order to supply himself with those manufactures which, before the spoil of Bagirmi, had been almost unknown to the people of Waidiy.

But to the account of the exertions of 'Abd el Kerim in this field, such as has been given by the late M. Fresnel, in his memoir on W~diy, I have nothing to add, as it no doubt formed the chief subject of his inquiries; but the account given by that gentleman of the king's death, and of the reign of his successor, is full of errors. 'Abd el Kerim Sabin died in the tenth year of his reign, which falls in the year 1815, in a place close to Wira, called Jdne, where he had collected an army, in order, as I have been assured by well-informed persons, to make war upon the ruler of B6rn, or rather on the Sheikh Mohammed el Kinemi, who, endeavoring to restore his adopted country Kfinem to its former splendor, was anxious to rescue it from the hands of Widiy.

Sabin died so suddenly that he was unable to name his successor; but by all whom I have questioned on this point, I have been assured that the suspicion of poison is quite out of the question. Moreover, the circumstances, as related by M. Fresnel, are greatly misrepresented, Sabin having no son at all of the name of Seksn; for he left six sons, the eldest of whom, of the name of A'sed, was born of a mother from the tribe of the Kondong6, while Ydsuf, the second son, and three more sons of 'Abd el Kerim, were born of one and the same mother, who belonged to the tribe of the Midabi. As for J'afar, who, on account of his long residence in Tripoli, and his numerous interesting adventures, has become well known to the English public,* his mother belonged to another tribe.

When, therefore, Sabtin had died without naming his successor, the partisans of the tribe of the Madaba rose against the Kondong6, or the faction of A'sed, and having succeeded in vanquishing their adversaries, and slaying A'sed, they placed on the throne Ydsuf, with the surname Kharliyin, a name which, however, is not generally known in the country. This Ydsuf, partly under the guardianship of his uncle, A'bd Rokkhiy6, and partly by himself, after he had slain his uncle, together
with D6mino, the agid of the Mahamid, ruled for sixteen years in the most tyrannical manner over Widiy, till, about the beginning of the year 1830, he was put to death at the instigation of his own mother, whose name was Simbil. There has never ruled over Widiy a king of the name of 'Abd el Kdder; and Major Denham was quite right when, in 1823, he called the then king of that country the immediate successor of Sabdn.

Ydsuf was succeeded by his infant son Rikeb, who, after seventeen or eighteen months, died from the small-pox, when a man belonging to a lateral branch of the royal family, namely, 'Abd el 'Aziz, son of Ridama, whose father, Gndigin, was a younger son of Joda Mohammed Suliy, while his mother also belonged to the royal line, ascended the throne; and, being supported by the warlike tribe of the

* See Mr. Barker's, or rather Lieutenant (now Rear-Admiral) Sir Henry Smyth's story of J'afar in the United Service Journal, 1830.

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Kodoyi (called by the Arabs Bi-senin, on account of their fed teeth), among whom he had taken his residence, he succeeded in maintaining his position, in an almost continual struggle with his adversaries. The first conflict which he had to sustain was against the K6lingen, who put forth, not J'afar, the rightful claimant to the succession, but another pretender, named K~de; they were, however, totally beaten, near a place in the vicinity of Wira, called FOlkot6.

'Abd el 'Aziz had hardly begun to enjoy some tranquillity, when the tribe of the Kondong6, leaving their mountain seats, marched against him; but they likewise were beaten, and almost annihilated, in a battle fought near a place called Bdrty. 'Abd el 'Aziz, who has been represented to me by my informants as a man of excellent qualities and of great intelligence, died likewise of the ..mall-pox, after a reign of five years and a half, when his infant son A'dam was placed upon the throne, but, after a little more than a year, was dethroned, and carried into honorable captivity, into Dar-Fdr.

The circumstances which led to this revolution were as follows: Mohammed Sileh, not quite correctly named e' Sherif, who had stealthily entered Wdd~y a long time previously, but had not been able to collect a party sufficiently strong to enable him to assert his claims openly as the brother of Sablin, had at length addressed himself to Mohammed Fidhl, the King of Dar-Fur, and, under promise Of a considerable tribute to be paid yearly, had induced that prince to assist him in obtaining the kingdom of Wadiy; and in the misery in which that country was just then plunged by a severe famine, it only required the assistance of two f"aptains or igade, viz., 'Abd e' Sid and 'Abd el Fat-ha, to conquer Widdy, while none but the Kimkol-Ak, of the tribe of the Kodoyi, made a serious resistance, though without success.

Mohammed Saleh, who thus ascended the throne with the assistance of a for#,ign power, in the month T6m el awel, in the year 1250 H., may certainly be said to have exerted himself for the benefit of his country, though the last years of his reign have been rather unfortunate, as well for himself as for his subjects.

The first enterprise which he undertook in order to enrich his subjects, or perhaps himself, and with the purpose of extending his dominion, was an expedition
against Karki or Kargha, the district composed of islands and half-submerged meadow-lands and pasture-grounds in the southeast corner of the Ts'id, which I have described in my account of Kdnem, and from whence he carried away a great number of cattle. Perhaps, also, one reason why he undertook this expedition was the circumstance that another member of the royal family, namely, Nihar e’ Din, who, by Yisuf and Furba, was descended directly from SaIch Drret, had retired into that swampy and almost inaccessible district, and, owing to the influence which he obtained over the neighboring tribes, might have risen as a pretender at a future time. The next year Mohammed Saleh marched against the Tima, that very intractable and predatory tribe settled in a mountainous district four days N.E. from Wdra, and, having conquered them and slain their chief, invested another man with his authority; but the Tfma having driven this person away after the king had retraced his steps, Mohammed Suleh was obliged to make another expedition against them the following year, when he subdued them once more, and made them acknowledge as their chief a person called I’brahim. After this, in the year 1846, he undertook that expedition against B6rnu of

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which I have given a short account in the chronological table of the history of that empire, and which had been greatly misrepresented by M. Fresnel; for although he penetrated to the very heart of that country, he did not attain his object of reinstating the family of the Sultan of B6rnu in its ancient right; and although he certainly carried away a great amount of spoil, yet he lost a considerable portion of his army, as well in the battle of Kuisuri as on his return home, principally while crossing the Shiri.

However, on his return, the king turned his arms against the Tebu tribes settled on the Bahr el Ghazal; and, conquering them, subjected them to an annual tribute. Having returned from this memorable campaign, Mohammed Suleh did not undertake a second expedition, but, having kept quietly at home for three or four years, was obliged to waste the strength of one part of his empire in a bloody struggle against the other.

The origin and reason of this civil war, which, up to the time of my leaving Negroland, kept Wadiy in rather a weakened state, is to be sought for in the real or presumed blindness of the king, which gave to his adversaries the Kodoyi, who regard A’dam as their legitimate prince, some pretext for not acknowledging him any longer as their master, besides the general unpopularity produced by his avarice. It was on this account, in order to escape from his public and private enemies, that in the year 1850 he abandoned the old residence of all the former kings of Widay, down from Khartit the First, and transferred the seat of government from Wara to Abeshr, a very inconsiderable place or village, about twenty miles to the south of Waira, where, on account of its being almost entirely destitute of water, and situated in the very territory of his partisans the Klingan, he felt himself tolerably secure.

The contest, fomented for a long time, did not break out until 1851, when, in the month of Sh’abin, he was obliged to march against the Kodoyi, who, assisted by
part of the A’byi or A’bti Shirib, awaited him in their mountains, from whence
they rushed down upon him when he had closely approached them, on Friday, the
9th of Sh’aban, with great impetuosity, and breaking through all his lines, and
killing a great many persons of high rank, among whom was A1b6 Horra, the
blind aged brother of the king, and his own daughter Fatima, penetrated to his
very person, and were on the point of slaying him, when his people succeeded in
saving his life. But, having become imboldened by this success, the enemy the
next day ventured to leave their mountain fastnesses, and descended into the
plain, and were in consequence overpowered by the greater numbers and the
superior cavalry of the king's host, and, after a severe loss, which, however,
cleared rather the ranks of their companions, the Abii Shirib, than their own,
sought refuge in the mountains. But, notwithstanding this shock received by them
in the above-mentioned battle, which by the natives is called the battle of
T6rbigen or Jdlkam, being a warlike race, they have by no means given up their
point, and were stated, during my stay in Bagirmi, to persist in the intention of
renewing the struggle after the labors of the harvest should be over.
So far I have brought down the history of the country in the dispatch which I sent
home after my return from Bagirmi; and the remarks with which I then concluded
my account of the history of Widy have been since confirmed in a very
remarkable manner. My words were: "The discord which at present prevails in the
centre of Waddy is the more considerable, as the king, Moham

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med Saleh, seems to be on bad terms even with his eldest son Mohammed, the
heir to the throne, who, having staid behind in Wdra, and being repeatedly
summoned to appear before his father, is said to have retired to the southern parts
of the country." A few months after I wrote these lines we received the news of a
civil war having broken out between the son and his father; and a long,
sanguinary struggle ensued, in which Mohammed, the son of Mohammed Sileh,
vanquished not only his father, but also his brothers, who were supported by
strong factions, while he himself, being born of a woman who was not a native of
the country, but a Fellatniye from Kordoffn, had solely to rely upon his own
energy and courage; and it is said that he committed great havoc among the
principal men of the country. What the present state of the country may be I do
not know, but I have been told that this king has been overthrown by one of his
brothers. If Mr. Vogel, who, according to the latest accounts, has succeeded in
entering this country, should be so fortunate as to escape with his life, we shall
soon hear more about this interesting region.
Such is the short account of the history of Wgdy, as far as my inquiries in
Bagirni enabled me to learn it, and for the general accuracy of which I can
answer, although it may be at variance with other reports. As for the character of
the country, which has been thus united into one extensive kingdom, stretching in
its greatest extent from W.N.W. to E.S.E., and reaching from about 150 east long.
to about 230, and from about 150 north lat. to 100 south, I shall here only give a
very short view of the most characteristic features, leaving the particulars to the
itineraries, as all the knowledge which we possess of the country is derived from them, and not from ocular inspection.

Wedaday proper is rather a level country, but interspersed with a great many isolated mountains of a dry and sterile character, as it seems, without being capable of feeding constant springs of water, the only sources of whose existence in the country I have been able to obtain information being those near the place Himiyen, in the wadi Waring-k; and even these are said to contain hot water. The whole country has an inclination from east to west-in other words, from the foot of Jebel Mrra, in Dir-Fdr, toward the basin of the Fittri, the lake or lagoon of the Kuka, which receives all the moisture carried down during the rainy season by the smaller water-courses, and collected in the larger valley of the Bat-hi; with the exception, as it seems, of the wadi Kiya, which, running from north to south, next to the above-mentioned range of mountains, is stated by most of my informants not to have any connection with that basin, and may possibly join some branch of the Nile. In the northern part, where the country is bordered by desert tracts, there are several smaller water-courses, or, as they are here called, "zaraf," which die away in the sands.

As for the country between (Lake) Fittri and (Lake) Tsid, I have already shown it in another place to be an elevated district intercepting entirely the communication between the two lakes, or rather lagoons. The water-course and valleys form the natural high roads, along which the dwelling-places of men are established.

With respect to the outlying provinces of the empire, which are situated toward the south, their character is evidently much more varied and rich in perennial water-courses than the nucleus of the kingdom, but inquiries with regard to these water-courses have not as yet advanced far enough to enable us to take a general view of them.

APPENDIX VIII,
ETHNOGRAPHICAL ACCOUNT OF WA'DA'Y.

Widay, in every respect, is as yet a young empire, where the most heterogeneous elements subsist together side by side, with almost unrestricted power, weakening and debilitating the whole body. Nevertheless, the variety of those elements, in a territory of so considerable an extent as Widay, is not at all marvelous and extraordinary in this part of the world, the number of the different languages spoken there not exceeding that of the different languages spoken in the circumference of FtimbinAi; and even in Bornu, where, by a system of centralization, several tribes have in the course of time been almost entirely annihilated, the number of languages spoken at the present day exceeds fifteen. As for Widay, there are first to be separated the two large groups of the indigenous or immigrant Negro tribes, on the one hand, and that of the Arab tribes on the other. I shall first consider the Negro tribes, of which I give a complete list, adding in each place a few observations with regard to their strength and their political power. As for their affinity to each other, little can as yet be stated with certainty, vocabularies of their languages not being at hand; and I myself was not able to procure more than three, namely, vocabularies of the language of the principal stock or the MAIba, of the Ktica, and of the A'byi or A'bu' Shdrib. With
regard to their dwelling-places, they will be better ascertained from the collection of itineraries than from this account.

I will first consider that body of tribes which inhabit W'diy proper, or rather Dar Mlaiba, speaking one and the same language, called Bora Mdbang, of which I have been able to collect a tolerably correct vocabulary, comprising more than two thousand words, together with a great many phrases, including the Lord's Prayer. This group consists of the following tribes, or rather sections: first, the Kelingen,* inhabiting several villages, about one day south of Wira; the Kajanga, two days south of Wara; the Malangat to the N.E.; the Mddabi and the Madala, close to the latter; the Kodoy, or mountaineers (from "Kodok," the mountain), called by the Arabs "Bu-Senun" (in the singular form Sennawy), on account of their red teeth, which color is said to be produced by the quality of the water in their mountain residences, where they preserve their vigorous bodily frames and their intrepid state of mind, and are unanimously acknowledged to be the most valiant among all the tribes of Wadiy. The most conspicuous of their mountain seats, situated one day's march east of Wdra, are Kirungun, the residence of their chief; Btimdan, Mogum, Bdrkuli, Mutting, and Warshfkr. Then follow the smaller sections of the Kun6, the Jambo, the A'bd Gedim, the Ogod6ngda, the Kawik, the A'shkiting, the Bili, the Bilting, the 'Ain-Gimara, the Koromboy, the Girri, settled in A'm-dekik; the people of Sh6feri, the MAnga, settled in the district called Firsha; the Amirga, settled in Mdshek; the people of A'ndobi, those of Shibi, those of Tra-all localities situat ed in the neighborhood of Wara, and possibly a few others. All those I have mentioned are said to be entirely different sections, while the KM1ingen, the Kajinga, the Mal-nga, and the Kodoyi are the most numerous, the priority of the former consisting in nothing else than the precarious circumstance that the present m6m6, or queenmother, who in Widiy exercises a certain influence, belongs to this tribe.

As for that tribe from which the kings of Waday were originally derived, at least with regard to the male issue, these are neither the K61ingen, nor any other of those tribes constituting the group of Dar Miba, but one of an entirely different nationality, namely, the above-mentioned G~mir, to whom, from this reason, and not on account of their power, which is greatly diminished, I assign the second place as distinguished by a peculiar language.

I now enumerate the different clans of the A'bd Shirib or A'byi, who; taken collectively, are stated to exceed the whole group of Dir M~ba in numbers; but they seem to have so many different dialects among themselves, that one clan is said scarcely to understand the other, and can only make themselves intelligible by means of the B6ra Mibang, known to all the respectable persons of the country, to whatever particular tribe they may belong. I first mention the A'bd Shirib M6nag6n and Mdrarit, who have one and the same language, of which I have been able to make a select vocabulary, comprising about two hundred words,

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together with a translation of the Lord's Prayer; and I must rank with them the Tama, who are positively stated to be nearly related to the former, though the seats of these two tribes are widely separated, the M6nag6n and Mirarit being settled about six days south from Wdra, while the Tima, as has been stated above, inhabit a mountainous district four days to the northeast of the capital.

This warlike tribe, distinguished principally by their ability in using the spear, seem at present to have lost, in some degree at least, their independence, for which they had been fighting for more than two centuries with success; for I'brahim, the chief imposed on them by the present king after they had driven back another person called Bilbildek, whom he had invested, instead of their former independent chief E’Ndr, who was executed by him, seems to be really installed in one of their principal dwelling-places, called Nan-wa. Indeed, the Tima are said to frequent at present the markets of Waid-y, while the “Kay Mi’ba,” or the people of Maba Proper, do not dare to visit theirs. The Tama possess a good many horses, but only a few cattle.

After the Tima I range the A’bd Shirib Gn6rga* and Drfra, settled to the east of the M6nag6n and Mirarit; the A’bd Shirib Kdbu, settled in Goinga, close to A’ndabd; the A’bi Shirib Sung6ri,t inhabiting a considerable district toward the frontier of Dar-Fur, intermingled with the Misalit: they are principally noted for their fine, tall horses; the A’bd Shirib Shali, close to the Sunguri; the A’b Shirib Shokh6n, inhabiting principally the well-known place of the same name; the A’bd Shirib Bdbala, intimate friends of the Kodoyi, whose eastern neighbors they are; and, finally, the Wela G6mma, belonging likewise to the large group of the A’bti Shirib, but distinguished, as it is asserted, by a peculiar language.

After this group I rank the Misalit, who are said to be the most numerous ETHNOGRAPHICAL ACCOUNT OF WA’DAY. 651 next to the A’b6 Shrib, and who may probably be found to have some affinity with the Sung6ri, with whom they are promiscuously intermingled, although the state of barbarism into which they have sunk appears to be of the very lowest description, as they are even said to be guilty of devouring the flesh of human beings, an imputation made chiefly against that section of them established in the place called Ny6ser6, close to the frontier of Dir-Fdr.

Having mentioned next in order to the Misalit, on account of the neighborhood of their dwelling-places, the tribe of the ’Ali, I shall retrace my steps, returning to the neighborhood of Wira, where I shall name first the Mimi, a tribe distinguished, it is said, by a peculiar language, and then rank a group comprising several tribes, the degree of whose affinity to each other can only be ascertained after vocabularies of their languages or dialects have been collected. These are the following tribes: the Mow6* and the Mirfa, the K6runga, or, as they are -alled by the Arabs, Kiriringa, and the Kashmger6. It seems probable that there is some kind of relation between these tribes and the Masalit.

I now enumerate the K6ndong6, a tribe formerly of considerable strength, but at present much debilitated by the struggle sustained by them against ‘Abd el’Aziz, and by a famine which befell them in consequence of that struggle. They are principally famous on account of the excellency of their weaving. I now mention
as separate tribes or nationalities the Kibigga, to the S.E. of Wdra, close to the Ktib; the Mtbi, on the Bat-ha; the Marta; the Dermidi or Dardmdut6; the Bikka, or Welid el BCikhkha, close to Mahim; the Birkit. near the frontiers of Dir-Fir, in which country they are more numerous; the T6la; Kajigse or Kajigase, near the S.S.W. frontier of Wadiy proper; and not far from them the Ty'njur, the remainder of that powerful nation which once ruled over all these countries, at present chiefly settled in Migari, a place belonging to Dr Zoycll.

I now mention the Kdk6, settled principally along the lower course of the Bathi, and in Fittri, where, as far as regards language, they form one group together with the Bulala, separated from the other tribes of Wdidiy as above-mentioned, but intimately connected with the inhabitants of Bagirmi, with whose language, at least with regard to half of the elements of which it is composed, the language of the Kka is identical.

After the Kdk6 must be ranked the Diij6, a tribe even at present, though their ancient power is gone, very numerous, and, as far as regards Wdly, settled principally to the S.E. of the Ktika, with whom they have some distant affinity. Perhaps those elements in the language of the Kdk6 which do not harmonize with the language of the Bagirmi people may be identical with the language of the Dj6. As for the relation between the D6j6 and the A'bd Telf~in, inhabiting a mountainous district two days S.S.W. from Birket Fatima, we are likewise not yet able to decide; at least, as far as regards civilization, the latter seem to occupy a very low stage, and are considered by the people of Wdly as “jenakhra,” or pagans. They are very rich in horses and cattle.

In the province called Dar Zoyid, on the middle course of the Bat-h6, I have still to mention a separate tribe or clan, namely, the Kaddara, residing in a considerable place called Kfnne, and speaking a peculiar language. The name is written t- or L5- -

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Before enumerating the tribes inhabiting the outlying provinces to the south, who are only partly subdued, I shall first mention the Zoghiwa, or, as the name is pronounced in Waday, the Zokhawa, and the Gur’aan, two of the great divisions of the Tebu or Teda, inhabiting the desert to the north of Wadiy, who are very rich in flocks, and have become dependent on and tributary to the ruler of that country. In the provinces to the south there are the Silla, in the mountainous country S.S.W. from Shenini; the Bandali, close to J-ji; the Rdnga, inhabiting the country to the S.W. from Silla, and fifteen days' march from Wgra, and paying tribute as well to Dir-Fir as to Wdidiy; the Diggel, whose capital is Mangira, to the north from Ringa and west from Silla; the GAilla, to the west from Rdnga, said to be of a fine bodily figure, and some of them copper-colored; the Fija, south of Odlla; the Biririmbirri, to the S.S.E. of W6diy; the S6li, south of Ringa; and the Kutingira.

This is rather a dry list of the numerous tribes belonging to the black population of Wadiy, and nothing but further researches into the interior of the country itself, and the collecting of vocabularies of their languages, can establish the degree of
relation or affinity existing between them. As for the other large group, viz., the Arab population of Widiy, or the "Arimka Dir Mibana," as they are called in the Widiy language—for the Widiy people never employ the term Shdiwa or Shiwa, used in Bagirmi and B6rnu—it consists of the following tribes, who have been settled in Widiy for about 500 years. First (the most powerful and richest of them all, as well in camels as in small cattle), the Mhamid, settled in the wadiydn to the north of Wira, principally in Wadi 'Oridha, two days' march from that place, but leading a nomadic life like all the others; and near to them the Beni H6lba, who are said to have been politically united with the Tynjur; the Shiggegit, partly associated with the Mdhamid, partly settled near Jji; the S6bbedi; the S6f e'e din; and the Beni Hassan. The latter, whom we have met already in B6rnu and in Kanem, where they are spread in considerable numbers—also in Waduy, are rather miserably off, a great many of them roving about Eastern Sudan in order to gain something by their labor, while the rest wander, in the rainy season, to a place called Etang, situated to the N.E. of Wara, between the Tima and Zoghdwa. While all these tribes roam about to the north of Wara, I now Qlass together those settled, at least part of the year, in the valley of the Bat-hi. These are the Missiriye, the third tribe among the Widdy Arabs in respect to numbers, and divided into two sections, viz., the Missiriye Zortik, or the black (dark) ones, and the Missirye Homr, or the red ones-Dmboli is the chief place of residence of the Missiriye; then the Khozim, the next in point of numbers; the Z6yud, the J'aitena, the Zdbbad6, and the 'Abidiye; to whom may be added the Nuw'albe, who keep more to the north of the Bat-hi. Next in order may be named the Sabalit, a rather indigent tribe, who breed cattle for the king, and supply his household with milk. South of the Sung6ri are the settlements of the Korobat, whose chief place is Tinjing, east of Tynjung, which is two days from Shenini. On the rich pasture-grounds, fed by a shallow water called the bahr e' Tfini, four days S.E. from Birket Fitima, there are the wandering tribes of the K61omat and the T~ljem; while toward the S.W. extremity of the empire, on the borders of another shallow water, probably without any current, and called after the tribe

ETHNOGRAPHICAL ACCOUNT OF WA'DAY. 653

which I am just about to mention, there are the settlements of the Welld Rshid, close to the eastern borders of the pagan dependencies of Bagirmi, and part of them settled even in the midst of those pagan tribes, principally among the Bdfwa Kuli, with whom they are said even to intermarry; they are particularly rich in horses of small breed, and possess considerable property. Finally, there is another group of Arab tribes, who pasture their cattle near another shallow water, which seems to me to have likewise very little inclination, and is generally called O'm e' Timin, but very often named after the tribes who are settled on its borders. There are toward the east, not far from the Bindila, the Sfîlam,t, a rather numerous tribe; to the west of them the H1mid; and, finally, the Shirafa, who occasionally also visit the bahr e’ Tini. Besides these, in the western extremity of the empire th ere are the Diggana or Dighana, who were in former times dependent on Bdrnu.
With regard to their color, all these Arab tribes may be distributed into two groups, namely, the "Zorrik" and the "Homer." To the first group—the dark-colored tribes—belong principally the Missiriye, the Zorfik, and the ‘Abidfye; while the Mihamid, the RAshid, the Khodzm, the Hamide, and the others mentioned above, constitute the far more numerous group of the Homr.

APPENDIX IX.
GOVERNMENT OF WA'DAY.

It appears, from the above exposition of the various elements of which the population of the country of WidAй consists, that its government can not but be of a varied composition, and that it has not as yet assumed an harmoniously concentrated character. If we investigate the manner in which the government of this number of various nationalities is in general managed, we have first to observe that, no doubt in imitation of Dar-Фири, the whole of the empire of Widday is divided into four great sections, viz., the inhabitants of the western districts, or "I Luil-endi;" those of the southern provinces, or "Motay-endi;" those of the eastern districts, or "Talint-endi;" and, lastly, those of the northern ones, or "Tartali." Over these four large departments or provinces a like number of Kemkel or Kamkolaks have been placed, the Kamkolik of the west, at present K. Nehद, having his residence in Gosb6da, a village belonging to Mishek, three days W.S.W. from Wira; the Kamkolik of the southern districts, at present Mohammed, having his residence in Ktrkuti, two days south from Wira, on the Bethi; the Kamkolak of the east, at present Abikr (Abu Bakr) Weled Meram, residing near the frontier of Dir-Fdr; and, finally, that of the north, at present Sheikh el 'Arab, son of Tond6, residing in M6geren, about twenty miles north from Wara.

Besides these four principal governors or Kamkoliks, there are four smaller ones, called Kamkolak-endikr-k, who appear to be the substitutes of the former, but seem, besides, to have some particular duties to perform. Their names at present are Kamkolak Nisr, belonging to K. Nehद; K. Hejb, stationed in the south; K. K6lingen, and Kamkolak Rakeb.

These Kamkoliks in general have the management of all public affairs in the provinces, and have the power of life and death, and wherever they go they levy the "dhiyifa," properly the present of hospitality, a sort of tribute regulated according to the size of each respective place. However, they seem to have nothing to do with the Arab population, and even with regard to the indigenous tribes there are many exemptions from their authority, several of those clans, especially the Tama, the Kodoyi, the Bulila, the Middog6, and some of the A'bi Shiribs, having powerful chiefs of their own, and some of the pagan tribes having retained their former princes. Moreover, a great many of the places inhabited by indigenous tribes have been allotted to the A'gade or Agids, who were originally appointed as governors over the Arab tribes, so that on military expeditions the Kemkel have not nearly so large a force under their command as the A'gade. Besides, as far as regards the eastern districts, a particular Agid e' sybba (sibah) has been appointed, who exercises a distinct function from that of the Kamkolak of the east, and has his residence in Bir-Tawil, a place near the frontier of Dir-Fdr, though originally his authority extended only over the Krobit.
GOVERNMENT OF WATDA’Y.

The following is a list of the present agids or 6gade, together with the tribe, over which they rule, and the chiefs each tribe has of its own.

<table>
<thead>
<tr>
<th>Name of the Agid</th>
<th>Name of the Tribe over which they rule</th>
<th>Name of the Chief</th>
<th>Name of the Tribe that the chief belongs to</th>
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</thead>
<tbody>
<tr>
<td>Jgrma, nephew of Mohammed Sileh</td>
<td>......... Ma'gen6</td>
<td>.......... D ighg</td>
<td>(Kamkolak Nehgd) Mimmedi</td>
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<td>Ma'gen6</td>
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<td>Digga</td>
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<td>(Kamkolak Nehgd) ... Mimmedi</td>
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<tr>
<td>Name of the Chef</td>
<td>Name of the Tribe over which they rule</td>
<td>Name of the Chief</td>
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<td>(DEiggana.</td>
<td>(DEiggana.</td>
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<td>Jgrma Sh6goma</td>
<td>(Not known to me)</td>
<td>Khozaim.</td>
<td>Khozaim.</td>
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<tr>
<td>Barka M6ser</td>
<td>Sindur</td>
<td>'Abidyc.</td>
<td>'Abidyc.</td>
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<td>Jgrma 'Abd el Aziz</td>
<td>Sdleh</td>
<td>K6lomit.</td>
<td>K6lomit.</td>
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<td>Gidi</td>
<td>Ftkih Yaktib</td>
<td>T rjem.</td>
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<td>rDiyib, with the surname &quot;sidi)</td>
<td>S'aid</td>
<td>J'aitena.</td>
<td>J'aitena.</td>
</tr>
<tr>
<td>Rekek, whose daughter is married</td>
<td>Shrafa.</td>
<td>Shrafa.</td>
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<td>hemid.</td>
<td>.......... L to the king Jedd el M6</td>
<td>a</td>
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<td>Horr</td>
<td>Sheikh Anje</td>
<td>Sabbad-i.</td>
<td>Sabbad-i.</td>
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<tr>
<td>Danna</td>
<td>Hallb, a woman</td>
<td>Rishid.</td>
<td>Rishid.</td>
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<tr>
<td>(Not known)</td>
<td>Miifer</td>
<td>Sibalt.</td>
<td>Sibalt.</td>
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<tr>
<td>. Deb~ba, a section (f</td>
<td>'Abd-el-Witwed</td>
<td>Diyib</td>
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<td>'Abd-el-Witwed</td>
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<td>in author- I&quot; A</td>
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<td>called Agid-el-bahr;)</td>
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<td>F~kikh ‘Ali, or ‘Allo, rA'dim, next to whom in author- I&quot; A</td>
<td>called Agid-el-bahr;)</td>
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his father Beshira Tebu Tribes.
died at Klisuri ...... L Alb Kash6lle .................. Kr~da.
Shinnak6ra.
\|Siker6di.
Birre ............. \|\tL Alb Kas6lle .................. Kr~da.
\|\tL Alb Kas6lle.
i| Madam~e.
\| L Fimalle.
These agids, the most powerful of whom is J6rma, to whom the half of WVt*
Residing in GA\text{\textuml}um K\text{\textuml}isha.
Residing in A\text{\textuml}m-Sidr, a zaraf, one day N.W. from Wdra, and about the same
distance from Gilum Kjsha.

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diy is said to belong, exercise a very great authority in times of peace, as well as
in case of war; for they have not only to inspect the state of their respective
districts, and to collect the tribute, but they have also to assemble the troops, and
lead them into battle; and they are continually undertaking great expeditions on
their own account. After J6rma, the agid el bahr, to whom Moit6, the
northeasternmost town of Bagirmi, has still to pay a special tribute, besides the
general one which Bagirmi pays to Widiy, is the most powerful on account of his
numerous cavalry; then follows, it seems, the Agid of the J'aftena, and Diggana.
The Agid-e'-sybba is very unpopular on account of the extortions and vexations to
which he is continually subjecting travelers and pilgrims, who, on that account,
shun his territory as they would the haunt of a wild beast.
Each of these agids has a khalifa, or substitute, called agid-el-birsh, whom he
sends into his province if he does not wish to go himself, and some of whom
exercise considerable authority by themselves; and, besides this person, an Emin
is also added on the part of the sultan, in order to inspect and control the
collection of the tribute, and to see that the due proportion, viz., half of the
dhiyffa, is sent to the sultan.
Tribute.-The tribute or tax, called here "divin," varies greatly, according to the
wealth and character of the productions of the several districts. But, as a general
rule, an inhabitant of any town in W(ddy proper, besides, occasional contributions
or presents, has to pay for himself two mudd-a measure containing twenty-two
handfuls of corn, or rather dukhn; and, together with the other inhabitants of his
town, a certain number of camels; while with regard to the Arabs, every chief of a
family has to give a kiffala of two heads of cattle every third year, and if he be a
fAkih, but one. But, besides this general tax, there are some smaller ones for the
black natives; as, for example, on each of the great Mohammedan holidays, every
village has to present to its Ajuwtidi, that is to say, to the person upon whom it
has been settled as an estate, one makhaliyea measure containing three mudd or
medid-of dukhn, and has also to make the same present to an officer in the palace
called "Sidi-e'-derb," as well as to the "Sidi-el-alboye ;" the larger villages or
towns have to give more in proportion, as much as ten mekhali; and besides this,
on bringing their tribute to the king, the smaller villages have to present their
Ajuwidi with one camel-load of dukhn, and the larger ones with more. The native
negro population of Widey proper have not to pay any cattle or tokiki (strips of cotton), except at the special request of the king; but certainly with them also the various character of the productions of their district, and the wealth they possess, are taken into account; the Sungirí, for instance, whose excellent race of horses I have mentioned above, are said to pay every year a tribute of one hundred horses; and the tribute of the G-mir and the Tnjur is entirely confined to rice-wild rice—where they have to supply the household of the king. As for the Arabs, besides the general tribute or kiffala mentioned above, they have to give to the king himself the "nēba," that is to say, once in three years, every four men, one cow; and on each holiday, every encampment has to furnish a young cow; and, besides this, they are greatly annoyed by the expensive dhiyifa, which, as I have stated above, they have to present to the agid-el-birsh on his annual visit, while, on the whole, it is well-known that the Widey people keep the Arabs settled in their country in very strict subjection, and do not allow

THE FA'SHER AND THE FA'SHER MELE'. 657

them to collect any considerable property for themselves. As for the Mdhamid, they pay their tribute entirely in camels, and are said to make up every third year the number of one thousand camels, while the ‘Abidiye, who have very little cattle for themselves, but breed cattle for the king, have to pay their tribute ill butter. With respect to the indigenous tribes in the outlying provinces of Widiy proper, the tribute or divn imposed upon them varies greatly. For example, the Dajo have to give 1000 tokiki, besides honey, wherein consists the whole regular tribute paid by the provinces of Diggel, Kebiit, and of the Bindalī; while Silla, besides honey, has to furnish a certain number of handsome female slaves; and Rifnga, in addition to a certain quantity of this favorite article (viz., honey), 100 large elephants’ teeth every year, or half of the value in slaves. The tribute of Giilla, and of the adjacent pagan states, consists solely of slaves. As for the Tebu tribes, the Zoghiwa have to furnish a certain number of horses, while the tribute raised on the Gur’adn, as far as they are dependent on Widey, consists of camels. Here, finally, I have to mention the divn paid by the King of Bagirmi, down from the period when ‘Othmān, father of the present ruler of that country, solicited the assistance of Sabtin, in order to reconquer his country from the facha, as I have stated in my account of Bagirmi. This tribute, which was levied the very year of my residence in Ms-e55, consists of 100 horses of indifferent description, 100 slaves, 30 seriri or handsome female slaves, and 1000 shirts, or gumsin. This tribute, the whole value of which, in Bagirmi, is from 2500 to 3000 dollars, is paid every third year, besides a present of 10 serfiri, 4 horses, and 4 gumsin to Jfrma, Weled el Mfram, who has the superintendence of this dependency. For there is a superintendent, or, as the Wiidawy call it, a "Kursi," for every province without the borders of Widiy proper; and J61rma, besides having all those Arab tribes above mentioned under him, is the Kursi, not only of Bagirmi, but likewise of the whole Fittri, of the Dj6, and of Middog6. The present Kursi of Runa, whose name is Sherif, has his residence in Shenini, which, together with the neighboring villages, has to furnish him with necessaries; and he visits that province annually in order to levy the tribute. The Welid Rishid, also, partly
owing to their considerable distance from the capital, and partly, as it would seem, on account of their being deeply sunk in paganism, although they have a special agid, have likewise, together with the Silamit, had a kursi established over them. The Fdsher and Alemenbers of the Fdsher.-After having given this short account of the external government of the country, if I may so call it, I now proceed to the interior; but, as there is naturally no civil government, I content myself with naming the persons composing the Fisher, or Royal Council, where the present sultan, Mohammed Sherif, however, never appears. This council is held in an open place, which is likewise called Fisher, where all public business is transacted. The president of the Fisher, and the first of the "Fisher-meh6," or members of the Fösher in authority, is the Sing-melk, or, properly speaking, the master of the gate, but whose character and authority evidently approach those of a vizier, all business, as far as regards the internal operations of government, being principally transacted by him. The present Sing-melk is said to be a person of intelligence, of the name of Ashin, the younger brother of the powerful Jgrota, Weled el Mgram, who surpasses him in material power and wealth. But with regard to the composition of the Fisher this Jgrota is to be ranked next to Sing-melkk. Then comes Kamkolik Rikeb, who appears to have the authority of a major-domo, then Emin 'Abd-Allahi, a brother of Sing-melk, who is the inspector of the shirts, that is to say, the private treasurer of the monarch; next in order is Kursi A'bi Bakr, son of A'bd Horra, the person mentioned above, at present stationed in the territory of the Kodoyi; Kursi'Abd-Allahi, who has the inspection of the Welid Rdshid; the Agid el Mhamifd; the Agfd of the Weld Rashid; the Agid el J'atena; Agid e' Silamit; Agid el Khozim; Agid el Birsh; Agid el E'dderi; Maigen-k, a person whose duty it is to proceed with his troop in advance of the sultan, in case of an expedition, like the Jgrota in the B6mu army; Kamkolik Mohammed W6kilik, K. Nehd, K. Tand6, K. A'b6i Bakr, Agid el 'Abidiye, Kursi Rdnga, AgId e' sybb; K. 'Ataman ('Othmin), Agid Ammirga, an officer of the household; Agid Silem, inspector of the corn supplied to the palace; Agid Ydngo, likewise for the interior; Milleng-dime, khalifa of the Kamkolik of the southern provinces; Milleng-tiri, khalifa of the governor of the eastern districts; Mohammed J6geles, khalifa of the agid of the Mahamid; Mohammed Dahiba Bodda, substitute of Kamkolik Mohammed, Khalifa Fd6, whose station is toward the S.; Kubdr, an Ajuwgdi, who has his residence in A'bgudim, eleven days S. from Wira, and others of minor authority. The order in which I have enumerated the members of the council is nearly that of their rank. As for the Mom6, or queen mother, she is sometimes asked to give her opinion, but she never appears in the assembly. Armny.-I shall add but a few words concerning the military department. After various minute inquiries, I think I shall not be wrong in stating the cavalry of Widy, in which, as in almost all these countries, the strength of the army consists, at seven thousand horse. Of these, about one thousand appear to be clad in coats

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of mail or "derret," while, on account of the communication with Ben-Ghdzi, the number of these coats of mail are annually increasing, every caravan bringing several camel-loads of them, which sell for one or two female slaves apiece. The horses are said to be excellent; and exposed as they are to storm and heat, never enjoying the protection of a roof or shade, they are able to support the greatest fatigue, while, at the same time, those of the great men at least are said to be fed sumptuously with rice and milk. All the horses of the sultan, which bear the special title of "aruawil" (sing. rawgil), have each of them a particular name. The number of muskets in the army is very small, the Widdwy themselves having assured me that there are not more than about 300; for the strength of the people of Wdiy consists in their spears, while the Fitowy trust almost entirely to their swords.

As for the commanders on an expedition, their rank, according to the number of the troops which they lead into the field, is as follows. After the sultan and the Sing-meldk, certainly nobody can emulate J6rma, the agid of the M-ihamid, after whom follows J-rma 'Abd el Aziz, and then Kamkolak Rikeb; these are free men; then follow the slaves, viz., the powerful agid el Bahr; then Fadalille, the agid of the Jafitena; S'aid, agfd of the Salamit; then Danna; DTigga, who is the E'dderi of the army, that is to say, he has the command of the rear; then M-gen6; El Horr; Hanno, the Agid of the Hamide, who is not a slave, but a native of Wdiy; Jrma Shgoma; Kaffa, and others.

HOUSEHOLD OF TIE SULTAN. 659

There are several captains of the sultan's own cavalry with the title of J6rma: as J-rma Angariti, J6rma Dhohob, J. Rebek, J. Kaukob, J. Hassan, J. Siyide, J. Dhihab, J. Fudhl, who has his station generally in Kdnem, J. Mong6, and J. Benay.

Household of the Sultan.-The principal persons composing the household of the Sultan of Wdiy are the kol6tus and the m6rams, the former title being given to every son of the monarch, and the latter to all his daughters. Of kol6tus there were, during my stay in Bagirmi, five. Mohammed, the heir apparent, who already at that time was said not to be on good terms with his father, was born of a Ptillo or Fellatnuye woman, whom Mohammed S.leh married in Kordofan, and for this reason the greater part of the people of Wdiy did not wish him to succeed to the sovereign power. 'Ali and A'dim were born of one and the same mother, Midem Shkoma. Khodr, the third son, and Makhmtidi, are by another mother. After the kol6tus and m6rams follow the hibbab-t, or, as the Wtiwy call them in their own tongue, elisi (sing. elk), the wives or concubines of the sultan, of whom Shkoma and Sokiy were said to be the favorites. The officers who have the management of the household of the monarch, or part of it, under their inspection, are as follows: the barakena-koli, meaning royal servants in general; the dalili-koli, or "siyide el alboye," who have to make and repair the tents; the tuwerat, or messengers; the mot6r-mel6, or bearers of the spears; the tangnakoli, or pages and chamberlains; the ayllegedib e, or messengers waiting in the shed or hall, "legedagbe," for the occasional orders of their master; then the k6rayat, or siydd el khel, the masters of the horses, the g-irrafin, or
"siyvdd el kholgan," the masters of the shirts and "tok6iki," and, finally, the irtu (sing. arak), or, as they are called here, shidkh, the eunuchs, or the masters of the female department.

Character of the Towns and Villages.-The dwelling-places throughout the whole extent of Wadiy are in general small; and I have been assured by the natives themselves that there is no town containing one thousand separate dwellings. Indeed Wdra, till recently the capital and residence of the monarch, which in 1852, on account of the seat of government having been transferred to Ab6shr, was every day becoming more and more deserted, scarcely contains above four hundred houses, while Nimr6, the famous seat of the Jelliba, is stated not to exceed two hundred. In general, the towns or villages of the Kodoyi are said to be the largest, some of them containing as many as six hundred houses, while those of the Mimay are said to be the smallest. But the largest place in the whole of W.ddy is said to be K6dogus, two days west from Shenini.

The houses or huts consist, like those of all the rest of Negroland, of groups of round, bell-shaped huts, made of reed, and called "maharib" or "samavi" in the W. &iy language, inclosed by a wall or fence, "sheragena-dali," and but very rarely, as is the case with the houses of the king and those of the persons of rank on one side and the Jelliba on the other, built of clay. But the Arabs live in portable huts, made of mats which they themselves manufacture of the leaves of the del6b-palm, and which are called "rdri" by the Wadawy.

Commerce and Market-places.-Almost all the commerce, on a large scale, which is carried on in Wfday, is in the hands of the Jelliba; a considerable number of this peculiar stock, whom I have not classea1 above among the various tribes inhabiting that country, having migrated into Wfday about a hundred years ago from the valley of the Nile, and principally, though not exclusively, settled at present in Nimr6, a place about eight miles S.W. from the former capital.

Separated into several bodies, these merchants by birth have each of them his own route of commerce; thus there is one body of Jellaba who go annually to Runga; another body frequent the copper-mines south of Dir-Ftr; others take their merchandise only to the distant provinces toward the S.W., viz., the territory of the Welid Rishid and the neighboring pagan countries on the borders of Bagirn, namely, Bedinga, Gugomi, A’ndi; while others, again, visit the markets of Bagirma, Log6n, and Bornu; some of them visiting Mas-efd during my residence in such numbers that they built a considerable village for themselves outside of the town, on the road to A’b-Gher; while another band visits annually the markets of Dir-Fdr and Kordofan; others, and especially the wealthier individuals, frequently follow the recently-opened caravan-road to Ben-Ghtzi, of whose history Al. Fresnel has given such an elaborate account. Each of these bodies, when en route, has its chief or agid appointed over them by the sultan, to whom he is responsible for a handsome tax raised on the profit obtained.

The principal objects of this commerce in general are the following articles: salt, brought by the MAhamid and the Tebu to Nimr6 and Wdra, and bought by the Jelliba in large quantities, in order to be sold by them in detail to the most distant
provinces, even as far as Log6n; copper, brought chiefly from the famous copper-
mine "El H6frah," and from Runga, and exported principally to B6rnu, where it
fetches a high price; European articles, brought by the caravans from Ben-Ghazi,
or imported also from Egypt by way of Dir-Fdr, such as fine clothes, berntises,
coats of mail, beads, and other ornaments, calico, paper, needles, etc.; ivory,
principally taken in exchange from the Rung6wy, the Weld Rishid, and in
lagirmi, in order to be exported, with very great profit, from Wira to BenGhizi;
asses, of the eastern breed, very much in request in the western part of Sudan;
tirkedi; tobacco; k6hol, and sundry other articles brought by the retail merchants
of Husa to Bagirmi, where they are taken in exchange by the Jelliba. Slaves, as in
the whole of Suddn, are certainly the most important article of commerce.

With regard to the market-places, I have to observe that there is no considerable
market-place in the whole of Wadiy where a person might find the productions of
the different parts of the country collected together, neither at Wdra nor at Nim6r,
nor in any other place, and one has to go some distance in order to supply himself
with the necessaries of life. Thus the people of Wdra, as well as the Mihamid,
when they wish to lay in a provision of dukhn, which is their principal food, have
to go to Girre, a place a little to the west of Nim6r, or to the villages of the
Kodoyi; or else they go to the settlements of the Kash6meri, such as Kiildi, Btitir,
Ktindung6, Kornay6, H-jir, and others, while in the southern districts dukhn is
bought at the cheapest rate in Abker, Gnamiiniya and Mistakhide, and in the
valley of the Bat-ha, principally in Dumb6li, Ris el fil, Summiikeddrt, Agilba, in a
village called K6siwfhed ("one hut"), and in Asaige.

The standard price of every article is the tokiya (pl. tokiki), a term signifying two
long strips of cotton, measuring eighteen dr'a in length and three wide,

MANUFACTURES AND LEARNING.

made of smaller strips, which, however, far surpass those used in Bagirmi, B6rnu,
and all the western parts of Suddn in width, though they are much coarser. This is
the currency of Widay, and with it all the smaller bargains are made, while the
larger ones are made in cattle, in which consists the chief wealth of the Wddiy
people in general, or in slaves; dollars have only lately been introduced by the
Ben-Ghdzi merchants. One tokiyah will fetch, it is said, three or four sheep with
the Mdhamid, who, as has been stated above, are very rich in small cattle, and
where, consequently, they are the cheapest; and about thirty ewes will fetch a
cow, while from twelve to fifteen cows are said to buy a good horse. As for the
price of corn, one toklya is said to buy from four to five wba-a measure, eight of
which constitute a bullock-load of dukhn at the time when it is dearest, and six
after the time of the harvest; while a cow is said to fetch from thirty to thirty-six
wgba, but the bullock only from sixteen to twenty.

J3lanfmactures and Productions.-It is clear that in a newly-founded kingdom, such
as that of Wddiy, composed of a mere agglomeration of almost entirely barbarous
tribes, there can only be very few manufactures, or, rather, none at all, except the
roughest productions of industry, such as weapons and rural implements, made
from the iron found in the country, while, besides iron, copper alone is found,
namely, in Runga, and in small proportion in the wadi called J6lingik. Indeed, the
W6dwy themselves do not even know how to make use of the fine indigo found
in their country, in order to dye their clothes, or rather their shirts, as there are
very few persons who are able to afford anything better than this most essential
article of dress. It is even stated that, before the time when the considerable spoil
was carried away from Bagirmi by 'Abd el Kerim Sabmn, the great majority of
the people of Wddaiy were clad in nothing but the well-known fruwA. As for the
business carried on with indigo, it is entirely in the hands of Bagirmi or B6rnu
people established in WVdiy; but the B6rnu people are the most famous and
numerous, and their settlements in the country, to which great importance is
attached on this account, are the following: The greatest fame for giving the finest
tint of indigo to the clothes has been obtained by the inhabitants of Jemli e’ Sid, a
place situated two short days S.W. from Wira, and second to it is Birbasb6n,
another settlement of Bornu people, situated between Jemil e’ Sid and Wara; west
from Jemfi e’ Sid there is another dyeing settlement called Shilla, and close to it
L6yin, and likewise Birfn, a somewhat larger place, situated on the Bet6h, two
days S.W. from Wira. Other B6rnu dyers are established in Karingali (two days
south of Wara), and in D6rdigi (one day south from the former), while others,
again, have settled in K6lingen Mgser, a place situated in the district of the
K6lingen. But, nevertheless, a black or blue shirt is a great luxury in Widiy, and a
mark of distinction for persons of rank; indeed, when on their expedition against
B6rnu, as related above, the Widiwy satisfied themselves by tearing the black
shirts from the backs of all the Bagirmi or B6rnu people they could lay hold of,
instead of leading the persons themselves into captivity.

Learning.-Certainly no one will look for any great amount of learning in such a
country as Widiy; but the Wdiwy fakih and 'Ulama are the most famous of all
nations in Sudin for their knowledge of the Kurin, the Ftilbe or F61lan i not
excepted. But besides, they possess several small books or tracts, which are
generally read as well as the Kurin, partly for grammatical, partly for relig-

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ions instruction, namely, N6h, Elf iye, Khalil, Resila, A'khdar-Mandhfim,
A'khdar-Manstir, Bakfdi, Ta'alik, AbCL-el-Hassan, Thamin al jdnne, 'Ajeli or
A'ujeli el kdbbara, A'ujeli-el-ustha, and others. As for the Sherlya, it is exercised
with ability by these fakihs or doctors; but the Siyisa, or the usage of the country,
has greater authority than the book.
The greatest doctor in Widiy, at the present time, is stated unanimously to be a
man belonging to the A'bd-Sharib, and generally known merely under the name of
Fakih-el-bahr, who spent many years with Mohammed S~leh when he was
wandering homeless about, and probably on this account was not put to death by
the fierce king who has executed a considerable number of learned men, and,
among others, the Sheikh-el-Herin, a great doctor, belonging also to the more
spirited tribe of the A'bi-Sh~rib, on the pretext that he had betrayed him to his
enemies the Kodoyf; he likewise executed the great and learned imim Mohammed
Girga.
Eood.-I shall conclude this notice of W6diy with a few observations on the food of its inhabitants. As in most parts of Sudan, it consists principally of dukhn or pennisetum typhoideum; but they have also some wheat and rice. The people of Widy have a plentiful supply of meat, and are tolerably well provided with milk and butter, and are, therefore, not obliged to have recourse every day to that insipid broth made of dried and powdered fish, formed into a sort of loaf, and in this form called "m~ndich6k," the dried fish, preserved in its natural form, being called "forten6." On the contrary, they have a tolerably good variety of dishes, of which I shall give a short list, without, however, being able to explain the exact preparation of each. But first I must observe that the people of Widy do not make any use of the funduk or k~rru, the large wooden mortar so exclusively used over other parts of Negroland, but grind their dukhn on stones, their country being rather of a stony character, while in many parts of Bôrnu and Bagirmi not a single stone is seen. As far as the dishes are prepared of dukhn, the following are the principal ones: first the damirge, the common daily dish; then masiiffa, a very favorite dish in W~dky; reshfa, another dish of dukhn, prepared with milk; takirin, prepared with the fat of oxen instead of milk; kissere, denfsi, amkoshu, stiri, kokor, 'ajine amrfra, rot6to, and sub--y; another dish made of sesamum and called amkeleiio. Then their various sweetmeats, as the killikib, prepared with corn and honey; the matt6ba, made of rice and honey; the kik, made of corn or rice, with butter, honey, and dates; the 'ajine z6rka; and, finally, the favor6, made of dates boiled in milk, and then left to cool. Of the dishes of meat, the wk6 and the shaham el keb6l are the most celebrated. As for drinking, it is well-known that almost all the people of Widy indulge in an intoxicating beverage called merisa by the Arabs, of which there are three species—the bilbil or red, the ikeb--sh or white, and the "hal."

I can not conclude this account of Widy without stating that the whole of it was drawn up in Bagirmi in the year 1852. I did not see Le Toyage au Oua ddy, published in 1851, by Joinard et Perron, till 1855, and have not changed a word in it. The account of the Sheikh el Tdinsi is extremely valuable with regard to the private life of the people, but full of exaggerations with regard to public affairs; for example, the strength of the army, the tribute paid by Bagirmi, and so on.

APPENDIX X,
COLLECTION OF ITINERARIES FOR FIXING THE TOPOGRAPHY OF WA’DA’Y,
AND THOSE PARTS OF BAGIRMÎ WHICH I DID NOT VISIT MYSELF.
I. ROADS FROM MIS-Eli TO WIRA, E.N.E.
(a.) Route of Hdj Bg-bakr Sadk of Bdkaa, who performed this journey three times.
March, about six hours per diem.
Day.
1st. Baliwu, a large Bagirmî place, with a sheikh of its own; pass Bidderi on the road—the place mentioned repeatedly in my journey. 2d. Dilfin, a Bagirmî place. The wells all about here are deep. 3d. Kinji, the last place of Bagirmi proper, already mixed with Shslwa.* 4th. Wen6se, a Shtiwa place with cultivated fields.
5th. Birka, a place of the Welld Mtisa, represented as the most warlike tribe of Shiiiva hereabouts.

6th. T'Umsa, a place inhabited by K'tika, but belonging to Bagirmi. 7th. No village. Having arrived about noon, you start again in the evening, and, after a short pause, reach in the morning 8th. Ggla, the first place of Fittri.

9th. M61me, a considerable place, with a great market, held every Tuesday. The direction, having been hitherto nearly north, now turns east.

10th. Y'aw6, the capital of Fittri, on the north side of the Bat-hi, and not far from its junction with the (lake) Fittri, a large but open place (built by the Bulila, before whose arrival and settlement in the country Kidu was the capital of Fittri), the residence of Jurib ben A'bd Sekin, the present ruler of the Bulala. The country abounds in rich pasturegrounds. The road from M61me to Y'awo forms an angle, first east, further on south.

11th. S~ta, a place of the Bulila.

12th. Hafir, encampment without a village, still within the territory of the Fittri.

13th. Jedd-ida, no inhabited place; encampment in the sandy valley of the meandering Bat-hi, which, in the dry season, forms only stagnant pools of water.

14th. Surra, a locality only temporarily inhabited by the Arab tribe of the J'aitena, who frequent it during the rainy season. The territory belongs to Wadry. 15th. Dffda, a place of the Arab tribe of the Khozim. 16th. N6jme, a place of the Arab tribe of the HWmedit. 17th. Kunjur, a village of the tribe of the Kika. 18th. Dermfima, a place of the tribe of the Ktika. From Dermima to A'bil Telfin, a great mountain inhabited by pagans of the tribe of the Dijo, one day, a little south from east.

Kinji is two days E.S.E. from Mot6, a large place, east of which is a mountain, the only one in Bagirmi. See further on.

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Day.
19th. Birket Fitima, an extensive basin filled by the water of the Bat-hM beyond the north limit of the wadi, with a place of the Arab tribe of the Masmija, frequented likewise by the Erzegitt.

20th. Rihet el Khalla, another large pond of water, with a hamlet inhabited by the Dij6, a tribe of negroes under the rule of Waidiy, with a language of their own.

21st. Ojob, a place of the Misalit, negroes with a peculiar speech (ertina). 22d. For6li, a place of the Siyida, a division of the Misalit. 23d. 'Ain Hajar, a place of the Misalit. 24th. Jem~st (Jum~z) el b-dha, a place of the Misalit, on a bend of the Bat-hi, which here comes from the south, and which you now leave behind.

25th. B6rorit, a large village in Widdy proper. You turn now from east to northeast.

26th. A'm-shirarlb, a large village, Wdidiy. 27th. Mishek, a large place.

28th. Nimr6, a place of the Jelliba, with clay houses. The well is three fathoms
deep. South of Nimr6 lies Tolffi, a place situated on a mountain.

29th. Wira, the capital of Wdiy, inclosed on all sides by sand-hills, leaving only, both on the south and the north sides, a single passage for access to the town. By the south entrance (the Lingak Em6lkena) you enter the town, leaving the hamlet Btirtay on one side. With the exception of the palace, all the dwellings consist of reed. The Fitsher, or councilplace, is nothing but a spacious open square, planted with trees (of the kind called here sayil). The wells within the town are nine fathoms deep; those outside are of less depth. The palace lies on a range of hills on the east side. The western range of hills is called Tir6, contains several huts, and has a military guard. W.N.W. from Wara lies Toni, and at a short distance south lies Gindigin. Nimr6 from Wira is about eight miles.

(b.) Route of the F7dk I'brahiim, from the A'bu Shdrib anagation, from Bdrorit to 3_ds-end. Vest, somewhat south.

1st. Rillet e' Sheikh, a large village inhabited by the slaves of the sultan, by the Zoyfd Arabs, and by the Buldla. You pass in the morning several small hamlets, and stop during the heat of the day (from ten to three or four o'clock) at Angdirma Tiwemit, a place of the Dar Zoytid, at some distance north of the Bat-hi, which has received the Bet6hi at Mal4m. 2d. A'm-debing, a large place inhabited by Kfika, situated in sandy soil (g6z), about one day and a half north of the Bat-hA. The heat of the day is passed at the village of M6du, on the rAhet Siiribg, a pond with a clayey soil, fed by the water coming from the north.

3d. A large place of the Zoytid, name not known. Stop during the heat at D6keit, a place of the same tribe of the Zoytid. Within Ddr WdAy the villages of the Arabs consist of huts of reed; beyond the boundaries of the country, of portable huts of matting, called "v6ri" by the Widiy people. 4th. Sheg el hajilij, a place of the Kfika and Buldla, under Agfd Fadalallah, at some distance from the Bat-hA. Stop during the heat of the day at another village, whose name my informant has forgotten.

FA'KI I'BRAII'M'S ROUTE. 665

Day.

5th. Encamp in the open air on n6ga, sterile land, without an inhabited place, and without water, talha being the only vegetation. Stop during the heat at A'm-birke, a small place.

6th. A'm-jum6zi, a place adorned by sycomores, "jum6zi"; stop during the heat at a place of the Buldla.

7th. Khatit, a village of the Buldla. I'brahiim, remaining the whole morning at A'm-jum6zi, started at 'ascr; consequently, Khatit is only distant from the former a few miles.

8th. A small hamlet. Stop during the heat of the day at a place inhabited by B6rnu people.

9th. Ngarruwendi, a considerable place of the Missirlye; stop during the heat at A'm-Sheriy, a Pllo or Fellata place, with numerous cattle.

10th. A'arda, a village of the Kuka and Bulila on the Bat-hi; stop during the
heat at Shebina, a considerable place of the Kdika, who formerly possessed there
much power, situated on the Bat-ha. On the banks of the Bat-hi the del-b-palm at
present has entirely disappeared, all the trees having been cut down during the
great famine which prevailed seventeen years
ago, in order to feed on the nourishing pith or core.
11th. A'm-alawvi, a considerable place, inhabited by W.iddy and the J'a-tena
Arabs, at some distance from the Bat-hi, which here turns southward.
As far as A'm-aliwi, where I'brahim stopped two days, the whole district belongs
to Dir Miba, or Waday proper. Stop in the morning at a small
hamlet. From A'nda you turn a little N. by W.
12th. Encamp in the sandy bed of the Bat-h, without an inhabited place. Surra
is left to the right in the north bend of the wadi. My informant did not stop for the
heat during these days, but traveled on from morning till
noon.
13th. Khardb, in the bed of the Bat-h.i; no inhabited place. 14th. Jeddada, open
encampment in the Bat-ha. 15th. Sdta, a village of the Bulala in their district of
Fitti. 16th. G.msa, a place of the Bul'la on the south bank. 17th. Yawa or Y'aw6,
capital of the Bul.la, close to the north bank of the Bat-hi.
Middog6 is from here about twelve hours S.S.E.
18th. M6lme, a considerable market-place, consisting of three hamlets, close to
the north bank of the (lake) Fittri. Between Y'awo and M6lme the road
describes an angle.
19th. Encamp in a forest at midnight, having stopped during the heat at a well,
and started thence at dhohor. Up to this well the road follows a westerly
direction; from here to Mais-eii& it keeps south.*
20th. Moit6, the first place in Bagirmi, which, however, has to pay a separate
tribute of 400 shirts to the agid el bahr. Moit6 comprises five villages, three of
which lie in a line on the southern foot of a rocky eminence, and two at the
eastern foot of another. The road to Fittri runs between the two rocky ridges,
which are of considerable elevation, and the eastern one of which extends to a
great length. At the easternmost village of the western group a market is held
twice a week, every Tuesday and ThursThis is a very important circumstance,
which explains all the errors of M. Fresnel in constructing his incomplete
itineraries.

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Day.
day, but is much less important than that of M4lme. Moit6 is the residence of a
khalifa of the Sultan of Bagirmi.* Stop during the heat in the morning in hillelit
(small villages) of the Kka, and start at dhobor;
arrive late in Moit6.
21st. Hillet 'Arab, which you reach in the morning, having started in the evening,
and slept on the "n~ga."
22d. Garra, in the morning, having started in the evening, and slept at a place,
belonging to some Arabs.
23d. Jilis, having started in the morning, and passed the heat at a place of the
Kika.
24th. A’bd-Gher, a place of some importance on account of its Saturday market, and comprising two villages separated from each other by the marketplace. The place is of Fdllo or Fellita origin; and the southern village is entirely inhabited by Fdlbe, while the northern one is occupied by small tradespeople. The name, as far as I know, has nothing to do with the 6bii kern or rhinoceros.
25th. Sobiy6, a village of the M’allem Sileh Tynjurawi, a very learned fiki. Arrive early in the morning, having started in the evening and slept on the road.
26th. Alis-eiii, the capital of Bagirmi, after a short march. From A’bd-Gher, direction S.S.E.

(c.) Route of the Fdli ’Al Maldnag f’om Mds-id to Wdra.
1st. A’bd-Gher.
2d. Yelis, the Bagirmi place above-mentioned. 3d. A’bii G6rra.
4th. Moit6, a group of villages skirting some rocky eminences. Seven hours north from Moit6 lies the village of Aini, likewise on a rocky eminence; t one day N.W. Gostis, also on a hill; A’ngora, a place of the Ktika, two days N.E.
5th. Kalkille, a Bagirmi place. A long march. 6th. Milme, a large place, with small hamlets lying in the neighborhood. 7th. S-ta, a large place north of the Bat-hi. Y’aw6 is left on the right. 8th. Surra, encampment without any inhabited place.
9th. Jeddida, encampment only.
10th. Gelisa, encampment.
11th. Difd&, a village of the S’lamit and Kdka, who use the water of the Bat-hi, which here makes a bend toward the north.
12th. A’m-aliwi, a place of the Malinga, distant from the Bat-li. A short march. The Menfzel Sultan extends from Warn as far as this place. 13th. Ngaruwendi, a place of the Welid Hasdn, distant from the Bat-hd, which has turned toward the south.
14th. Esheraya, a hamlet of the Fdlbe or Fellata. 15th. Tawfle, a place of the Jelliba, with clay dwellings and reed huts, distant from the Bat-h.
This place has been repeatedly mistaken for the capital of Bagirmi even by M. Fresnel. t This place Aini is evidently identical with the homonymous place mentioned above in the itinerary of the King EdAis Alaw6ma.

ROUTE FROM WA’RA TO SHEN’I’NI. 667

Day.
16th. Birre, a place of the M’allem Mohaijar, the agid of the S6bbad. Birket Fitima, the great place of the Siyfide Masmaje, and residence of their agid, with clay and reed huts, is six hours south from here. 17th. A’bd G6rra, a large place of the Weldd Bd S’ald. 18th. Ber6ga, a place of the Maldnga. A good march. 19th. Mgeri, a place of the T njur and Jelliba on the wadi Elmi, which extends toward the north into the gizin.
20th. DWkeit, a considerable place of the nis (people of) Girri, on a wadi abounding with lions and rhinoceroses.
21st. Digguli, a place of the Rashid Arabs, Fokara zuwiye, close to A'm-debing.
22d. A'm-bat6ta, a place of the Missirye Arabs in the n6ga, no wadi. 23d.
Timmedil Himmelwin with Missirye Arabs. 24th. Bir Sunta, an opulent place of
Bornu tradesmen. 25th. Bi Yoyo, a place of the Migena Makhmtidi. 26th. A'm-
Z6, a place of the Fukara of the Missirye, with a small zaraf. 27th. A'm-sh6rerib,
a place of the Trirjem, near three eminences consisting of a
red-colored rock.
28th. A'm-dekik, a place of the n.s Girri, founded by Sabin, and called by the
people Karnak Wday.
29th.' Firsha, a place of the nis Minga. 30th. K6ltegge, a place of the M.Inga. 31st.
Nimr6, a Jellba place, with the great flIki G6ni Mercs. 32d. Whra.
II. ROUTES IN THE INTERIOR OF W!DjY.
(a.) Fdki 'brahin's Route from TVira to Shenini. South.
1st. Ab6shr, formerly a small place of the K41ingen, but, three years ago having
become the residence of Sultan Sherif, more densely inhabited, and containing
also some clay huts. Arrive about dhohor, having in the morning passed Tira,
Menzel Sultan (where Ydsuf Kharifiyin died, and which was formerly a large
place); further on, Kay-wna, a considerable village; then Gianidnga, Nyaling (a
place of the Jellaba), Jikib, and finally U'tul6.
From Ab6shr to Nimro is a long march.
2d. K6lingen Kiri, a hilly place belonging to the sultan (whose mother is a native
of it), and the residence of the Kamkolk Rakeb. Dilebit has
been passed on the way.
3d. Kinji Minrak, a place of the Kajinga, who inhabit about forty villages in this
hilly region, on the north bank of the Bet6hA. Stop during the heat
in Errin-manga, in a level tract of country.
4th. Defiam, a village of the A'b6 Shirib, having passed in the morning A'mdirdi,
a place of the Kajingga; Firrel, and Gandigin, situated at the western foot of a rocky
eminence. Stop during the heat at Bedine; pass Gtingeim-all places of the
Kajanga-then K6rdvil, and finally G6le6,
the native place of my informant Faki I'Ibrahim.
5th. Shenini, a place of the A'bd- Shirib M~nag6n and Mfirarit, who are, however,
mixed with the Bili, the Kodoyl, the Mimi, the Gaevinga, the Bulila, and the
Khozim Arabs. Pass in the morning A'm-birtumi, a place of the Daj6 at the
northern foot of a rocky eminence, at the western foot

APPENDL.

Day.
of which lies a place of the Jellaba, and to the east of which lies a place
of the Missirye. Having turned west round the hill, you pass the wadi El Iamra, a
wide valley, which, in its upper course, near the villages Koriy6, Gnddur, etc., is
overgrown with del-b-palms, date-palms, and 'ardb-here, however, producing
corn. The valley toward the S.W., near Sunkditu Malam, joins that of the Bat-hi.
Further on you traverse a "n-ga" or "elan," a plain overgrown with talba, and
reach, ultimately, llabile, a place of the A'b6i Shirib, with M'allem Zakhariye, where you stop during the heat. Then you pass A'blubin, where the wadi Habile joins the wadi El Hamra, and reach Shenini, having passed the deep and expansive wadi Dirreng-k, which runs toward the wadi El Hamra.

(b.) From Shenini to B6rorit, by way of O'grog6, according to the Fik-i Ibraohm. 1st. Abkar 'Abd el Khilik, a village of the district of Abkar, which, besides this, comprises the following villages: Abkar Jemb6ng, one of the largest villages in Waday, with about 600 huts, A. Mutot(ng, A. BWndalang, A. Tawalib6, A. Amjet6ge, A. Hejilije, A. Hejgrbasin (called by the Arabs "Hajar A'bd Hassan"), A. G6gnotdng, A. Dillit, A. Jemil e' Sid.

Having in the morning first turned west, you cross the wadi El Hamra, and pass the village of Mustakh-de, then turn N.W., and cross the wadi 1V7"ringk, which is close on the right, and pass the village Rgro6; stop during the heat at MWri, a place of the Ogod6ngde and Gimara; having then crossed the wadi Wirring6k, which, between R6gro6 toward the west, and A'blub--n east, joins the wadi El Hamra, you pass Serira, Kagallem-k, all on the west bank of the wadi Wirring-k, and, lastly, A. Hej6lilje, close before you reach A. 'Abd el Khilik.

2d. Namwirren, a place of the Kajanga, passing in the morning Hmiyen, the only place in Widiy possessing warm springs of fresh water, in a district distinguished by some small rocky hills, and close to the wadi Wirring-k. The water is so warm that you can not-put your hand into it; but it soon cools in the air. In Hamiyen resides Fiki J'abtir, of the A'bf Shirib.

Passing then Sakhili, a place of the Bzindald, you halt, during the heat, at Karitngalik. In the afternoon you cross once more the wadi Wiarrig6k, which, in its upper course, comes from N.W. from Morr6, a place of the Kajinga, from whence it proceeds to the n6ga Ajaije, thence to Marfa, and thence east to Kullid, distant three hours W.N.W. from Hfimiyen.

From Kardngalik you come to Kir-ngel, a place of the Bzudala, situated on the west and north side of the wadi Kar6ngelnik, which, by way of Nydira, where it is joined by the wadi Korkot6, runs south toward the wadi Wairringk. The country, "g6z" (sand) and "tin" (clay), stretches to Himada, and thence to Namwirren.

3d. Jaimbo FOkarin, on the wadi Ng6njobok, a large wadi, where onions are extensively grown, and which, coming from the north, joins the Bet6hi, which is not far from this place. Having in the morning passed Firinging, a place of the Kajainga, Kxiiiigi, and further on Faitela nyammaik gwana ("pour in the butter," butter being here very plentiful), then Firti-all places of the Kajinga-you cross the Bet6hi, which supplies the inhabitants of Firti with water, and stop, during the heat, at Nyem-r

SHENI'NI TO BO'RORIT. 669

Day.

Iejilije, a place of the Kajdnga, but under the authority of the agid of the J'aatena, N.W. of the Bet6hi, which here comes from the north.

Proceeding then to Nyem6r Tergem-nge, still on the Bet-hi, which now
is left on the east side, you reach Jamba.

4th. O'grog6 was reached by I'brahim about k iila, he having passed Jombo
LDsher on the Bet-hi, J. Sw-be and J. Dingal, all places inhabited by Wady
people. From O'grog6 he intended to proceed to the Mihamiid in the wadi 'Oriidha,
for the purpose of pursuing his studies among this most opulent Arab tribe. The
Kodoyi being, however, at that time at war with the sultan, and the road running
between the K61ingen and the Kodoyi being unsafe, he resolved to go to Bagirmi,
and consequently changed his direction west, and then N.W., toward Brorit. He
started the same day, and slept at Kinji-Minrak, a large village of the Kajinga,
consisting of 500 huts, and the native place of Sileh Drret, having passed Jombo
Sirkal and Gibudogin, a village of the Kajinga, consisting of three
hamlets. West a little south.

5th. O'shena, a place of the Kashmere, south of the Bet-lid. Having passed
in the morning Gosmin, in a sandy tract, then Tong6ng, a small hamlet of
Sh-koma, the mother of Mohammed, the eldest son of the sheriff, inhabited by
Kajinga, then Jerid, also a Kajdnga place, on the Bet-hi, and Ofitek, a village
inhabited by Moslemin of the tribe of the Dd6, he staid, during the heat, at Bir-n,
a considerable place with a mixed population consisting of nfs Kor6ngo, Garday,
K61oting, and Jdngoring, south of the Bet-hi, and sixteen to seventeen hours
south of Wira.

Passing then Bir-n Kfnga, a place of the Widy, and Kash6mer6 on
the Bet-hd, he arrived at O'shena.

6th. A'm-kharuba, a large place of the Kshmer, formerly belonging to A'b
t-orra, the brother of the sheriff, who fell in the battle of Trbigen. Of all the
inhabitants of WAVdg, the Kash6mer6 prepare their meals in the richest and most
palatable manner. Pass in the morning K1ti, a considerable place of the
Kash6mer6, and the village Biftere, both south of the Bet6hi, and stay, during the
heat, in Fenduk, another place of the
Kash6mer6, quite close to A'm-khariba.

7th. Kdure, a place north of the Betghi, where you stop for the night on account
of the good edibles, the Kaure people being, next to the Ksh-merg, the most
excellent cooks in Waday, while next to them in this respect rank the A'bd Godin
and the Marfa. Crossing in the morning the Bet6hf, leaving Nyangali, a place of
the Jelliba north of the Bet-hi, on your right hand, and bending a little north from
west, you pass Hijjerl, a place of the people of the shitikh (eunuchs) of the
ibhabbit (concubines of the sultan), at some distance from the Bet-hi, and stay
during the heat in Hijjer, not very far from the Bet hi, formerly a place of Fdtima,
the sherif's favorite daughter, who died at T6rbigen ; at present the village is
transferred to a daughter of Sh-koma. From this place Kdure is
a little south from west.

The Bet-hi bends from Ktiure S.W. to Mal-m, so called on account of this
water-course joining here the Bat-h (" the confluence"), a place inhabited by a
clan of the Tma, ten or twelve hours south a little west from Kiure.

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Day.
8th. B6rorit, a large place, "Menzel Sultin," inhabited by Kash-mer6, Widgy, Arabs, and Wel-d Hushta (domestics of the former sultans), consisting of about twenty hamlets, the largest of which is called B6rorit Hajar.

Pass in the morning several small hamlets, in one of which you stop during the heat of the day.

(c.) From Wdra to Dumta, the first Place in Ddr-Fdr, according to Hj Sadk.
[About 10 miles per diem.] 1st. Gittakarik, a place of the Widiy. 2d. Gdttakarik, a place of the K61ingen. 3d. Wiweledi, a place of the Wiidiy. 4th. K61medi, a large place of the Sung6ri, with a considerable market-place ("tarf e' dir"), the last place in Widiy. East from this place are some rocky hills, which occasionally serve as hiding-places to the Tima highway robbers.

5th. Tumtubiya, a well in the khalla or wilderness. 6th. Astinga, a wadi overgrown with del6b-palms, and with running water in the rainy season. (Wadi Asinga, according to all appearance, is identical with Wadi Kiya.)

7th. Dumta, the first place in Ddir-Fdr.

Dumta, according to HRij Sadik, is eight days'journey from Kebkablye: Day.

5th. K6nge, with a great mosque. 6th. Wadi BAre, a densely inhabited valley, stretching S.S.E. 7th. Sultan 'Omr, a large place on the Bire, at the foot of a rocky eminence. 8th. Kebkabiye, a large place of the Jelliba, with clay houses, and a much-frequented market, held every Tuesday and Thursday. Warm springs.

From Kebkabiye to Tend6lti, eight days: Day.
1st. Bir Nabelk, a well in the wilderness, in the Mirra mountains. 2d. K-ura, a well, with some slight cultivation, in the mountains. 3d. Kdru, a place in the mountains, with mosque. 4th. Sheb-na, a place of the Jelliba, in the wadi. 5th. Jillo, a place, with clay huts, of the Jelliba. 6th. Mow6le, a place with clay houses and reed huts; wells deep. 7th. Maddib, a small place. 8th. Tend6lti, the capital of Ddir-Fdr.

(d.) From Shenini to Dumta, according to Fdki Tbradm.
1st. Derjili, a place of the 'All, blacks, with a separate ertina or jargon. Pass in the morning Birekilla, and stop for the heat at Michiri, also villages of the 'All.

SIEN'NI TO JURLU'.-NYE'SERE'.

2d. Bdrtay, a group of two villages, of the 'All. Stop for the heat at Alisbi. 3d. llarrdinek, a considerable place in the mountains, inhabited by M~salit and 'Ali; arrive before dhohor, at about two o'clock. Pass in the morning Siiiig6, likewise a place of the 'All, in the mountains, where the wadi Bat-hi commences, two days E.N.E. from A'im-gontdra, a place of the Kdibu.

4th. Dulla, a place of the Msalit, in a plain. 5th. Kiya, a wadi with clayey soil, and with del6b-palms and another tree called jakh-jakh; in its upper course called Asinga. Stop during the heat at
M'amdr, a pond of water at the base of a rocky eminence.
6th. Murli, a place of the Misalit, but already belonging to Fdr. Pass in the
morning Wadi Kuija; halt there during the heat.
7th. Dumta, a small place with a few date-palms, "mukdim Hinafi" (the residence
of Hinafi).
(e.) From Shenini to Jurld, according to the Fild I'brahim.
1st. O'guma, a village of the A'bd Shrib, passing A'blub-n and Habile. 2d.
Adgkke, a place in the hills, inhabited by the Ktika, passing Gligis, Wgre, Shakh-
hun, all occupied by the A'bCi Shirib; then Tari, a village in the mountains; Targ
Gortrgori, a place of the TAma; and Gdskunji, a place
of the Kdika.
3d. Bet-hi, the valley, without an inhabited place, passing Tynjdng and Kdilm6,
both inhabited by nis Widay, and Tammim, all situated in the
plain. Tammim is occupied by the Sung6ri.
4th. Jurld, a place in the mountains, inhabited by the Sung6ri, who, along with the
Misalit, occupy all this tract down from the Bet-h. Jurhi is the residence of the
higher classes of the Sung6ri. The mountain is very considerable in comparison
with the other mountainous eminences in WAdiy, but nevertheless not an entire
day's journey in breadth. According to I'brahim, the Beth6 rises in this mountain,
while the Bat-hi
rises in the Sofiy6.
(f.) The principal Villages along the Bethd from Birin upward. According to the
Fdkl I'brahim.
West of Bir6n lies Atishena or O'shena, on the opposite or northern side of the
wadi Mrshudd; then east, farther up, Oftila, a place of the Dij6, then Jemfr
Hejilije, a place of the Kajdnga and Kor6riyang, likewise belonging to the
Kajdinga and the Firti, all on the south side of the wadi, while on the north lies
Gosminni, farther on A'mmarga, then Shokn-consisting of six or seven villages,
viz., Sh. K6rdofan, Sh. B-taran, Sh. Ab6rbi, Sh. Mifii, &c., all inhabited by the
Bili; then, east of the latter, Shim6, a place of the Mimi and K6romboy; then
AgUrobo, a place of the Mimi; Kun6, a place of the Kodoyi and Kawtk ; then
follow the villages of the Sung6ri.
All these villages are remarkable for their cultivation of onions. About Etim, west
of Bir6n, near an eminence, corn is cultivated by slaves of the sultan.
Day.  (9.) From Shenini to Nyseri. S.E.
1st. A'm-gonttira, a place of the A'bi Shrib, on the south bank of the Bat-hd,
enter the district of the Mhisalit, and pass their villages of O'la Sibbalit and O'la Ddbangit. 3d. Khalall; stop during the heat in Wadi Kiya. 4th. Ny-ser6, a place of the Misalit, or, more strictly speaking, of the Ambis, a division of the Misalit, who are accused of cannibalism. This place belongs already to Fur.

(h.) From Shenini to the JA'6ku, or Iron Mines. W1'est.
The M6ku are situated near Shikkayak, a place consisting of two hamlets, and inhabited by the Baniwala, one mine being close to the place, the other south of it, on two separate hills, while close to Shikkayak on the west there is another mine, in a hill close to the village of Ligiya, where 100 jeriri, or hoes of the shape here represented, may be bought for one ox. The iron from these Moku, which is only broken in small stones on the surface, is manufactured by the blacksmiths in the neighboring villages of Fihem, south of Sh~kkayak; A'blubdm, south of Fdhem; Mdruske, south of Shikkayak, and in Gosman.

On the short march from Shenini to Shikkayak, you pass Mistakh6de, R6grog6, Minga Dirdg6 and Minga Ab--krnak, these two hamlets forming part of the large place of Minga, inhabited by Mimi, G6lma, A'bt Shi'ib, and Kaniri. The other hamlets belonging to the place are called Manga Kordale, Minga M6rende, which lies north of Shikkayak, M nga Mtittong, Minga Abeying, inhabited by A'bil Shirib, and Muingga M6ri, from whence it is not far to Abkar Hijilij, the village above mentioned, by way of Serir and Magallem.

There is, besides, another considerable iron mine at Kijam, four hours W.S.W. of T6khili, in the district J6ji, the iron of which is brought by the A'blebay to A'tarek, between Abkar and Minga M-rend, where this iron, as well as the copper brought by the Jelliba from the celebrated hofra in the south of Dir-Fdr, is manufactured by the "haddid M6nuu."

(i.) From Shenini to Silld by MT'ay of A'ndeld, according to the Fdki I'brahim. Direction S.S. IW., then south.

Day.
1st. A'ndeli, a place inhabited by Widdiy and Bdndali. Passing in the morning Shokhilke, a place consisting of two hamlets, and inhabited by the Ogod6ngde, close to Shenini, Tord6na, likewise of the Ogod6ngde, you cross the Wadi Hamra, and stop during the heat in Stinkuti, whereupon, passing Stinkuti Jidnak or Nyilik, you cross the Bat-h6, which, somewhat higher up, near Sdnkut Malal, receives the Wadi Hamra, and finally pass Agilbe, a village comprising three hamlets inhabited by Widiy people, and close to A'ndeld, Agilbe Angnergda.

SILLA'.--WA'RA TO RU'NGA.

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"Day.
2d. Shakik, a village of the Bindali, in a sandy tract, with rocky hills. A good march; stop during the heat at the well of Kadida, a place not inhabited, but containing numerous trees, particularly diim-palms.

3d. Chilimna, a village of the Bandali and the A'blebay, near to which, toward the west, dwell the Silamit, Missiriye, and Jeji. Here are seen the mountains of Silli, the inhabitants of which supply the market of Chilmna with honey, and fish, fresh
and dried. Stop during the heat at noon in the Wadi Bokhis, said to run south into
the large wadi Di66, which skirts the district Jji, and by some is considered
identical with the bahr Silamdt, which passes Mangira, and then, one day from
Mangira, is called Ged6, or Bahr el Hdmid, and farther down O'im e' Timin, or
Bahr Salamit. I'brahim considers it as a tributary of the river of Runga. Besides
the Himid and Silamdt, the Sh6rafa also pasture on
its banks.
4th. Silli, which was not visited by I'brahim himself, is reached after crossing in
the morning the Wadi Diw6, which spreads out to a great extent on clayey
ground, and swarms with fish. The Silli are handsome people,
without incisions. Ydisuf Kharifiin made a ghazzia to this place.
(k.) Direct way to'Sild.
1st. Dumb6li, a place of the Missiriy, close to Ris el Fil or Tinjaknik on the west.
Passing in the morning Shokhtilke and Abjefili, a place of the Ogod6ngde, with
the small wadi A'b Ghanem (pronounced A'bd Khinem) in the south, which joins
the Wadi El Hamra near Sdnkutd; stop during the heat at S6rum6, on the north
bank of the Bat-hi, which flows
close, on the east, to the Wadiy hamlet of Mariy. 2d. Khalla, passing the large
mountain of Kaj6ske. 3d. Silli, in the morning.
(1.) From Wdra to Rzinga, according to Hdj Sadlk. South, afterward west.
1st. A place of the K6ndong6, with a large mountain stretching out to a great
length.
2d. Andisha, a place of the Widgy.
3d. Hawira, a place of the Widiy in a level country. 4th. Bet6hd, a wadi occupied
by Widay people. 5th. A'fi, a place of the Widiy, at the base of a ridge of
mountains. 6th. Kdmeri, a place of the Wadiy, in a plain with mountains in the
distance;
south.
7th. A place of the Chaima, slaves of the Bindali, who prepare honey. 8th.
K6dogus, one of the largest places of Widgy, inhabited by Talba Arabs.
According to I'brahim, K6dogus is rather a place of the A'bd Shirib, Kajigas6, and
Dermidi, and is three days and a half from Shenini.
Sleep at Ur'ka, a place of the Widy and Bindali, on the Bat-h, then at A'm-
bdrtumi, a village of the W~dy and Bndald, the latter being the more numerous,
and the third night at a place the name of which he had
forgotten. W.S.W.
9th. I'd el Gadim.
10th. Kijam, a village at the western foot of a mountain.
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Day.
Uth. Mangira (according to this informant erroneously called the chief place
of Keb–t or Kajagas6). From Mangira to Silli, one day's journey
east.
14th. Donis, the name of the ruler of the province of Runga, the successor of Sebfr, who pays tribute both to Fur and Widiy.

According to Hij Sadik, the position of Runga with regard to Wira is like that of M'indara and Kdkawa, and its geographical relation to Tend6lti as that of the P11lo place of B6go, on the east side of Mindari, to Mis-ea.

(m.) From Shenini to Runga. From the account of the Fdki Ibrahim.

Day.
1st. A'ndali.
2d. Shakiki.
3d. J6ji, a district comprising about twenty hamlets. 4th. Ker6re, a place of the Mismaj6. 5th. Khalla.
6th. Keb6t, an outlying province of Widiy, not, as my other informant thought, identical with Kajigas6, which belongs to Wadiy proper. 7th. Khalla.
8th. Mangira, the capital of Diggel, situated on a rocky eminence (" Mangira," in the Diggel language, signifies a rock), and close by a large pool of standing water, called by the Arabs "Bahr e' Tini."

9th. An expansive marsh, inundated to a large extent during the rains, with a clayey soil.
10th. Runga in the morning.

South from Runga, according to the Fiki Simbo, lies Dir Meng.

(n.) From Tend6lti to Runga, according to the information of Hdj Sadic.
1st. K6rig6, a considerable market-town. A long march till 'aser. If you travel but slowly, you stop during the heat at the pond called Riht Birbidi, sleep at A'm-habile, and reach K6rig6 only on the following morning. The market of K6rig6 is - held only on Tuesdays and Thursdays. Some of the pilgrims turn from the territory of the Sung6ri by way of Jebel Herbs, straight upon K6rig6.

2d. Jurtoba, a place of the Bulala and Kdka.
3d. Ab-shr, a village of the Furdiwy.

4th. Wagif, a place occupied by Bagirmi people. 5th. A'm-kordis, another village inhabited by Bagirmi people. The entire tract consists of sandy soil.

6th. Selalo, a large place inhabited by B6mu people. 7th. A'm-majira, a considerable place, important on account of its traffic with the Kirdi country, here called Firtt, and the residence of the Governor of Birket, inhabited by Misalit, D6jo, Bagirmi, and Furawy.

From Tendlti to A'm-majgra, according to 11j Mlohammed.

1st. Difan Hagger6na, a place of the Daj6, beyond K6rig6, which you pass. A long march.

FITTRI' AND BAT-IA'.

Day.

2d. A'm-harris, a place only recently built by a man from B6 Harris in Kordofan, and inhabited by Fur and Bagirmi people.

3d. A'm-kardtis, a place belonging to Shetita, and inhabited by Fur. Identical with A'm-kord6s.

4th. Hillet el Makdin Khalil.
5th. A'm-majira, two days and a half from Tebeldiye, three days from the hofra, and about three days from Bahr el Erzegit. A'm-majira is very rich in del6b-palms, and has an important Sunday market supplied with butter by the Erzeg-it. The inhabitants of the place are said to trade particularly in slaves, which they buy with wod'a and tobacco.

8th. Gija, a place inhabited by Fur and Gullg, governed (at that time) by Mohammed Set–ba. Direction from hence a little south from west.

9th. Mijam, a place of the Ta'asha Arabs, but inhabited besides by some Misalit.

10th. Rihet Khili in the Khalla, without an inhabited place. 11th. Bali.

12th. Dum Aseh6ba.

13th. Dim 'Ardgba.

14th. Khalla.

15th. Debe, a village of the Runga; pagans, besides a few 'Urbin or Arabs. 16th. Tarkamu, a district occupied by Bornu people. 17th. The place of residence of Donis, the Prince of Runga, after whom it is generally called; the original name is not known to me.

(o.) List of the more considerable places in Fittri, and the divisions o, the Buldla, according to the Buldli I'brahim.

In the district called Defn Meldda: Ttmsa (identical with Dumsa), Kishegi, Tiggedi, where a fugitive son of the last Sultan of Burnu resides, Gula, Ddbun6r, Ge.la, Kabberi, M6yo, D6go, Gilo. In the district El Goza: M6lme, Kddu, Amana, Gigu, S6ge, A'gent., Bayulla, Bog6, Sheg6, Bfirrigu, Befarkarni, Denni, G611o, Y'aw6, Gimsa, Wigali, S6ta. Kabail or families of the Bulila: Loffewi, the S6lta or ruling family, Gijo, Battawa, Argumuwi, Chelmuwd, Wadewi, Kisew6, JIluw, and many others, at least twenty; according to tradition, ninetynine. The ancestor of the Bulila is Jili (Jil Shikom6mi), who came from Kanem.

(p.) Some account of Fittri and Bat-hd, according to 'Othmdn, who had been carried off as a captive from Bagirmi by Sabun, with additions by Hdj Sadik. The lake (Fittri means nothing but valley, basin of water, and coincides in sense with 'Tsad) is two days' journey in circumference, contains fresh water, is very shallow, has a clayey bottom, and is surrounded on all sides by a rich marsh almost destitute of trees, while the valley of the Bat-he is densely and beautifully wooded—at least it was so till lately. No wadi joins the lake except the Bat-hi, and none issues from it. In the centre of the shallow lake lies an island called M6do, the pagan, or at least half pagan inhabitants of which belong to a tribe generally called A'bdî Simmin, long since reduced to subjection by the Ktika, and navigate the lake in small canoes, made from trunks hollowed out, and holding two or three persons. Among the fish found in the lake are the ang6la, which strikes the water, and the bolbit; but there is no s~mmak. The principal

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places lying about the lake are (beginning from Y'aw6) Debun6ro, Tamsa or Temsa, Gdia, G6lo, Digo, Gimsa, which is about twelve miles from Y'aw6 (but
these places are at a considerable distance from the shores of the lake, though varying, of course, greatly according to the season). Five tribes pasture in the Fittri—the Beni Mileki, who possess numerous camels, the J'aitena, the Hamide, and a part of the Krida; and it is visited even by other Tebu tribes during the summer. In the kharif, or rainy season, when the Arab tribes are removing, and the whole country is inundated and infested by swarms of mosquitoes, the camels of the Fittri are, like those of the sultan, stall-fed in sheds, or at least are sheltered with mats.

The principal places along the lower course of the Bat-hi are: S6ta, Difde, Hen6wu Jirundti, A'm-khardba, Durmimi, Sig6, Mugdara; Birket Fitima, a place of the Mismaj6 on the west side of the rihet and north of the wadi; A'msiddre, Al A'fanin, then the district called Dir-Zoy6d.

From Middog6, which is one day from Y'aw6, to Birket F(atima, is four days by way of A'b Zerifa, a place of the Kdka, with small rocky ridges; Hej6l, a place of the Kdka, and finally B6yo.

(q.) From Fittri to Maw6, N. W., according to the Buldli I'brahim.

Day.

1st. Fali or Firi (Ffighi ?), a hamlet inhabited by Bagirmi people, in a wadi-like hollow encompassed by rocks.

2d. Adni, a hamlet of Bagirmi people, with some rocky ridges. 3d. Btikko, another hamlet of the Bagirmiy6. 4th. Sh6geriye, a wadi where the Gur'ain pasture their camels. 5th. Bahr el ghazil, an expansive and richly-timbered wadi. 6th. Kedida, a place of the Tynjur. Kedida is one day from 'Alimari, where the waters of the eastern extremity of the Tsfid are said to have been formerly discharged into the Bahr el ghazil, the communication with which is now interrupted by sandy downs.

7th. Mond6, another place of the Tynjur, under the chief Abikr. 8th. Yagoibberi, a hamlet of the Tynjur. M'aw6, the residence of the khalifa of Widiy, and the general head-quarters of Jgrma Mongo. The inhabitants of M'aw6 are called Berinemi in the Gur'ain language.

(r.) From Fittri to M=2aw6, according to a Wdd dwy.

 Ist. Khabini, a Gur'an settlement, with abundance of water. 2d. El Khazilit, a wadi, said to be a tributary of the Bahr el ghazil, occupied by D–ghan'a. 3d. Shegeriye, a wadi, occupied by the Gur'ain. 4th. D6lebit, a wadi. 5th. El Grit, a wadi. 6th. M'aw6.

My informant declares that he left the wadi Firi on his right, and never passed the Bahr el ghazal at all.

Another informant went from M'aw6 to Fittri by way of Kilkaldi, Gdjer, the well of Tor6ro in the Bahr el ghazil, the wadi Shegerye with abundance of water, and the rocks of Hajjijat in the wadi Firi.
1st. Bobok, a place of the Kajigaji, a Widiy tribe. Leaving W Ara by the N.W. gate on the road called Lingak Bitemelek from the village of Biteme, which is passed soon after starting, further on you pass the village of I'nding, and afterward Korummildi, a village inhabited by Fezzini people.

2d. Titsere, a place inhabited by Widiy. Stop during the heat at Tikhsha. 3d. 'Oridha, a wadi or zaraf, very rich in pasture-grounds, where the Mihamid pasture in the summer, while in the kharif they proceed to Tfirru and Stibbu. East of the Wadi 'Oridha is the Wadi Subb, two days from the mountainous country of the Tama. The road from Fezzin by the Bdrgn country to Wira touches at 'Oridha.

'All made the following ditour in going to the Wadi 'Or/iddha, which is much resorted to by the Widiy Ffiki, as, by their reading and writing, they may easily earn from the wealthy Arabs of that locality a cow or a good number of sheep:

1st. B6bok.

2d. Kurs6, a considerable place of the Mimi. 3d. Titsere. All this country has a sandy soil. 4th. Armin, a place of the fokard of the Mihamid, inhabited by their chief Mr. Mahm 'Abd e' Salim Weled Ch6cho and Hagar Weled B4lle. 5th. Rehgdo, another place of the Mihamid. 6th. Subb, a zaraf running west, whither the Mihamid likewise resort. 7th. 'Oridha.

II. ROUTES IN THE INTERIOR OF BAGiR311.

(a.) Large and small places on the Shdri, from Bzigorndn upward.

Mfirja, a small place; Miskin, a considerable walled town; Mgbi, a small place at the confluence of the Bachikirm with the Shiri; Mainpa or Mankhfa; Anja; M61an; Gilend6; Mikelil; O'ngo or O'ioko; Bilnjul; Balefire, a walled place; Mond6, with a rampart; Mor6; Mad6lamfi; Baingan6; Laffiyita; Ged6; Mdsgu; Bowiy; Miyvn; M6gol6; Kiba; Jilim; Mibbelg, a town surrounded by a strong wall; Liffani, with a rampart in ruins; Bus6, a large place; M6ngali; BiNg6rgolong; Brib; Kor6ma6f; Tibe; Majim; Bubir; Dgrel; G6fna; Chiromadi; Milti.

(b.) From Mds-e;i to Ldffand and Bus6.

1st. Mogil, beyond the ford of Bichikdm, on the upper part of the river of the same name, which at Tape, a village near Miltii, branches off from the upper Shiri, and rejoins it at M6bi, a small village near Miskin. 2d. Mangagiffaf& 3d. Giram, a place inhabited by Kandri. 4th. Sleep in the wilderness. 5th. Bedi-ktirchi, a Bagirmi place under Bus6. 6th. Dendim, a Bagirmi place. 7th. Liffani.

Bedi-kdrchi is nearer to Mibbel6 and Liffani than to Bus6.

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APPENDIX.

(Bus6, according to Agid Misa, is about as far from Mis-eai as Log6n birni or Moit6, Bus6 being reached in three long marches, viz.:

Day.

1st. Giwin Hiji.

2d. Bedi-kdrchi.
3d. Bus6.)
(c.) From Mds-ead to Bus6, according to Hdj Sddik.
Day.
1st. Bichikim, a village on the southern side of the small branch of the Shri, which, from this village, is generally called Bichikim, at least by the inhabitants of the capital, although from the larger town of I'r, which is situated on its northern bank, and was formerly governed by a sultan of its own, it is also called Bi-I'r. Its size varies extremely, according to the season, from a small rivulet scarcely twenty yards across, to a large sheet of water more than a mile in width. 2d. Bdlturi, a large village inhabited by Kanuri. 3d. Bed-kirchi, with a large swamp (bedi), whence its name. You stop during the heat in Diflin, a Kan6ri place.
4th. Dendim, a Bagirmi place.
5th. Bus6, a large town inhabited by a mixed population of pagans, who are, however, clothed, and of Moslemin. It contains many of those so-called m'allems, that is to say, people who know how to write a few phrases from the Kiran.
(d.) From Busb to MUlt, S.E.
1st. Kiyir, at some distance from the river, the inhabitants drawing their supply of water only from wells. Crossing the river in the morning, you keep close along it a little south from east.
2d. Tipe, a large place on the southern side of the river, S.S.E. N.B.-Agd Mdsa appears here to have made a mistake by transposing Kiyir and Tipe.
8d. Miltd, a pagan place of considerable extent, at present governed by Bi, the son of 'Ali FenjAr, who died two years ago in Mds-eii. The inhabitants possess large numbers of horses, and prepare, from the ashes of the reeds in the river, a sort of salt, which, in the form of sugar-loaves, has a sale extending over a very large region. At B61o, close to Miltti on the east, the Bichikim branches off from the Shiri.
(e.) Places along the Bichikim upward, S.S.E.
Bichikim, the fording place; Ir, a large town; Mogil; Mibberat or Mibbelat, formerly the capital of an independent principality; Mis-eiiawu, the place of the bowiga or trumpeters of the sultan; B6lam-di, a Bagirmi place; Mimsa; Chikorigii; Bugol6be; Kdttutii; Diggeli; Mgser6; Giyoko; Mirre or MWr6, the seat of a man of influence called Damre, formerly the capital of an independent principality; Dol; M-gel6 or MWgedg; Yelil; Dimkir; Mariig; Mub B6ti; Ngirbing; Sigemta, the last Bagirmi place, beyond which the pagan country of Siruwa begins.

MA'S-ENA' TO KIRBE. -MILTU' TO GOGOMI.
(f.) From MIds-eid to Kirbe, the capital of Sdruwa.
Day.
1st. Bichikim.
2d. Nairom.i, a place with a considerable market held on a Friday, and situated on a rivulet, which joins the Bichikim at I'r.
3d. Ngittara, about 10 A.M.
4th. Jil, a village, about 10 A.M.
5th. Sicgemita, a Bagirmi place on the Bichikim. A long march. 6th. Negi, a village; about 10 A.M. 7th. Mangoli, a place on the Shirr, already belonging to Saruwa. 8th. Kirbe, the residence of the chief of Saruwa, of the name of 'Abd, as he is called in Bagirmi. One day from each of the three places Kirbe, Tape, and Milti, but a little nearer to Kiyar.
The road from Kirbe to Middob6, another important town in Siruwa, passes by Dain or Daia. Other places in Saruwa are Togila, Dangwa, both on the Bichikim; Dan-, Mirti, Jilang, Mirkin, Mongola, Jimmir, Jo, Belay, Mut, Bil6, all of which are on the Shirr. From Dana to Lairy is one long march, about 30 miles.
(q.) From Milti to G6gomi, according to Agid Mgsa, with additions by Ramadhdn.
Direction, N.E.
Day.
1st. Attar, another place in Siruwa, having passed in the morning, close to Miltti, the Shirr, which here comes from the south, and is called baBus6. A long march.
2d. Kom6, a place inhabited by pagans, in a mountainous district, surrounded by four mountains, two of which are called Tibe and Boio. A long 
march. Komg is one day from Middob6, north.
3d. Bel~l Kol6, a place inhabited by the S6kor6, fortified by nature in an extraordinary way, encompassed, as it is said to be, by several rocky ridges, which inclose each other in a circular form, so as to leave only a single approach, while the interior is supplied with water. The prince resides on a rocky eminence in the centre of this peculiar mountain basin. The other inhabitants dwell between the rocky ridges. In the vicinity is a place inhabited by Shdwa. Between Komg and BelWI Kol6 lies J6tol, at some distance to the south.
4th. G6gomi, a place situated in a deep basin in the mountains, accessible only by a narrow defile, and inhabited by a division of the S6kor6, whose formerly powerful chief was conquered and made prisoner by the Sultan of Bagirmi during my stay in the country. The Jellaba of Widiy travel as far as G6gomi, where they import European commodities. From G6gomi to K6nga it is five or six short days' journey, by way of Budir, a place situated a short distance from Gogomi, on a steep mountain, said to be about as high as that of Tib~sti, with a spring at its base and on its summit; Sim, a place in the mountains; Biddeg, a place on the top of a mountain: all these places being inhabited by S6kor6, who are armed with bows and arrows; Gal, a place in the mountains, surrounded by a moat; Tumki, a place situated on an eminence; K6nga Matiya.

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(h.) From Mds-eid to G6gomi.
Day.
1st. Bidderi, a considerable place, renowned on account of a family of skilikh, who, as I have mentioned above, have exercised a most remarkable influence in the extension of Isl.m in these regions, and important on account of its Friday
market, where, however, the usual money of Mis-eii, viz., fardas and kholgin, has no currency, but only the finest gabagi, twenty of which are deemed equivalent to one khilag or shirt. About dhohor.

2d. Midda, a Bagirmi place.
3d. Dekhruwe, a large place of the Arab tribe of the Dekhkhera or Deghighera.
4th. Kuri, a Shdwa place on a pond of stagnant water. 5th. Mask-wu, a Shdwa place.
6th. Gat6, a Shdwa place with a pond in the wilderness. 8th. Jeni, a large walled town of the Sokoro, in a hilly district. The inhabitants, like almost all of the S6kor6, are said to eat a kind of beetle, called "dermina" by the Bagirmi. Jena lies between Gogomi and Kome. 9th. G6gomi, two days from Middob6, a little north from east.

The road from G6gomi to A'bd Telfan passes by Binem, Billi, Sim, K6ndoli, Kingeti, A'bd Telfin.

(i.) Divisions of the Bziwa.

The following divisions of this numerous tribe are subject to the Sultan of Bagirmi: the Btiwa Ny 1dang, the most powerful of all; the Biwa Gamkdl; Gimkdl* is from Middob6, the frontier place of Siruwa, twelve miles east, and two days south from Gogomi, through a mountainous wilderness; Bdwa Ir; Bdiwa Wag6, and Btiwa Shok.

The following are independent: the Biiwa L, who are very numerous, and are divided into several families, occupying distinct places; the Bliwa Kiinne; Btiwa Gingli; Biwa M6ke; Btiwa Damla; and east and S.E. from Gamktl, at the distance of from twelve to fifteen miles, are the two places Kormftle and Sarak~lle, both situated on the top of a hill, and the latter said to be governed by a queen; Biwa Kurmin (?); Buwa Goy, with a high mountain, having water on its top; Bdwa D6kero; Biwa Grm; Bilwa Laden; Bwa Ttiniya; Btiwa Kurbul; Buiwa Kulhinga or Kehinge, on a mountain, two days from Kom6; Btiwa Malb6n; Btiwa Buhil, and, finally, the Biwa Mubb and the Btiwa Kdili, who occupy a mountainous district close to the territories of the Welid Rishid.

Another tribe, the Nyilem, to whom, according to Agid Musa, belong the Dasir, while others consider these to belong to the Btiwa, dwell close to the N.E. bank of the river. Beyond the Dasir you reach the Kolun, the Nyti, and at no great distance the Furi with Gambay.

(j.) From Mfds-eid to Kinga Hlat ya. East.

Day.

1st. Nafromi, the marketplace above-mentioned. 2d. Mille, a place with a Sunday market. 3d. Kirsuwa, a considerable place on a small marshy water-course or s6l on a


MA'S-ENA' TO BUSO'-KO'LLE TO MO'I'TO'.

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Day.
clayey soil, which, in the Kharif, flows to Barkadaia, Sidigiyji, Buldlu,
and to Gimmara, a considerable place under an independent chief. (IL. this water-course identical with the Ms~L of Debbiba?) 4th. Irla, a place of a tribe related to the Bagrimma. 5th. Bedanga, a considerable place in a hilly district belonging to a section of the tribe of the S6kor6, under a powerful chieftain, converted, at least in outward appearances, to Islam. These people wear clothes, and do not disfigure themselves by incisions on their faces; the women, however, have a bead in the nose and beads in the ears, as worn almost universally in these regions. The Wfidiy Jellaba import their commodities even into these districts. The natives are armed neither with bows nor arrows, but only with spears and hand-bills. According to Mohammed Bime, who has been living here several years, the waters of this mountainous region are drained by the Nile through the territory of the Welad Rashid, a piece of information which is, however, very doubtful. From Bedinga to A'bi Telffn is three days' journey E.N.E. by way of Bammana and Miggedi.

6th. Knga MatAya, the chief place of a tribe closely related to the Bagrimma nation, under a powerful chief, to whose extensive territory also Jon, Gal, and Dimbar belong. The principal produce of this region is sesamum. My new informant, the aforesaid Moh. Bilme, confirmed fully the statements communicated to me previously by Agid Birku with regard to the strange religious observances of these pagans. According to the same, the waters of the district round G6gomi are discharged by way of Lim, Gal, Binam, and K nga, into the "gezin," the sandy wilderness south of Fittri. K6nga, according to the same, is four days from Y'aw6, by way of Ngar-sira, the residence of a powerful chieftain, distant about two days from both places and also from Middog6. According to the Bulali Ibrahim, Kenga is reached in three long day's marches from Y'aw6, by way of Ggriya, M6rbo, and Byllum. From Bedinga to K6nga is a long and unsafe journey, made during the night, in about sixteen hours, from evening to the heat of the day.

(k.) From Mfitis-eTid by way of Lairy to Busb.
1st. G6g6go. Stop during the heat in Mali. 2d. Ng6g;
3d. Dawing;
4th. Mdro. All short marches.
5th. Lalry, a large Bagirmi place, E. (S.E.) from Kirsuwa, on the same watercourse, and one good day's journey from Togila, and from thence to Attar in two days, having slept on the Bachikim. 6th. Gapkong. A short march. 7th. Bus6, having crossed the Bichikim about half way.

(l.) From Mds-ehd by way of K6lle to Lairy, and from K6lle to Moit6.
1st. Sta, passing Bidderi, Mand~L, Dabiben, and Gadiwu. 2d. A'mjeri, passing Mibbeli, Drreji, Mel~de, Bindgbiy6, and Tawyfn. 3d. Kolle, a considerable Bagirmi place, one day from Kirsuwa, toward which
From Kōlle to Moit6 by way of Debba.
1st. Kirsuwa Jibilgi, with an independent chief, situated on a water-course. 2d.
Hirla, a place situated on a hill. 3d. Jokko, a place of the Kuka.
4th. Debiba, a large place, consisting- of various hamlets of the Shtiwa, with rich
pasture-grounds, and several water-courses. Debaba is two days from Balawu,
having slept in Kosi, a Kandri place, and crossed another
"s6l" between Kōsi and Balawu.
5th. Moit6. A good day's march.
(m.) From Ldffand to Bang-Bay. Expeditious march, such as is usual on a
ghazzia.
Direction, south as far as Lay.
1st. A'llowa, a pagan place, subject to Bagirmi ; crossing in the morning the Shiri,
or rather, as it is called here, the Ba-Buso.
2d. Gtlrgara, a large place belonging to a considerable tribe, whence all the iron
consumed in Bagirmi is exported. It is obtained from siderites,
and is not near so good as the iron of Windali or Bdbanjidda. 3d. Chaken, a large
place, with an independent chief; about noon. 4th. Jogdo, a large place, consisting
in part of clay huts, belonging to the extensive principality of Gibberi.
5th. L6ji, a place under the independent chieftain Kiki, the son of Belit. 6th. Gun,
a place on the Bi-Gun, as the River of Log6n is here called. Almost
every place has its separate ertina (jargon). The country yields sorghum,
beans, "kolche" or ground-nuts, and melons.
7th. Lay, on the same bank of the river, the residence of Sigulum, son of N6ba.
The river abounds with fish, and is navigated by numerous boats. South of Lay,
according to this informant, an arm, coming from the Filbe territory (from
B6banjidda, it seems), appears to join the river. This informant considers the
River of Log6n and the River of Day, Miltii, Rus6, and A'su, to be only arms of
the same river, which is bifurcated, as he says, above Day. It may be so; but I
doubt whether this account be true, the rate of the current in these two rivers being
very different. The direction
now becomes almost south.
8th. Myl, having crossed the river at Lay, and then taken a course a little south
from west.
9th. Koyo, a place with an independent chieftain, on a dry clay soil. 10th.
Kiyag6r, at a short distance, with an independent chieftain. About six
hours from Kiyagor, a little north from east, lies B~.ri, in a mountainous
region.
11th. Nong, another place belonging to Bagirmi. 12th. D6go, the farthest place in
Bagirmi which was reached by the ghazzia.
The country produces abundance of honey, contains large numbers of goats and
sheep, but no cattle. Dukhn (Pennisetum Typhoideum) constitutes the principal
food. Among the trees, the tibur, or butter-tree, and
the del-b-palm are the most remarkable and predominant. The soil is dark red (being loam). From D6go to Bdbanjidda, according to my informant, two days.

1st. Gdirgara; a long march till 'aser. 2d. Chiken, a considerable place, with an independent chief; important as the point of junction of several roads leading south to Lay, S.W. to Kim, and W.S.W. to Dam.

3d. Jogdo, an important place; short march. 4th. Cholol, a place four hours east from Gun. 5th. Nyinga, a short journey.

6th. Lay, a large place on the eastern bank of the River of Log6n. If you go from Lay W.S.W., after having crossed the river you reach, after ten or twelve miles, Mung-chir6, and thence Chadwa, with three independent chiefs, Ma1o, Ddkko, and Baiboto.

From Chad-en to Kim.

1st. Gun6gun6; about twenty miles. 2d. Kim, a large place on the River of Log6n. Kim is three days' journey from Ddmmo, in Wdliya, our farthest point on the Musgu expedition.

This, therefore, is a very important piece of information for joining these routes:

Day.

1st. Jimin, on the river; about ten miles.

2d. Kar, twenty miles.

3d. D6mmo, in Wuliya.

Kim from Lay is two good days' journey S.S.E., stopping for the night at Bisme, on the river. This track has a dry clayey soil, almost without trees, so that you may see from Kim the trees of E'r6, a place in the N.W., on the west bank of the river, and probably called from its situation on a ford, "6rd" meaning river in the Mtisgu language. Mirraba, a large place of the M6gom, is ten or twelve miles from Kim, beyond and at some distance from the river.

Day. From Lay to Sdlin. Direction, a little north from east.

1st. Chfre, a large place, residence of the chief Kassark, who is not the only chieftain in this region, but there are two petty chiefs besides him. This place has a separate ertina. It is distinguished by an extensive plantation of fruit-bearing date-trees, which is well irrigated and kept in order -a very remarkable circumstance, so that I have taken pains to ascertain that the informant has not confounded the date-palm with the delb-palm. There are no asses in Chire, nor any cats; and the horses are imported from Bagirmi. A long march of twenty-five miles. 2d. Masr6, about thirty miles.

3d. Silin, the residence of the chief, and the principal market-place of Dam. From Silin to Dimmuk, the capital of Somray, one day S.E.
Day.
1st. Mogal.
5th. Tdnjrkii, a Kerdi place. 6th. Girgari. 7th. Limmi.
8th. Salin, the capital of Dam or Ndam, which latter may be the right form.
(o.) M1fds-eid to Bdng-Bay.
1st. Kagd.
2d. GaraLm.
3d. Mibbeli. 4th. Gtirgara, or, rather, one of the three villages which constitute the
district of that name; the southern village lying in the direction of Chiken, and
the western one in that of Chejirki. 5th. M&06l.
6th. Kim, a large place, where a kash-lla (inspector of the river) of the Sultan of
Bagirmi resides.
7th. Marraba, about 'aser (there having been probably a difficulty in crossing the
river).
8th. D6mani. A whole day. 9th. Bisay; about noon. 10th. Bay Kuri. 1th. Bay Toy,
one of the four large principalities of the Bay. 12th. Kuman. 13th. Kaktiya. 14th.
Midumbim, one of the four largest principalities or places of Bang-Bay. 15th.
Kgni, another of the four principalities. 16th. Debj6gem6. 17th. G6mbay. 18th.
Tp06, the principality of the most powerful chief in Bang-Bay. 19th. Misenti.
(p.) From Bus6 to Bang-Day. Expeditious march, a ghazzia.
1st. Tabe, a large place on the south side of the river, which you cross in the
morning.
2d. KiyAr, a smaller place, at some distance from the river. 3d. Milti, a large
straggling place close to the S.W. bank of the river. 4th. Biiki, at some distance
from the river. 5th. Sh-i6.
6th. Myl, a large place. 7th. Sara-GulM, with the chief Koina, son of the
renowned G6desgi, after whom
the country and the place is usually named. The inhabitants take their
supply of water from wells only. 8th. Digti, with an independent chief.

MILTU' TO DAY.-FONG TO BUSO'. 685

Day.
9th. Gir-Ktimra, or Sari-Ng&r-Kdmra, another principality with a powerful
chief.
10th. Bang-Day, another principality on a considerable river, called by my
informant-the same from whom I wrote down the itinerary marked (m) -the river
of the Fellin, or Fdlbe. Day and Fong are the most important principalities in Sari.
(q.) From Miltg to Day, and from Lay to Day, according to Agid Mgsa. South.
1st. Myl, a large place. A long march, till sunset; about thirty-five miles. 2d. Sari-
Gosdegi; dhoor (two o'clock P.M.); twenty-five miles. A little east from south.
3d. Kumra. Till 'aser; thirty miles. South. 4th. Day, a large place in a densely-
populated country on the Upper Shiri,
which here flows from south to north, and at Miltd bends to N.W. Dhoor;
twenty-five miles. S.S.E.
Lay to Day. S.S.E.
1st. Bay Fir, an independent principality on the River of Log6n. 2d. Bay Kagg, another principality belonging to Bay, distant from the river, surrounded by woods, close to Masro.
3d. Day, after having crossed the River Shiri. According to the express statement of another informant, Day lies on the western bank of the river, in the same way as Kirnak Logone does.
(r.) Mdtbbeli to Fong, and from Fong to Bus6, according to H4j Sadik.
1st. Gtrgari, a pagan place beyond the river. A long march. 2d. Sotto, a pagan place.
3d. Gam, another place. The country produces sorghum, beans, millet, and has numerous deleb-palms, also " biwa," a sort of sweet melon (C. melopepo). 4th. Jogt6, a large place belonging to Somray, one day from Kim. 5th. Chol6l, territory of the chief Kiki. 6th. Pam, a large place possessing both sheep and cattle. 7th. Middigi.
8th. Ledinga; the whole country level. 9th. Chire, a place with abundance of palms-date-palms, as it seems 10th. Br6to.
11th. Miirki, a considerable place, with large trees called "rum." 12th. Dam Pasar.
13th. Fong or Dam Fong, a considerable territory, called after its chief or "kenis" Fong. Fong is about thirty miles S.W. from G6sdegi as well as from Chire. Lay a day and a half's march, crossing the river.
From Fong back to Bus6.
1st. Ttimmak, on a small water-course. 2d. Myl, a large place. Filik, close to Myl, eastward. 3d. Sek.
4th. U'r. The places and territories last enumerated are disconnected, and have distinct "ertina," or at least dialects.

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Day.
5th. Godik.
6th. Betang Godik. Gading, a large place one day east from here, may be reached in one good day's march from Bus6. 7th. Gonda.
(s.) Places from Bdchikdm downward along the river, and from Mds-e-n4d to Mgsgu.
Sigir, Majir, Baktil, MAnga, Tar ng6lo, Bukibe, Matiya (formerly a considerable place, and capital of an independent territory), with a large market on Saturdays, Marja. From here, if you keep on this side of the river, you come to Bala Misa, or, if you cross it, to Miskin, both on the great river ShAri, which is again joined by the Bdchikam at M-bi.
K6korochi, the place which, next to BtLgomin, sends the largest supplies of corn to the capital, lies one hour north from the Bichikam; and the road from here to Bala Masa goes by way of B~keri and H6la.
Mds-eU4i to Mgsgu.
Day.
1st. Bekibe or B'ukibe, a considerable place, with a clay wall of earth, on the Bachikim.
2d. Matiya.
3d. Mankhfa, a considerable place on the east bank of the Shiri, after crossing the Bichikim in the morning.
4th. Mfisgu, a Kerdi town on the River of Log6n, after crossing the Shiri in the morning. A long march. If you proceed more slowly, and keep along the river, you sleep the first night in O'aoko, the second in Biingan6, and reach Misgu on the third morning.
From Musgu to Gunna, a large Kerdi place of the Misa, is not above one day's journey.
(t.) MIds-eTd to Bdng-Bay, according to Agid Btirku. In a winding direction. [Published previously in the "Journal of the Royal Geographical Society," 1852, but here rectified.]
Day.
1st. I'r, on the (river) Bi-ir, which is said to flow to the east [west]. In the morning.
2d. Bichikam, a Bagirmi place on the south side of the same river, or rather arm of the Shdri, at a short distance.
3d. Garam. Arrived when the heat commenced, but started again at dhonor, and slept in the karaga.
4th. Laffani, on a large river, the Shiri, flowing east [N.W.]. 5th. On the sandy bank of the river, which he crossed in a large boat. 6th. Bus6, a place under a powerful chief, on the north bank of the river, which had been crossed again by informant.
7th. Mirti, an island in the Shari, possessing a large number of boats. The water, however, is dangerous on account of the numerous crocodiles which infest it.
8th. Halanga, a place on the north bank of the Shiri, under the same chief as Bus6.
9th. Tab, a large place on the south bank of the river, with a mixed population.

MA'S-ENA TO BA'NG-BAY. 687
Day.
10th. Gading, a Kerdi place, distant from the river. At dhonor. 11th. Kiyar, a village consisting of several small hamlets, at some distance from the river.
12th. [Milt], a large place, with numerous horses, belonging at that time (1850) to the powerful chief Al Fenjar, who shortly afterward died in the capital of Bagirmi as a holy man.
13th. A place of the Bang-Dam (the chief of the Dam), who is the only person in the place who wears clothes. The country contains numerous small hamlets, and is richly wooded; the soil sandy. The inhabitants eat horse-flesh.
11th. I'semray (Somray), an extensive district under Sultan (Bang) W'inja, with a clayey soil. Early in the morning.
15th. Another place in I'semray, under the independent chieftain Btirso. In the whole country, water is obtained only from wells two or three fathoms deep. The food of the people is chiefly (red) sorghum. The soil is clayey.
The fields are shaded by some large trees.

16th. Fdchang G6ngawe, the territory of a powerful chief, which is densely inhabited, and intersected by numerous shallow water-courses ("s6l" or "ngijam"), which, however, only contain water during the rains, when the country becomes impassable.

17th. Gabberi, or rather a place (Jogto ?) of the territory of Gibberi, this name being that of the whole country; a large place, reached in the evening, after a halt at noon. The only weapon of the inhabitants is the handbill, called in their language "jigaji." They breed numerous horses and cattle, but are said, nevertheless, like all the inhabitants of the country of Bang-W6nja, to eat only dogs' flesh. They kill dogs, sheep, and fowls around a large sycamore ("jum6z"), in honor of their deity, accompanying their sacrifices with loud music on cow-hides. They pillage and wage war upon each other.

18th. Korihina, a large place of the Sultan Kofna (the son of G6sdegd), with a rampart flanked with a palisade, and surrounded on the outside by trees and a ditch. In the vicinity of the capital are situated several small hamlets. The inhabitants wear only a leather apron, and do not practice circumcision. They raise abundance of beans.

19th. A large open place (name not known), in the territory of Sari, under the chief Gosdeg, the inhabitants of which cultivate plenty of millet, sorghum, and beans, and plant a tree with a date-like fruit, with a large crown, but small leaves, the marrow of which, as white as fat, constitutes their butter and oil. This same tree I afterward found along the Niger.

20th. Sard-ngar-Kimra, another place wrongly stated to belong to Sultan G6sdegi, with a stagnant water.

21st. SarA-b6-Day, a place under the chief Siriya, who possesses numerous horses (on the Upper Shari). An entire day's march, including halts.

22d. Yaldang (or Ny6ldang), a place inhabited by a tribe of the same name, belonging to the powerful nation of the Btiwa, who in time of war retire to a high mountain in the southern part of their country.

23d. Gamkil, a place of another tribe of the Buwa, in a sandy tract with rocky ridges, rich in trees, and intersected by small water-courses. Giraffes, lions, elephants, and hogs are numerous in this tract, and the latter constitute the principal food of the inhabitants.

24th. Dan Madob6 (or Middobo), under Sultan Gar6, beyond a mountain chain, which you cross. The country yields cotton, millet, and sorghum.

25th. Dan B~be, a place of the chief (gir) Godi. The country, which during the rains is intersected by various streams, yields cotton and sorghum. 26th. Kom6, in a mountainous district. The people dwell at the foot of the mountains, which they only ascend in order to harvest their crops, which grow on the mountains. They obtain water from wells only. A short
day's journey.
27th. Komar6, in a mountainous district, where cotton is produced. The inhabitants wear only a belt, and worship a rock as their god; but it is said that there exist some Mohammedans among them.
28th. Andi, a place of the tribe of the S6jigi, who are said to clothe their horses as well as themselves. Andi from G6gomi is two days, vid Jili. Andi from Gamkd], north about 30 miles. A mountainous tract. An entire day's journey.
29th. Burdi, a large place of the (Gir) Minga, with a deep lake abounding with fish. (Identical with the Lake of Bisi, which is passed between G6gomi and Andi?)
30th. Tamki, probably a place of the S6kor6, who are armed with spears and bows, the men wearing clothes. They are said to cat lizards, which they boil; they have, however, likewise sorghum. Their country is mountainous.
31st. Goberi, a K~rdi place in a mountainous and richly wooded tract. 32d. Bang-Bay, a large town on the south bank of a considerable river, abounding with fish, and flowing eastward, under the chief Sari Guli.
All this is quite correct; but this Bing-Bay is altogether different from the territory called Bay, on the River of Log6n. According to Ramadhin, the River 'of Bing-Bay is identical with the Bahr Rishid, which, as he states, flows from here to Tamki, Andi, Nyildang, and Gamkd, and falls into the Shiri at Nilem. The inhabitants, who are in a very rude state of civilization, have only slings; and no cotton is cultivated. Bing-Bay is four days from A'bd Telfin, and two days and a half from Middog6.
(u.) Mds-e id to ?'-unga and Silld, according to Agid B9.rku. Route not in a Day. straight course, but veering westerly.
1st. Gihim, a considerable place, with a rampart, and a large clay-built mosque. A well-wooded tract.
2d. A'm-jirri, a middling-sized place, surrounded by a stockade, inhabited by elephant and lion hunters. You pass some wood.
3d. Kirsuwa (Jibilki ?), on a river which flows N.N.W., abounding with fish, and navigated during the rains by the people in bukhsa, those large calabashes described on a former occasion. A woody tract.
4th. Kirsuwa Hirla, a place under a powerful chief, to the south of which is a considerable well-wooded mountain. Of the inhabitants, one half are pagans and the other half Moslemin. A long march.
5th. Bedinga, a place surrounded by a palisade, to the west of which is a

MA'S-ERA' TO KE'NGA MATA'YA.
689 'Day.

mountain, only inhabited by pagans, with abundance of fig-trees, which are considered holy. The soil to the north consists of sand, and in the southern part of clay. The wells are about five fathoms deep. The gir (chief) of Bedinga is dependent upon Bagirmi.
6th. Bammeni, a pagan place in a mountainous tract, where water is only obtained from wells. The huts are of reeds. Not distant.

7th. O'le Mintanjti, a large pagan place. The upper parts of the huts consist of reeds, the lower parts of clay. Halt at noon near a large mountain in the wilderness.

8th. Somo, a place situated partly on the top and partly at the foot of a mountain possessing springs. The inhabitants are pagans; they breed horses, cows, and sheep, eat pork, and cultivate much cotton. Ttel (Antilope oryx) abounds here; also an animal called waktot6, resembling a cat, but without a tail (the stimmoli?).

9th. Gelli, a place under an independent chief, on a rivulet flowing south, called Mdggeru, abounding with fish, and navigated during the rains in bukhsa. 10th. GWr-Sara or Ngdr-Sari, a large pagan place, under a powerful chieftain of the name of Maket, on a stagnant water (sal), which, during the rains, becomes a running river, and is navigated with bukhsa, or crossed by means of a rope drawn from either side. On the way you halt at a group of four wells at the base of a mountain.

11th. Dimbar, a large pagan place, consisting merely of reed huts, under the chieftain Gdr-Dog6, and the native place of my informant.

12th. Binam, a large place, close to which is a high mountain, called "tot Shimme." The country produces millet, sesamum, sorghum, and much cotton. The field-labor is not done by the women, as is general in Negroland, but by the men, the women having the upper hand.

13th. Görgor, a place nominally under Bagirmi, on a rivulet in a mountainous, rocky tract, the rock being partly of red, partly of blue color. The mountains are steep. The inhabitants are armed with spear and sword (the latter very remarkable), rarely with bows. 14th. Let6, in a mountainous tract, short distance. 15th. Bubti, a middle-sized place.

16th. Ch-leme, a large place.

17th. Kdnga Matgya, a large place, under a powerful chief, on the western side of a water-course running from north to south. Near K–nga a mountain rises as steep as a wall, presenting colors as richly checkered as those of a carpet, and densely inhabited by birds, whence it is called "the birds' rock." At the foot of this mountain the inhabitants celebrate, during summer, a great festival in a large hut, their temple, at the top of which an urn is suspended, which is said to be raised by supernatural powers on the approach of an enemy, and to descend again on his retreat. The people slaughter here fowls and sheep, and bring sorghum and beans, which they sow, the crop being said to start forth immediately, so that they reap, boil, and eat it the same day. Then they place a woman, in splendid attire, on a kirru or wooden mortar, on each side of the hut, who are said to be transformed into horses, and to beat the kirru, whLh itself rises up in the shape of a horse.

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APPENDIX.

Day.
These fabulous statements, on whatever imposture they may rest, were repeated to me by several most credible informants, quite independently the one of the other. The vessel or urn suspended at the top of the hut is said to represent their deity. According to the experienced Ramadhin Deg-ji, the following places lie at short distances from each other, in the mountainous tract between K~nga and Bel~l-Kol6: G~r (Gre, see lower down), a large and populous district, rather mountainous; Sira, under Sultan Mokh6; Bedinga, Bimmeng, Baj~wu, and M~re (another village situated on the top of a mount, and on the water-course running to Andi, Jen i, K~dil, K6tkol, Bel6l K6le).

18th. Sir, a large place on and at the base of a high hill, on which stands the chief's dwelling, surrounded with a rampart. The sultan feasts, at'Aid el kebir, the chiefs subjected to his dominion, on receiving their tribute, by slaughtering a great number of cattle.

19th. Doy, a large place under an independent chieftain; not distant. 20th. Dingal, a place on the top of a mountain, in a mountainous tract. 21st. Binal, a large place with a great body of horsemen, situated at the foot of a steep mountain. This mountain range is said to extend a month's journey, and to contain numerous villages. In its valleys, water-courses are formed during the rains, and it contains numerous small lakes, abounding with fish. The inhabitants wear clothes, and possess numerous herds.

It is said that the cold on these mountains is sometimes very severe, and that snow and hail fall occasionally. The whole country is under the supremacy of K6nga.

22d. Iyon, a large place at the foot of a mountain, under K~nga. 23d. Tamki (see above), a large place under the chief Bishira Milk~te. Tamki, in a straight line from Kgnga, is only one day S.W.

24th. G6herd, a place on a mountain, consisting of a rock of red color, the inhabitants of which are armed with bows and arrows, and are very formidable. This tract contains several water-courses.

25th. Jayi, a group of several villages on the top of a mountain. 26th. Mifiedog4. 27th. Middog6, a place, or rather district, mountainous, and comprising about 40 hamlets, lying around an isolated mountain, under the chieftain A'bd Kh6dr. The inhabitants, on the inroad of the Widiy people in 1852, retired to the mountain, which they held for seven months, till the Widiy army retired.

28th. Dr6ngol6, a village of the A'fanin, as they are called, a section of, or rather an indigenous tribe subjected to the Kdka, in the valley of the Bat-hi, with stagnant pools.

29th. Kdnjur, a place of the Tika.

30th. A'm-Khartiba, a district comprising numerous hamlets on the Bat-h., which is fringed with dtim-palms. A very short distance.

31st. K6rnay, a large place of the Ktika, consisting entirely of reed huts. The principal produce is millet.

32d. Birket Fitima, a large stagnant water on the north bank of the Bat-ha. Informant now turns south.

33d. A large place of the Msmaj6, Arab cattle-breeders at the foot of a mountain,
KU'KAWA TO BANG-BAY.

691
Day.
the summit of which is inhabited by pagans. The district abounds with
large trees.
34th. A considerable village of the Ddj6. In the Khalla a large number of Fullin,
as the Fdlbe are there called, graze their herds.
35th. Korbe (?), a large place, or rather district of the Mfisalit or Misalit (whom
my informant erroneously takes to be Arabs), with numerous herds, of a very
thievish disposition, on a water-course called B6rekat. North of the Msalit,
according to my informant, there is no water-course properly
speaking.
36th. A hamlet of the Salam-t Arabs, mixed with pagans, and themselves pagans;
on the Bahr e' Tini, a stagnant water.
37th. A district of the Welid Rishid, name not known. 38th. A large place of the
Bindal, in a district rich in honey. 39th. Dar S6li, an extensive district quite level
and bare of trees. 40th. Sofalaw-n, a small village inhabited by Arabs, stated by
my informant to
be pagans, under 'Abd e' Rahmin J6ko.
41st. A large place under the sovereign of Runga, name not known. The
country is traversed by various mountains.
42d. Dir Shili, a mountainous country, with a river flowing eastward, beyond
which is Dir Dinga.
(v.) From Kkawa, by way of Log6n Birni and Bus6 to (the Western) Bdn-g-Bay,
according to Slave-traders.
1st. Ng6rnu.
2d. Ngala.
5th. Hallebd.
7th. Kdrnak L6gone, or Log6n Birni. 8th. Kdbu ng6lo, a large town surrounded
by a rampart. 9th. Bdgomim, a large town under Sultan Mdsseri, on the west bank
of the Shiri.
10th. Mayemba or Mankhfa, on the east bank of the large river. 11th. Mdsgu, a
tract comprising a number of hamlets, with some isolated eminences. You always
keep along the water-course. 12th. Balefi6re.
15th. Gurumbinga.
18th. Mdfe6, constantly along the river. 19th. Liffani.
20th. Bus6, a large place under a powerful chief. 21st. Mirt, a village on an island
in the Shiri. 22d. Birri, still on the river. 23d. M6ngoli, under the chieftain Biaigo.
APPENDIX.

Day.
24th. Mitu, a place on the same river, with abundance of boats, ngurtitu, and crocodiles, and surrounded by a dense wood. 25th. Bargni, a considerable village. 26th. Y6, another pagan place. 27th. Billay, the last place on the Shir. 28th. Nigi, a village situated in a tract intersected by small water-courses, which join the river.
29th. T6gili, on the Bichikgm. 30th. K6rbe, a large place in a woody tract. 31st. Gorew6.
32d. Bdkkab6, a place situated on a river. 33d. Limmirkay, on the large river, one day from Attar. 34th. Bekang. The inhabitants of all these places go naked, are only armed with the hand-bill, and eat dogs' flesh. 35th. K6rbol, another village on the same river. 36th. Btiwa Dasir, so called from the chief Dasir. The people eat beef and horse-flesh, and gird their loins with horse-tails. The "delu"-tree is said to be their deity.
37th. K6na.
38th. Ny~gel.
39th. Nilem, a place on a headland between the Shiri, toward the west, and a tributary of the latter, the River of Andi, on the east side. 40th. Kuno.
41st. J6nge, a large place at the foot of a mountain which here starts up from the plain.
42d. Gashaffar, a village in a mountainous district. 43d. Tngi, a place in a mountainous tract on the west bank of a river (the Shiri?).
44th. Fitum, in a woody plain on the river. 45th. K6m.
46th. Kimra (Sari-ngir-Kimra), in a mountainous tract. 47th. Bing-Bay, in a hilly tract, with four chiefs, one of whom is Jmdil. 48th. Kdidumiir, a place near a mountain. 49th. G6jjemir, a village with a mountain and a river to the south. 50th. Bing-Derr, a mountainous tract with a river, abounding in the tree called k, which bears a large fruit.
51st. Day, in a mountainous tract, with a river. 52d. Guril, a place situated in a mountainous tract, inhabited by a fierce race of people of a red color.
53d. Chol6l, residence of the chief Ki. 54th. Jogt6, a large place. All short marches. 55th. Mugm6, in a woody plain with small water-courses without a current, producing millet, and abounding with elephants and beasts of prey, particularly hyenas.
56tb. Gain, a place in a level tract, the inhabitants of which go naked, are only armed with the hand-bill, and eat dog's flesh. 57th. Somray, in a plain, with small water-courses. 58th. Yilma, in a plain. You here change your course.

MA'S-ERA' TO M'AWO'.-BABA'LIYA' TO MO'ITO'.

Day.
59th. Dlem, in a level tract, subject to Somray, with large trees, producing
only millet. The people breed dogs, cattle, and pigs. 60th. Chire, a large place.
61st. Gabberi, in a plain, devoid of running water, and having only wells. 62d. Kimre.
(x.) Front Mds-eid, by way of Gdwi, to M'aw6, according to Agkid MIusa, who nine years ago was sent by 'Othmin Btigoman to Kinem to pay his respects to Mohammed, the son of 'Abd el Jelil, and to deliver to him a number of slaves as a present, by way of opening negotiations. Mtisa, however, barely escaped being killed by the Khalifa 'Ali, the Governor of M'aw6 and a partisan of Widiy, and the negotiations were soon broken off in consequence of the insecurity of the road.
Day.
 1st. A'bi-Gher (see above).
 2d. Chekkg.
 3d. D6rja.
 4th. Mgddebi, on the Shir, a little above K16sem. 5th. Giwi, a town formerly of importance, but containing at present, after having been destroyed by the Sheikh Mohammed el Kinemi, who, assisted by Miistafa el A'hmar and Mukni, took it, after a long resistance, in A.H.
1234-only a small population. Giwi from Kl~sem about 20 miles. 6th. A place of the Yamanfik Arabs, or the D-ighana, on a sheet of water. 7th. Kidik.
 8th. Babiliyi, formerly the capital of an independent territory, with a peculiar dialect like that of Biigomin ; at present nearly deserted, since its destruction together with Giwi in 1234 A.H., and possessing but a very small remnant of population. Bibaliyi is about twelve miles from the Shiri, and thirty miles, or a long day's journey, from Giwi. 9th. Ziyin, a place belonging to KirkU or Kargha. 10th. A hamlet belonging to Kirki, not far from the lake. 11th.
 12th.
 13th. ( Hillelit (small hamlets) of K~rk6-. 14th.
 15th. A village of the Nefisa. 16th. A village of the Kinem Arabs. A long night's march, from 'aser (four o'clock P.M.) till the next morning. 17th. M'awo.
From Babdligd to Mozt6, according to Ramadhtn Degiji.
 1st. Augdra, a place of the Ktika. 2d. Dimdim, a wadi whence the inhabitants of Moit6 fetch natron, and much frequented by the Shdwa, who like to graze their herds therein. 3d. Kargha.
 4th. Babiliyi.

APPENDIX.
From Mds-eUd to Middebd.
Day.
 2st. Bkada, separated by short distances. Very easy to be performed in 2d. K611ek61le, tw days.
 3d. Mirga,
 4th. J6god6, a large place inhabited by Kauiri, with a khalifa. 5th. Mddebi.
(y.) Places on the Shdri, descending the river from Bigomdn.
Below Btigomin are situated on the river: Yaiya; Bila Masa, with a rampart; Kulji; A'su or Aisu, with a rampart in the utmost state of decay; Ndira; Mai Dali; Gediyy6, and M616.

Below M616 are situated on the river: MWd debi; Klsem, a considerable place, with a peculiar dialect, twenty miles from M616; Tibilo; Sh-gguwa or Kinji Btirgu, with the ford of Siaa-Ficha, where the River of Logfn, or the 1Mghame L6gone (the Arre of the Mtisgu), falls into the Shri; Gulfi; Mafang; Shiw i, a place well-known from Denham's description; Makari, a very important place, which, it is much to be regretted, we were prevented from visiting.

For the very important itinerary of an expedition undertaken from A'm-majdra in Dir-Fir, in a southwesterly direction, through BAnda (called Dir Bauda) to the borders of a large river running westward, which must be one of the great objects of discovery to future expeditions, see Journal of the Royal Geog. Soc., 1853, vol. xxiii., p. 120.

APPENDIX XI.
FRAGMENTS OF A METEOROLOGICAL REGISTER.

<table>
<thead>
<tr>
<th>Hour of the</th>
<th>1851. April</th>
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<tbody>
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<td>20 21 22 23 24-28 29 30</td>
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<tr>
<td>May</td>
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<td>No obsv'n.</td>
<td>sunrise. noon. sunset.</td>
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noon.
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DoR in cale of Remarks.
Fah.
73.4 95 87-8 71° 6' 96.8
98.6 68 96-8
89° 6' 99.8 89° 6'
70-3
100° 4 104 74 104 91-4 73.4 105° 8 95 84-2 Ski,' dull gaw call
becoming more
overcast.
105° 8 Three o'clock P.M
a few claps of thunder without lightning, and with only a little
rain.
Very strong wind; in the afternoon a thunder-storm, with some rain at
4 o'clock P.M.
at e Hour o the RDeg. in
IIa. a. cale of Remarks.
D___ y__ Fah. ______
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80°6 104°100°4 77 105 86 7971
104 95 81°5
104 92°3 82°4 105°8 78 °8 104 93’2 78
107-6 92°3 77 104 107-6 96°8 77 104 95
77 104
90°5 77 98°6 97.7 79.7
96°8 97.7
93.2 78°8
104 93”Q
In the evening thick clouds.
Atmosphere very oppressive.
Heavy gale from N.W. in the forenoon.
Lightning in the evening.
At three o’clock P.M. a tornado and a little rain.
Sky thickly overcast; a few drops of rain.
In the evening lightning.

APPENDIX.
Remarks.

<table>
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<th>Date</th>
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<td>June 29</td>
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No obsv'n.

APPENDIX.
Remarks.

<table>
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<td>June 31</td>
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noon.
No obsv'n.
r.
r.
r.
2.0 P.M.
84°2 Sky not clear.
99.5
87°8
75°2
99-5 In the afternoon
the sky became thickly overcast, and a little rain
fell.
90°5
78°8 In the evening a 98°6 thunder - storm, 99°5 toward the south
and the north, came down upon us, accompanied with heavy rain. 79.7
98°6 Tornado near us. 74.3
104°9
74.3
98°6
75°2 Weather extremely sultry; at 2 P.M. a heavy thunder - storm, with much
rain. 111"2
101.3
73.4
93°2 At 10 P.M. frightful tempest, with
much rain.
In the evening a.
thunder-storm in
the distance. 73.4
75°2 At four o'clock in
the afternoon a tornado, with a short but heavy shower. In the night another
storm, but no
rain near us. 82°4
71°6 In the afternoon a
storm, with but
little rain.
Sky cloudy.
82°4 Atmosphere humid
and rainy, felt quite chilly, sun did not come forth till after
noon.
69°5
89°6 In the afternoon a
thunder - storm toward the south.
s.  67
22 No obsv'n.
23 r.  71°6
4.25 No obsv'n. 26  r.  76
I No observation. noon.
1.0 P.M.
5.30 A.M.
  r.
1.30 P.M.
Remarks.
  S.
  r.
  noon.
  S.
noon.
  S.
  r.
  noon.
  S.
  r.
  noon.
  8.
  r.
  noon.
  r. 70"7 2.0 P.M. 65"3
About 2 P.M. a
tornado, with a little rain later in
the afternoon.
8 P.M. a tornado,
but not much
rain.
During the night tornado with ram. Fine clear morning.
7 P.M. heavy thunder-storm.
In the evening a tornado with heavy rain. Y61a.)
1 o'clock P.M. a storm brokeforth with great violence, in consequence of which it
became quite cool.
In the morning,
sun lurid and atmosphere moist, afterward very
hot.
In the evening a heavy tornado, accompanied with rain, lasting from 9 P.M. to
6 A.M. 27th.
Rain in the evening and during
the night.
Sky thickly overcast.
Heavy rain lasting till 7j A.M.
In the afternoon a
heavy thunderstorm with rain.
  r.
noon.
<table>
<thead>
<tr>
<th>Date</th>
<th>Hour of the Day</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1851.1</td>
<td>July</td>
<td>Sky cloudy; 7 P. M. storm accompanied by very heavy rain, lasting till midnight.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>No obsv'n.</td>
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<td></td>
<td>14</td>
<td>r.</td>
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<td></td>
<td>20-23</td>
<td>No obsv'n. 93°2</td>
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<td></td>
<td>24</td>
<td>noon.</td>
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<td>28</td>
<td>r. 78°8</td>
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<td>noon.</td>
<td>Noon. No therm. observ'n.</td>
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<td>Remarks</td>
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<td></td>
<td>Sky cloudy;</td>
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<td></td>
<td>7 P. M. storm</td>
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<td>accompanied by</td>
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<td>lasting till</td>
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<td>Sky cloudy in</td>
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<td>the morning;</td>
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<td>sun came forth</td>
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<td>at 8 A.M.;</td>
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<td>a little rain</td>
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<td>the following</td>
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<td></td>
<td>night. Sky</td>
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<td>thickly overcast</td>
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<td>storm in the</td>
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<td>night. A little</td>
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<td>before sunset</td>
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<td>a storm,</td>
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<td>accompanied by</td>
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<td>heavy rain.</td>
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<td>Weather clear.</td>
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<td>Soon after</td>
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<td>sunrise a storm</td>
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<td></td>
<td>broke forth,</td>
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<td>accompanied by</td>
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<td>rain, lasting</td>
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<td>till noon.</td>
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<td>(Kikawa.) Sky</td>
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<td>overcast; few</td>
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<td>drops of rain;</td>
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<td>8.30 A.M. a</td>
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<td>heavy thunderstorm,</td>
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<td>with rain till</td>
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<td>11 o'clock.</td>
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<td>In the night</td>
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<td>some more rain.</td>
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<td>A thunderstorm</td>
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<td>early in the</td>
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<td>morning; 10 A. M. a few drops of rain.</td>
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<td></td>
<td>Heavy thunderstorm in the night of the 2d, with the most plentiful fall of rain which we had during this season. In the night of the 4th another very heavy fall of rain, lasting till the morning, and not accompanied</td>
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<td>1.0 P.M.</td>
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<td></td>
<td>No obsv'n.</td>
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<td></td>
<td>noon.</td>
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</tbody>
</table>
21 No obsv'n. 22 noon. 23 noon.
noon. No obsv'n.
No obsv'n.
noon. No obsv'n.
noon.
Dog, in
ocal of Remarks. Fah.I
by any thunder
or lightning.
9.15 A.M. a heavy
shower, lasting till 11 o'clock, preceded by gusts of wind, and followed by a few
claps of thunder. 73.4
84°2 In the morning
sky overcast. 78°8 At 10.30 A.M. rain. 89°6 The morning fine;
about noon sky
overcast; about 2 P.M. a heavy
thunder-storm, with much rain. 71°6 In the morning
rainy; afterwa the sun broke
forth.
Fine weather.
11 A.M. very heavy
shower, but only
of short duration4, 73-4
About 11 o'clock
A.M. rain; and again in the afternoon.
Sky overcast.
88°7 Fine weather.
In the night a
thunder-storm, with heavy rain.
89°6 Sky overcast. 91°4 At 9 P.M. heavy
thunder-storm, with a tolerable quantity of rain. 87°8 A cold northerly
wind.
71i A.M. a heavy
thunder-storm, with moderate
rain.
Fine weather. 89°6
Fine weather.
77 10 o'clock, thunder-storm, with
heavy rain.
In the morning, till

APPENDIX.
Ho.r of the g. in
D . scale of
Day. Fah.
Date.
1851.
Sept.
4
5 6 7
8 9 10 11
12 13
14 15 16 17 18 19
20
021,22
23
24-29
30
Oct.
1 2 3
4
5
6
7
8
9
10
Remarks.
noon.
No obsv'n.
noon.
noon.
noon. No obsv'n.
noon.
noon.
r.
r.
No obsv'n. 2.0 P.M.
2.0 P.M.
2.0 P.M.
S.
No obsv'n. 2.30 P.M.
No obsv'n.
r.
1.0 P.M.
2.0 P.M.
No obsv'n.
noon.
2.0 P.M.
noon.
2.0 P.M.
noon.
6.15 P.M.
noon.
2.0 P.M.
r.
noon.
2.0 P.M.
noon.
2.0 P.M.
noon.
2.0 P.M.
noon.
2.0 P.M.
noon.
2.0 P.M.

Hour of the s.l. of Day. Fah.
near noon, rain; afterward fine weather. In the afternoon some rain.
Agood deal of rain, at times heavier, at others gentle.
Heavy dew.
Sky overcast. Sun gradually broke forth.
Heavy gale.
(Town of Y6.)
Heavy easterly gales.
A thunder-storm, with a little rain. 27th, storm, with considerable rain in the afternoon. (Knem.) A
hot northerly wind from the desert.
About 2 o'clock
P.M. a thunderstorm toward S.
E.; about sunset a little rain.
A thunder-storm.
A little rain in the evening.
Remarks.
noon.
noon.
2.0 P.M.
noon. No obsv'n.
noon.
2.0 P.M.
2.0 P.M.
1.0 P.M.
2.0 P.M.
noon.
2.0 P.M.
No obsv'n. 2.0 P.M.
No observation.
1.0 P.M.

r.
1.30 P.M. No obsv'n. 1.30 P.M.
1.30 P.M. No obsv'n. 1.30 P.M.
No obsv'n. 1.30 P.M.
r.
1.30 P.M. No obsv'n.
r.
No obsv'n.
r.
No obsv'n. 5.30 P.M.
r.
r.
2.0 P.M.
r.
r.
No obsv'n.
r.
r.
No obsv'n.
r.
No obsv'n.

698
At noon thunderstorm gathering on all sides. At 2 P.M. a little rain.
Strong northerly gale.
After 8 o’clock, a thunder-storm from the south; rain toward the west.
(Dikowa.) Thick fog in the morning, as was often the case at this season.

METEOROLOGICAL TABLE.

Date. Hour of the day. Remark.

Day. Fah.
No obsv'n.
r. 60°8
r. 59
noon. 96°8
noon. 95
s. 82°4
No obsv'n.
r. 59 r. 59
1.30 P.M. 100°4
6.0 A.M. 59
1.0 P.M. 91°4
S. 77
r. 57°2
2.0 P.M. 96-8
. 78°8
No obsv'n.
r. 62°6
1.30 P.M. 95
1004
. . 82°4
r. 59
1.0 P.M. 87°8
S. 77
r. 56-5
1.30 P.M. 84°2
1852.
Jan.
1
2 3
4
5 6 7
8
9
10 11
12
13
14 15
16
17
18
19,20
21
22 23 24 25 26
27
28 29 30,31
Feb.
1
2
8
4
5
(W-liya, M-sgn.)
In cool shade. In ventilated tent.
In very cool shade, with cool north. erly breeze.
(Kakawa.)
Deg. in
Hour of the cale of Remark.
Day. F
noon.
S.
r.
12.15
S.
r.
noon.
S.
r.
1.0 P.M.
S.
r.
noon.
S.
r.
noon.
S.
r.
noon.
S.
r.
noon.
S.
r.
1.30 P.M.
S.
r.
1.30 P.M.
S.
r.
12.45
S.
r.
12.45
S.
r.
1.45 P.M.
S.
r.
1.30 P.M.
r.
12.45
r.
1.15 P.M.
S.
r.
1.45 P.M.
S.
r.
1.30 P.M.
S.
r.
1.0 P.M.
5.
r.
1.0 P.M.
S.
r.
Heavy gale.
The evening foggy.
All this time much sickness in Kukawa.
699
S.
r.
noon.
S.
r.
noon.
r.
1.30 P.M.
r.
1.0 P.M.
No obsv'n.
r.
5.
r.
No obsv'n.
r.
r.
1.30 P.M.
S.
r.
noon.
r.
No obsv'n.
No obsv'n.
S. r.
noon.
S. r.
12.45
S. r.
5.
S. r.

APPENDIX.
Hour of the Deg. in
Dy of
Day. [Fah.
700
Date. Feb. 27 28
Mar.
1
2 3 4 5 6
7 8 9 10
11
12 13
14 15 16 17 18 19
20 21 22 23
24
25 26-30
31 April
1
2
Remarks.
2.0 P.M.
S r.
1.0 P.M.
S. r.
12.30
S.
S. r.
1.0 P.M.
S.
S. r.
1.0 P.M.
S. r.
1.30 P.M. 1.30 P.M.
S.
S. r.
1.30 P.M.
g.
r.
1.30 P.M.
S.
r.
1.30 P.M.
T.
No obsv'n.
r.
1.30 P.M.
S.
No obsv'n. 1.30 P.M.
r.
2.0 P.M.
1.30 P.M.
r.
1.0 P.M.
No obsv'n. 1.30 P.M.
T.
5.
1.30 P.M.
r.
2.0 P.M.
r.
1.30 P.M.
8.
r.
2.0 P.M.
No obsv'n.
noon.
1.30 P.M.
r.
1.30 P.M.
5.
r.
1.30 P.M.
Hour of the
Day.
S.
r.
12.30 1102”7 1.30 P.M. 87”8 s. 85”1
r.
noon.
r.
1.30 P.M.
Remarks.
The first thunderstorm of the rainy season. The sky in the morning thickly overcast; the air moist. The sun broke through the clouds after 9 o'clock; but half an hour past noon the thunder-storm broke forth at a short distance toward the south, from whence it proceeded, reaching us at 1 P.M. From 1 o'clock to 1.23 large drops of rain, followed by heavy gusts of wind.
About 11 o'clock thick rain-clouds gathering, but no rain.
About 5 o'clock in the morning the thunder-storm broke forth, with light rain lasting till about 8 A.M. Then the sun broke through the clouds, while the thunder continued. At 9.30 A.M. again a little rain, the sky remaining overcast the rest of the day.
Sky thickly overcast; storm toward the north.
Sky overcast; at 11 o'clock a little rain began, often interrupted, the thunder-storm gradually turning to the north.
Log6nbirni. About 2.30 P.M. a little rain.
Sky overcast; thick clouds.
Sky overcast.
Ba'kadg.

METEOROLOGICAL TABLE.
Hour of the Iah in Da. Fah.

<table>
<thead>
<tr>
<th>Date</th>
<th>April</th>
<th>8</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noon</td>
<td>94°5</td>
<td>1.15 P.M. 104</td>
<td>s. 92°5</td>
<td>Date. 1852.</td>
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</table>
1.30 P.M.
S.
Remarks.
About 8 P.M. a thunder-storm arose from the east, accompanied by much wind, but only little rain; night very oppressive. The sky overcast; atmosphere oppressive. About 8 o'clock a few drops of rain.
About 3 A.M. a thunder-storm, without wind, but accompanied by considerable rain, which lasted for about an hour and a half.

100
76°3 Sky overcast. 103
87°4 In the evening a thunder-storm gathered from the west, lint bringing only a few drops of rain.
75°6 Sky overcast; sultry.
95°5 'About 2 P.M. a 99°3 thunder-storm in the distance eastward, gradually approaching, and sending forth at sunset uninterrupted peals of thunder and flashes of lightning, with only a few drops of rain, but heavy squalls of wind lasting till about 8 P.M.; heavy shower followed, lasting for about two hours.
70°5,
1.30 P.M. 101°7 s. 91-4'
r. 73 4
noon. 101-7 About noon the sky became thickly overcast, and at 1 P.M. a few large drops fell.

Deg. to Hour of the scale of Day. Fah.
1.30 P.M. 96°8 2.0 P.M. 101°4
1.0 P.M. 1 99-7 S. bu*
No obsv'n.

1.20 P.M. 104°4
22 No obsv'n. 23 1.15 P.M.
24 noon. 25 12.30
Remarks.
followed by a shower for about ten minutes; the sky remained overcast.
About 7 o'clock in the morning a few drops fell, but afterward the sky cleared up; and in the afternoon a fresh breeze arose. In the following night a little rain. In the morning the sky overcast, and a little rain fell. About noon a heavy wind arose from S.E., and the sky became again thickly overcast.

At 2 o'clock in the morning a heavy N.E. wind arose.

Sultry day. At 2 P.M. a thunder-storm gathered from S.E. At 3.30 o'clock it began raining, first slightly, but from 3.45 to 4.15 a heavy shower followed, greatly refreshing the temperature. The rain then ceased, while the thunder continued, with heavy squalls from E. N.E.; but at sunset the rain began afresh, and lasted for full two hours. Tb. sun broke through the thunder-clouds about 8 A.M. The sky overcast, but no rain. At 4 P.M. a heavy shower, but of short duration, 701

2.0 P.M. 986 1.0 P.M 104

APPENDIX.

Remarks.

followed but not preceded by thunder.

Sky thickly overcast; the sun breaking through the clouds at 9.30 A.M., the atmosphere remaining sultry. In the afternoon a thunder-storm accompanied by heavy squalls of wind, but no rain.

Atmosphere sultry.

In the afternoon a thunder-storm gathered, but brought us only a few drops of rain in the evening. The sky the whole
day overcast; in the afternoon a storm gathered in the south, but not accompanied by rain.
In the afternoon a thunder-storm arose, followed by considerae rain the following night, lasting for about two hours.
Sky overcast; the sun breaking through the clouds about 10 A.M., but only for a few moments.
At 4 P.M. thick thunder-clouds, with much heatlightning, but no rain.
About 5.30 P.M. dark thunderclouds gathered, but passed by westward.
A little before 9 P.M. thunderclouds from S. W., with heavy squalls, followed at 9 o'clock by a heavy shower,
Hour of the Day. Fah.
1.0 P.M.
S.
1.0 P.M.
1.30 P.M.
1.30 P.M. 1.15 P.M. 1.30 P.M. 2.0 P.M.
2.0 P.M.
1.45 P.M. 95
4.30 P.M. 1 96°6
16 2.0 P.M. 86
Remarks.
lasting for about two hours. No thunder-storm. Fine weather. Beautiful weather.
Beautiful morning; in the afternoon heavy squalls of wind.
Fine day.
At 9.30 A.M. a heavy gale. Sky thickly overcast, the sun shining forth only now and then; at about 11 A.M. the weather cleared up, but became again overcast in the afternoon; and at 2 o'clock a thunder-storm gathered, without bringing us much rain.
The sky overcast the whole day. At 1.45 P.M. distant thunder toward the east; at 4 P.M. it began raining, and continued till five with considerable violence then ceased and began again with sunset, accompanied by thunder now and then, and lasting in a uniform way till 8.30 the next morning.
The sky, having cleared up a little before noon, again became overcast in the afternoon.
Sky thickly overcast; the sun breaking through the clouds about 10 o'clock.
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<tr>
<th>Hour of the Day</th>
<th>1.30 P.M.</th>
<th>2.0 P.M.</th>
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<td>Remarks</td>
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<td>1.15 P.M.</td>
<td>2.0 P.M.</td>
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**Remarks:**

- The weather dull. 91°4 Fine day. No thunder-storm. 75°2 At noon light thunder - clouds gathered, bringing a heavy gale, but no rain, and the weather soon cleared up. No storm.
- 68° Fine fresh morning.
- 77° Fine weather; light clouds gathered in the course of the afternoon, and in the evening heat-lightning.
- 96°8 Wind; sky a little overcast. In the afternoon, after 5 o'clock, thunder - clouds from west, as well as N.E., and in the latter direction much heat-lightning without thunder. After sunset a little rain: very little in the town, more outside.
- 74°3 Sky a little overcast; in the evening a thunder-storm, but not accompanied by rain in the interior of the town.
- 78°8 Sky a little overcast.
96.8
7.5.4
95.4
92.3 After sunset heat, lightning, and wind.
72.5
96.1 At 5 P.M. a little rain with sunshine; a single thunder-clap being heard. 74.7 95.5 At 2 P.M. heavy gusts of wind.
1. Leather clear.
Sky overcast; at
6.45 A.M. a little rain, with distant thunder. Afterward the weather cleared up. Sky overcast, the sun not coming forth before five P.M.
Sky overcast, chilly atmosphere, with a strong southeasterly wind, till at length the sun broke through the clouds and scattered them. About 9 P.M. a thunder-storm gathered, accompanied by only a little rain.
At 3.30 P.M. a very heavy thunder-storm, with violent squalls of wind from the north, followed by a heavy shower, but of short duration.
Sky thickly overcast.
Thick clouds, portending a storm; the sun broke through the clouds at 9 A.M.
In the evening heat-lightning toward the west. Weather clear.
In the afternoon thunder-clouds gathering, and at 4 P.M. a light rain.
After 4 P.M. a thunder-storm from the south, but without rain.
In the evening heat-lightning toward W.N.W.
In the afternoon thunder-clouds gathering with
10 77.4
1.45 P.M. 95°4
11 2.0 P.M. 95°
r. 74°1 2.0 P.N. 92°7
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r.
r.
1.30 P.M.
APPENDIX.

Ueg. in
Hour of the sclejj of
Day. Fah.

r. 80°6 1.30 P.M. 93°2

Date.
1852. June
14
15 16 17
118

r. 73°4 P.M. 89°6

Remarks.
distant thunder toward the west at 3.30. At 5.30 heavy rain toward the north, but none in the town (M-s-ei4a. Sky overcast from 3 P.M.; heavy thunder - storm toward N.E. It began raining with us at 3.30, mostly heavily, at times more gently, till 7 o'clock in the evening. Also the following night a little rain.

Sky thickly overcast; at 6.25 A.M. again a little rain, the sun breaking through the clouds at 1 P.M.

Sky overcast. In the evening heat - lightning toward N. and N.E.

Sky overcast; the sun breaking forth only now and then. About 6 P.M. a thunder-storm gathered from the west, but did not reach us, while another storm rose from E.S.E., but likewise ended in nothing but heat - lightning, and passed by without any rain.

Sky thickly overcast; the sun breaking forth only now and then. At 4 P.M. thunder - storm from the west, but without bringing rain. Heavy squalls of wind after sunset.

Deg. in
Dte. Hour of the otale of Remarks.
Day. Fah.
i852.

June
19 73°8 (N.B.-Broke the last theremometer I had with me at the time.) 2.30 P.M. distant thunder heard, a heavy thunderstorm gathering from the east, overclouding the whole sky, but without bringing us any rain. In the evening heat-lightning.

20 Weather clear.

21 5 P.M. a thunderstorm with a heavy gale, but without rain.

22 Sky overcast; the
sun not breaking through the clouds before the afternoon, and only from time to time. In the evening heatlightning toward W. and E.N.E. 23 The sky in the morning clearer, till at 12.30 a thunder-storm gathered from S.W., when at 1 P.M. a few drops fell, and at 2.30 a little more rain. 24 The morning clear; at 6 P.M. a thunder-storm gathering in the east, but only bringing a few drops of rain.

25 In the preceding night a moderate fall of rain, lasting about two hours; about 3.30 P.M. a heavy gale arose, and the sky became overcast toward the east. 26 Weather clear.

27 3 P.M. a thunderstorm from W. S.W.; however, only a few drops fell, the storm going southward.

704

r.

2.0 P.M.

S.

r.

2.0 P.M.

r.

METEOROLOGICAL TABLE.

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<td>1852</td>
<td>June</td>
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<tr>
<td>28</td>
<td>The morning fine,</td>
<td>gathered from the sky being the south, followed by a violent shower, lowed by a violent thunder-storm. About 4 P.M. a heavy shower; lasting about two hours. After an interval the W., where it discharged itself without bringing us more than a little rain.</td>
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<td>29</td>
<td>'Sky in the morning clear, in the afternoon cloudy, in the night cloudy, in the night, a short interval a little rain.</td>
<td>Thunderstorm, which after an interval discharged itself without bringing us more than a little rain.</td>
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<td>Sky overcast;about and continue</td>
<td>5 P.M. a thunderstorm</td>
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A violent shower near morning, lasting about an hour and a half; the whole morning showers continued to fall in drops till 11 A.M., when the sun broke through the clouds about 2 P.M.; the forenoon clear till about 3 P.M. a thick thunderstorm gathered from S.W., but dispersed in a southerly and northwesterly direction, without bringing us a single drop of rain. At 5.30 P.M. a thunder-storm.
sun only occasionally breaking through the clouds, and a few drops of rain fell; at 3 P.M.
some more rain, and at 6 in the evening a heavy shower, lasting till 11 o'clock
without any thunder or lightning.
The sky at times overcast, at others clear.

Sky in the morning clear; about noon thunder clouds gathered
July

706

Date. Hour of the Deg.
D. scale
Day.  Fah. US59 I - W
APPENDIX.

Remarks.

from the south, and about 1.30 P.M. a heavy shower fell, lasting with equal
violence for an hour, then less heavy till 5 o'clock.
The sky not clear, the atmosphere moist, till the weather cleared up about noon,
when it became warmer. About ten o'clock in the evening a heavy gale arose,
followed by rain, which lasted till morning.

Sky was overcast till about noon, when the sun broke through the clouds. In the evening a thunder-storm gathered from the S., accompanied with heavy rain,
lasting for a quarter of an hour, then more moderate, and again a very heavy
shower. ' Sky in the morning not clear till the sun broke brightly through the
clouds. In the evening heat lightning.

Sky in the morning clear; about noon, when a cold wind had risen, overcast; at 6.30 P.M. a powerful thunder-storm gathered from S.E., accompanied by rain,
which lasted till 7.45 P.M.
with equal violence, and more temperate till 9.20.
The day fine, but rather oppressive!

Da Ho. hour of the DN; h
Day.  Fah. 1852.
July 17
18 19
20
21 22
23

Remarks.

about noon; no thunder-storm. The sky in the
morning overcast with cumuli; a heavy thunder-storm gathering from S.
W., and another from north at the same time, followed by rain at 6.20, lasting with
more or less violence till 8.10, and after a short interval continuing once more. The sky overcast
in the morning. At 5 P.M. a black thunder-storm gathering from S. W., followed by heavy rain, lasting from 6.30 to 9 o'clock, the first hour with great violence. At 5.45 A.M. the rain commenced again and continued till 8.45. At 1 P.M. again a little rain; at 3 o'clock another light fall, and from 8 o'clock in the evening till about 1 o'clock after midnight, but not heavy. In the morning the sky cloudy, and a few drops of rain fell; afterward a black thunder-storm gathering, but no rain.
The sky tolerably clear; in the evening a thunder-storm gathered from the north, but passed by without bringing us any rain except a few drops.
Near morning rain, lasting for about an hour, when

METEOROLOGICAL TABLE.
Data. Hour of the 0 to 0 Day. Fah. 1852. July 24
25 26
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29 30
31
Remarks. Date. Hour of the 0 to 0 Day. Fah. 1852.
the clouds cleared away, but gathered again in the course of the afternoon, without however, bringing us any rain. 2
In the morning light clouds hovering over us, while the distant horizon was clear; in the evening a black thunder-storm gathered from east, but bringing us only a few drops of rain from 8.15 to 8.30 3 o'clock.
The sky in the morning overcast, cleared up about noon. Wide halo round moon in evening. About .t o .lck inl
the morning a light shower, and the sky remain-
ed thickly overcast till about 8 o'clock, when the clouds dispersed, and we had a fine day. The sky in the morning clear, in the afternoon 6 rain-clouds from S.S.E., bringing heavy rain in the evening, lasting from 5.30 till 10 o'clock with considerable violence for the first 8 three quarters of an hour, then less violent. No rain.
Sky a little overcast. In the night rain, lasting about one hour, and accompanied by a very violent gale. No rain.

4 P.M. a thunderstorm gathered

Remarks.

from the south, but passed by toward the west, without bringing rain.

Weather clear. The morning not clear; afterward the sun broke forth. A little before sunset a thunder-storm gathered from S.S.E., and after 6.30 it began raining, the rain continuing the whole night, but only gently.

At 5.30 A.M. it began raining, at times more gently, at others with greater violence, but altogether only little. About 7 A.M. the sun broke forth. No rain. About 6 P.M. a thunder-storm gathered from N.

E., and another from the west; both, however, passed by without bringing any rain.

In the afternoon a thunder-storm gathered, bringing moderate rain, which lasted from 5.30 to 10 P.M.

No rain. About noon a heavy thunder-storm gathered from east and broke forth at 12.30 with great violence, but lasting only 10 minutes; the rain commenced again at 2.22, and lasted till 2.40, accompanied by a heavy gale; in the evening from 7.45

APPENDIX.

Hour of the Day.

Date. Hour. Remarks.

Deg. in

Remarks.

Fah. ________till 8.20 another heavy shower.

Weather dark and rainy; a few drops of rain in the morning, and at 11.20 a light rain, followed by warm sunshine.

The rain, which had lasted a great part of the night, ceased a little before 7 o'clock in the morning. About noon rainclouds passed over our heads, bringing us but a few drops.

In the preceding
night light rain, not accompanied by thunder; at 10 A.M. more rain and at 2 P.M. more heavy; at 4.22 another fall. The sky remained overcast, with heavy clouds the whole day long.

A heavy shower in the morning, lasting about two hours, followed by another fall of less duration. The sky remained overcast almost the whole of the day, and in the afternoon a little more rain.

About noon a heavy shower, lasting half an hour. More rain in the afternoon.

The sky remained overcast, rain falling several times.

About 6 A.M. a heavy shower, lasting about half an hour.

A fine, genial day; about noon sky became overcast, and at 12.30 a few drops fell.

1.0 P.M. r.
1.30 P.M. r.
r.
2.0 P.M. r.

Later in the afternoon more rain. Sky at times overcast; a little rain.

Rainy day. It began raining at 1 A.M. and continued till 3 P.M. About 11 o'clock a little rain, round about us much more.

At 2 P.M. a little rain.

No rain (Kiikawa). At 3 P.M. a considerable fall of rain.

At 4 P.M. a light rain.

About noon a thunder-storm gathered, but without rain. Sky about noon overcast, but no rain.

No rain.

Weather clear. About noon a thunder-storm gathering; in the afternoon light rain. Sky in the afternoon overcast, but no rain. A few drops in the morning. No rain.

At 10.30 a thunder-storm gathered, accompanied by moderate, heavy rain.

A warm, genial day.

No rain.

At 4 P.M. a thunder-storm without rain. Fine.

In the afternoon a cold, heavy gale.

Clear.
Sky overcast.  
Sky overcast; sun  
708  
2.0 P.M. 98 2.0 P.M. 98

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<td>came forth about 15 noon, but again overcast; toward 16 the east a thunder-storm; with'us but a few drops of rain. 18</td>
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<td>About 5 o'clock 19 in the afternoon' 20 a thunder-storm, in the evening a</td>
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<td>few drops. No rain. 21</td>
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<td>A light rain early in the morning. No rain.</td>
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No rain. 22
After sunset a heavy thunderstorm; only a few drops of rain. to
78-531 Nov. 1-10 No obsv'n.
98 1.30 P.M.
80
No rain. 22
98 After sunset a heavy thunderstorm; only a few drops of rain. to
78-531 Nov. 1-10 No obsv'n.
98 1.30 P.M.
80
In the preceding night a thunderstorm with moderate rain. 15 r.
Weather clear. 1 1.30 P.M.
At 10 A.M. a heavy gale, with a few drops of rain, the weather cleared up about noon.
In the evening a heavy gale, as if preceding a thunder-storm. In the afternoon a thunder-storm, with a light rain at 3 o'clock, lasting about a quarter of an hour, and followed by a second fall. In the afternoon a thunder-storm, but without rain, near us.
A strong wind all these days.
END OF VOL. 11.
709
1.30 P.M.
r.
2.0 P.M.
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1.30 P.M.
12,13, 14

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