

11. Route from Abálla to Adowa.

Abálla. See 8 (6)	Legaháda.		Ifag
Ambacho-ber	} Legámbo.		Ebenat
Búso (market)			A'djaha
Farashahr			Abbachóngwar
Melaksánka		} Amhára	Laata desert
Waba miéda			(chief Daud
R. Báshilo	Berfile).	R. Tákkazie	
Wansággi	} Biégemider.		(Crossed 15 times in 1 day)
Yekwása			R. Chirech
Gallagódana			R. Shotelmátabia
Misirkítta			R. Takurwaha
Jsti			Shóla
Mahdera Ma-			Tembien
riam			Takirákira
Sinko			R. Kuhlwaha
Reb			R. Maibahr
			Adowa

12. Route from A'das to Débra Tábor.

A'das	} Warrahémáno.	A'swol	} Daunt.
Cherecha		Dáunt	
Jiffa		Sántalwaha	
Gornásit		Jítta	
Débbek		Nége	} Biégemider.
Yewótat		Zorámbo	
Siéda		Debra Tabor	
Kóreb			
R. Bashilo			

The foregoing routes were furnished me at various times by different native merchants; and although they occasionally exhibit slight discrepancies in the details, in their main features they are quite consistent and confirmatory of one another. They are given for the purpose of filling up the *central* portion of Abyssinia, of which the existing maps still give but an imperfect representation.

II.—*Extract from a Journal by Lieut. W. CHRISTOPHER, Commanding the H.C. Brig of War 'Tigris,' on the E. Coast of Africa. Dated 8th May, 1843.*

SHOULD any attempt be made to penetrate Africa from the eastern coast, I would strongly recommend the neighbourhood of Kílwah to be avoided; its climate is most deadly to Europeans; while, on the other hand, the natives repute the climate of Mombas, and northward, exceedingly healthy and recruiting in its effects.

I called on the Sultan of Kílwah and gave him assurances of good will and amity; he presented me with a trifling gift of sheep, and received an equivalent return. The people of Kílwah are well disposed to the English; the forts, which were once formidable, are now complete ruins. On leaving Zanzibár there

was every expectation of meeting a slaver of twenty-two guns; the crew were all in health, and our hopes were high of earning distinction and meriting applause. A few days after quitting Kilwah a most virulent fever broke out: in three days young men and old were brought to the grave; and I had the melancholy duty of burying three Europeans from our small number in one day. I could not avoid the reflection that the amount of suffering would have probably been less in an action with the slaver, and the loss of life perhaps not greater. Returning to Zanzibár on the 28th of February, I experienced the kind and valuable aid of the British and American Consuls, who, from their local experience, were well able to give advice. After remaining at Zanzibár till the 4th of March, I hastened to procure better water at Mombas, where I anchored on the following day.

The fort of Mombas is the best on the coast, and has a garrison of Belúchis, twenty in number; they are regularly paid 2 or 3 dollars a month, and provide their own arms, matchlocks, and swords; the Jemedar, or Kilahdar, is also a Belúchi. The trade from Mombas is trifling; there is no fresh water in the neighbourhood excepting from wells. The town of Uzi, about 20 miles to the S. of Lamei, appears to be the mart for the commerce of this neighbourhood; there the Gallas and tribes from the interior meet the Arab merchants. The Wánika tribe are situated 2 days' journey from Mombas, in the interior. As a specimen of native names I record the following designations of tribes of the interior to which the slaves brought to the coast usually belong: Mihan, Mimgindo, Mumwera, Makiwa, Makondi, Michinga, Matumbi, Manyassa, Mubisá, Monumizi. These people buy and sell each other, being all slaves and slave-dealers by turns, and the residents on the coast cannot tell which is the most powerful or influential; people of each tribe come down as slaves and as merchants, sometimes, however, fighting just before reaching the slave-markets. Frequently the natives of the interior come over to Zanzibár; and intelligent European residents say, there would be little danger of treachery in accompanying them back to their country. As they do not know the use of money, they are dealt with by barter, very much to the advantage of our Indian subjects: there are said to be from forty to sixty Banians constantly resident at Chebinga, a slave-mart near Kilwah.

I filled water quickly, the authorities assisting me, in consequence of the Imám's orders, free of charge; I nevertheless deemed it expedient to remunerate them for their labour. Having some days previously vacated the poop-cabin for the sick, in order to separate them from the rest of the crew, I found so great an improvement in their state in a few days, as

well as in the general spirit and alacrity of the men in their usual duties, that I felt justified in giving up my previous intention of visiting the Seychelles to recruit, and, with renewed pleasure, had the prospect before me of fully accomplishing the wishes of the political functionaries.

Leaving Mombas on the 9th of March, I reached Bravah in 9 days, having to surmount a current which has retarded the vessel to the amount of 365 miles in the latter 7 days.

My inquiries at Zanzibár had quieted my apprehensions considerably, but I naturally felt anxious, as the letters from the Imám to places northward of Mombas merely contained friendly advice, and were not imperative.

March 18th, Bravah.—Arrived here at sunset; anchored about half a mile southward of a landmark or watch-tower, said to have been built by the Portuguese, on a rocky islet 200 yards from the shore: bearings at anchor, landmark and Bravah Town in one N.E. $\frac{3}{4}$ N., southern extreme of land S.W. $\frac{3}{4}$ W.; 9 fathoms sand 1300 yards from the nearest shore.

19th.—Landed for chronometric observation, which gave the Minaret, or landmark, in $1^{\circ} 5' 17''$ N. latitude, and $4^{\circ} 19' 51''$ E. of Mombas fort. The latitude was ascertained by thirteen separate observations of stars N. and S. of the meridian. In the evening landed at the town in an armed boat to call on the chief and deliver the letter of Imám Seïd Seïd of Zanzibár, together with the letters relative to the wreck of a bugalò having British property on board, which was very urgently wanted at Zanzibár. I was received in a warm friendly manner, to my surprise, and conducted to the best-looking house in the place by a Sómálí chief, named Hadjí Awisa, who carried in his hand a highly ornamented sword, which I was afterwards informed was sent to him by Seïd Seïd. I had not been seated many minutes before a man of very unpromising appearance, with large features, and a dead yellow eye, his unusual height somewhat lessened by an ugly stoop, came towards me, holding some papers in his hand, which, after the usual compliments and inquiries, and seating himself, he unceremoniously presented for perusal. These papers were very important documents for a stranger intent on examining the country in the neighbourhood and gaining information; the first was giving the bearer a high character for honesty and fair dealing as a broker or agent for purchasing cargoes, hides (principally), and ivory; the next was a statement written by the harpooner of an English whale-boat, acknowledging the great kindness and attention shown him by the bearer, "Dera," he (the harpooner) having, with five others, when chasing a whale, unfortunately lost his ship, and making for the nearest land reached it, about 60 miles N. of Magadishú, in 9 days. Two of his companions had

died from exhaustion, and the officers expiring shortly after reaching the shore, he and the survivors were brought down to "Makutshú" by the natives, and, I fancy, sold as slaves unknown to themselves. "Dera" said he rescued them from the people of Makutshú for 30 German crowns; which is probably true, as the statement says they were badly off until they arrived at "Bravah."

I made arrangements at once to visit the river in the neighbourhood, said to be 2 hours off, at the back of the line of sand-hills, of 150 to 250 feet elevation, which abut on the sea-shore hereabouts, and form a continuous line nearly parallel with the beach, at about 2 miles distance. Having satisfied myself that the people were well-disposed, I returned on board, taking with me the man who engaged to be my guide for the morrow.

20th.—We started before daylight from the vessel, passed the town, which is a mile from the landmark, before sunrise, being joined by Sheikh Awisa (before mentioned), who declared his determination to accompany me. I found him a very amusing but vainglorious companion; he had the fine cast of features of the Sómálís, though very dark in colour, and hair somewhat crisped. We saw two kinds of antelope, the one of a spotted fawn-colour, with spiral annulated horns, standing somewhat higher than the largest sized goat; the other, "Salt's" antelope, very numerous. Of birds, there were a large brown hawk, the bare-necked vulture, the gigantic crane, another species, usually called the "common stork," having a red bill, and black about the covert feathers of the wings, besides honey (humming?) birds of every hue, the green and gold flashing in the sun as they flitted past. Proceeding direct to the cultivated ground in the neighbourhood of the river, we found the country was artificially irrigated for 2 miles from its banks, and Indian corn and juwari in a very flourishing state. The stream being still distant, we retired under the grateful shade of a large acacia, which at this season was in full flower. Skins being spread on the ground, all were soon seated, and the hospitality of our host produced excellent mutton boiled with rice; the only peculiarity being that the slaves, seated at some distance, were eager to receive the bones picked by their masters, which underwent a second, third, and fourth gnawing from successive hungry mouths before they were finally scattered as useless. All these people eat fat in large solid quantities. The first course, as arranged by the sheikh's kind offices, was a large bowl of rice, on which ghi (liquid butter) was poured, and then boiled meat piled up—the latter soon disappeared; next came a small proportion of the rice with neat lumps of fat piled upon it, in a similar way to the meat, and they vanished as quickly; the remainder of the rice was then deluged with milk, and the bowl emptied: the whole occupying about five minutes. (I beg to say I was merely

a spectator.) The meat, after Abyssinian fashion, was crammed into the mouth, and then a knife passed through it close to the nose and lips, no man taking time to consider how much his mouth would hold, but incessantly putting it to the proof: a sheep disappeared between seven of them; for we had two strangers, old Sómálís, persons of respectable appearance, who, after partaking of coffee, pronounced a sort of benediction on the provider of the feast, wishing him every blessing of heaven and earth, rain, fruitful seasons, and to his children's children honour among men. The Sómálís here eat coffee stewed in ghi, the bean slightly bruised only, with the husk. The docility of the slaves is remarkable; their greediness in receiving the bones of their master's leaving has been already noticed: they are the only herdsmen and shepherds; the sheep are the black-headed variety. All went to sleep about 11 A.M., and rested till 3, when we had settled to start for the river. I found the whole of the people very communicative, but very ignorant even of their own neighbourhood, and continually making contrary statements as to distances, numbers, and qualities; what information I gained, and could depend on, has been embodied in the rough sketches and notices of this neighbourhood.

It was a very fatiguing trip from the tree to the river; we were full 3 hours going and returning, but the muddiness of the ground was the cause, not the actual distance. A common short hoe was the only implement of husbandry in use; the slaves and their wives being the labourers, housed miserably in small half-roofed huts, their usual food parched Indian corn and fish from the river. Of the latter I purchased a large kind of cat-fish, weighing two or three pounds, and a snapper, of a pound and a half, for a trifle. As we passed on, sometimes wading up to the middle in water, and always trudging over soft mud, with tufts of grass here and there to relieve the foot, we started numerous birds from their perches; the white Egyptian ibis, rising in pairs, was conspicuous, with its powerful black beak and neck bare of feathers, the kullum also, and two species of divers, besides every variety of crane, black, white, and slate-colour. On approaching the edge of the river we found it somewhat sunken in its bed, the streamlets of the swampy ground over which we had passed running into it. Numerous alligators frequent the stream; which, I was told, is now at its lowest, the periodical rains being daily expected: we found it from 70 to 150 feet broad, and 10 and 15 feet deep, with a current, by estimate, of $1\frac{1}{2}$ mile an hour, taking a turn W. by S. at the point where I was standing, having come from a direction due N. (true). This elbow in the stream, by prismatic compass and estimated distance, is due N. of the town of Brava 7 to 8 miles. The country all round is spotted

with trees, and appears level, as far as the eye can reach, in the interior. In returning, we succeeded in shooting an ibis, apparently a young bird, the neck having a little remains of down and feathers on it, not so thoroughly leather-necked as the older birds become. Having passed the night in the open air, sheltered somewhat by a hedge on the windward side, under which, by my guide's forethought, the hides had been spread, I returned to the ship in the morning, after partaking of a breakfast of fowl, tea, and milk, obligingly provided by Dera. I asked him again to let me see his papers, as I had imperfectly perused them by my lamp-light: they prove that Bravah, for fourteen years, has been a welcome port to European and American traders, several of whom have resided on shore for days at a time. The chiefs, seven in number, say that Captain Owen's visit reconciled them to European intercourse. The river Jubb, or Gavind, is under the authority of the sheikhs of Bravah, who, on being closely questioned by me, mentioned every particular of the murder of the men belonging to the frigates *Leopard* and *Dædalus*, that sent their boats for water during the expedition to the Red Sea. Their statement perfectly agreed with an account I had obtained from an old fisherman two days previously.

As the principal men were present, besides a changing assembly of about thirty others, I determined, on the spur of the moment, influenced by the candour of the people, to offer repayment to Dera of the thirty German crowns which he had remitted to Makutshú to rescue from slavery those of the crew of the English whale-boat who had escaped being killed. The offer was accepted in silence, and, I trust, it will leave a very beneficial effect. I, at the same time, gave a written document, stating the reasons why I had given the money, and I reminded the chiefs that any expense sustained for a similar purpose would meet a return, but that it would be better to procure, in any similar case, a writing under the hand of the sufferers, mentioning the amount that had been paid on their account. I had asked why they did not procure a writing in the present instance; their reply to me was nobly thrilling: "They were strangers and naked; could we ask them for anything?"

Having taken in three or four tons of water on a difficult beach (rocky and surf), and performed the object of my visit in ascertaining that such part of the cargo of the wrecked bugaló as had reached Bravah had been sent on to Zanzibár; and the portion of the crew which had suffered from the endemical fever of Zanzibár being in a fair way of recovery, I deemed it my duty to keep the coast from this port upwards.

I therefore weighed, and found the currents still very strong,

setting 35 to 45 miles a-day to the S.W. The wind hanging to N.E., it was eight days before we reached Moonguíá. The only village noted on Owen's chart between Bravah and this anchorage is Torre: it is walled, and situated on an elevated peninsula overlooking the sea: it contains about 300 inhabitants, herdsmen and growers of cotton; they are under the influence and protection of the Bravah Sómáli chiefs. Hearing that the river approached the sea nearest to a place called Galwen, represented as 4 miles only from the beach at Moonguíá, I purposed anchoring in order to endeavour to examine the neighbourhood, having before sent on a Bravah guide in the launch with an officer to examine the anchorage; but finding the soundings extend only a small half-mile from the beach, I did not at this season deem it prudent to anchor, the weather being squally and unsettled. The anchoring-ground is good, being soft sand and clay, at a depth of 8 and 9 fathoms; but it deepens suddenly to no ground at 30 fathoms. In the north-easterly monsoon, I apprehend, there would be no danger for a vessel anchoring abreast of the weather-reef, under the protection of which a boat can nearly always land in calm water; the anchorage is a good one for country craft, there being a break in the reef which runs parallel to the shore for about 200 yards' distance, having 1 to 3 fathoms inside of it. The day subsequent to the landing of the Bravah guide, I went on shore early in the morning, and to my annoyance learnt that the people of Galwen had threatened the guides with instant death, if they brought a Feringí to their town. Foiled in this attempt, I remained about an hour on shore conversing with people who had come from the town, and visited the ruins of an Arab settlement which was once of considerable extent, but, as I was informed, suffered so much from petty wars of rival Sómáli chiefs, that its inhabitants returned to Bravah. The country here is spoken of in raptures by the people; they compare it to Basrah and the banks of the Euphrates. The sugar-cane and all Indian productions grow here luxuriantly; among others, a delicious wild-fig is abundant; the plantain, pomegranate, cocconut, melon, tamarind, almond, Indian corn, and millet are abundant and cheap. Eight Bengal rice-bags, weighing 1280 lbs., are sold for one dollar. Having explained to twenty or thirty men belonging to Galwen, who were friendly in their manner (though a few showed much astonishment and fear, not having seen a white man before), that I came with peaceful intentions—for, though the boat's crew was armed, I could appeal to the vessel being two or three miles in the offing as a proof that I did not come for war—and made a small purchase of juári, I returned on board by 10 A.M., and anchored off the town of Merkah the same evening, losing one day in this abortive attempt.

April 1st.—Landed at Merkah for chronometric observations, and called on the chiefs, producing the Imám of Zanzibár's letter. Here I was received civilly by an Arab merchant of respectability, to whose house the heads of the Sómáli tribes of the neighbourhood came in the course of an hour or two. One chief was wanting: I heard he was the principal, but now bed-ridden from age, and I waited on him in the evening. This trivial circumstance had an excellent effect. I found the Sultan, as he is styled, of Merkah seated on bullocks' hides, in one of the round Sómáli huts, opposite to a little window. I say hides, as the only visible distinction between his circumstances and those of poorer men consisted in perhaps a dozen hides being placed on each other to form a bed, instead of a single one sufficing. He is blind with age. I told him I had heard he was unable to leave his house, so had come to him. He was profuse in his expressions of good will, and insisted on feeling my clothes, and keeping his hands on some part of my person while I remained. He had never seen, and, poor man, was never destined to see, an European. Telling him I had come in peace, and wanted a few supplies, and to go up and see the country, he said he could not answer me that the elders of his tribe would agree to this; that, please God, I should obtain all my wishes. The following day the chiefs presented the ship a bullock, for which they received a return in cloth. I then told my host, the Arab merchant, that I wanted to go to the river in-shore. He said it would be impossible to go without the Sómális' good will. I then begged him to call them all, and consult. They met, and agreed to guarantee my safety and provide a guard, which they stated would be absolutely necessary, but that I must make them a compensatory present, as no European had ever penetrated the country here. I consented to give them fifty dollars. The Imám of Zanzibár's letter had little effect. As the vessel was watering, and one day would suffice to go to and return from the river, I determined immediately to go, and alone, as, though I apprehended little or no risk, yet I conceived it better to show confidence in the people at the outset. I may mention that the friendly chiefs of Bravah, when bidding me "God's speed," had cautioned me not to go in-shore at Merkah or Makadishó; and this evening the two Bravah guides (who had been abused and threatened by the Merkah townspeople for bringing the Feringís, as they say) earnestly begged me not to go—one trembling, and literally crying, though twenty-one years old. He became more composed, however, when I told him that he need not accompany me. The river is represented to be 3 hours off, which is about 9 or 10 miles. I have settled to start early, and purpose returning before night.

5th.—My safe return has caused much joy in the town. All the people were out to welcome me back: the women and children on the tops of the houses, and the men, to the amount of two thousand, advanced nearly a mile from the town. The principal cause of this excitement appears to be, that they apprehended the slaves, or rather self-liberated free men of the interior, would treacherously intercept my return, and then they themselves would suffer from the ship. The time of day, however (near sunset), favoured this demonstration of feeling. When first, from the brow of the hills overlooking the town, I descried the multitude advancing, I was rather uneasy, and so were my companions, who instinctively stopped a few minutes, and consulted. Proceeding at a slower pace, we soon distinguished that the people were unarmed, and that mere curiosity had led the greater number from their houses. But it is necessary to detail my journey. Not being able to get away before 7 A.M., instead of 5, as I had wished, about one hundred men collected, and accompanied myself and my guard of nine men to the suburbs. Here the other Bravah guide faltered in courage, and pretty plainly said he could be of no use, and did not wish to go on with me. I immediately sent him back to the town, thereby placing myself wholly in the hands of the Sómálí guards. I carried pistols, sword, and gun; and selected the man who appeared the chief as my companion, keeping him in conversation by means of Arabic, and we walked together nearly the whole way.

Leaving Merkah, which is a stone-built town of about 3000 inhabitants, evidently founded by Arabian traders, we proceeded over the sand-hills which back the sea above this place as elsewhere. On arriving near the summit, at about 200 feet elevation, and 1 mile W.S.W. from the town, we found excellent water 4 feet from the surface, in half a dozen places. Looking down on the country beyond, it presented every evidence of great fertility, and some degree of industry. Green Indian corn and millet were waving to the gentle land-breeze; other patches of cleared ground showed that the labour of the reapers was over for a season. Grain, I was assured, ripens all the year round, yielding from 80 to 150 fold. The harvest-home of the slaves is here kept up by singing in procession through the streets of the town, a few dancers preceding: it ends by a feast and presents from their masters. After passing over the soft and sandy surface of the hills, we descended to the lower cultivated ground, and soon came to some labourers. I stopped to watch their labour; they were thrashing the grain; the heads of the millet had been plucked by women and children, and brought on asses to a cleared, hardened spot, protected from cattle and dust by a circular hedge formed of the prickly branches of the acana, mixed with the straw of the grain.

When the space was sufficiently filled with the heads of grain, strewed 3 or 4 feet deep, thirty or forty persons with flails, sticks slightly curved at one end, commenced the thrashing with their faces turned outwards; they worked away, treading and thrashing until they met, back to back, in the centre of the circle, when women and children collect the stalks and winnow the grain in heaps, merely waiting for the usual sea-breeze to scatter the chaff as they toss it in the air; it is then packed in baskets of a particular form, and supplies the whole coast of Hadramaut and Omán. At about 5 miles from Merkah, there were large herds of cattle, which pastured over vast tracts. Here I saw an instance of the severity with which a runaway slave is treated. One who had thus offended was fettered with shackles on his legs, and had been so for three years. He could advance only 10 inches at a time, and was condemned in that state to carry water to the labourers at a distance of 4 miles from the well. He was offered to me for 20 German crowns (about 4*l.*); but I declined purchasing him, without assigning any reason. There were many thousands of men employed in cultivation here; their only shelter is formed by the loose stalks of the common millet piled up in a conical shape, and allowing three or four persons to sit together in the interior. They are thus screened from the sun, but exposed, of course, to the rain, and whole families thus pass their lives. On surmounting a slight rising, the course of the river could be traced by a line of large trees along its banks; the green of the country was refreshing to the eye; all was verdure or ground lately reaped: the country, at a distance, was pretty well sprinkled with trees. At 11 A.M. we arrived at the village on the banks of the stream. Here I first saw the neat conical-roofed house of the natives, of which the village consisted of about 100. This hut is superior to a mat-hut both in external appearance and in the skill displayed in its erection. The village had a wall of piles driven into the ground, close together, and having a height of about 4 or 5 feet, in addition to the close hedge of prickly pear planted in on the outside, and proving no contemptible defence. The wall had two narrow openings without gates. The heads of the village came out to meet our party, increased on the road to twenty-two spearmen; one man was deputed to secure for us a peaceful entrance. While we halted, curiosity and merriment awaited me from the fair portion of the inhabitants; a sheep was killed and milk produced without being asked for. The stream is here 150 feet broad, its surface being only 2 feet below its banks, though they say this is the dry season. I passed three hours on the banks of the stream, under a large fig-tree swarming with birds of the most brilliant plumage, principally a kind of yellow sparrow. There were three cocoa-nut trees in full bear-

ing and two large fig-trees in the village; even the ever-waving leaves of the lofty palms were clustered with birds' nests, so much do the feathered tribes here court the neighbourhood of man. There is a ferry at this place, consisting of a single boat, uncaulked, made of six rough-hewn four-inch planks, rudely tied together, something in the form of a large open chest; the rope was a fibrous creeper from the thicket, knotted in twenty places. By this boat I crossed the river, and walked some distance in the country on the opposite bank of the stream, but found it an entangled thicket of high rank grass and stunted trees. The depth of the river I ascertained to be 17 feet, with a current of 2 or 3 miles an hour, the hippopotamus and alligator being its larger occupants. The natives use both traps and a rod and line for catching fish. The inhabitants looked healthy and clean, and were particularly merry and cheerful at my expense; when I took off my hat it created a burst of laughter—they had never seen a Feringi before. No instance of ill will was evinced towards me; I took pains to show them everything at all curious in my possession, whenever they inquired about it.

On returning, three head men accompanied our party about a mile outside their village; and, uttering a benedictory prayer, to which all responded, we separated in peace. There is no doubt that this river is the same as that near Bravah; it carries down a reddish fertilising soil, the surface-water being copiously impregnated with it; fuel is abundant on its banks. The guard, on returning, were more friendly and communicative than in going; they halted several times out of consideration for me, though I bore the fatigue as well as most of them; we returned to Merkah before sunset, thus travelling 20 miles and upwards since morning. So far I am satisfied of the existence of a river of which the stream and body increase in force and volume as we advance northwards; the compass-bearings and observations are embodied in my plan. I gained much information from various classes of natives at Merkah, and also succeeded in obtaining some knowledge of the routes and tribes of the interior from two natives of Berbarah (the Sómali port directly opposite to Aden), who had but lately arrived with a few head of cattle and sheep for sale, carrying back cloth and tobacco.

6th.—Having taken in 2300 gallons of excellent water from a well 100 yards westward of the town, and 200 feet only from high-water mark, we started for Makadishó.* The natives assure me there is considerable waste of river water by its percolating through the soil and running into the sea at many places between

* Makadishó, or Makadishó (pronounced Magadoshó, Magadoxó according to the Portuguese spelling), مكدشو in Abú-l-fedá's Geography.

Bravah and Makadishó: excellent water is certainly everywhere abundant on this coast.

The current was still adverse or to the westward. Passed several "beders," or the peculiar Arab trading-boat of these parts, carrying cargoes of slaves to Omán. They usually put in here, as it may be styled the grain coast for the supply of Southern Arabia, to take in a cargo; the profits are enormous, 300 and 500 per cent. in a passage of 15 or 20 days. They come down, however, in October with their dates and cloth; employ their boats for hire to carry slaves to Zanzibár, to bring wood for building, and in fishing, and only return to Arabia early during the S. W. monsoon. From Merkah to Makadishó the range of sand-hills still continues, rising more or less abruptly from the beach: the various villages between these ports are entered on the map. The coast has a barren aspect from the sea, but beyond the sand-hill range all is covered with luxuriant vegetation.

7th.—Anchoring at Makadishó in the forenoon of the 7th, one of the guides was landed to inform the Sheikh that I would wait on him; he said he would meet me. Having heard at Bravah and Merkah of Makadishó as a most treacherous place, and dangerous even for a person to land at, I thought display might have a good effect, and ordered the marines to accompany me on shore. The boats were accordingly manned and armed, and when at the back of the surf, a salute from the launch's gun was fired in honour of the Sheikh; the beach was crowded with armed men. I had procured letters of introduction from the Sheikhs of the Merkah tribes, in addition to the one from the Imám of Zanzibár, and was not disappointed in a most friendly and even warm reception. The chief presented me with a bullock, and an Arab merchant, a sherif, offered me a lodging, and invited me to stop on shore.

Makadishó, once the capital of a kingdom, is now half in ruins; it contains 3000 or 4000 inhabitants, Sómálís, with perhaps thirty families of Arab origin. Here the Sómálís are residing in substantial stone houses that neither they nor their fathers ever built. Four watch-towers, or perhaps belfries, with interior spiral steps of superior construction, evince the former reign of the Portuguese;* but their remembrance has passed away from the present generation. One building, which was evidently a church or chapel,† with its aisle and chancel, contains a black marble slab, bearing an inscription recording the piety of a sherif who repaired it, and dedicated it to Koranic devotion, the worshipper modestly saying the deed was undertaken in hopes of meriting heaven by

* This is an error. The Portuguese never possessed Makadishó: these buildings are of Arab origin.—F. S.

† A mosque rather.—F. S.

its performance. The town has a ruinous neglected appearance from the offing, and on entering it, the filth and poverty which present themselves are both distressing and offensive. Hearing that the river before mentioned rolled by in the neighbourhood, I determined to remain on shore and prosecute my inquiries. The house of the burly sheriff, who would match in port and appearance with any fat priest in the world, is three stories high, flat roofed, with dark narrow stairs, but capacious rooms, and might, if kept clean and furnished, be made a very tolerable dwelling; the windows were small, some had Venetian blinds, all wooden shutters, the only furniture being hides stretched on wooden bed-frames, and a strong chest. An arrangement was soon effected with a messenger to carry a note to the chief residing on the river, with whom I sent one of the Bravah guides, telling him I had a present for the chief, who was described as a pompous man, very vain of his learning and reputed good fortune. Returning on board the following day—

8th.—I made arrangements to land 15 men with muskets to accompany me as a guard, following in this the advice of the Sómáli chiefs of Merkah. Aware as I am that there is considerable responsibility incurred by me in taking an armed force on shore, I now record my motives:—1st, Security to my own person in carrying out the wishes of my superiors; and 2nd, To establish British influence with the natives of the interior, as nothing but some display of force can effect these objects. The people here, that is the present generation, have never (with a single exception) seen a white man; there is only a record of three having landed at Makadishó; all agree in saying that the Sheikh of the interior and his people have never seen one. The guide having returned with the chief's written permission for me to proceed, I landed, but the surf being high, I was obliged to order the other boats back. I found 10 spearmen had been sent down to accompany me back to the Sheikh; they had been six hours coming, so I hope to go there during one night, and return the next.

9th.—No communication with the ship; the surf very high.

10th.—In the afternoon Mr. Metcalf went off in a large native canoe, and although swamped in the surf, succeeded in getting on board the ship; rain came on heavily, which allayed the swell somewhat, and the boats landed in the evening with 7 European musketeers, and 7 sepoys;* and I prepared to start at once, being accompanied also by Messrs. Robinson and Metcalf.

14th.—Returned, having completely effected both the objects I had in view; and having walked up the banks of the river, now increased to a noble stream, for 10 miles, and visited 6 consider-

* Sepahis.

able villages: we were detained by the absence of the Sheikh one day and a night, and the fatigue the men experienced made a rest of 36 hours necessary; the sepoy's suffering more than the Europeans. The distance, 22 miles, was greater than I had supposed; but to give a detail of the journey:—*April 11th*—Quitting Makadishó at 6 P.M., with 10 men of the town to carry necessaries, and 10 others, the guard from the Sheikh of the interior, besides the party from the ship consisting of 17 muskets and 3 Arabs, a guide, the ship's pilot and interpreter, we pushed on with short intervals of rest till midnight, when the guide recommended a halt near a supply of fresh water. The plan was for the Europeans to accompany me immediately after the guides, keeping all together, and the Naik and 6 sepoy's to bring up the rear of the baggage-carriers. At 4 A.M. on the 12th, started again, but were overtaken with rain before daylight, which wetted us to the skin; we were all on foot, and the mud began to be very deep. As soon as the guides could see the way, we pushed on till within a mile of the town; halted to put the arms in order; all right but one musket. Entered the town just at 8 A.M. and fired a salute of three volleys in the presence of about 7000 spectators. Having crossed the river in the ferry-boat to enter Girédi, the capital of Sheikh Sultan Yúsusuf bin Mohammed, as he styles himself, I requested permission to have a house given us for dressing in, as we were wet; when four very tolerable houses were given up at once; they were circular, with conical thatched roofs, as before described. After refreshing ourselves a little, I sent to say I was ready to receive the Sheikh, who had been importunate to come and see his visitors, sending several times to know if we were ready. When he came, I excused myself from using any ceremony, as we were all tired; he said he was honoured by the visit, the town was ours, we might do what we liked, &c.; and remaining only a short time, said a bullock had been killed already, that anything I wanted, I had merely to mention it, myself and party being his guests; and he kept his word very fairly while we remained, sending us milk, rice, and a sheep every day, his own people cooking for us. We returned his visit in full dress in the evening, the party under arms, and fired a "feu-de-joie" at his door, having a boat's red ensign displayed. The chief is a tall man with an intelligent countenance, about 45 years old, dressed only in a large white cloth loosely thrown round his person, and brought over the head and shoulders so as to envelope the whole body from the ankles to the crown of the head; he wore sandals, and had a small spear in his hand, and the eternal tooth-brush stick usually used in Africa (it is the stalk of the *Salvadora Persica*, *Rák* of the Arabs); his head was shaven, and he had a scant beard round the edge of the lower part of the face; the mustachios, the imperial, and all stray

hairs of the cheeks being carefully plucked out by the roots ; such being the universal custom with the Sómálí nation, to which this chief belonged. Judging by him and the principal people here, the Sómálís are not a thick-lipped race ; they are black, with crisp hair, straight noses, and well proportioned heads, features, and limbs ; in the lower order there is so great a mixture of the slaves and Gallas, that it is impossible to distinguish them from each other. As the noble-looking chief watched the " present arms " of the musketeers he was evidently discomposed, his eye anxiously flitted from one soldier to the other, and he, no doubt, felt relieved when they were marched off. I had presented him with a pair of percussion pistols, an English carpet, several yards of blue broadcloth, an Abyssinian chief's cloth of very fine manufacture, a silk turban, &c., and asked him for permission for all Englishmen to trade, reside in, or travel through places subject to his authority ; he gave his immediate full consent in the presence of two other natives. I requested him to give me a written paper sanctioning the free entrance of Englishmen into his country ; he promised me one, with the exception, however, of " Galwen : " in excuse for this, the chief said his authority was not properly established there ; when it is, he added, " the English shall have the town." I told him, " We do not want it, in our country strangers go where they like." He has two brothers living, one leads in battle, and is a talented man, both in intrigue and war ; the other is not remarkable in any way, except in partiality to Europeans. The following day the chief asked me to assist him in war ; this month he sets out on a most important expedition, hoping to crush the chief of Bardérh. The whole of the Sómálís are enraged against that chief and the people of Bardérh, as they stigmatise the natives as Káfirs, first, because they allow their women to walk about the streets with their arms and faces uncovered ; secondly, because they use tobacco ; so to prove they are not " munáfik," or " hypocrites," but " moslems," or " faithful," the whole country is about to follow at the heels of Sheikh Yúsuf in order to annihilate the fanatical tribe of Bardérh, and burn their villages to the ground.

The people of Bardérh have often provoked a crusade of this sort by their aggressions and plundering propensities, under the specious pretence of reforming the customs of the unorthodox. The Arabs of the sea-ports like the Bardérh chief best, as he respects their sherífs and sayyids, and adopts Arab customs. Sheikh Yúsuf also asked me to level the rebellious half of Makadishó, reasoning thus :—" How can you do wrong ? Is it not mine ? and you have my permission. We have made friends. The chief and people of Hamérwen (as it is called) are my enemies : they are your enemies." I explained to him that though

his *permission* was given, I had a sovereign whose *order* was necessary before I could act as he wished; that we English act by orders. "Who is to order me?—You can only permit." This conversation explains how it was he used her most gracious Majesty's name in the written paper attached.* I am not responsible for the style or manner of its insertion. The chief's brother made me a private visit, and proposed to me to assist him, and land with 100 Europeans at Mingmá (Minguyah?), and establish it as the grain-port of this coast. I conceive this was not asked in sincerity, but was said merely to ascertain my object in wishing to see Galwen. The chief came over to my quarters the day previous to my leaving his town, and remained for three hours, conversing very familiarly, asking questions indicating a great desire for further intimacy with, and information regarding, Europeans. Everything I had, to the knitting of a stocking, I explained as carefully and clearly as I could. The lion's head on the hilt of the uniform sword struck him as so peculiarly appropriate, that he harangued the bystanders for some minutes on its emblematic meaning. His own shoes were of camelopard's skin; his dress of cotton, the growth and manufacture of the country; the amulet he wore round the right arm was very neatly plaited of narrow strips of the delicate skin of "Salt's antelope," stained a dull red; his food is milk and fresh meat, with stewed coffee and millet in the morning. No Sómálí eats flesh, unless he has lost all self-respect; many do not learn to eat even grain. They are essentially a pastoral people.† The chief and his two brothers, Sheikh Músa and Hájí Ibráhím, are all 6 feet in height, or upwards, well formed, with aquiline noses, fine lips, but crisped hair.

During our stay there was a holiday on account of a zigára (pilgrimage), or in commemoration of a saint. The amusements of the people were rational and pleasing: dress, music, dancing, singing, and feasting. The dancing almost seemed a sacred duty. In many instances grey-headed men, with the peculiar dress which hájís wear among this people, joined with gravity and slow but measured movement in the rejoicings. No arms were seen: the usual spears were laid aside for the drum, wooden cymbals, and to join the dance. The rude music was aided by the voices of a choir of women to each set of dancers: the occasional swell of the united voices was really fine. I became a spectator for two or three hours before dark, and stood by the largest knot of people. There were twenty sets of performers, each with perhaps 300 by-

* Forming part of an Appendix to the Journal, and transmitted with it to the authorities.—ED.

† That a pastoral people should not eat meat is somewhat extraordinary; and, if they do not eat grain, it is to be regretted we are not told what they do eat.—ED.

standers. Men and women joined in the dance together, crossing from side to side. There did not appear to be any choice of partners: anybody entered the ring to contribute to the exhilaration; all was smiles and perfect enjoyment.* The women cover their breasts by means of the end of a second cloth brought under the left arm, and carried over the right shoulder, and tied to the girdle. A handkerchief envelopes the hair, no part of which is seen. The housewives of this community do not use a needle—no part of their dress requires it: thus the fair are clothed as much as the women of India; and, to judge by their liveliness in the dance, and their really keeping time in musical efforts, they hold a more rational position in the Sómálí society than they do among other Mohammedan nations, allowedly more civilized in most respects. Finding I attracted much notice, and was the cause of scolding between my guide and some few of the more enthusiastic dancers, whose performances were neglected for the more novel sight of a Múzúngu, or European, I retired to a rising ground not far off. If the reader could imagine himself beside me, he would partake of the agreeable feeling with which I yet regard the time I spent in watching the overflowings of joy and the exuberance of spirits displayed by the masses of human beings congregated between me and the noble stream, a few hundred feet distant, overflowing and ever blessing where it flows; and, under God's providence, the principal cause of this people's present happiness, ensuring abundance with very moderate labour. I looked down on 5000 or 6000 men and women, who alternatively kept up their music, dancing, singing, and processions till daylight next morning. An Arab would be stung to the quick, and scandalized, by witnessing this spectacle among a professedly Mohammedan population; indeed, my Arab guide, when I appealed to him whether the Bardérh community would stop these amusements, replied, with indignation and flashing eye, "It is better that this people should die, than women thus be suffered to dance with men." At least 10,000 men have fallen in war, within five years, to determine this important question: the men of Bardérh were in the last fight successful; Sheikh Yúsuf hopes, however, this month to exterminate them.

The sovereignties of corresponding latitude on the *W.* coast of this great continent are of that bloody, despotic description which savage nations alone submit to. Here the government is mild, though, by a moderate computation, deducting three-fourths of native accounts, this great Sómálí chief could bring 20,000 spearmen into the field, perhaps 50,000, if he made large promises

* If these people are Moslems, it shows how they have engrafted their Pagan usages on Islám. The Turks hold dancing almost in abomination.—F. S.

to and flattered the more republican-spirited districts, which nominally own his authority, and are certainly not under the dread or influence of any other Sheikh.

The supreme power has been hereditary for several generations in the present chief's family, and his authority is very firmly established: if successful in his projected expedition against Bardérh, he will command the whole province from the Jubb to the Haines River. There is every probability of his success; if defeated, he will lose his influence over the sea-coast as far as Merkah southwards, and also his authority at Gaúaneh, the frontier station towards the Gallas of Lievin (Leinmu?), as the Bardérh robber formerly extended his reforming arms to those places. The Sultan of Bardérh was successful in his last attempt on Bravah, extorting 500 dollars, or so, and driving off cattle; his soldiers defeating twice their number of Bravah Sómálís just outside their town, and killing perhaps 200 of them in the route: this occurred three years ago. Dancing is given up at Bravah, and the women wear veils and shirts. Tobacco is used only in secret. Sheikh Yúsuf, in revenge, burnt three villages that adhered to Bardérh; and would have proceeded with force to restore Sómálí customs to Bravah, but the townsmen very reasonably said, "We will return to our late customs most willingly, but when you are absent we cannot resist the power of Bardérh; it is the part of a great chief to conquer the author of our present apparent want of allegiance to him." This representation, accompanied by a trifling present in goods and money, about 200 German crowns, soothed the mind of Sheikh Yúsuf, and he withdrew to Yaredi; he has ever since been talking of exterminating the Wahhabi horde of Bardérh; but they have increased in numbers latterly, as they are continually plundering the Wardai Gallas on the opposite bank of the Jubb.

This is the state (as before mentioned) he so earnestly pressed me to assist him in subduing.

To finish this branch of politics, I may refer to the rebellious position of one-half of Makadishó under the nephew of the hereditary chief. A few months ago Sheikh Yúsuf descended with some eight thousand men to settle the dispute, but being appealed to as umpire by both parties, gave his advice, and refused to act, seeing the affair would be bloody and doubtful. For this moderation on his part, as it is usually regarded, he has received much applause, but the secret history of his failure is, that he had reason to doubt whether one-half of his rabble soldiery would fight against the inhabitants of Hamerwén, as, being of the same tribe, no captives could be made of women and children, and cattle there were none. However, when requesting me to bring about peace at Makadishó, he said that no firing would be neces-

sary, only to threaten, and they would submit. This chief has a great idea of maintaining the character of being fortunate in all his undertakings, and, by exaggeration, to affect the imagination of his subjects; as an instance, he said I had given him the richest merchandize of India, and should receive every honour, and ten bullocks to carry back to the ship; I only saw two.

13th.—The day after we arrived at Girédi we set out early to explore the neighbourhood, Háji Ibráhim, the Sheikh's brother, accompanying us. Following the sharp angular windings of the stream (each reach is seldom more than a mile long), we frequently saw the hippopotamus basking in the sun, or under the shady banks, in numbers together; when disturbed by the discharge of a musket, they uniformly swam against the stream, advancing by a succession of dives, as it were, throwing up their hind-legs above water, as the porpoise does its tail. Their foot-marks were numerous for a considerable distance from the banks of the river, and the natives represented them as very destructive to their cultivated grounds. The alluvial soil of the river extends to the sea-beach, indeed the valley on the left bank of this river is a vast alluvial tract: on the right or continental bank, circumstances did not admit of my proceeding more than a mile or two. In the neighbourhood of Girédi both banks were cleared, and under cultivation. The wild fig-tree was clustering with very savoury fruit, which is in great abundance; the ground, where not subject to the hoe, produced wild flowers of much delicacy of tint; and brushing through the shrubbery under the spreading fig-trees, aromatic plants diffused their odours of an almost startling sweetness. The fig-tree affords timber for ferry-boats, but is only suffered to stand on the very banks of the river, all other ground being cleared for millet and Indian corn, and here and there the sesamum is raised with care and trouble; the castor-oil nut-tree is wild. I had not an opportunity of ascertaining the revenue, if any, which the Sheikh derives from the labour of the people. He appears to expect presents from merchants and strangers visiting or passing through his country. His warriors have no reward but plunder, and no stated provisions, even when in the field. The poisoned arrow is used both in war and hunting, but among the inhabitants settled in communities there are few archers, compared with spearmen, perhaps three per cent.: the only men armed with bows and arrows that I met with (about twenty) were uniformly young, and very short in stature.

A good opportunity was afforded me of judging of the amount of population, as whenever we approached a village our guides urged us to discharge our arms to astonish the natives (to use a trite expression, which cannot be more appropriately applied). These people are essentially good-natured; they would submit

their heads for examination like children. Some young fops among them dress their hair most tastefully, or at least elaborately, approving very much of our naval cocked-hat for form; or sometimes bag-wigs and mops in turn receive the same approving imitation: none but the interweaving curled hair of the negro could maintain the form into which they arrange their heads of hair. The neck-support, which is universally carried by the men when absent a few hours from their houses, supports the head comfortably five or six inches off the ground when repose is desired.

The campaigning or travelling kit of a Sómálí spearman is as follows: one cloth of cotton, 6 yards long and 2 wide, sandals of giraffe's hide, which are found to be light and very durable, a calabash of water, a neck-support, a quantity of tobacco, a pair of tweezers, and a tooth-brush, carried in a leathern bag slung close under the left arm; two spears, a shield, and sometimes a knife, complete his equipment: of the spears one is usually small and light for throwing, the other broad and heavy, which is never thrown. All the manufactured articles are from their own community. They depend on India for cotton in its raw state; on Arabia, in a great measure, for coffee in the husk and for dates; and on all countries for tobacco, which they cannot do without.

The returns are grain, gums, hides, ivory, rhinoceros's horns, and hippopotamus's teeth; the value of the latter is little known; the natives took us to see the carcass of one that had been dead four or five days; his tusks were removed before our eyes, to be sold to us, and but for our visit they probably would not have been touched. The double-horned rhinoceros is very common; a fine specimen was purchased for $1\frac{1}{2}$ rupee; it had only just been brought in, the hide about the root of the horns being quite fresh.

The continued windings of this stream would make it tedious to ascend in a steamer; the appearance of the banks would, I have no doubt, be an excellent indication as to the side where the deepest channel would be found; the water during this season was turbid at each place of the river visited, a rich red loam being held in suspension; the natives, however, stated it sometimes ran by quite clear, but I could not ascertain under what circumstances. When in the villages some miles from Girédi, I found the behaviour of the people, old and young, to be most pleasing and natural; everywhere curiosity, good humour, and hospitality met us. If milk, pure and new, could hurt one under exposure to the sun for hours during its meridian heat, I and those with me ought to have suffered. As I had determined to see and to be seen as much as possible, to leave a strong recollection of our visit, I travelled about more than was quite agreeable; but the novelty of adventure and general kindness of all classes of the people

was more than a recompense. Several opportunities offered of making trifling presents for considerate voluntary acts, which excited good feeling on both sides, and made the Company's rupee known as a coin in a part of the world where it never had been previously introduced. I did not forget to explain whom the stamped head represented, and hung several round the tawny necks of the daughters of the land in return for bowls of milk and honey they were all forward to present us with.

We offered 4 dollars to the natives of a village about 8 miles, by the river, from our habitation at Girédi, to take us down by water; but after a consultation the people said, "You want to shoot the hippopotamus; what if a wounded one attacks the boat, and you are all thrown into the river?" This would indeed be a Mungo Park's fate! I did not press the point; more money would probably have overcome their scruples, but I did not try its effects, and quietly crossing the river, we returned by the opposite bank to our dwelling. We saw a family of monkeys, two or three old ones with bushy manes, and many younger ones of all ages; they were of a large brown sort, standing as high as a mastiff; the fowling-piece was more than once presented at the larger ones, but each of us in turn dissuaded the other from firing, as in case of being wounded they cry so touchingly. The natives are delighted with the sound of fire-arms and urged us to fire, saying the monkeys pluck the heads of Indian corn, &c.

Ant-hills and the wild bees' nests were frequently met with; the burying beetle, lizards, the chameleon, and birds' nests pendent from the branches of trees over the stream, were numerous; the hues of the birds are beyond description—brilliancy of colouring does not convey an idea of the ever-varying richness of the tints of their plumage—as they gleam in the sunshine. The whole country is of the richest soil; indigo, cotton, and sugar-cane would no doubt thrive; but the inhabitants say, and perhaps truly, "Were we to have all these things, the Arabs would take our country from us."

As the river on whose banks I am now standing has no native designation, nor any general name among the Arabs, I take the liberty of introducing it to the scientific world as the "River Haines," or "Haines River," as a small tribute of respect to Captain Haines, whose unremitting zeal for the advancement of geography, and established reputation as an able man and scientific officer, will justify me in thus testifying my personal esteem and regard for him.

With regard to the Jubb, I have appealed to natives, who have been in the habit of visiting that river at Ganáneh, and their testimony concurs in representing it as twice the width of the Haines, or about 500 feet broad, and that in the driest season

(*i. e.* in February and March) it is fordable; but when the rains commence, or towards July, it is very deep. I beg to repeat, I am assured that Ganáneh, as well as other principal villages, for convenience is situated at or close to a ford, *i. e.* at a shoal part in the river's course.

The villages here, at the distance of a mile or so, embowered in lime and fig-trees, from the conical shape of the huts, bear a striking resemblance to a cluster of bee-hives; the style of the hut, which I have only yet casually mentioned, is of the Timbuctoo character, not of the pastoral Sómálí (bent twigs covered with mats or hides), but supported by a stout central post, the roof is neatly thatched with grass terminating not in a point, but at a ring of twigs three or four feet in diameter, under which two or three rows of a particular matting is put, which shuts the top and keeps out the rain. About 8 feet down the centre post, rays are thrown out as a further support to the roof, the lower ends resting in niches cut in the post; the circular wall, which is about 6 feet high, is formed of two rows of small posts at about 10 inches apart, each row being intertwined with the rope-creeper, as it may be called; they form two concentric rings, the inner one being highest, enclosing a space about 18 feet in diameter; the interstice of the rings is then filled with clay from the river, which hardens tolerably, both outside and in, is smoothed and plastered over with the whitest clay they can get, which adheres firmly, and preserves its whiteness inside somewhat, but the weather and rain turn the outside brown. The house has only one door and no window; the interior is divided by a mat or hide partition for the privacy of the women; pegs are used to hang things on. Bed frames and earthen pots from Kutch are their only utensils besides the hand-mill and grain-mortar of India. I can testify that these houses are delightfully cool, and not so dark as might be imagined; there are generally two or three houses in one enclosure; and the habits of the people are certainly more cleanly than those of the natives of the sea coast. The population is rapidly increasing, and the people have every appearance of being well fed. Disease is very rare amongst them; no peculiar one was noticed. They reach a Macrobian age almost; men of seventy, stout and healthy, go on fatiguing journeys, and the resident Arabs speak in raptures of the genial climate and the abundance of all things. They certainly bear their age well.

In this delightful region all of us felt an elasticity of spirits which will not soon be forgotten. The fatigue of returning to the ship, though encountered in the day from motives of prudence, was not attended with any injurious effect, except a few colds from drinking large quantities of water when hot and perspiring; the

Europeans again on returning endured fatigue better than the Sepoys. On approaching Makadishó, we found our guides and guards were anxious, as I had insisted on returning by the shortest route, though it led through the territory of the hostile half of that town. We met several men of the opposite party, but we were too strong for them to do more than growl at us; on coming to wells, the people being of the adverse party carried away all the hide buckets and ropes, and gesticulated violently, forbidding our approach; but thirst was rather more powerful as a motive than the anger of a weaker party as a restraint, and we took possession, to their annoyance, of the jars they had been employed in filling for their households; seeing this, they brought back the buckets. This people are very susceptible of improvement; the chief interested himself to learn the mode of using the percussion pistols the very day he received them; whereas the Belúche Kilabdao of Mombas declined accepting the same pistols from their novelty.

Punishments are inflicted according to Mussulman law; compensation is generally received, even for a murder, by the relatives of the dead, but when refused, an extraordinary mode of strangling is sometimes practised; at others, the spear or knife does the business. The strangling, as I am credibly informed, is thus effected:—relations of the deceased claim a right of revenge from the elders of the community; the elders repair with the nearest relations, and sit down at the door of the murderer, who is solemnly reminded that blood is legally demanded for blood; he requests time to pay his devotions, and then sits inside his dwelling, and cries he is ready; the relations of the deceased then enter the house and close the door; having prepared a lever of wood and a rope, the latter is passed under the jaw, and brought over the ears to the crown of the head, and fastened to the lever, which is used as a wrench to break the unfortunate man's neck; it is described as a horridly slow mangling method.

The only thefts we experienced were the loss of a silver fork, and buttons from our uniforms, which were supposed to be gold. We heard of a highway robbery, which took place when war existed between the two towns; an Arab merchant was the victim, who lost his property and his life by rashness. It is singular that the murderer of this man was at Merkah the day I proceeded to the river, and was violent and threatening in his language, even saying, "If the Feringí has been to the river I will kill him," &c. This one of the Bravah guides heard, and the bystanders tauntingly told him the Feringí was surrounded by the sultans, or sheikhs, whom he must first deal with. His vapouring was subdued a little by this announcement.

The chief of Shingam, the northern half of Makadishó, named Imám Ahmed Imám,* I fear may throw difficulties in the way of others wishing to traffic in or visit the interior from the port, as he expected large presents from me; but, as gifts were not necessary, I made him a suitable acknowledgment, which however he was dissatisfied with, I heard, expecting more. He is entirely under the interior chief's authority, and therefore need not be propitiated. I sent to the rebel a very civil written message of amity and good-will, in return to a letter he addressed me, urging an interview. I did not go over to visit him, as it would be recognizing two chiefs to a small town, and probably aid in establishing his authority, in opposition to that of his uncle, which I had no reason for doing, as the latter had complied with all I had required of him.

At Makadishó, called Hanir by the Sómálís, I fully ascertained that the natives of the neighbourhood where the bugalo was wrecked had not been guilty of plundering, or any outrage on the occasion; and that what property was saved had already gone on to Zanzibár, which is all that could be expected. Leaving Makadishó, after a stay of eight days, on the 17th, having taken in firewood, which is abundant, cheap, and good on all this coast, I proceeded direct to Hafún, from whence my report will detail my proceedings.

In recapitulation, I may observe that the first positive knowledge gained of the Haines River was from a native of Zanzibár. I tendered him fifty German crowns, on my own account, to be my guide to its banks; the man remained on board about a week, and then absconded, supposing (I imagine) that my offer was insincere. I subsequently found the detail of his verbal communication to be wholly incorrect, excepting the fact of the existence of the river.

I have succeeded in tracing this fertilizing stream for 110 miles of direct distance; have established a friendly intercourse with the great Sómálí sheikh, resident on its banks; and, I trust, the effect of this vessel's visit to those hitherto unfrequented parts will be to render British subjects respected, and their property secure, under any circumstances. It may with confidence be remarked also that the Jubb is open to English enterprise; the friendly chiefs of Bravah invited me to enter that river in the most friendly manner, offering their services in any way. The effect of my visiting the interior under the auspices of the principal chiefs, must be favourable to future intercourse. I had many secret offers, which, had I been at liberty to avail myself of, would, I cannot doubt, have ensured my safety from the equator to the

* Ibu Ahmed?—F. S.

borders of Abyssinia. I may remark that, had I lent a willing ear to all the reports of ferocity and bloody intentions of individuals and parties among the people, I should not have gained any positive information at all: but it is a presumption well founded, that the natives of that coast have much greater dread of an European than he entertains of them. To show their sense of his superiority, they not only style him "Kabáül," but "Koreish" (the name of the most honourable tribe at Mecca); and they are one and all well aware that we are a people who follow "the books," or "holy writings," not altogether Kafirs.

At Galwen alone was hostility manifested. The inhabitants of this place are a community of runaway slaves, of very disorderly habits, acknowledging no authority, but remarkably self-willed, cruel masters. The spot they have selected as a settlement is exceedingly eligible. Among other alarms spread by the mischief-makers amongst them was that the English wanted to connect the river with the sea: and many of the natives' inquiries and remarks evinced a high respect for the superior intelligence of the Europeans. It is said that the banks of the river at this site are much higher than the neighbouring land, which gives force to the representation that we would connect the river with the sea.

Whatever authority the Arabs once possessed, they have long become merchants only in the districts they inhabit; they do not join in the wars of their Sómáli fellow-townsmen, and exert no authority but that of the influence of their name and character as Sherifs. Every Arab, young or old, poor or rich, receives this designation from the credulous and ignorant Sómáli community; they are also the most wealthy in the land.

General Remarks.—The soil of the tract comprised in the map is of the richest red clay, with a little sand on the surface near the sea; not a stone the size of an egg was met with, nor anything like a stone, except the coral of the coast, though authentic accounts of hills 60 or 80 miles in the interior were received. The soil produces plentifully maize and millet, according to the quantity of culture, as also a kind of bean, small and very palatable; also the cocoa-nut, plantain, water-melon, pomegranate, lime, and wild fig, were met with; but there is no doubt that all the tropical luxuries would abound in a very short period if once introduced. The almost incredible quantity of 1300 lbs. weight of winnowed grain can be purchased for one dollar on the banks of the river.

The tame animals are the oxen with humps, camels, black-headed sheep with large tails, goats, asses, dogs and cats. The wild animals are the elephant, camelopard, rhinoceros, lion, leopard, buffalo, zebra, ostrich, porcupine, river-horse, alligator, many varieties of antelope, two species of monkey, and

the civet cat—the latter is occasionally kept in confinement, and its musk removed by scraping once a week ; I saw a very large and savage one ; it was barred like the wild-cat of Europe, and quite as large. The birds noticed were the ibis, golden or cape goose, the quail, the gigantic crane, the common stork, the heron, smaller cranes of a slate and white colour, two species of divers, the bare-necked vulture, a brown hawk, and birds of every hue, a kind of yellow sparrow being exceedingly common. There are very few venomous snakes, but a great variety of the large class ; the boa constrictor, I think, from the description I heard, is common and very large.

The occupations of the inhabitants may be shortly enumerated ; the women are the spinners of cotton, wood and water fetchers, and cooks ; the men weave, go journeys, and cultivate the ground, although female slaves assist in cultivating it also if not taught to spin. All their domestic utensils and cookery appear derived from India, excepting stewed coffee, which is, I think, *Sómáli* all over.

From the best information I could obtain, the population of the kingdom of *Makadishó*, settled on the banks of the *Haines* and *Jubb* rivers, amounts to 150,000 persons. The *Bon* and *Tidu* tribes, who are the bushmen of these parts, with their small arrows and gross habits of feeding (for besides the flesh of the elephant, camelopard, rhinoceros, and river-horse, they are said to eat the lion), amount to 10,000 persons. The pastoral tracts are described as inhabited by a countless multitude, or “people like the sea for multitude,” as the Arabs say. The country is wholly unknown from *Makadishó* to *Hafún*, a distance of 600 miles, there being no record of any European having visited the shore for the purpose of enquiry. Taking this line, and the reported extent of the *Mohammedan* population of *Sómáls*, in the interior to the country of the *Gallas*, the amount of land may be estimated at 151,000 square miles : native statements raise the population to a million ; but allowing for exaggeration we may state it at 250,000, which is a very low estimate. The internal traffic is by camels. They have been supplied immemorially with Indian and *Kutch* goods, through Arab and native Indian traders. The advantage of *Aden* as a mart is again felt in the increasing activity throughout the northern districts, to produce for that market the staple commodities of the land, hides, gum, cattle, sheep, &c.

When the survey I am ordered on is completed, I hope to be able to give with some accuracy, in a tabular form, the result of my enquiries and observations on the portions of the African continent immediately opposite to *Aden*.

Offers have been made at *Bravah* by European vessels, for slaves, at 50 and 60 dollars a head, four times their usual value ;

but they met with no success, as slaves are not to be had northward of Mombas. Some of the natives also think themselves bound by their religion not to sell slaves to Europeans, but gain overcomes scruples in this particular.

In passing up the coast to Hafún, I satisfactorily ascertained from an old Mahrí pilot, that the coast from Makadishó to Hafún was seldom visited except for water. No harbour is known or mart established; an extensive stream discharges a large quantity of water into the sea 30 to 40 miles northward of Rás-el Khali in the rainy season (July and August), but water is only found in large pools during the other months. The valley of this stream extends for 20 days' journey, or about 240 miles, and supports a pastoral population, whose chief, Haji Ali, has a force of 1500 horsemen, armed with spears and swords. The name of this extensive valley is "Wadi Nugal,"* *وادي نوگل*. Two natives whom I took on board as witnesses to determine the dispute about the bugalo wrecked at Hafún, gave me minute information of various routes and the produce of the different parts of the country, in the neighbourhood of their sheikh's power and influence; but hardly complete enough to enable me to add it as worthy of dependence. At Bander Khasim I met with an intelligent young man who had lately performed the pilgrimage and made a commercial tour, including a visit to Harrar or Adhari, which involved some particulars of interest. I give the account of it nearly in the narrator's words.

"In Ramazán (October) I took 25 bahar of gum arabic (of 15 ferazils each) and 3 baláls (or jars) of ghi, and embarked in an Arab bugalo to perform the pilgrimage. We reached Jiddah in 9 days; the gum realized 212½ dollars, the ghi 30 dollars. Having performed the pilgrimage and purchased Kutch cloths, I re-embarked. The Nakhdah put into Sawákin, wanting 'rezi,' or millet, for his crew. From Sawákin we went to Zeila, the wind not allowing us to come out to Barbarah. From Zeila I hired five camels, and joined a Káflah to proceed by land; we reached Adhari, or Harrar, in 7 days: at the first day we came to a river, and for 6 days drank of its water; it was on our right hand. On reaching Adhari, we found the sources of the river; I saw them; the water comes out of the ground with noise. This river is said to be 5 fathoms deep, and is as broad as this ship is long (100 feet). The chief of Harrar, or Adhari (Harrar being the

* Probably *وادي نوگل* Wad Nukal, as گ is a letter unknown to the Arabs; but و in most parts of Africa is commonly pronounced much like the Persian and Indian گáf گے.—F.S.

name of the country which extends within 2 days of Habesh) is named Emír Mohammed, and is a very just man: the town (of Adhari) is very extensive, with a wall all round, and four gates; it would tire a man to walk round it in one or even two days; it is twice as large as Jiddah, but there are not so many houses or people; coffee is grown within its walls. The Governor and his soldiers are very much afraid of the Gallas who live in the immediate neighbourhood of Adhari. When the Galla Káfila comes, three or four men only are admitted into the town, leaving their arms at the gate. Adhari has lubán (bedivini), or frankincense of the hills in contra-distinction to Java frankincense, which is reputed better, coffee, gbf, hides, ostrich-feathers, myrrh, gum-arabic, and millets. The Gallas come there every day, but never go to Zeila through fear: I remained at Adhari four or five days, and came on with a Káfila to Barbarah, and from thence by sea to this port, 'Bunder Khasim.' I was 12 days from Adhari to Barbarah, and brought down coffee, hides, and habashís (*i.e.* Abyssinian captives), the habashi are Kharistyéni (Christians), to buy and sell; a Mussulman is harám (forbidden): my father gave them as an honour to the Nakib of Macullah, who returned 105 German crowns, or 180." I said, "Have you spoken the truth?" "By God falsehood is harám* (forbidden).

"At Adhari they have a strong fort on a hill within the town walls; from this fort the sea is visible; it is only two days' distance. In coming to Barbarah we were close to the sea for many days. All the people of Adhari are soldiers of the Amin; I do not know how many. The Galla never come to Barbarah, they are afraid too. The tribes from Zeila to Adhari are the Isa and Judubursh; from Adhari to Barbarah, Makahil, Isa, Músa, Abbergahájís, and Hebráwal. The country is peaceful; there is no danger except when there is a blood-feud. Sómálís murder each other, not strangers, or people with whom they have no quarrel. You could go to Adhari—I will go with you. June is a just man. Many hundreds of habashís come from Adhari every year; they are brought there by the Sallís. Cloth, beads, and metals are given in exchange, not money." Such was the traveller's account, which was subsequently confirmed to me in almost every particular by two older natives, whom I held in conversation for a couple of hours on the subsequent day, on shore. At Makadishó I met with a wandering class of men, natives of the neighbourhood of Barbárah, who had visited Adhari, and described it as situated near the sea, at the mountain called in our charts *Jebel el Miss* (Copper Hills.).

* This was therefore spoken in broken English.—Ed.



