

JOURNEY IN AFRICA

THROUGH

ANGOLA, OVAMPOLAND AND DAMARALAND

BY

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translated from the original Swedish edition of 1899
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nr [1-x], 1-216



CAPE TOWN
C. STRUIK

1974

beautiful oribi antelope (*Ourebia scoperia*),¹⁰⁵ Giraffe, rhino, buffalo (*Bubalus caffer*)¹⁰⁶ and elephant also occurred, with numbers of the latter in this veld.

When one mentions rhino, *Rhinoceros bicornis* is usually meant, while the second species, *Rhinoceros simus* is considered to be practically exterminated.¹⁰⁷ But on a couple of occasions I saw tracks of a rhino that indicated by the way the animal had walked, grazed and other behaviour that it differed from the common species, so I have reason to think that these tracks came from *Rhinoceros simus*. It is also thought that if this species does still exist it would be just here in these areas hitherto undisturbed by hunters.

I do not want to tire the reader with descriptions of my many hunts in this area and the hardships I suffered while tracking in the dense thorn-bush where big game make a stand and where you must creep up to within a few metres of the game before you can catch a glimpse of the feet and legs of the animal beneath the bushes, and where at every step you are held back by thorns that hook onto your lips, nose and ears. On arriving back at my camp from a hunt in the thorn-veld I found to my surprise a company of fifteen strangers there. They were hunters and traders from the Oukouanjama¹⁰⁸ who were on the return journey from the Malondo tribe and had stopped here for hunting. They had found the track of my wagon that they followed, probably with the intention of finding an opportunity of stealing my draught-oxen. As they were now here, I thought it best to forestall their designs on my oxen by offering that they accompany the wagon and track game and bring home meat, of which I promised them as much as they could carry back to Oukouanjama. This proposal they readily accepted, we became good friends and they accompanied me during this whole part of my journey. As they had eight good dogs with them and were excellent trackers, I had good use of them. Their own weapons consisted of bows with poisoned arrows and sharp stabbing spears. They particularly hunted wild pigs, that their dogs cornered, after which they killed them with their spears. They also killed everything they got hold of, monkeys and iguana lizards not excepted.

With the company thus reinforced I continued upstream along the river. The country soon changes its character: the wide river-valley becomes narrower, the flood-plains disappear and the river cuts its way between mountains and rocks through fairly broken country, with alternately forest and grass close to the river and dense bush vegetation further away. Here the river is no longer called Kalonga by the natives, but Ochitanda. We could no longer travel along the river-bed but had to find our way over the mountains across very rugged ground. This broken country seemed to be an eldorado for lions. Daily we saw the tracks of prides of three or four of these animals, and throughout the nights they roared round us. Every night when making camp we had to take precautions against the beast of prey. The end of the long trek-rope was tied to a sturdy tree, then the oxen were tied to the rope in pairs so that they could not break loose in case of panic during the night. Then a dense hedge of acacia thorns was built round the wagon and everything else. The fire, which should have burnt throughout the night, generally went out some hours after everybody had fallen asleep and unless I myself looked after it, it stayed extinguished, despite the big cats sometimes being quite close to us.

The lions cautiously kept themselves out of range despite all my attempts. During dark nights you could hear them panting outside the kraal, but as soon as the moon appeared they were gone and in daytime I never encountered them. One evening we shot three waterbuck and after skinning them we made camp in the neighbourhood, hoping to be able to shoot lions at dawn. All night there was a magnificent concert by three lions enjoying the feast; they emitted the most noble roars you could ever imagine. We could hear that they were two females and a male. Towards dawn the male went away, still roaring, while the females remained at the carcasses. Just before dawn I was ready with two of my men who were leading the dogs on a chain. Cautiously I approached the lions below the wind. When I got there it was just light enough to shoot and the lions had left their prey. On the other side of a plain, just at the edge of the forest, at about 300 metres distance, I discovered them, two large, fine lionesses standing still and

105. *Ourebia scoperia* was an early name for *Ourebia ourebi ourebi* (Zimmerman) (Roberts 1951). Ellerman *et al* (1953) give *Ourebia ourebi rutila* Blaine, 1922, as occurring in central and southern Angola. The oribi is becoming increasingly rare.
106. See Note 86 for *Bubalus caffer*.
107. *Rhinoceros bicornis* was an early name for *Diceros bicornis bicornis* (Linnaeus), the black rhinoceros, which is "darkish yellowish-brown to dark brown" in colour. "It is distinguishable from the 'white rhinoceros' not so much by its colour as its smaller size, shorter head, and the rather pointed and slightly protruding upper lip, which is more in advance of the anterior horn than in the 'white rhinoceros', the horn rounded in the front at the base and shorter than in the larger species". It ranges into northern South West Africa. *Rhinoceros simus* was an early name for *Ceratotherium simum simum* (Burchell), the white rhinoceros. Distribution includes South West Africa where it has been exterminated. "It does not extend beyond the Zambezi River" (Roberts 1951). Roberts does not mention Angola in the distribution of either of these. Ellerman *et al* (1953) include Angola in the distribution of *D. bicornis bicornis* and give the name of the white rhinoceros as *Diceros simus simus* Burchell, 1817.
108. See Chapter 7 for further information on the Oukwanyama.
109. Frederick Courtney Selous, hunter and explorer, arrived in South Africa in 1871. He undertook several expeditions into the interior and beyond the Zambezi, about which he later wrote. In 1917 he was killed in action in East Africa.
110. W. L. Sclater, who became the director of the South African Museum in December 1895. Möller did not make any donations to this museum as far as can be ascertained.
111. Ellerman *et al* (1953) give *Felis (Serval) togoensis niger* Lönnberg, from south-western Angola, as an early name for *Felis serval lönnbergi* Cabrera, 1910.
112. *Bubalis caama* was an early name for *Alcelaphus caama caama* (G. Cuvier), the Cape or Red Hartebeest. A form from Angola of *Alcelaphus caama selbornei* (Lydekker) has been named *Bubalis caama evalensis* Monard, 1933 (Roberts 1953). However, Möller did not see the hartebeest above the Kunene. Ellerman *et al* (1953) give *Bubalis caama evalensis* Monard from southern Angola as an early name for *Alcelaphus buselaphus evalensis* Monard, 1933.
113. Möller's "quagga" is not the extinct true quagga *Equus (Quagga) quagga* Gmelin, which occupied the Cape Province and Orange Free State but did not cross the Vaal River (Roberts 1951). See also Note 84 on zebra, and Rau (1974).
114. Probably powdered charcoal or soot, ochre is yellow or red to dark-red.
115. The name Ura is not known to the Ovambo. Here Möller must have heard the name incorrectly perhaps because the Kwanyama 'I' is

somewhere between 'r' and 'l'. Ueyulu is the correct name. The great Oukwanyama rulers were:

- Mweshipandeka (also Shipandeka) Shaningika, 1852–1883
- Namhadi Mweihanyeka, 1883–1885
- Ueyulu Hedimbi, 1885–1904
- Nande Hedimbi, 1904–1911
- Mandume Ndemufayo, 1911–1917

Still today two of Ueyulu's sons, Vilho Ueyulu and Elia Ueyulu are chiefs in the Oukwanyama tribe in South West Africa. They are, however, not as highly ranked as their father and the other rulers named above. Those were 'kings' while the sons are 'lords' (*omalenga*). *Ohamba* (in Ndonga *omukwanilwa* as referred to on page 122) means an absolute ruler over the whole tribe, while *elenga* has not the same power and is ruler of only part of the tribe. Mandume was the last *ohamba* of the Oukwanyama, a great warrior who fought against the Portuguese as well as the English and who died in battle. Besides him Ueyulu and Mweshipandeka are the great heroes of the Oukwanyama while Namhadi and Nande were of less importance. The 'palace' of the *ohamba* was situated at Ondjiva (Vila Pereira d'Eça). The present town is exactly at the place where Ueyulu stayed (see Note 36) (O. Eriksson, *in litt.*).

116. The open space in larger Ovambo villages where visitors are received and feasts sometimes held is called *olupale*, *shoto* or *sinyanga*.
117. See Note 36 on the Ombandja.
118. See Notes 137 and 138 on the Ovambo, and Note 124 on Handa.
119. Despotism has been one of the features of Ovambo tribal life. Hahn (1928) mentions several cruel despots among the chiefs, one of whom ruled in Oukwanyama up to early in 1917.
120. The two Catholic priests who were murdered are mentioned in Matti Peltola's *Sata vuotta suomalaista lähetystyötä, Part II* (1958). On page 122 Peltola mentions that the South African trader, William Jordaan, visited Namhadi (the great Oukwanyama ruler) in 1885. Some days after Jordaan had left Namhadi died and Jordaan was suspected. He was, however, already on the other side of the Kunene and the anger turned against the other white people. The few traders succeeded to flee but the Roman Catholic priest Ludwig Delpuech and brother Lucius Rothan were killed and a third missionary beaten. The missionaries had come from the north in 1883 and built a mission station which was now flattened to the ground.
- The protestant missionary at Ondjiva in 1895 was apparently Wilhelm Stahlhut. In 1891 the Rhenish Mission Society sent Friedrich Meisenholl and August Wulforst to Oukwanyama. Meisenholl died and in 1895 Stahlhut came to Ondjiva. These missionaries came from the south, the Rhenish Mission working mainly in the central and southern parts of South West Africa as well as in the Cape. Later they realized that they were on Portuguese ground and