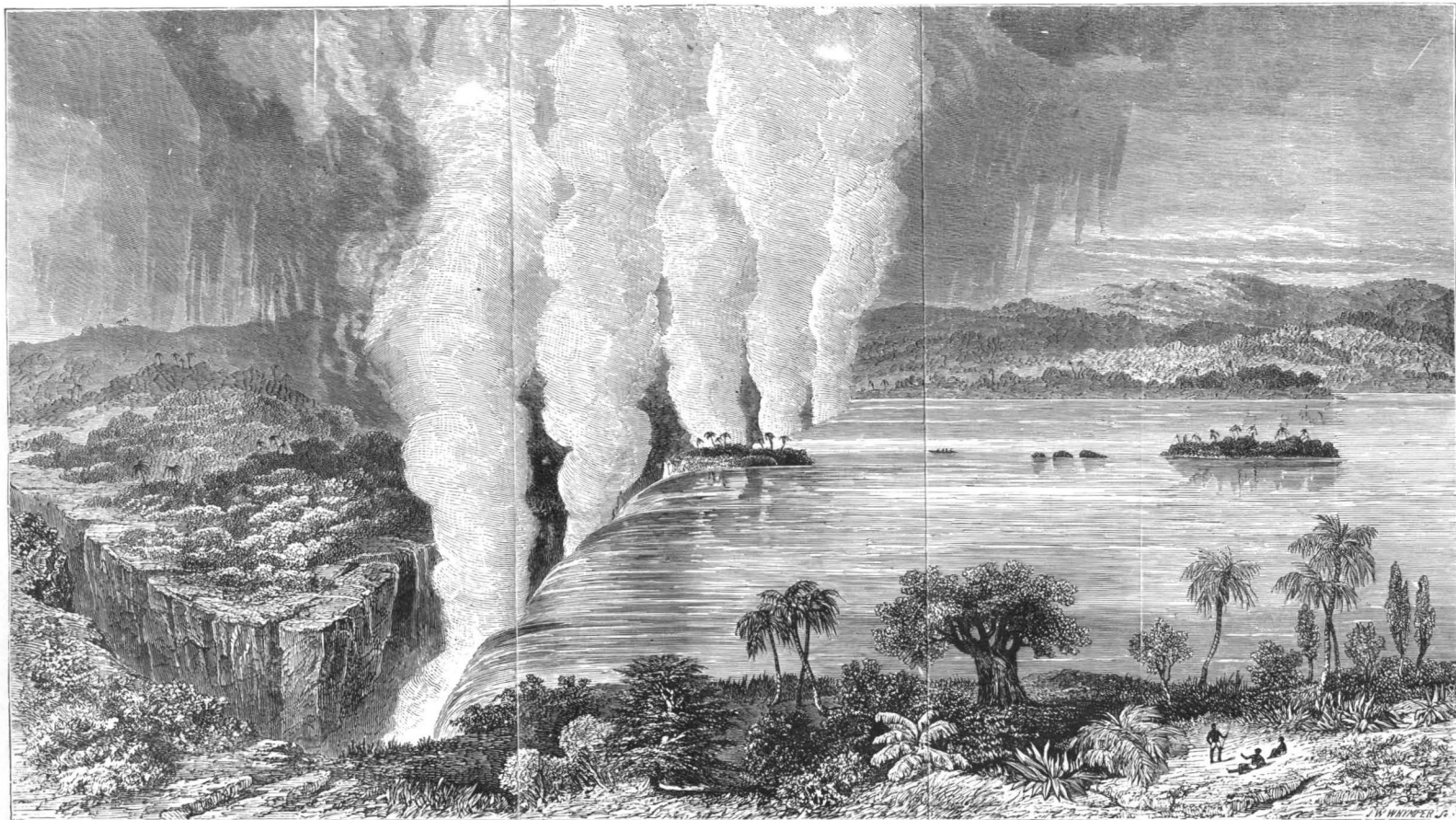


LIVINGSTONE'S
FIRST EXPEDITION
TO AFRICA.



TRAVELS AND RESEARCHES
IN SOUTH AFRICA



THE VICTORIA FALLS OF THE LEEAMBYE OR ZAMBESI RIVER, CALLED BY THE NATIVES MOSYOATUNYA (SMOKE-SOUNDING)

MISSIONARY TRAVELS AND RESEARCHES
IN
SOUTH AFRICA

BY DAVID LIVINGSTONE, M.D.

WITH NOTES BY FREDERICK STANLEY ARNOT



Mode in which the female Hippopotamus carries her calf while young

WITH MAP AND ILLUSTRATIONS

NEW EDITION

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CONTENTS.

INTRODUCTION.

PERSONAL SKETCH.—VOYAGE TO THE CAPE AND ALGOA BAY .	PAGE 1
---	-----------

CHAPTER I.

RESIDENCE AT KURUMAN, LEPELOLE, AND KOLOBENG.— SKETCH OF CAREER OF SECHELE, CHIEF OF THE BAKWAINS, AND NOTICES OF HIS TRIBE	8
---	---

CHAPTER II.

THE BOERS: THEIR INFAMOUS TREATMENT OF NATIVES.—THE KALAHARI DESERT.—BUSHMEN AND BAKALAHARI .	23
--	----

CHAPTER III.

CROSSING THE DESERT.—THE ZOUGA.—DISCOVERY OF LAKE NGAMI.—RETURN TO KOLOBENG	38
--	----

CHAPTER IV.

SECOND AND THIRD JOURNEYS FROM KOLOBENG.—THE CHOBE. —RAVAGES OF TSETSE.—THE MAKOLOLO: CAREER OF THEIR CHIEF SEBITUANE.—DISCOVERY OF THE ZAMBESI.— SLAVE-TRADE.—RETURN TO THE CAPE	51
--	----

CHAPTER V.

LAST JOURNEY FROM CAPE TOWN.—THE KALAHARI: ITS PLANTS AND ANIMALS.—GRIQUAS AND BECHUANAS .	65
---	----

CHAPTER VI.

	PAGE
KURUMAN.—MISSIONARIES: THEIR DUTIES AND LABOURS.— OUTRAGE OF BOERS.—RETALIATION.—NOTICES OF BAK- WAINS	75

CHAPTER VII.

DISEASES OF ANIMALS.—THE LION.—SERPENTS.—NATIVE CUSTOMS.—BAMANGWATO HILLS.—THE OSTRICH	90
---	----

CHAPTER VIII.

MISSIONARY LABOURS.—TREES.—BUSHMEN.—THE SANSHUREH AND CHOBE	106
--	-----

CHAPTER IX.

LINYANTI.—THE CHIEF SEKELETU.—CUSTOMS OF THE MAKO- LOLO	121
--	-----

CHAPTER X.

AFRICAN FEVER.—THE MAKALAKA.—DIVISIONS OF SOUTH AFRICAN FAMILY	132
---	-----

CHAPTER XI.

LINYANTI TO SESHEKE.—THE LEEAMBYE	139
---	-----

CHAPTER XII.

ASCENT OF THE LEEAMBYE.—BAROTSE VALLEY.—BAN- YETI.—NALIELE.—MAMBARI.—THE MARILE.—SESHEKE	145
---	-----

CHAPTER XIII.

LINYANTI.—DESCENT OF THE CHOBE.—ASCENT OF THE LEEAMBYE	156
---	-----

CHAPTER XIV.

	PAGE
ASCENT OF THE LEEAMBYE CONTINUED.—GONYE FALLS.— NALIELE.—LIBONTA.—ANIMAL LIFE	167

CHAPTER XV.

ASCENT OF THE LFERA.—THE BALONDA AND AMBONDA.— FEMALE CHIEFS	178
---	-----

CHAPTER XVI.

LAND JOURNEY TO SHINTE'S TOWN.—RECEPTION BY THE CHIEF. —HIS FRIENDSHIP	192
---	-----

CHAPTER XVII.

THE LONAJE.—CAZEMBE.—FLOODED PLAINS.—THE LOKA- LUEJE.—THE LOTEMBWA.—THE CHIEF KATEMA.—LAKE DILOLO	206
---	-----

CHAPTER XVIII.

THE KASAI.—CROSSING THE ÑUANA LOKE.—TROUBLES IN THE TERRITORY OF THE CHIPOQUE	222
--	-----

CHAPTER XIX.

THROUGH BASHINJE TERRITORY TO CASSANGE, AND THENCE BY TALA MUNGONGO, THE BASONGO TERRITORY, AND THE DISTRICTS OF AMBACA AND GOLUNGO ALTO, TO LOANDA	239
---	-----

CHAPTER XX.

THE MAKOLOLO AT LOANDA.—THE CITY AND DISTRICT.—ICOLLO I BENGO.—DISTRICT OF CAZENGO.—THE LUCALLA.—DIS- TRICT AND TOWN OF MASSANGANO.—RETURN TO GOLUNGO ALTO	264
---	-----

CHAPTER XXI.

RESIDENCE AT GOLUNGO ALTO.—AMBACA.—PUNGO ANDONGO. —THE COANZA	276
--	-----

	PAGE
CHAPTER XXII.	
TALA MUNGONGO. — CASSANGE. — ORDEAL. — TRADE OF LOANDA. — THE QUANGO. — BASHINJE. — MORE DIFFI- CULTIES WITH THE CHIBOQUE. — FREEDERS OF THE CONGO. — THE LOAJIMA	287
CHAPTER XXIII.	
DÉTOUR SOUTHWARD. — CABANGO. — THE KASAI AND QUANGO. — THE SEASONS. — VALLEY OF THE LOEMBWE. — CROSSING THE KASAI	303
CHAPTER XXIV.	
THE LOTEMBWA. — WATERSHEDS. — POSITION OF ROCKS. — RAIN SOUTH AND NORTH OF EQUATOR. — DILOLO. — THE LEEBA. — SOCIAL CONDITION OF TRIBES. — RECEPTION AT LIBONTA	313
CHAPTER XXV.	
NALIELE. — GONYE. — LINYANTI. — THE CHIEF SEKELETU. — NOTICES OF THE MAKOLOLO. — DISEASES, CLIMATE, &c.	327
CHAPTER XXVI.	
DESCENT OF THE ZAMBESI. — VICTORIA FALLS. — THE LEKONE. — ANCIENT LAKES. — THE BATOKA. — THE UNGUESI	338
CHAPTER XXVII.	
NATURAL HISTORY AND GEOLOGY. — THE MOZUMA. — THE BATOKA, AND THEIR CHIEF MONZE.	351
CHAPTER XXVIII.	
NOTICES OF THE ELEPHANT. — THE CHIEF SEMALEMBUE. — THE KAFUE. — ALBINOS. — THE CHIEF MBURUMA	367
CHAPTER XXIX.	
CROSSING THE LOANGWA. — ZUMBO. — DIFFICULTIES WITH MPENDE. — CROSSING THE ZAMBESI. — GAME-LAWS. — DISTRICT OF CHICOVA	381

CONTENTS. xi

CHAPTER XXX.

	PAGE
ANIMALS. — THE UE. — THE BANYAI. — ORDEAL MUAVI. — ARRIVAL AT TETE	395

CHAPTER XXXI.

NOTICES OF TETE AND ITS VICINITY. — PRODUCTIONS	407
---	-----

CHAPTER XXXII.

DESCENT OF THE ZAMBESI. — SENNA. — THE QUILIMANE AND ZAMBESI. — THE MUTU. — KILIMANE. — VOYAGE TO MAURITIUS, AND THENCE TO ENGLAND	419
--	-----

APPENDIX	429
--------------------	-----

NOTES	432
-----------------	-----

INDEX	443
-----------------	-----

APPENDIX.

*Extracts from the Journal of the late CAPT. HYDE PARKER, R.N.,
H.M. Brig "Pantaloön."*

"THE Lúabo is the main outlet of the Great Zambesi. In the rainy season—January and February principally—the whole country is over-drowned, and the water escapes by the different rivers as far up as Quilimane; but in the dry season neither Quilimane nor Olinda communicates with it. The entrance to the Luabo river is about two miles broad, and is easily distinguishable, when abreast of it, by a bluff (if I may so term it) of high straight trees, very close together, on the western side of the entrance. The bar may be said to be formed by two series of sandbanks,—that running from the eastern point runs diagonally across (opposite?) the entrance and nearly across it. Its western extremity is about two miles outside the west point.

"Within the points the river widens at first and then contracts again. The rise and fall of the tide at the entrance of the river being at springs twenty feet, any vessel can get in at that time, but, with all these conveniences for traffic, there is none here at present. The water in the river is fresh down to the bar with the ebb-tide, and in the rainy season it is fresh at the surface quite outside. In the rainy season, at the full and change of the moon, the Zambesi frequently overflows its banks, making the country for an immense distance one great lake, with only a few small eminences above the water. On the banks of the river the huts are built on piles, and at these times the communication is only in canoes; but the waters do not remain up more than three or four days at a time. The first village is about eight miles up the river, on the western bank, and is opposite to another branch of the river called 'Musélo,' which discharges itself into the sea about five miles to the eastward.

"The village is extensive, and about it there is a very large quantity of land in cultivation; calavances, or beans, of different sorts, rice, and pumpkins, are the principal things. I saw also about here some wild cotton, apparently of very good quality, but none is cultivated. The land is so fertile as to produce almost any (thing?) without much trouble.

"At this village is a very large house, mud-built, with a courtyard. I believe it to have been used as a barracoön for slaves, several large cargoes having been exported from this river. I proceeded up the river

as far as its junction with the Quilimane river, called 'Boca do Rio,' by my computation between 70 and 80 miles from the entrance. The influence of the tides is felt about 25 or 30 miles up the river. Above that, the stream, in the dry season, runs from $1\frac{1}{2}$ to $2\frac{1}{2}$ miles an hour, but in the rains much stronger. The banks of the river, for the first 30 miles, are generally thickly clothed with trees, with occasional open glades. There are many huts and villages on both sides, and a great deal of cultivation. At one village, about 17 miles up on the eastern bank, and distinguished by being surrounded by an immense number of bananas and plantain-trees, a great quantity of excellent peas are cultivated, also cabbages, tomatos, onions, &c. Above this there are not many inhabitants on the left or west bank, although it is much the finest country, being higher, and abounding in cocoa-nut palms; the eastern bank being sandy and barren. The reason is, that some years back the Landeens, or Caffres, ravaged all this country, killing the men and taking the women as slaves, but they have never crossed the river; hence the natives are afraid to settle on the west bank, and the Portuguese owners of the different 'prazos' have virtually lost them. The banks of the river continue mostly sandy, with few trees, except some cocoa-nut palms, until the southern end of the large plantation of Nyangué, formed by the river about 20 miles from Maruru. Here the country is more populous and better cultivated, the natives a finer race, and the huts larger and better constructed. Maruru belongs to Señor Asevédo, of Quilimane, well known to all English officers on the east coast for his hospitality.

"The climate here is much cooler than nearer the sea, and Asevédo has successfully cultivated most European as well as tropical vegetables. The sugar-cane thrives, as also coffee and cotton, and indigo is a weed. Cattle here are beautiful, and some of them might show with credit in England. The natives are intelligent, and under a good government this fine country might become very valuable. Three miles from Maruru is Mesan, a very pretty village among palm and mango trees. There is here a good house belonging to a Señor Ferrão; close by is the canal (Mútu) of communication between the Quilimane and Zambesi rivers, which in the rainy season is navigable (?). I visited it in the month of October, which is about the driest time of the year; it was then a dry canal, about 30 or 40 yards wide, overgrown with trees and grass, and, at the bottom, at least 16 or 17 feet above the level of the Zambesi, which was running beneath. In the rains, by the marks I saw, the entrance rise of the river must be very nearly 30 feet, and the volume of water discharged by it (the Zambesi) enormous.

"Above Maruru the country begins to become more hilly, and the high mountains of Boruru are in sight; the first view of these is obtained below Nyangué, and they must be of considerable height, as from thence they are distant above 40 miles. They are reported to contain great

mineral wealth; gold and copper being found in the range, as also *coal* (?). The natives (Landeens) are a bold, independent race, who do not acknowledge the Portuguese authority, and even make them pay for leave to pass unmolested. Throughout the whole course of the river, hippopotami were very abundant, and at one village a chase by the natives was witnessed. They harpoon the animal with a barbed lance, to which is attached, by a cord 3 or 4 fathoms long, an inflated bladder. The natives follow in their canoes, and look out to fix more harpoons as the animal rises to blow, and, when exhausted, despatch him with their lances. It is, in fact, nearly similar to a whale-hunt. Elephants and lions are also abundant on the western side; the latter destroy many of the blacks annually, and are much feared by them. Alligators are said to be numerous, but I did not see any.

“The voyage up to Maruru occupied seven days, as I did not work the men at the oar, but it might be done in four; we returned to the bar in two and a half days.

“There is another mouth of the Zambesi, seven miles to the westward of Luabo, which was visited by the ‘Castor’s’ pinnace; and I was assured by Lieutenant Hoskins that the bar was better than the one I visited.”

NOTES

BY FREDERICK STANLEY ARNOT.

CHAPTER I.

1. *Page 9, l. 12.*—Dr. Livingstone, following the example of Dr. Moffat, used the Dutch alphabet in writing down Sechuana words, so that Banoga is pronounced Bano~~la~~.

2. *Page 10, l. 20.*—Dr. Livingstone follows the custom here of calling the Zulus “Caffres.” When the Arabs first sailed down the East Coast of Africa they sought to impose their Mohammedan beliefs upon the natives. The Swahili tribes along the Zanzibar coast seemed to have been more amenable, but the Zulus resisted, so the Arabs called them “Caffres” (infidels). We must not suppose that the Bechuanas, among whom Livingstone laboured, belonged to a different race. It is recognised now by all competent authorities that the negroes of Central and South Africa belong to one great family, which, by common consent, has been called the Bantu family. It is interesting to observe how these tribes lie pretty much north and south, suggesting that they all filtered down from the north in a natural sort of a way. The original mass would be divided in the migration southward by the great lakes and the upper tributaries of the Congo, and wars and jealousies as to the occupation of the country would keep these sections apart.

3. *Page 15, l. 23.*—Polygamy is the most perplexing question the missionary in Africa has to deal with. It ought not to be considered in a harsh and unsympathetic spirit. The more the native customs and ways are understood, the more difficult does the matter appear. (1) After the birth of a child, for instance, husband and wife are temporally divorced for three years. (2) In some tribes complimentary marriages between young men and old women are usual; of course, in time the husband is supposed to marry his second and proper wife. (3) Chiefs depend upon their many wives, and the relationships thus formed, for protection against intrigue and the breakings out of revolt in distant parts of the country.

CHAPTER II.

4. *Page 31, l. 1.*—This custom may have come from the command (Leviticus vii. 31) to give the breast of the peace-offering to the high priest and his sons, as an African chief is also priest. The practice of circumcision, common in Africa, may also be accounted for in the same

way. Seeing we have no difficulty in tracing religious practices found in Abyssinia to a Christian source, it is not unnatural to suppose that many African religious customs are Jewish.

5. *Page 35, l. 23.*—The Bushmen, or Basaroa of the South African deserts, are not related to the negroes. They may be the descendants of runaway Hottentots of long years ago, as the Bakalahali are runaway Bechuana of to-day. The Hottentot and Bushmen belong to the red-skinned races, and their language is said to have something in common with the language of the Laplanders.

6. *Page 37, l. 28.*—The Christian chief Khama has done much for these poor inhabitants of the desert, persuading them to dig the ground and build villages by offering presents of goats and cattle.

CHAPTER III.

7. *Page 41, l. 10.*—Sekomi was chief of the Bamangwato, and father of the present chief Khama. He was bitterly opposed to his son becoming a Christian, and in order to prevent his ever coming into power Sekomi abdicated in favour of a distant relative, Machang; but the tribe revolted, and in August, 1872, Khama was declared chief of the Bamangwato.

8. *Page 48, l. 1.*—Lechelatebe was succeeded by his son Moremi, the present chief of the Batauana. The late Mr. Hepburn was the first missionary to follow up Dr. Livingstone's discovery of Lake Ngami. His success was remarkable, and in a short time the whole tribe seemed to be affected. They gave up their Bushman slaves; Dr. Moffat's translation of the Bible was carried into the country by the waggon-load. Repeated attacks from marauding bands of Matabele, however, soon tested the value of Moremi's conversion, and when Mr. Hepburn visited the country in 1886 he was met with shouts of "Beat him! Kill him!" Still some stood fast.

CHAPTER IV.

9. *Page 58, l. 16.*—This is so; the Tsetse fly quickly disappears with the buffalo. The rinderpest that has wrought such havoc in South Africa has swept off hundreds of thousands of buffalo in the far interior, leaving the plains white with their bones; but in a remarkably short time it was found that the "fly" had disappeared from large areas, and that cattle could be brought into the country.

10. *Page 58, l. 35.*—Mahale was alive in 1883, and continued to take to himself a large share of the credit of bringing both the missionary and the trader into the country.

11. *Page 61, l. 31.*—The Barotse account of their conquest, however, differs slightly. Upon the death of their chief Malunda, they say, two rivals to the chieftainship appeared; the wiser of the two appealed for help to Sebituane, the other fled with his followers up the Kabombo.

12. *Page 64, l. 27.*—The name "Mambari" is given by the free natives

of Benguella to the slaves of the Portuguese. The natives of the Upper Zambesi have somehow got hold of this name, and apply it to all native traders from Bihé and Bailundu as well as to the slaves of the Portuguese.

13. *Page 64, l. 37.*—When pressed by hunger, or because of debt, parents have been known to sell their children. The law of “mother right” so prevails among some of the interior tribes that the children are at the disposal of their maternal uncles, unless redeemed by their fathers from them. The uncle readily parts with the children when the trader comes along with his guns and calico, and in this way, more than in any other, the slave markets are fed.

CHAPTER V.

14. *Page 70, l. 7.*—The old waggon route from Cape Town to Kuruman lay a little to the west of the railway track from Cape Town to Kimberley.

15. *Page 74, last line.*—The Bantu tribes in the interior are better mechanics than those living in South Africa, who have not only wandered further away from their original home and starting-point, but have thrown away any little knowledge they may have had of the arts as so much unnecessary burden.

CHAPTER VI.

16. *Page 85, last line.*—In 1892 a missionary, Mr. Joseph Lynn, of London, died of hydrophobia in Bihé, West Central Africa. He and Dr. W. Fisher were bitten by the same dog; Dr. Fisher recovered, and Mr. Lynn died within two months. M. Coillard also writes about a regular epidemic of hydrophobia breaking out in the Barotse Valley about the same time.

CHAPTER VII.

17. *Page 94, l. 15.*—A few years ago a traveller near Lake Mweru came upon a cow elephant that had just been pulled down by six lions, all attacking together. The elephant’s teeth were small for her size, and on this account she was not so well able to defend herself.

18. *Page 100, l. 2.*—Leina means “name.” The names of African chiefs are usually sentences, the first word of which is used “for short.” Mushide, the Garenganze chief, was known by the following names:—

MUSHIDE wa vantu vonso = The soul of all men.

SOKONTWE wa lamata vagen = The sticking weed that clings to the traveller.

KANGUNGUALA kasala mitenge = The whirlwind that unroofs the house.

KASHIKA vomu = The burier of the living.

KAPUYA sava manso = The eye destroyer.

MUENDA pa vantu = He goeth among the people.

KOMESIA wa vilolo = The strengthener of his dependencies.

CITAVATAVA wa mena pe sanga = The sycamore tree that sprouted in the Sanga country (to give bark for the clothing of the people).

19. *Page 100, l. 28.*—Natives of the same tribe can very quickly determine their relative ages, although they cannot tell how many years they each have lived. They associate the year of their birth with the event of that year, be it the death of the chief or the appearance of some plague, or an eclipse of the sun, or large comet seen. Missionaries going into a new district are often amused at the interest taken in their relative ages, and cannot quite understand it at first, seeing that the African does not keep any record of the number of years he may have lived.

CHAPTER VIII.

20. *Page 107, l. 27.*—It is well known that people living in open savannahs and prairies, as the Bechuana and Zulu tribes do, are less superstitious than the inhabitants of forest-clad countries.

21. *Page 110, l. 16.*—The bark of the Mowana or Baobab tree is an important article of export from Ambriz and Ambrizette on the West Coast of Africa. It is used chiefly in the manufacture of paper.

22. *Page 111, l. 16.*—Some of these edible caterpillars respond in a curious way to a half-whistling, half-cooing sound, by wagging their heads and setting every leaf of the tree infested by them in motion.

CHAPTER IX.

23. *Page 123, l. 9.*—The white man that Dr. Livingstone met at Linyanti was the well-known Portuguese trader Senhor Silva Porto, who began trading from Loanda in the year 1837. Slaves were then in great demand, and could be bought on the Kuanza river for four yards of calico a head. Little by little Senhor Porto worked his way inland; he employed his own slaves, as well as Bihé headmen, to do most of his trading; these native agents are called "Pumbeiros" by the Portuguese. A Pumbeiro of the name of Jão was the first to reach the Zambesi; returning, he informed Senhor Porto, who decided to visit the Makololo chief. Senhor Porto traded for ivory, rubber, and beeswax all over West Central Africa; his regular habits and just treatment of all free-natives gave him great influence in the country. The Portuguese Government made him Capitão Mor for Bihé, where during a sudden native revolt (1890) the old hero lost heart and blew himself up with gunpowder. His body was carried to Lisbon and buried with public honours. The Portuguese call him "The Livingstone of Portugal."

24. *Page 127, l. 25.*—The African bead trade is divided into what might be called "currency bead" and "fashion bead" trades. Missionaries and explorers would do well to keep to currency beads. Traders can of course make more money out of the fashion bead, but it is much more risky.

25. *Page 128, l. 3.*—In the year 1883—nearly thirty years after Dr. Livingstone's visit—I, when on my first missionary journey, met with old blind minstrel in the Barotse Valley, who, failing to interest

me with his songs and antics, changed his tune and began giving off a long discourse on the Last Judgment. When asked where he had heard these things, he explained that when a young man, and before losing his sight, he had travelled with Dr. Livingstone as cook, and that this was a sermon that he had often heard his old master preach.

26. *Page 130, l. 10.*—Mr. George Westbeeck was the pioneer of the Upper Zambesi ivory trade. He cut the first waggon road through the forest from Buluwayo to the Victoria Falls, and built the trading stations of Panda-ma-tenka and Leshuma.

CHAPTER X.

27. *Page 135, l. 3.*—One of the young Barotse princes that Sebituane brought up at his court—Sepopo by name—led the revolt that ended in the massacre of all the Makololo men; the women were spared to be the head wives and queens of the country under the Barotse.

28. *Page 137, l. 23.*—The more ambitious tribes in Africa have the habit of calling all neighbouring and inferior tribes by a name equal to “barbarian,” so all interior tribes were called “Makalaka” by the Bechuana.

29 *Page 138, l. 18.*—Mosilikatse was the father of the chief Lobengula who fought against the South African Chartered Company. His name means “bloody path,” and the name he gave to his chief kraal—Buluwayo—means “killing-place.”

30. *Page 138, l. 25.*—Moshesh, the reputed half-brother of Sebituane, pulled the Basuto tribe together with great ability, and the two brothers must have been remarkable men. The story is told of Moshesh, how that after enforcing with great severity the death penalty on all found guilty of cannibalism he decided to relax the law somewhat, believing that the evil had been checked and would die out, when a man was brought to him whom his accusers declared guilty of having eaten the body of Moshesh's own grandfather, “Ought *he* not to die?” “No,” replied the king naively, “let him live. Why should I disturb my grandfather's grave?”

CHAPTER XI.

31. *Page 141, l. 5.*—The nakong is known in many Bantu dialects by the name Eshove, and this may account for the name “Chobe” that Dr. Livingstone gave to the river that is better known by that of Linyanti in its lower reach, Mashe higher up, and Kuando nearer to its source.

CHAPTER XII.

32. *Page 150, l. 23.*—“Monare” is the name usually given to missionaries in Bechuanaland, and is a corruption of the Dutch *Myn Heer*. The Makololo, not understanding the use of titles, called Dr. Livingstone “Monare” instead of Monare Livingstone.

33. *Page 151, l. 10.*—There can be no possible doubt that this Portuguese trader was Senhor Silva Porto. (See note, page 123.) An Arab trader from Zanzibar appeared on the scene at the same time (page 153), who was also a famous man in his way. That these three travellers should not only be the first to penetrate Africa, the one from the South, the other from the East, and the third from the West Coasts, but that they should all meet at such a remote part of the continent, is a remarkable coincidence. Dr. Livingstone continued his journey, crossing the continent to Loanda, travelling in a north-westerly direction. Senhor Silva Porto returned to Benguella after sending his two “Pumbeiros” across to the East Coast with letters to the Portuguese governor of Mozambique; and the Arab trader, accompanied Silva Porto to Bihé and Benguella, crossing Africa from east to west. The Arab, we know, was after no good; his journey led to a great general advance among the Arab traders and raiders of Zanzibar into Central Africa; but the bright and encouraging thought must suggest itself to us that Livingstone was raised up at the right time “to confound their knavish tricks” by bringing to the light of day—as he did so successfully years after—a faithful account of their doings.

34. *Page 152, l. 32.*—To-day, however, the natives call the Leeba the Zambesi along its whole course. M. Coillard, in 1895, ascended the Zambesi for some distance beyond the junction of the two rivers. He says: “We saw the confluence with the Zambesi of the Loeti, . . . which comes from the west, . . . then, a little further on, that of the Kabombo on the left bank.” (*Threshold of Central Africa*, page 602.)

CHAPTER XIII.

35. *Page 158, l. 38.*—The natives of the Upper Zambesi repeatedly told me that I could not do the things the “Great Monare” had done. “He raised his dead relatives to life. We saw them,” they insisted, “walking across the shadow of the sun”

36. *Page 161, l. 39.*—The Makololo thought also that if the moon appeared perpendicular, thus (, they would have abundance of rain that month; but if the moon appeared lying on her back, thus \smile , it bespoke drought, for how could the water spill over?

CHAPTER XIV.

37. *Page 175, l. 29.*—One day a reed bock shot in the side by me fell down seemingly dead, and after having his tail hacked off and throat partly cut, sprang up and bounded off. The country was open all around and the grass had been burned off, only one clump remained; into this the wounded animal ran. My men surrounded the spot, and set fire to the grass; a hyæna ran out. Upon searching the ground the charred remains of a python were found, but no

signs of the antelope. The men looked at one another, not a word was spoken; but all immediately, and with one consent, fled to the camp, packed their bundles, and set off for the nearest village, in spite of rain and the moonless night that was just upon them. All believed that they had been met by a former chief come back to the world again, with power to change himself into a hyæna or antelope, and that had they slept there that night they would have been dead men in the morning.

38. *Page 177, l. 23.*—The Loeti of Livingstone is known as the Lungebungo river, and rises in the Chibokwe country, at an interesting spot where, within a distance of four miles, water is seen flowing west to the Kuanza river, north to the Congo, and east to the Zambesi.

CHAPTER XVI.

39. *Page 195, l. 38.*—Like children's toys these idols have their interest for ethnologists. Mr. Crawford, a missionary in Lubaland, has taken a photograph of one which is a good example of the general run of forest idols that Dr. Livingstone met with in the Lunda country. This, which might be described as a lion-faced sphinx, falls into line with Dr. Livingstone's remarks on page 133 as to the Africans' connection with ancient Egypt.

40. *Page 206, l. 29.*—The great Lunda empire, that at one time extended from the Luapula to the Zambesi, had begun to dry up in Livingstone's day, and shortly after Shinte came under tribute to the Barotse; but in 1887 the Lubale chief Kañgombe took advantage of troubles in the Barotse to raid Shinte and to practically destroy his country; many Balunda were carried off into slavery. One day, when travelling, I overtook the Lubale army with gangs of Shinte's people all tied together—a pitiable sight.

CHAPTER XVII.

41. *Page 207, l. 33.*—During the years 1895–96–97 a dreadful plague of locusts swept over the whole of Central Africa, and had it not been for the often despised Manioc root, the death-rate from starvation must have been very heavy. As soon as the natives found that the locust did not touch the Manioc plant, they cultivated larger quantities of it. The plant would be still more valuable to Africa were South American methods of cultivating and preparing the root introduced.

42. *Page 208, l. 22.*—Muete-Yamvo, however, had several Kazembes or generals. The full name is "KAZEMBE ka suma vantu," which means the stinging bush-fly that bites people. The Portuguese travellers, Pereira and Lacerda, visited the *Kazembe* of the eastern bank of the *Luapula* river, whose descendants still reign as independent monarchs. The town, the direction of which was pointed out to Livingstone, was

undoubtedly that of the *Kazembe* of the Western Lualaba, the branch that Livingstone afterwards called "Young's Lualaba"

43. *Page 210, l. 35.*—The Baluvale who live in these plains are fish catchers and curers on a large scale. They are now the predominating tribe along the far Upper Zambesi. Kakege, who has his capital at the junction of the Luena with the Zambesi, is their official and ceremonial head, but Kañgombe, who lives further west, is their leader in war. In 1891 I assisted in planting a mission station among them a little to the north-east of Livingstone's route. Mr. Schindler, a Swiss, and Dr. Fisher, of London, assisted by seven other missionaries, are at work among both the Baluvale and Balunda.

44. *Page 211, l. 15.*—Subsequent explorations have shown, however, that the Chobe does not rise in the Lubale Plains, but in a country of great sand hills south-east of Bihé; those sand hills are very porous, and rest on a layer of clay. The heavy rains are all absorbed by them as if by so many great sponges, and given out to the streams, months after when the water reaches the level of the clay. The Chobe and all her feeders begin to rise at the *end* of the rainy season, and keep increasing in volume as the rainy season advances.

45. *Page 211, l. 17.*—The Loeti or Dunge-ungo and the Kassia rivers rise in a beautiful mountainous country well wooded and well drained

46. *Page 211, l. 31.*—The law of "mother right" prevails so in the interior, however, and is hardly known among the South African tribes; this accounts for the attachment of the Balunda to their mothers; legally the "Makalaka" boy is the property of his mother's elder brother, and the village that his mother came from is his home or "hai."

47. *Page 214, l. 38.*—They have also the idea that drumming frightens the spirits away as birds are scared from the corn, but the noise has to be kept up night and day until the proper measures have been taken to lay the troubled spirits. This helps us to understand how the Africans insist on coming in bands and drumming all night around the traveller's tent; their action is prompted by the same kind thought that would lead one to fan a friend asleep or to dust the flies from another on a hot summer's day.

48. *Page 215, l. 14.*—A child was sacrificed as late as 1883 by the Barotse in order to sanctify some war drums with the blood sprinkled from the stumps of ten little bleeding fingers newly chopped off. The body was then thrown alive to the crocodiles to appease the great serpent that lies along the bed of the Zambesi. Stories are told of the Balunda and Buluvale selecting an annual victim as a sacrifice to the spirits of the chief's ancestors. In 1888 the Balunda had advanced as far as to abhor the killing of the victim, but in order to satisfy the spirits, and to procure the right parts of the human body for the king's medicine, a dead body was dug up from some new-made grave.

49. *Page 216, l. 29.*—Katema lived on in the same district for thirty years after Livingstone visited him. From being ruler over the Balubale, he was reduced to being tributary to them. Then purely for the sake of carrying off his Lunda subjects as slaves, the Balubale drove out Kazembe and, it is reported, killed him as he fled to the Barotse for protection. I knew him well, and had many talks with him about Dr. Livingstone, “the first white man.”

50. *Page 219, l. 17.*—Commander Cameron discovered the Lulua, and found that it flowed north to the Kassai and Congo, and not south to the Zambesi as was reported to Dr. Livingstone.

51. *Page 222, l. 20.*—The ant builds up the stalk of grass as the flood rises, which of course washes away the lower stories of the little towers of Babel, leaving the ant with a sort of a bird-nest house to live in.

CHAPTER XVIII.

52. *Page 228, l. 10.*—The Bachibokwe, or Ba-chioko, are perhaps the most remarkable and most interesting tribe to be met with in the whole of West Central Africa. They work cleverly in iron and wood, farm the bee, and procure large quantities of beeswax; they have discovered a root yielding rubber that now commands a higher price than the tree rubber. At the same time, their capacity for giving trouble to passing traders and travellers is so well known that their name is a proverb.

53. *Page 238, l. 39.*—This year (1899) Mr. F. Schindler made a prolonged excursion among the Bachibokwe, hoping to find an opening among them for mission work. Were his diary to be put alongside of Dr. Livingstone's, written forty years before, it would be seen that these troublesome people have not altered one iota in their methods of worry and extortion. At last, however, Mr. Schindler seemed to find a friend among them; a chief came forward to assist in tracking and punishing a thief who had stolen a few beads. The man was brought to book, and the beads restored after endless litigation more annoying than the theft itself; then, to crown all, Mr. Schindler had to pay his good friend the chief in cloth two or three times the value of the beads as his well-earned fees!

CHAPTER XX.

54. *Page 267, l. 3.*—The description here given of Loanda is of course only of value in so far as it is a description of how things were forty years ago. To-day Portuguese, English, French, and German steamers call nearly every week at Loanda; the town, too, has been largely rebuilt, the streets cleared of sand, and a water supply is abundant. The Portuguese fail as farmers and employers of free labour, but Loanda compares favourably with any other town between Gibraltar and Cape Town.

55. *Page 273, l. 28.*—The Dutch occupied Loanda for a very short time.

The natives of Angola, seeing so many strange white men and not knowing their name, called them "Vafulu," meaning "they are many," and to-day all Dutch, English, and Germans are called "Vafulu" to distinguish them from the Portuguese.

CHAPTER XXI.

56. *Page 280, l. 8.*—To-day, however, the distilling of rum or "*aguardente*," as the Portuguese call it, is the chief source of income in all these districts; thousands of natives labour on the rum factories, cultivating the cane, etc.; they are brought from the interior by traders, who sell them to the planters, who take them to the district magistrate and register them as free labourers under a seven years' contract, which is generally renewed.

57. *Page 284, l. 14.*—It is more properly, however, the line of demarcation between the provinces of Loanda and Benguella, both being in the Portuguese colony of Angola.

CHAPTER XXII.

58. *Page 289, l. 23.*—Elephants too have been killed by these fiery little creatures; they have been known to run up the animal's trunk when asleep, and so to irritate it that in desperation the elephant will beat his trunk against a tree, causing it to swell, and the inflammation following kills the animal.

59. *Page 299, l. 21.*—This, however, is about the worst language the Portuguese indulges in, and it is not to be compared to that of the many Britishers in other parts of Africa. Nothing is more revolting than to hear from the raw native an unclean English oath, probably the only words he may have been able to pick up from his master, the miner, or trader.

CHAPTER XXIII.

60. *Page 313, l. 19.*—The West Coast trader is essentially a landsman; all the trading tribes are entirely at the mercy of the natives living along the large rivers; as a rule they prefer making a long detour to hiring canoes. A glance at the map of this part of the African continent shows that between the bend of the Kassai, flowing east then north, and the bend of the Leeba, or Zambesi, flowing west then south, there lies a neck of land of great value to the native traders, who carry the produce of the far interior to the Loanda and Benguella markets.

CHAPTER XXIV.

61. *Page 315, l. 11.*—Shakatwala was wrong, however. The Lutembwe is one river, and, rising in the plains near to the Kassai, it flows south to the Zambesi.

62. *Page 327, l. 5.*—This was Dr. Livingstone's last visit to the Barotse Valley. The second European to penetrate these parts from the south was

Westbeeck, the trader, in 1873; and the missionaries, travellers, and hunters who visited the Zambesi in the years following owed much of whatever footing they may have secured in the country to the late Mr. George Westbeeck. M. François Coillard has been the true successor of Livingstone in these parts from a missionary's point of view. His work began with his second visit to the Zambesi, in 1884.

CHAPTER XXVI.

63. *Page 343, l. 27.*—Dr. Livingstone, on his second visit to the falls, fastened a stone and a piece of paper to a long line, with which to measure the depth of the chasm. The Batoka have improved upon this, and now say that Livingstone himself flew down to the bottom like a bird!

64. *Page 344, l. 39.*—Dr. Livingstone returned to Linyanti in 1860, and found Sekeletu a leper and his empire rapidly going to pieces. The sick chief died shortly after Livingstone's visit, and his son and heir being too young to rule, two uncles fought over the regentship. While the Makololo were fighting the Barotse were arming, and led by Sepopo, one of the family of their former chiefs, they killed off all the Makololo men, even to the little boys, leaving only the women and girls. The women, however, still received a great deal of the honour and respect formerly paid to the Makololo men, and as they were all married to the chiefs and headmen among the Barotse they ruled in all domestic matters. The Sekololo language has prevailed, and has become more truly the language of the country since the massacre of the Makololo men than ever before. Sepopo was killed by his own men, and his nephew Nguana-wina succeeded him for one short year; he also was disposed of in the same way. Then Loboshe or Liwanika was called to the kingship, and he, after many ups and downs, has become at last fairly well established. His capital has always been at Lea-luyi, in the Barotse Valley. Here it is interesting to observe that *luyi*, or *lui*, means river. The proper name for the Barotse is *A-ruyi* (literally, the river people); sing. : *Mo-ruyi*. *Se-ruyi* is the name of their language; *Bo-ruyi*, the abstract term used when their customs and laws are referred to; and *Lea-luyi*, as I have already said, is the name of their "place" by the river, or capital.

CHAPTER XXVIII.

65. *Page 373, l. 21.*—The full name for the Kafue is Kafaukue. The word means the digger or borer. Higher up it is called the *Liengue*.

INDEX

- AFRICA**, natural divisions of South, 66.
 Alligators, 174; nest of, 181.
 Ambaca, 258; natives of, 259, 295.
 Ambonda tribe, 284.
 Angola, want of roads, 261; native population of, 277; state of agriculture, 285; climate, 293.
 Anklets, 185, 189.
 Anointing skin, 169, 185.
 Ant-eater, 114.
 Ant-hills, their size, 64, 120, 139, 361.
 Ants, black, 18, 90; red, 288; soldier, 351; white, 353; sagacity of, 222.
 Arabs from Zanzibar, 153.
 Avoset, 172.
- Bakalahari race, 36, 139.
 Baking, methods of, 29.
 Bakwain tribe, 12; mode of burial, 86; religious ideas, 107; treatment of, by the Boers, 80, 84.
 Balonda tribe, their appearance and customs, 187, 307; idolatry and superstition, 192, 310; hamlets, 194, 198; punctiliousness, 202, 208.
 Bamangwato hills, 101; tribe, 108.
 Banajoa tribe, 55.
 Banyai tribe, 376, 401, 405.
 Baobab tree, 110, 341.
 Bangala tribe, 247.
 Banian tree, 328.
 Barotse tribe, 170; valley, 148, 151.
 Bashinje tribe, 242.
 Bazongo tribe, 256.
 Batoka tribe, 348.
 Batonga tribe, 377.
 Bechuana race, 137, 138.
 Bee-eater, 171.
 Beehives in forests, 194.
 Beer, native, 127, 205.
 Bees'-wax, 232.
 Beetle, the scavenger, 32.
- Bengo, the river, 263, 269.
 Boers of interior Africa, 23, 67.
 Boguera, native custom of, 99.
 Buazé plant, 414.
 Buffalo-hunting, 180, 321, 325.
 Buffalo-bird, 172, 357.
 Burial, modes of, 63, 86.
 Burial-places, ancient, 286.
 Bushmen, 35, 54, 112, 117.
- Cabango, 305.
 Cacus fish, 272.
 Canaries in Londa, 220.
 Carriers, native, in Angola, 257, 261
 Cassange, 249, 289.
 Caterpillar, effect of touching, 397.
 Cattle in Londa, 218.
 Cazembe, 208, 215; visited by Europeans, 383.
 Cazengo, district of, 271.
 Chiboque tribe, 229.
 Chieftainship, privileges of, 31
 Chobe, the river, 58, 119, 159.
 Circumcision, practice of, 98.
 Coal near Tete, 411.
 Coanza, the river, 273, 284.
 Coffee, growing wild, 257; plantations in Angola, 262, 271.
 Complexion, cause of dark, 54, 229, 256.
 Congé plant, 414.
 Cotton near lake Ngamu, 49; in Angola, 270, 280; at Tete, 413.
 Cow-eland, 145.
 Cumming, Gordon, veracity of, 102.
- Dance, native, 155.
 Desiccation, proofs of, in interior, 38, 39, 46, 75.
 Dilolo, the lake, 222, 317.
 Diseases among natives, 85, 332; among wild beasts, 91.
 Distillation of water by insects, 280.
 Doctors, native, 87.

- Egyptian customs paralleled, 131, 133, 243, 270, 271.
 Eland, 40.
 Electricity in air, 83.
 Elephant, modes of hunting by Europeans, 52, 103; by natives, 11, 368, 377; its food, 361, 371, 398; rule for ascertaining height, 369; ear of African variety, 370; tenacity of life, 379.
 English, native ideas of the, 184; Mambari description of, 260.
 English manufactures prized, 209.
 Fascination, power of, in serpents, 97.
 Fish, migrations of, in flood time, 178; modes of catching, 213; species in the Zouga, 50.
 Fowl, peculiar kind of, 274.
 Frenzy artificially produced, 360.
 Frogs an article of food, 31.
 Funerals, mode of conducting, 214, 278, 311.
 Future life, native notions of, 150.
 Game-laws in Africa, 391.
 Geese, varieties of, 173.
 Geological notices, 67, 243, 269, 304, 315, 345, 355, 356, 366, 372, 384, 393, 406.
 Gold-field near Tete, 411.
 Golungo Alto, 260, 276.
 Gonye falls, 147, 167.
 Griquas, their origin, dress, &c., 72.
 Gun-medicine, 175.
 Hair, peculiar modes of dressing, 214, 247, 300, 364.
 Hippopotamus, notices of the, 159, 166, 329.
 Honey-guide, 232, 359, 400.
 Hopo or pitfall, 21.
 Hornet, sting of, 330.
 Horse-sickness in South Africa, 70.
 Human sacrifices, 215, 383.
 Hut of Makololo, 143.
 Hyæna, 392.
 Hydrophobia unknown, 159.
 Idolatry in Londa, 188, 196.
 Iguano, 166.
 Indigo plant, 413.
 Inundated plains about the Chobe, 118; of Lobale, 210, 217; valleys, 226, 237.
 Iron-ore in Londa, 207; in Senga 388; near Tete, 412.
 Jesuit missionaries in Angola, 259, 271, 277; on east coast, 415.
 Jinga, queen of the, 283.
 Kafue, the river, 372.
 Kalahari desert, 34; cause of drought, 66; salubrity of the adjacent district, 89.
 Kalomo, the river, 355.
 Kasai, the river, 225, 305.
 Kasendi, ceremony of the, 323.
 Kilimane described, 426.
 Kingfishers, 171.
 Kolobeng destroyed by the Boers, 29.
 Korwe, nest of, 399.
 Kumbara plant, 416.
 Kuruman station, 7; fountain at it, 75.
 Lakes, beds of ancient, 345.
 Leches, 50; mode of hunting, 140.
 Leecambye, the river, 145. *See* Zam-besi.
 Leebe, the river, 152; ascent of it, 180.
 Lehutntu, bird, 290.
 Lepelole, cave of, 83.
 Libonta, 172.
 Linkololo, bird, 327.
 Linyanti, 121.
 Lion, its food, 92; habits, 93; roar, 95, 153; Bushmen's mode of killing, 115; conflict with, 11.
 Livingstone, Dr., his early life, 3; qualifies as a physician, 6; emigrates to Southern Africa, 7; visits the Bakwains, 8; returns to Kuruman, 9; resides at Mabotsa, 10; moves to Kolobeng, 12; starts on his first expedition, 38; discovers lake Ngami, 46; starts on his second expedition, 51; discovers the Zam-besi, 63; returns to Cape Town, 65; starts on his third expedition, 65; crosses the Orange river, 72; leaves Kuruman, 81; reaches the junction of the Loeti and Zambesi, 153; returns to Linyanti, 155; starts for Lcanda, 159; reaches the

- confluence of the Leeba, 178; crosses the Quango, 247; arrives at Loanda, 264; leaves Loanda, 269; reaches Linyaati, 330; visits the Victoria falls, 341; arrives at Tete, 407; and at Kilimane, 427; returns to England, 428.
 Loanda, description of, 267.
 Locusts as food, 31.
 Loeti, the river, 152.
 Londa, fertility of, 212.
 Lotembwa, the river, 215, 315, 319.
 Lotus, 113.
 Lucalla, the river, 272.
 Lupata, gorge of, 419.

 Mai, position of, 306.
 Makololo, 126; their origin, 134.
 Mambari, or native traders, notices of, 64, 123, 150, 184, 320.
 Mamosho tree, 163, 177.
 Maneko tree, 350.
 Manenko, a female chief, 132.
 Manioc, 207.
 Maroro tree, 181.
 Marriage in Angola, 278.
 Massangano, 273.
 Matebele tribe, 60.
 Matiamvo, 306.
 Mice near Mashue, 95; an article of food in Londa, 225, 303.
 Milo tree, 177.
 Mirage, 44.
 Missionary, routine of life, 30.
 Missions, observations on, 28, 79, 106, 157.
 Mobola tree, 163.
 Mogametsa tree, 177.
 Mohonono tree, 113, 341.
 Mokoko, the river, 44.
 Mokwa reza, bird, 366.
 Molekane, custom of, 215.
 Monato tree, 38.
 Money unknown in interior, 129, 224.
 Mopane tree, 111.
 Mopato, system of, 100, 140.
 Morala tree, 112.
 Mosheba, fish, 166.
 Mosibe tree, 163.
 Moshuka tree, 350.
 Motsikiri tree, 350.
 Motsintsela tree, 160.
 Motsouri tree, 160.
 Musicians, native, 199.
 Mutu, the river, 424.

 Nakong, species of antelope, 141
 Naliele, 149.
 Nato caterpillar, 38.
 New moon, festiva. of, 161.
 Ngami, discovery of lake, 46.
 Ngotuane plant, 77.
 Noga putsane serpent, 97.
 Nyanja, the lake, 423.

 Olive-trees, wild, 76.
 Ophir, 412, 422.
 Ophthalmia, treatment of, 87.
 Orchilla weed, 180.
 Ordeal, practice of, 291, 403.
 Ostrich, notice of the, 104.
 Otters, 120.

 Peripneumonia, 71.
 Picho, or native assembly, 156, 199.
 Piri hills, 209.
 Pitfalls, how constructed, 48.
 Plasterer insect, 353.
 Poison and its antidote, 116
 Polygamy in Angola, 278.
 Portuguese native traders, 198.
 Prophets among the natives, 61.
 Portuguese merchants in Angola, 251, 268.
 Pungo Andongo, rocks of, 282.

 Quango, valley of the, 243; its fertility, 252; river, 246.
 Quisamas tribe, 274.

 Rain-doctors, 17.
 Rainy season, 316.
 Rhinoceros-bird, 357.
 Rivers, underground, 390.
 Rivers, network of, 346.
 Roofs of huts moveable, 195, 212.

 Salt, mode of procuring, 183.
 Salt-pans, 44, 53.
 Salutation, modes of, 188, 195, 362, 373.
 Sandmartins, 171.
 Sanshureh, the river, 118.
 Scissor-bill, 172.
 Sebituane's history, 59.
 Sechele, 14, 81.
 Sechu, 98.
 Senna, 421.
 Senza, the river, 263.
 Serotli, 39, 41.
 Serpents, 96; an article of food, 98.

Shells highly prized, 192, 206.
 Shire, the river, 423.
 Shittim wood, 77.
 Sichuana language, 78.
 Skins, mode of preparing, 131.
 Slaves, treatment of, 299.
 Slave-trade in the interior, 203.
 Smoking, effects of, 348.
 Songs of birds, 397.
 Spiders, 220.
 Spinning in Angola, 270.
 Sponges, fresh-water, 171.
 Spring-bocks, 71.
 Stupefaction produced by insects, 352.
 Sugar manufactory, 269.
 Swifts, 83.

Tala Mungongo, range of, 255.
 Tampan, bite of the, 259.
 Tapioca, preparation of, 286.
 Tattooing, 185.
 Tenacity of life in animals, 175.
 Tete and its productions, 408-413.
 Thermometrical observations, 18, 108,
 113, 169, 204, 262, 305, 320, 355,
 367, 377, 384, 405, 416.
 Thorns in South Africa, 233.
 Tianyane antelope, 144.

Toad, new species of, 322
 Tortoises, land, 90.
 Trogon, bird, 178.
 Tsetse, 56, 57, 177, 228.
 Tsitla plant, 55.
 Turtles, fresh-water, 324.

Unicorn caterpillar, 102.

Victoria falls, 341.
 Vines, 114; wild, 401.

Water-melons, 35, 81.
 Watershed of South African continent
 315.
 Watersuckers, female, 37, 104.
 Weaving in Angola, 271.
 Winter, signs of, 309.
 Wives, purchase of, 404.

Zambezi, discovery of the, 63; its
 width at various points, 64, 343,
 388, 424; rise of its water, 316,
 388, 393.
 Zebras, 184.
 Zouga, the river, 45, 48
 Zumbo, 382.

SCIENTIFIC NAMES OF PLANTS AND ANIMALS NOTICED IN THE FOREGOING WORK.

I.—PLANTS.

Acacia atomiphylla, 76.
 ——— *detinens*, 44, 76.
 ——— *giraffe*, 76, 139.
 ——— *horrida*, 76, 139
 ——— *nilotica*, 77.
Adansonia digitata, 49.
Alfacyna, 423.
Amaryllis toxicaria, 76, 285.
 ——— *Brunswigia multiflora*, 76.
Anona, 320.
Araca pomifera, 320.
Arachis hypogæa, 133.
Bauhinia, 111, 350.
Cannabis sativa, 135, 223, 348.
Carica papaya, 320.

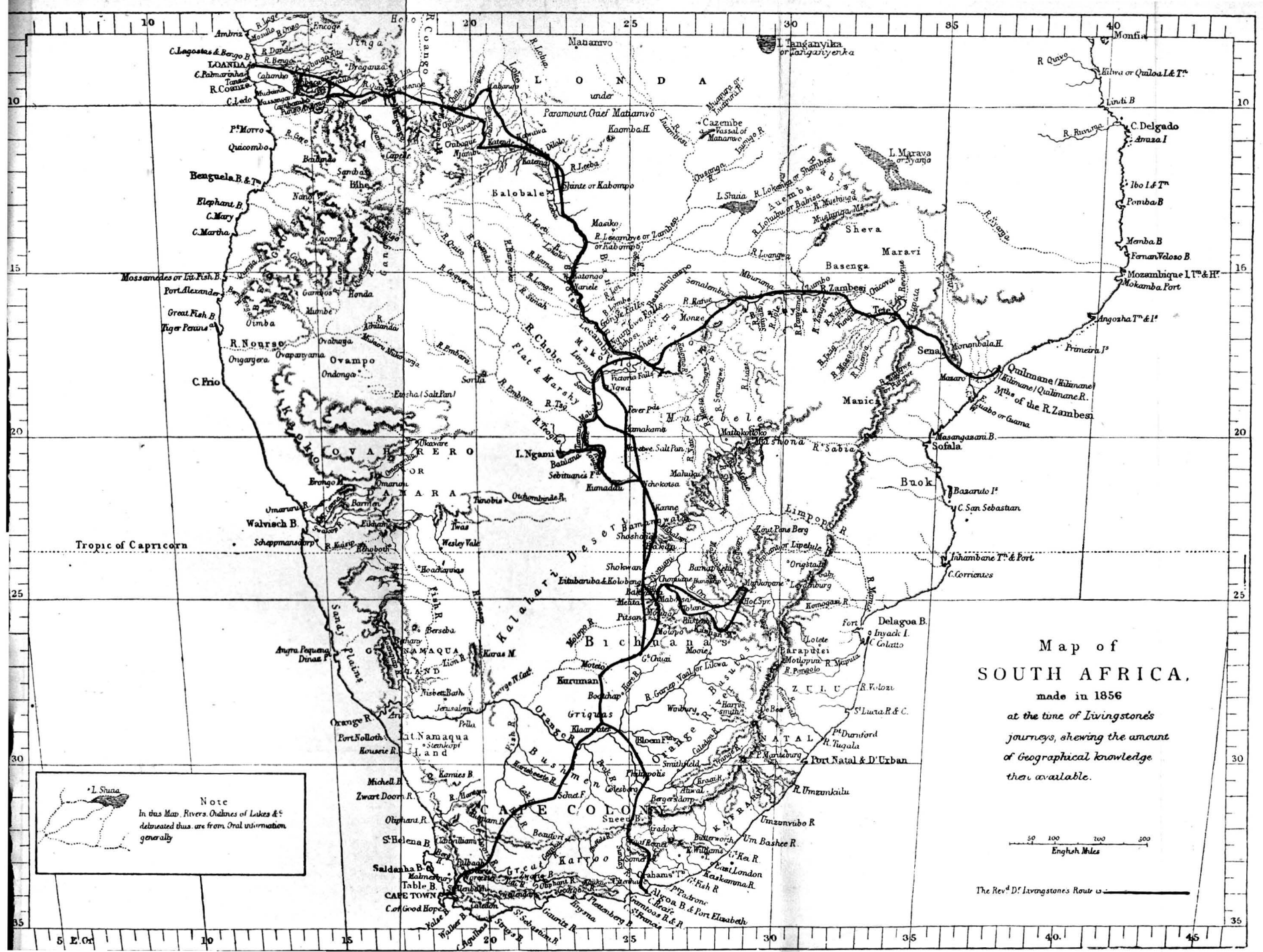
Cassia acutifolia, 413.
Convolvulus batatas, 151.
Drosera, 314.
Elois Guineensis, 272.
Euphorbia arborescens, 116.
Gladiolus, 285.
Holcus sorghum, 135, 151, 413.
Hymanthus, 285.
Indigofera argentea, 413.
Jatropha manihot, 135, 151.
 ——— *curcas*, 213.
 ——— *utilissima*, 151.
Leucodendron argenteum, 194.
Malouetia Heudlotii, 416.
Mesembryanthemum edule, 69.
 ——— *turbiniforme*, 69
Olea similis, 76.

Pennisetum typhoideum, 212, 220, 413.
Pistia stratiotes, 423.
Salvia Africana, 76.
Sansevieria Angolensis, 51.
Sterculia, 350.
Tarchonanthus, 76.
Trapa, 423.
Uncaria procumbens, 233.

II.—ANIMALS.

Aigoceros equina, 191, 321.
Anas histriónica, 329.
Anastomus lamelligerus, 172, 327.
Anser leucogaster, 173.
 ——— *melanogaster*, 173.
Antilope cerulea, 70.
 ——— *melampus*, 41.
 ——— *nigra*, 321.
 ——— *pygarga*, 70.
 ——— *philantomba*, 191.
Brachymerus bi-fasciatus, 322.
Bubalus caama, 191.
Bucephalus capensis, 97.
Buphaga Africana, 357.
Catoblepas gnu, 40.
Centropus Senegalensis, 290.
Cephalopus mergens, 40.
Charadrius caruncula, 164.
Clarias capensis, 178.
Colobus guereza, 197.
Cuculus indicator, 359.
Cypselus apus, 83.
Dasypeltis inornatus, 97.
Dicrurus Ludwigii, 304.

Drymoica, 304.
Equus montanus, 184.
Euryotis unisulcatus, 96.
Gazella euchore, 40, 71.
Glanis siluris, 50, 178, 212
Glossina morsitans, 52.
Ibis hagidash, 164.
 ——— *religiosa*, 172.
Lutra inunguis, 120.
Merops apiaster, 171.
 ——— *bullockoides*, 171.
Micropogon sulphuratus, 366.
Mugil Africanus, 50, 178.
Mus pumelio, 96.
 ——— *lehocla*, 96.
Mygale, 221.
Myrmeleon formicaleo, 115.
Naia haje, 96.
Oryx capensis, 40.
Parra Africana, 173.
Pelopæus Eckloni, 353.
Pluvianus armatus, 164.
Potamochoerus, 376.
Procellavia turtur, 329.
Rana fasciata, 322.
Rhinoceros bicornis, 398.
 ——— *Oswellii*, 50.
 ——— *simus*, 398.
Sciurus cepapi, 393.
Sylviadæ, 304.
Tantalus capensis, 164.
Textor erythrorhynchus, 172
Tockus erythrorhynchus, 399.
Tragopan Leadbeaterii, 290.
Tragulus rupestris, 40.



Map of
SOUTH AFRICA,
 made in 1856
*at the time of Livingstone's
 journeys, shewing the amount
 of geographical knowledge
 then available.*

50 100 200 300
 English Miles

The Rev^d D^r Livingstone's Route is —————

Note
 In this Map Rivers Outlines of Lakes &c
 delineated thus are from oral information
 generally

Tropic of Capricorn

