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Miscellaneous.

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THE PATRIOT & UNION. TUESDAY MORNING, OCT. 30, 1860. LAKE REGIONS OF CENTRAL AFRICA. THEIR PECULIAR FORMATION—THE PEOPLE WHO INHABIT THEM—PHOTOGRAPHS OF LIFE IN ETHIOPIA—AN AFRICAN CONVERSATION.

The Patriot & Union.

LAKE REGIONS OF CENTRAL AFRICA. THEIR PECULIAR FORMATION—THE PEOPLE WHO INHABIT THEM—PHOTOGRAPHS OF LIFE IN ETHIOPIA—AN AFRICAN CONVERSATION.

From a recent work, entitled "The Lake Regions of Central Africa. A Picture of Exploration." By Richard F. Burton, Captain H. M. I. Army, Fellow and Gold Medalist of the Royal Geographical Society, a work replete with lively anecdote and amusing or startling adventure, we extract the following:

AN AFRICAN PORTER. "At the preliminary khambi the mtongi superintends the distribution of each mtungu or port. The pagazi or porters are mostly lads, lank and light, with the lean clean legs of leopards.

On the 13th of February we resumed our travel through screens of lofty grass, which thinned out into a straggling scrub after about an hour's march. As we entered a small savanna, I saw the field before alluded to running forward and changing the direction of the caravan.

On the way we were saddened by the sight of the clean-picked skeletons, and here and there the swollen corpses of porters who had perished in this place of starvation. A single large body, which had lost fifty of its number by small-pox, had passed us yesterday on the road, and the sight of their deceased comrades called to our minds terrible spectacles; men staggering on, blinded by disease, and mothers carrying on their backs infants as loathsome objects as themselves.

Before setting for the night Kidogo stood up, and to loud cries of "Maneno! maneno!" he followed his caravan, accompanied by some of his partners and armed slaves, to prevent the straggling which may lead to heavy loss; he therefore often endures the heat and tedium of the road longer than the rest of his party.

I halted two days in Yombo; the situation was low and unhealthy, and provisions were procurable in homœopathic quantities.

I was not at all surprised to find the softer part of the population. At evening, when the labors of the day were past and done, the villagers came home in a body, laden with their implements of cultivation, and singing a kind of "dulce domum" in a simple and pleasing recitative. The sunset hour in the "Land of the Moon" is replete with enjoyments. The sweet and balmy breeze floats in waves like the draught of a fan; the sky is softly and serenely blue; the fleecy clouds, stationary in

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the upper firmament, are robed in purple and gold, and the beautiful blush crimsoning the west is reflected by all the features of earth. At this time all is life. The vulture soars with silent flight high in the blue expanse; the small birds preen themselves for the night, and sing their evening hymns; the antelope prepares to couch in the bush; the cattle and flocks frisk and gambol while driven from their pastures; and the people busy themselves with the simple pleasures that end the day.

A few brief remarks concerning Fundikira, the chief of Unyamwezi in 1858, may serve to illustrate the condition of the ruling class in Unyamwezi. This chief was traveling toward the coast as a porter in a caravan when he heard of his father's death: he at once stacked his load and prepared to return home and bury the dead. He was, however, prevented from doing so by the departure, taunted him severely, exclaiming, "Ah! now thou art still my comrade, but presently thou wilt torture and slay, fine and fog us." Fundikira proceeding to his native country, inherited, as is the custom, all his father's property and widows; he fixed himself at Itinywa, presently numbered ten wives, who have borne him only three children, built three hundred houses for his slaves and dependents, and owned two thousand head of cattle. He lived in some state, declining to call upon strangers, and, though not demanding, still obtaining large presents. Becoming obese by age and good living, he fell ill in the autumn of 1858, and as usual, his relations were suspected of compassing his end by uchawi, or black magic. In these regions the death of one man causes many. The mtungu was summoned to apply the usual ordeal. After administering a mystic drug, he broke the neck of a fowl, and splitting it into two lengths inspected the interior. If blackness or bluish appear about the wings it denotes the treachery of children, relations and kinsmen; the back-bone convicts the mother and grandmother; the tail shows that the criminal is the wife, the thighs the above slaves. Having fixed upon the class of criminals, they are collected together by the mtungu, who, after similarly dosing a second hen, throws her up into the air above the heads of the crowd, and singles out the person upon whom she alights. Confession is extorted by tying the thumb backward till it touches the wrist, or by some equally barbarous mode of question. The consequence of condemnation is certain and immediate death; the mode is chosen by the mtungu. Some are speared, others are beheaded, or "amazaizi"—clubbed.

A common way is to bind the criminal or foot the man with cords till the brain bursts out from the sutures. For women they practice a peculiarly horrible kind of impalement. These atrocities continue until the chief recovers or dies; at the commencement of his attack, in one household eighteen souls, male and female, had been destroyed; should his illness be protracted, scores will precede him to the grave, for the mohawi, or magician, must surely die.

On the 13th of February we resumed our travel through screens of lofty grass, which thinned out into a straggling scrub after about an hour's march. As we entered a small savanna, I saw the field before alluded to running forward and changing the direction of the caravan. Without supposing he had taken upon himself this responsibility, I followed him. Presently he breasted a steep and stony hill, sparsely clad with thorny trees; it was the death of my companion's riding-ass. Arrived with toil—for our fagged beasts now refused to proceed—we halted for a few minutes upon the summit. "What is that streak of light which lies below?" I inquired of Sekey Bombay. "That is the water," both Bombay and I replied. "I gazed in dismay that the remains of my blindness, the veil of trees, and a broad ray of sunshine illuminating but one reach of the lake, had shrunk its fair proportions. Somewhat prematurely I began to lament my folly in having risked life and lost health for so poor a prize, to cross Arab ex-geration, and to propose an immediate return, with the view of exploring the Nyanza, or Northern Lake. Advancing, however, a few yards, the whole scene suddenly burst upon my view, filling me with admiration, wonder and delight. It gave local habitation to the poet's fancy.

Nothing, in sooth, could be more picturesque than this first view of the Tanganyika Lake, as it lay in the lap of the mountains, basking in the gorgeous tropical sunshine. Below and beyond a short foreground of rugged and precipitous hill-fold, down which the foot-path zigzags painfully, a narrow strip of emerald green, never serene and marvelously fertile, shelves towards a ribbon of glistening yellow sand, here bordered by sedge rushes, there cleanly and clerly cut by breaking waves. Further in front stretches the waters, an expanse of the lightest and softest blue, breadth varying from thirty to thirty-five miles, and sprinkled by the crisp east wind with tiny crescents of snowy foam. The background in front is a high and broken wall of steel-colored mountain, here flecked and capped with pearly mist, there standing sharply pencilled against the azure air; its yawning chasms, marked by a deeper plum color, fall toward dwarf hills of mound-like proportions, which apparently dip their feet in the wave. To the south, and opposite the long low point the red loam sand, Malagarazi river discharges its turbid contents in its violence of stream, lie the bluff headlands and cones of Ugulha, and, as the eye falls on a cluster of outlying islets specking a sea-horizon. Villages, cultivated lands, the frequent canoes of the fishermen on the waves breaking upon the shore, give a something of variety, of movement, of life to the landscape, which, like all the fairest prospects in these regions, wants but a little of the neatness and finish of art—mosques and kiosks, palaces and villas, gardens and orchards—contrasting with the profuse lavishness and magnificence of nature, and diversifying the unbroken cop of exuberant vegetation.

I halted two days in Yombo; the situation was low and unhealthy, and provisions were procurable in homœopathic quantities. My reward was not at all surprising. At evening, when the labors of the day were past and done, the villagers came home in a body, laden with their implements of cultivation, and singing a kind of "dulce domum" in a simple and pleasing recitative. The sunset hour in the "Land of the Moon" is replete with enjoyments. The sweet and balmy breeze floats in waves like the draught of a fan; the sky is softly and serenely blue; the fleecy clouds, stationary in

the "mist and glare before his eyes." Said bin Salim looked exulting—he had procured for me this pleasure—the monotonous jemadar grinned his congratulations, and even the surly Baloch made civil salams.

AN AFRICAN CONVERSATION. On the 23d of November the caravan issuing from Tura, plunged manfully into the Fieri Field, and after seven marches in as many days, halted for breath and forage at Jive la Mkoa, the Round Stone. A few rations having been procured in its vicinity, we resumed our way on the 12th of November, and in two days exchanged, with a sensible pleasure, the dull expanse of dry brown bush and brushwood, dead thorn trees and dry nullahs for the fertile red plain of Madabara. After that point began the transit of Uggoo, where I had been taught to expect accidents; they resolved themselves, however, into nothing more than the disappearance of cloth and beads in inordinate quantities. We were received by Magomba, the Sultan of Kanyene, with a charge of magic, for which, of course, it was necessary to pay heavily. The Nyamawenzi porters seemed even more timid on the down journey than on the up march. They slunk about like curs, and the fierce look of a Mtungu boy was enough to strike a general terror. Twanigana, when safe in the mountains of Usagur, would frequently indulge me in a dialogue like the following, and it may serve as a specimen of the present state of conversation in East Africa:

"The state, Mtutu?" (i. e., Abdullah, a word unpronounceable to negro oral organs.) "The state is very! (well) and thy state?" "The state is very! (well) and the state of Spikka?" (my companion.) "The state of Spikka is very! (well)." "We have escaped the Wagogo (resumes Twanigana, white man, O) "We have escaped, O my brother!" "The Wagogo are bad." "They are bad." "Wagogo are very bad." "They are very bad." "The Wagogo are not good." "They are not good." "The Wagogo are not at all good." "They are not at all good." "I greatly feared the Wagogo, who kill the Nyamawenzi." "Exactly so!" "But now I don't fear them. I call them — and — and I would fight the whole tribe, white man O!" "Truly so, O my brother!" And thus for two mortal hours, till my canoe turned inland. Twanigana, however, was, perhaps, in point of intellect, somewhat below the usual standard of African young men—Older and more experienced was Muzungu Mbya, and I often listened with no small amusement to the attempts made by the Baloch to impress upon this truly African mind a respect for their revelation. Gul Mohammed was the missionary of the party; like Moslems generally, however, his thoughts had been taught to run in one groove, and if disturbed by startling objections, they were allabroad. Similarly I have observed in the European old lady, that on such subjects all the world must think with her, and I have been suspected of drawing the usual standard of African young men—Older and more experienced was Muzungu Mbya, and I often listened with no small amusement to the attempts made by the Baloch to impress upon this truly African mind a respect for their revelation. 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