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FROM THE SOMALI COAST THROUGH SOUTHERN ETHIOPIA TO THE SUDAN.*

By OSCAR NEUMANN.

IN the spring of 1899 Baron Carlo von Erlanger asked me to join an expedition to Somaliland, which he intended to undertake for the sake of sport and ornithological research. I agreed on condition that the journey should not be confined to Somaliland, but should also extend to the countries of Southern Ethiopia. The preparations took nearly half a year. Meanwhile the revolt of the mad Mulla had broken out, and the western route proposed by myself proved to be the only one possible, as the Foreign Office was forced to recall its permission to penetrate the hinterland of Berbera, and we were therefore obliged to set out from Zeila by the old caravan route to Harar. The members of the expedition were Baron Carlo von Erlanger, Dr. Hans Ellenbeck as physician, Mr. Johann Holtermuller as cartographer, Mr. Carl Hilgert as taxidermist, and myself.

We started from Zeila on January 12, 1900, but an accident to Mr. Carl Hilgert, who nearly killed himself with a small flaubert gun, stopped us at the wells of Dadab, only three marches from the coast, so that we did not arrive at Harar until the beginning of March.

In the desert Baron Erlanger and myself preceded the caravan in order to meet Mr. Alfred Ilg, the foreign minister of the Emperor Menelik, who was on his way to the coast, and to whose valuable help a great part of the success of our expedition is due. But in the first place we have to thank the Emperor Menelik, that intelligent ruler and restorer of an ancient and great empire, for his help and permission to pass through his country. In the second place our thanks are due

* Read at the Royal Geographical Society, June 9, 1902. Map, p. 480.
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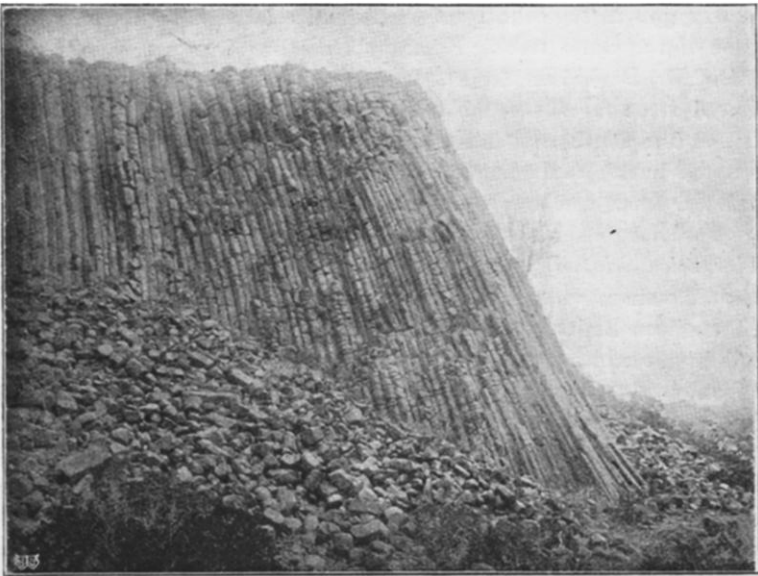
for the kind assistance afforded by Major (now Lieut.-Colonel) Harrington, H.B.M., Agent in Abyssinia, Major Ciccadicola, the Italian envoy, and Mr. Muhle, postmaster and chief engineer of the telegraph and telephone lines between Adis Abeba and Harar.

From Harar we made an excursion to the mountains of Gara Mulata, situated about three days to the south-west, and not visited by any European since the time of Captain Hunter. The western slopes of this range are covered with thick forest, and therefore the fauna, as well as the flora, here contrast sharply with that which we had found in the dry Somali desert between Zeila and Jildesa, situated at the foot of the Harar mountains. Returning to Harar, the first thing we found was a prohibition to continue our journey to the south, as the countries of the Ennia and Arussi Galla were said to be in a state of rebellion, excited by that of the Somal; and only after a solemn declaration on our part to the effect that the Emperor Menelik should not be held responsible for our safety, and thanks to the great assistance of Major Harrington, did we receive permission to continue our journey. Unfortunately, we were again obliged to put off our departure, as a great many of our camels, which during our sojourn in Harar had been left at a place in the Erer valley, had died there from the results of eating poisonous herbs, and it was impossible to obtain new animals for some time. We therefore made a temporary camp at Gandakore, in the country of Argobba to the south of Harar.

It is remarkable that, in spite of their proximity to Harar, next to nothing was known of the interesting Argobba people and their old stone buildings. The remains of this probably once powerful nation dwell on the eastern slopes of the Hakim, a mountain ridge situated to the south of Harar. Their houses were built of stone, had high watch-towers in the centre, and were surrounded by strong walls; they are now mostly fallen into decay, and are only partly inhabited. The old ruins overlooking the Erer valley resemble mediæval castles, and present a picturesque appearance. Scattered amongst them are the straw huts of the Ala Galla, who form the greater part of the population of to-day. Mysterious reports as to the Argobba exist among the Harari and the Galla; it is said that at certain festivals they devour human flesh. It is certain that these reports are untrue, as the Argobba are strict, even fanatical Mohammedans, but they seem to prove that the nation is of quite a different origin to the inhabitants of Harar.

On May 22 we set off southwards from Gandakore, and on the next day we passed the village of Biaworaba. The Austrian explorer Paulitschke had pushed as far as this place in the year 1884, but since that time no European had reached it or explored further south, as the Abyssinian Government had strictly forbidden any European to enter that country. South of Biaworaba we entered the country of the Ennia. This people is a mixed race of Galla and Somal; they speak a Galla

dialect, but have followed the nomadic manner of living of the Somal. For one or two years they build for themselves square huts of cow-dung, much resembling those I found, during my journey in East Africa, in use by the sedentary Masai, the so-called Wakwafi. Besides these, they build for their cows and sheep peculiar huts, 7 to 8 feet high, resembling a sugar-loaf, likewise of cow-dung. Sometimes, but seldom, they cultivate small tracts of land. These people are rather poor, and they are therefore mostly left in peace by the Abyssinians. At the time of our visit they were in extremely poor circumstances, as different parties of the Ogaden Somal had crossed the river Erer some months before, and had carried off many of their cattle. On the whole,



BASALT ROCKS NEAR LASMAN, BRITISH SOMALILAND.

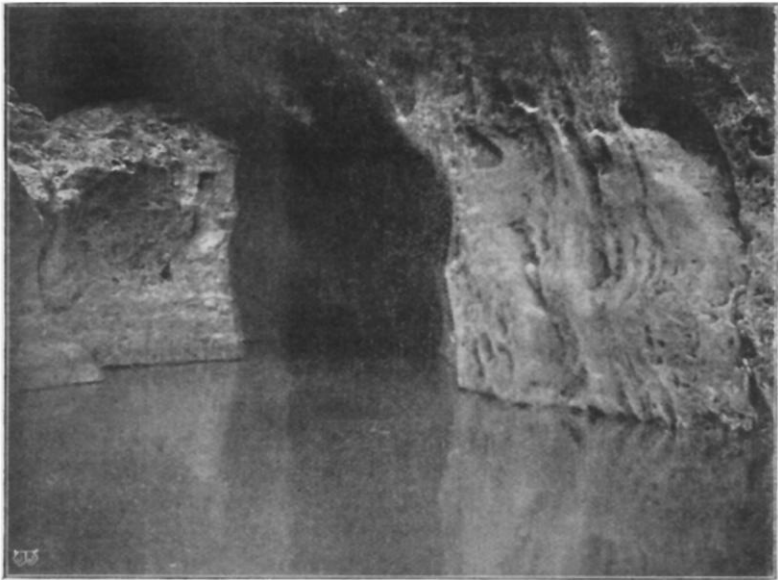
the country is a high plateau, thickly grown with bush and intersected by two tributaries of the Wabbi, the Gobele, and the Moyo, which have cut deep cañon-like clefts in the tableland. On the banks of the Moyo we found some beautiful grottoes, and I must also mention the remains of some old towns which we passed during this part of the journey. Here was formerly situated the Ethiopian frontier province of Daroli, which was devastated in the year 1528 by Mohammed Granye, the Sultan of Tajura, the "Attila of Africa," as he has been called. I must also note, at this point, that the river Shenon, marked on former maps, was not to be found, and was not even known by name to the Eonia people. And further, we discovered at several places between Harar and the Wabbi—especially near Harrorufa and Achabo—

strata of Jurassic age containing numerous fossils mostly in a splendid condition. On June 10 we were able to cross the river called Wabbi by the Galla, but better known by the Somali name Webi Shebeli, that is to say, the Leopard river.

On the further bank of the Wabbi an event occurred which might have proved fatal to the success of our expedition. Our Somal, or a great part of them, had made up their minds to strike, as they feared our expedition would keep them too long from home. Perhaps they intended to go straight east and to join the revolting Ogaden tribes. By good luck I arrived just in time to stop the party from crossing the river with their rifles. They were afraid to return without them, and so, after a day's consultation, they agreed to go farther west with us. We were now in the country of the Arussi, a large and once much-feared section of the Galla tribe. Near a place called Gurgura we struck the route of Dr. Donaldson Smith, the first explorer of these countries, and followed it as far as the holy Mohammedan town of Sheikh Husein. Here, on the southern banks of the Wabbi, the bush was not so dense as on the north, and game was in some places abundant. We often found the fresh tracks of elephants, and near a place called Luku there were large herds of zebra (*Equus grevyi*), oryx and "gerenuk" (*Lithocranius Scelateri*), and plenty of the lesser kudu. The town of Sheikh Husein is well known from the wonderful description given in Dr. Donaldson Smith's book. When you approach it, you already see from afar the white tombs of the sheikhs glistening in the sun. There are about twelve tombs altogether. In the middle there is a cemetery, containing the tomb of the Mohammedan saint who is said to have rounded the town, and whose name it bears. The inhabitants tell many stories of the miracles he did: for instance, he is said to have piled up in one night a small mountain situated south-east of the town. The faces of the inhabitants show clearly that they are descended from old Arab colonists. Their chief is the Imam, a direct descendant of Sheikh Husein. The Christian Abyssinians, who for about ten or twelve years have been masters of these countries, treat the Mohammedans here, and their traditions, with much respect. Everything in and near Sheikh Husein is holy, and belongs to the dead Sheikh. It is not permitted to cut wood near the town, no cattle are sold, and we were asked not to shoot birds. One of my Somal having caught two bats with a butterfly net in the holy tomb, a large assembly was held, and the poor fellow and myself were cursed by the Imam, until I gave him some dollars to appease the wrath of the dead sheikh. I will simply mention that, besides the tombs, there are other stone buildings in Sheikh Husein, which, in my opinion, are perhaps of a pre-Islamic origin, such as a wall about 2 feet thick surrounding a small lake near the town.

Prior to our arrival we had received messages from the Abyssinian dejasmach (General of the Centre), Wolde Gabriel, the governor of

these countries, ordering us, in the name of the Emperor Menelik, to proceed straight to Adis Abeba. Meanwhile, we had lost so many camels by the rough roads in the Ennia and Arussi lands, that we were compelled to leave here about half our stores. Directly west of Sheikh Husein there was no road practicable for camels, so we had to proceed two days in a south-westerly direction, crossing the beautiful and forest-clad chain which Dr. Donaldson Smith has called the Gillet mountains. The forests here show nothing of the character of a tropical African forest. Looking at the tall fir-like juniper trees, among which, in some places, the barley-fields of the Arussi are scattered, the traveller might imagine himself in the Black Forest



GROTTOES ON THE MOYO RIVER.

or in the forests of Tyrol. West of the Gillet mountains is an isolated mountain called Abunas, or Gara Daj, by the Arussi, which we ascended after some quarrels with the Abyssinian chief whom Wolde Gabriel had sent us as escort. This fellow seemed to be afraid that we might run away on the other side of the mountain. On the top of the Abunas there are ruins of a sanctum probably of pre-Islamic age. The view here is splendid, and boundless on every side except the north, where Mount Abulkassim, about 900 feet higher than Abunas, is situated. From the summit we descended to the Wabbi, recrossed the river to the north, and camped about halfway up Mount Abulkassim, the holy mountain of the inhabitants of Sheikh Husein.

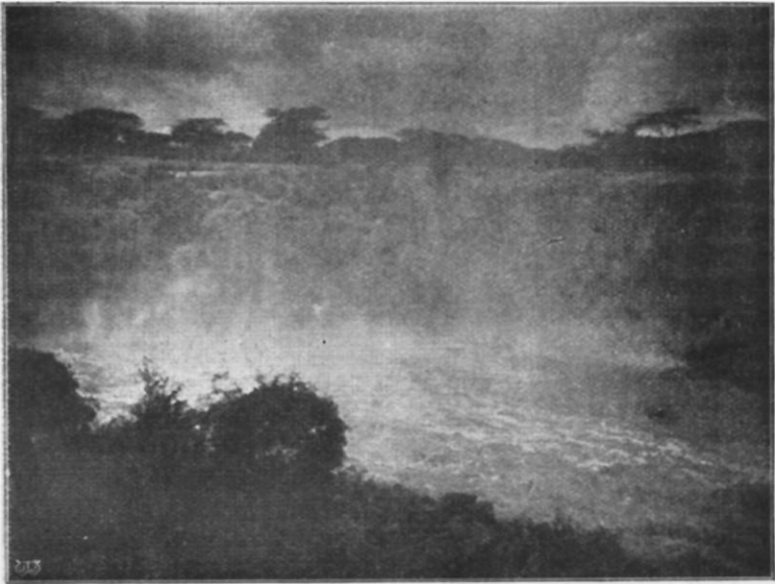
This mountain, already seen from a very far distance fifteen years

ago by the Italian explorer Ragazzi, had never before been visited by any European. There is a good way leading upwards to a high precipice, in which are about a dozen caverns, at some seasons of the year inhabited by Mohammedan pilgrims. In one of these we found a stool, a mortar with pestle, and a wooden pillow. Not far off is the grave of Sheikh Abulkassim, a descendant of Sheikh Husein, made in an artificial bower situated in a wonderful tropical forest full of lianas and palms. The grave is covered with glass beads and ornaments of copper and brass. Similar ornaments are also to be seen on some trees in the forest, and no visitor would dare touch these holy objects. Round the mountain there is no settlement whatever.

From Abulkassim, we proceeded west for about three days on the hills situated on the northern bank of the Wabbi. Near a place called Jaffa we were stopped by a large body of Abyssinians sent by the dejasmach Lulsagit, through whose countries we had now to pass. It took us some trouble to get permission to proceed farther, as the dejasmach had had no notice of our arrival. Here we had to ascend the last step of the plateau, and found ourselves on a large grass-covered expanse, absolutely flat and without any trees, called Didda by the inhabitants. On old maps this plain is called the Arussi plateau. The North-Western Arussi, who live here, are a pure Galla tribe, showing no mixture of Arab blood, as do the inhabitants of the Sheikh Husein district. The sight of these dirty, long-bearded men galloping their small ponies, covered with brass and iron rings, over the wide plain, reminds one of Mongolian or Tartar tribes, rather than of an African people. Their huts are scattered in small groups of three to five all over the plain. They do not cultivate much ground, but have large herds of fine cattle. Just as we arrived here the rainy season broke out with terrible vehemence, and the plain was soon changed into a large swamp, so that we here lost nearly half our camels. The crossing of this plain took us twelve days, after which we descended into the valley of the Hawash, which had overflowed its banks, and in some places changed the valley into a large lake. I will here mention the church Georgis, in the district Sire, which was formerly a Mohammedan mosque, but is now changed into a Christian church by the Abyssinians. It might have been supposed that the country between the Hawash and the Abyssinian capital was absolutely known, as many explorers, including the Italians Traversi and Ragazzi and the German Stecker, had visited it. We were all the more surprised to find here a magnificent waterfall unknown before. The river Modsho, a small northern affluent of the Hawash, which is here about 500 feet broad, falls over a precipice 40 feet in height. We called this waterfall, which I consider to be one of the most beautiful in North-Eastern Africa, Menelik falls. Passing by Lake Buchoftu, one of a group of five small crater lakes called the Adda lakes, we arrived in Adis Abeba on August 14.

The Emperor Menelik promised us free permission to travel in his countries, and any assistance we might require. Owing to the fact that our journey from Zeila to Adis Abeba had taken us nearly double the time we had at first calculated, Baron Erlanger and I came to the conclusion that it was impossible for us to accomplish together all our proposed programme. We therefore decided to divide our caravan, in order to explore as large an extent of unknown ground as possible. Baron Erlanger proposed to return by another route to Sheikh Husein, and to strike thence to Lake Rudolf by a new route, while I made up my mind to first penetrate the highlands of Shoa proper, and afterwards to find a new route somewhere westward to the Sudan.

For the moment travelling was out of the question, it being the



MENELIK FALLS.

height of the rainy season; but as soon as the rain began to slacken, I formed a small caravan and started for that unknown part of Shoa which lies between the rivers Guder and Muger, two large southern affluents of the Blue Nile. Two days from Adis Abeba I passed the place Ejere, then a small village, but soon to become the new residence of the Emperor Menelik under the name of Adis Halem—that is to say, the “new world,” the scarcity of wood near the old capital Adis Abeba (“new flower”) becoming each year more and more apparent. Near Ejere, and still more in the district of Cheracha, there are magnificent large forests. After passing these I came to the district of Kollu, and stopped some days near a village called Aveve, as the place was noted

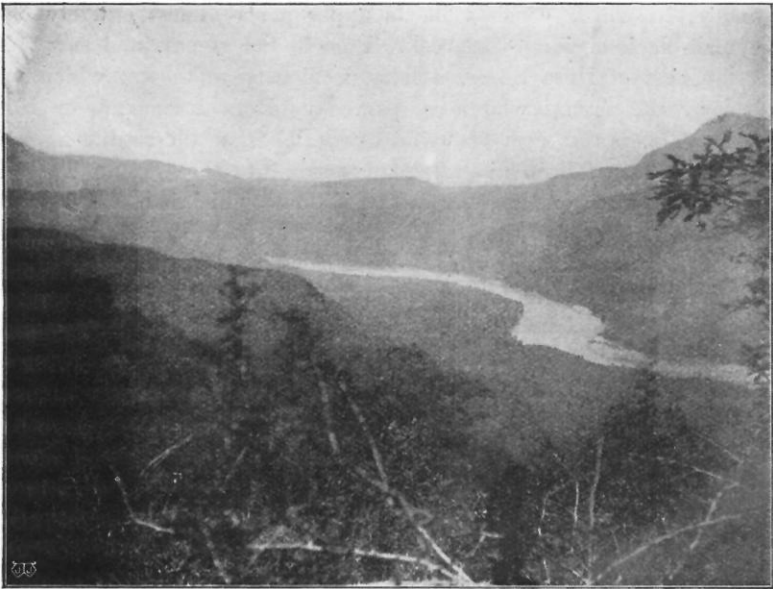
for the presence of lions. I found some fresh tracks, but did not get a chance of seeing one. Here I found the source of four small rivers not previously known, the Urga, Gora, Taranta, and Bussiyo, which afterwards unite under the name Taranta to form a rather large river, which then flows westward to the Guder. The Bussiyo forms the frontier between Kollu, belonging to Shoa proper and the province of Gindeberat, which belongs to Gojam, the land of the since deceased king Tekla Haimanot. I will here mention the interesting basalt mountain called Badattino, on the top of which there are a village and a church. From here to Abuye, an Abyssinian fort situated on the edge of the plateau, the country has the character of a beautiful English park. I had to leave the bulk of my caravan at Abuye, as the road thence down to the Blue Nile was not practicable for fully laden mules, and descended with only seven men and a small tent. The difference in height between Abuye and the Blue Nile is about 5800 feet. The river was now in flood and turbulent, making it quite impossible to cross to Gojam. Great heat prevailed in the valley, and we were terribly bitten by mosquitoes. I therefore gave quinine to all my men, and it was interesting to find that one who refused to take it, got an attack of malaria after six days. Having reascended the plateau, I returned by the same way to Badattino, and thence took another route straight eastwards.

Near a village called Adaberga, I arrived to witness the end of a religious ceremony of the Galla. The Galla are split up into some large divisions, and these again into smaller tribes, which are at the same time religious communities. Each of these tribes has its high priest, or Gallan, who resides near a sacred grove. On certain days of the year the Gallan shuts himself up in his house, and, after working himself into a state of ecstasy, makes inspired communications to the people standing round. The Christian Abyssinians are forbidden by their priests to attend these ceremonies; nevertheless, they believe in the mysterious power of the Gallan, whom they hold to be in league with the devil. The Gallan here was an interesting-looking man standing over 6 feet high, with long hair and beard. From Adaberga I went to Falle, a place given by the Emperor Menelik to Mr. Ilg, and here I stopped some days to observe and collect specimens of the black Jellada baboon, a species not previously met with, which lives on the rocks of the steep precipices leading to the Muger river. After four weeks' absence I returned to Adis Abeba, and now prepared for my expedition to the Sudan.

The route I chose did not lead directly westward, because the chain of lakes situated in the northern part of the great East African rift-valley seemed to offer some interesting geographical problems, as the existing maps on that part published by the Italians Traversi and Böttogo, by the Frenchman D'Aragon, by Donaldson Smith, by the late Captain Wellby, and a new one published by Count Leontieff,

which came into my hands just before starting from Adis Abeba, could not be brought into agreement with each other. By the different position assigned on these maps to the lakes situated between Lake Zwaj and the large Lake Abaya, called Lake Margarita by Böttego, I calculated that there ought to be one or even two lakes in that region not yet known. This calculation was afterwards confirmed by the discovering of Lake Langanna or Korre and the double Lake Abasi.

I left Adis Abeba on November 14, and at Mount Zekwala met the caravan of Baron Erlanger, who had started some days previously. The Hawash was now so low that we easily marched through it. From here to Lake Zwaj the country is covered with typical acacia bush, in



FIRST VIEW OF THE BLUE NILE NEAR ABUYE.

the middle of which I found the grass and moss-covered ruins of an old Abyssinian settlement. Round Lake Zwaj, and on down the whole of the rift-valley, as far as I followed it, game was plentiful. On the hills and mountains bordering the valley we have the large kudu, while farther south, at Lake Abaya, there is the lesser kudu. We saw on the plains the East African zebra (*Equus granti*), hartebeest (*Bubalis swaynei*), and Grant's gazelle, in the forests elephants and rhinos. The reeds bordering the lakes are inhabited by large herds of water-buck and reed-buck.

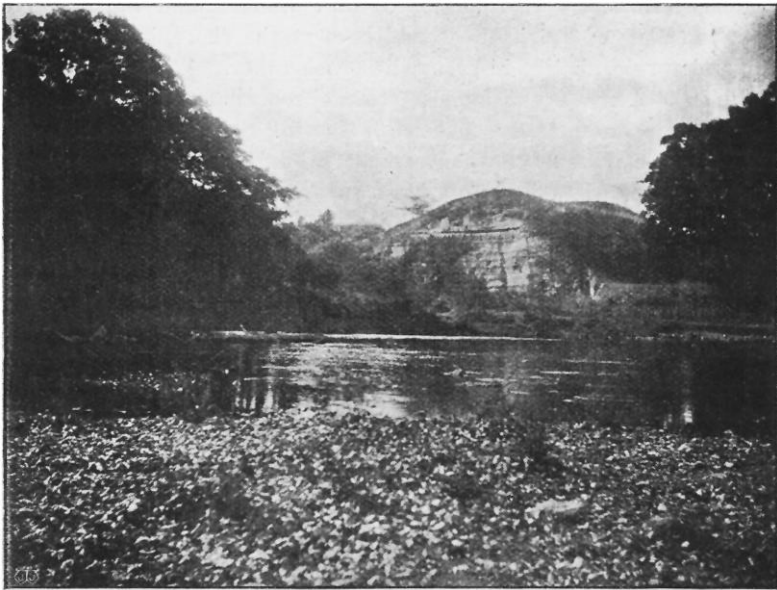
The region near Lake Zwaj is very interesting from a geological point of view. We are here at the northern end of the great East African rift-valley, which extends south to the middle of German East

Africa, finishing near Mount Gurui. The mountains bordering the valley at this northern part consist mostly of obsidian and other volcanic vitrified rocks. Some smaller rocky hills standing out in some parts of the valley also consist of the same material. The river Suksuk joins Lake Zwaĵ with the more southernly situated Hora Shale. Lake Hora, as it was called by the late Captain Wellby, is wrong, for Hora means "Salt Lake;" Hora Shale, "Pelican Salt Lake." South of it is the Hora Lamina, the water of which, as we were told by the Galla, has the same salty properties as has the Hora Shale. There is only a small neck of land between these two lakes, in the middle of which lies Mount Fike, a volcano of the typical horseshoe form, with its opening turned northwards. South-east of Lake Zwaĵ lies the Alutu, a mountain which consists in its upper parts almost entirely of a greenish-black obsidian-like rock. I made the ascent, and saw from the top, east of Hora Shale, a lake previously unknown, which was called by the Arussi who accompanied us Hora Langanna, or Hora Korre. This is the most beautiful of the lakes, as the southern slopes of Mount Alutu fall in picturesque contour into the water. There is a connection between this lake and Hora Shale, which is called Daka by the Arussi. I reached the Hora Korre on the next day; its waters are only slightly brackish. South of Hora Korre I found the most magnificent euphorbia forests I ever saw in Africa. Near a great market-place called Alelu I marched for about five or six hours, hardly seeing any other tree. Arriving at Lake Abassi, which, although seen by d'Aragon, is not to be found on any recent map, probably because it was considered identical with the Lake Lamina of Captain Wellby's, my caravan and that of Baron Erlanger were stopped by the Balambaras Abite, a sub-chief of the Dejasmach Balcha, the Abyssinian governor of these countries. In spite of the permission given in the Emperor Menelik's letters, we had to send messengers ahead to the dejasmach, in order to ask his permission to come to his residence. It took them five days to return. I used that time in making investigations of the hot springs, which are situated at the eastern corner of the lake. Some of these had formed hills of tuff 10 feet high. The substance is about the same as that of the Karlsbad-Sprudelstein. The hot water bubbles out at the summit.

Here we entered a new ethnological region, that of the Sidamo people. The Sidamo form one group, with the Jamjam, Walamo, Borodda, Kosha and Malo people on the banks of the Omo river. This is a group of a probably very remote origin, but more or less mixed with conquering Galla tribes. Ascending from the north, we had to pass wonderful forests covering the western slopes of a high mountain chain, till we reached the plateau covered with alpine marsh and bamboo forest, on which Abera, the "Katama," or residence of the Dejasmach Balcha, is situated. Abera lies about 10,000 feet above the

sea-level, and is three hours north of the old capital Daressa, visited by D'Arragon. Looking northward, one has good views back as far as Lake Abassi; looking westward, you have glorious views of Lake Abaya or Margarita, with the mountainous countries of Walamo, Borodda and Gamo on its western shore.

The reception the dejasmach had prepared for us was most magnificent. Hundreds of horsemen dressed picturesquely came out to meet us. Between our camp and the bamboo palace of the dejasmach there was a double line of Abyssinian warriors in full attire, dressed with silk skirts interwoven with gold or silver, or covered with lion and leopard skins. Hundreds of shields, covered with gold and silver ornaments, glistened in



THE SUKSUK RIVER.

the sun. The dejasmach wished us to continue our journey by the great Abyssinian road running south along the ridge of this large mountain chain, but I intended to descend to Lake Abaya, in order to have some shooting, and to visit one of the large islands in the lake. It was long before the dejasmach would give permission for this. He told us dreadful stories of the bad roads, the absence of food near the lake, and the number of people killed by lions there. The reason for these stories probably was that he was afraid that we would shoot too many elephants, of which we afterwards found large herds on the shore of the lake. Descending, I passed the country of the Gudji, or Uata Dera, who in their physiognomy reminded me very much of the Wandorobo tribe of East Africa.

Quite a different population called Gidicho lives on the largest island of the lake. The Gidicho have good-looking, Somali-like faces. My Somal found, to their great astonishment, that a great part of the Gidicho expressions were almost identical with their own, as, for instance, the words for the various parts of the body and for the best-known animals, such as lion and leopard. I consider this discovery to be of great importance from an ethnological point of view, as the Somal were always thought to be the last intruders in North-East Africa, and here we find an isolated tribe surrounded by a population of an apparently older origin. The boats of the Gidicho are very interesting. They are rather rafts in boat form, being made of the very light wood of a species of ambach. The bow is often ornamented like that of the Venetian gondolas. Formerly there were constant quarrels and wars between the inhabitants of the islands and those of the shore, but now, under Abyssinian rule, all live in peace with each other.

At Lake Abaya my caravan separated from that of Baron Erlanger, who had to return to Abera and Sheikh Husein. South of Lake Abaya lies Lake Ganjule, whose water has a wonderful dark azure blue colour, and may be compared to the most beautiful lakes of Switzerland. I had resolved to pass along the eastern shore of Lake Ganjule, in order to solve the problem of the sources of the river Sagan, the largest affluent of Lake Stefanie, which was supposed to flow out of Lake Ganjule. This I found to be not the case. The sources of the Sagan lie east of the south end of Lake Abaya. But there is a broad channel connecting Lake Ganjule with the Sagan. The bed of this channel was dry at the time, but there were some large and small water-pools scattered over it. When the water rises in Lake Ganjule for about 5 inches, which will probably take place every year at the beginning of the rainy season, a large river will run from Lake Ganjule to the Sagan. On the upper Sagan I again found some hot sulphurous springs. It was impossible to follow the course of the Sagan, as it runs at some places through densest forest, the haunt of rhinos and buffaloes, the tracks of which were to be seen everywhere. I went round the south corner of the lake and ascended the mountains of Gardulla, where I reached in the second week of January, 1901.

The Gardulla were the first people of Bantu stock that I met. The difference can be seen at first glance in their heavier and stronger built figures and their nearly black skin. Whilst working in the fields the men go quite naked; in the villages they wear skins and cotton stuffs. Cotton is the principal cultivation of Gardulla and of most countries northwards to Kosha and Konta, while further north Kaffa and Jimma are the first coffee-lands of Africa. As the hills of Gardulla are very stony, the inhabitants range the stones in terraces, so that a Gardulla hill has the aspect of a vineyard on the Rhine. They have their houses and the walls surrounding them made of broad, plain planks, and on

the top of the reed roof there is as ornament a red earthenware vase. The land was formerly under a queen, who still lives in a place called Gidole. The Abyssinians still allow her to exercise her authority in petty affairs, but she has no further influence whatever. The true ruler of the land, the Futarari Wolde, is a sub-chief of Futarari Afta Georgis, to whom the Emperor Menelik gave these countries when conquered, but who prefers to remain in Adis Abeba. The Gardulla wear broad necklâces of brass or copper. The women wear bracelets, necklets, and rings round fingers and toes, made of small red and blue beads. In Gardulla I saw the first camels since my departure from



BOAT OF THE GIDITSCHO, ON LAKE ABAYA.

Adis Abeba. Futarari Wolde has a large herd of these animals, obtained from the countries of the Borana and Tertale near Lake Stefanie, which are kept in a place at the foot of the mountains. Westward of Gardulla there is a large uninhabited plain, called by the Abyssinians, "Adoshebaï."

The spirit Adoshebaï of the Abyssinians combines the qualities of a devil and patron saint of the hunters. They call upon Adoshebaï when they have killed a lion, elephant, rhino, giraffe, or buffalo, and even a poor Shankala, that is to say, any of their large game. I may here mention that the Abyssinians call Shankala not only the tribe called Beni Shongul by the Arabs, living on the western banks of the river Dabus, but all the Sudanese and black people living in the countries round Lake Rudolf and near the Omo. That

is all dark-coloured people with the exception of the Somal and the Galla.

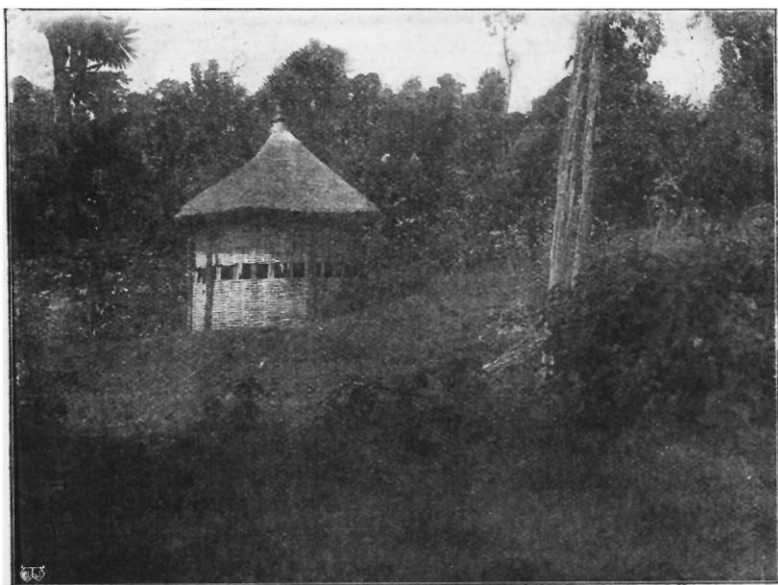
There is a legend that, when the Abyssinians conquered this country about seven years ago, two elephant-hunters were descending from the "Katama" Gardulla to the large plain to the west. They had the luck to kill one of the large pachyderms near a small hill, and called on their patron saint, when suddenly the hill began to dance and sing, "Adoshebai, Adoshebai." So they now look upon the plain as the home of this spirit. The Abyssinians had also told me of a dangerous disease, which would kill all our mules and horses, by which this plain is haunted. Nevertheless, I determined to cross it, as otherwise I should have had to follow hence, as far as the Omo, the route taken by Captain Böttogo. But I marched straight on without spending much time in hunting the game, which was abundant here. Elephants, rhinos, buffaloes, large herds of zebras and hartebeests of a species new to science, were seen. In the night we were disturbed by the roaring of the lion.

After two days' marching we came to a river called Shambala by the Abyssinians of our escort. On the other side we saw natives running away from their cotton-fields in terrible fright. We were here in the country of the Male, which may be identical with the Mela mentioned by Donaldson Smith. The Male are not yet absolutely subjected by the Abyssinians. I gave presents to some old men and women, who were not quick enough to run away, and sent them back to their fellows, but I was not able to have any intercourse with the people, as the next day nobody appeared. Here I found, for the first time, bows and poisoned arrows, while in all the countries passed before the spear and sword were the only arms. Crossing the Barsa, another river flowing, like the Shambala, into Lake Stefanie, we came to Uba, a part of the equatorial province given by the Emperor Menelik to the Abyssinian count and dejasmach Leontieff. There is a good fort in Uba, built by the brothers Seljan, now officers of Count Leontieff, formerly musicians and professional pedestrians. Neither of the two brothers were here, as they were recalled to Adis Abeba by the emperor, on account of some differences they had had with the natives.

In Uba the illness which the Abyssinians had feared in the plain of Adoshebai broke out amongst the mules. I had thought before that it might be the tsetse fly disease, but it now became clear that it was the glanders. This disease seems to be endemic on all the northern affluents of Lake Stefanie, as is shown by the experience of the late Captain Wellby, who lost most of his animals after passing the same region. I descended into the beautiful valley of the river Zenti, covered with thick forest and magnificent palm trees, which separates Uba from Gofa. The Zenti runs northward into the Omo.

Every day more of my mules and horses became afflicted with the

disease, and many of them died. The representative of Dejasmach Lamma, the Governor of Gofa, who was at the time in Adis Abeba, sent me native porters, who helped me to carry the baggage up the mountains of Gofa, which reach an altitude of about 10,000 feet above sea-level. At a place called Gadat, near the capital Jala, I stopped for two weeks, and, in order to master the disease, isolated the sick animals and divided the others into small bodies. After that time I had saved about twenty-five out of sixty. Meanwhile I had sent my Abyssinian headman with a small escort to Adis Abeba with orders to buy new mules and horses there, and to come back as quickly as possible to Anderacha, the capital of Kaffa, which I had designed to be my starting-point for the unknown



LANDSCAPE IN GARDULLA.

lands in the west. From Gofa to Kaffa the expedition went on very slowly, because I was now dependent on native porters, whom I got by order of the Abyssinian governors from the smaller native chiefs, and who had to be changed when we came into the land of another chief, which was always after one or two days' short march. Crossing the rather bare valley of the Ergino, another affluent of the Omo, I came to the country of Doko.

The Uba and the Gofa, through whose countries I had passed, until here belong to the Wallamo tribe. The Doko are typical Bantu, and seem to be nearly related to the Gardulla. The men walk about absolutely naked; the women wear an apron made of cut banana leaves. They know how to weave cotton stuffs well, but seldom use