

FROM THE CAPE TO CAIRO.

By C. DE THIERRY.

A description of Mr. Rhodes' great scheme of building a railway from one end of Africa to another. This railway will pass through districts inhabited by very strange tribes, some of which are here depicted by photographs taken by different travellers.

AFRICA is the last stronghold of the Negro race. From time immemorial civilisation has, indeed, existed on its borders; and, during the past century, Christianity and Science have done their utmost to shed light on its dark recesses.

become as familiar to the average Briton as the Red Indian.

On account of their association with the early Dutch colonists, none of the peoples inhabiting the line of route are more interesting than the

Bushmen, pigmies of the race described by the Greek historian Herodotus "as found beyond the Libyan Desert." Owing to their thieving propensities they were treated more like dangerous wild beasts than men, their hand against every man, and every man's hand against them. They live in rocks and caves, possess neither flocks nor herds, and have no idea of cultivating the ground. So elementary are their ideas, indeed, that they have no word to express the difference



The Beginning of the Great Undertaking: The Railway Station at Cape Town.

Yet the heart of it remains as savage as ever it was. The civilisation of the North and South is merely "an embroidered fringe to a sable garment." With the completion of the Cape to Cairo Railway, however, there will be a transformation. The lakes of Africa will be brought as near London as the lakes of the North American continent, and the Central African native

between a married and an unmarried woman. They are the most forlorn outcasts it is possible to conceive, no other race having fallen so low in the social scale, except the Australian aborigines. Nevertheless, they decorate their rocky homes with carvings and drawings, which show considerable art, and a close affinity with primitive Egyptian designs. They also

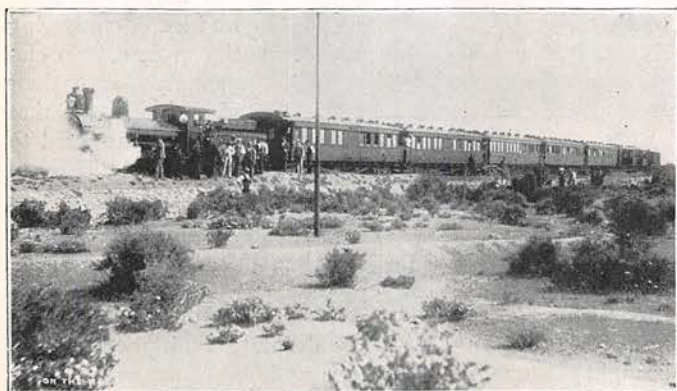


Before the Railway: Fording the Crocodile River.

use a peculiar implement of shaped wood, over which a heavy perforated stone is passed, and fixed by a wedge. This is used in digging for edible tuberous roots of desert plants, the weight of the stone assisting in driving the point of the stick into the ground, and also acting as a fulcrum in digging out the tuber. A kindred people are the



Before the Railway: Crossing a Drift.

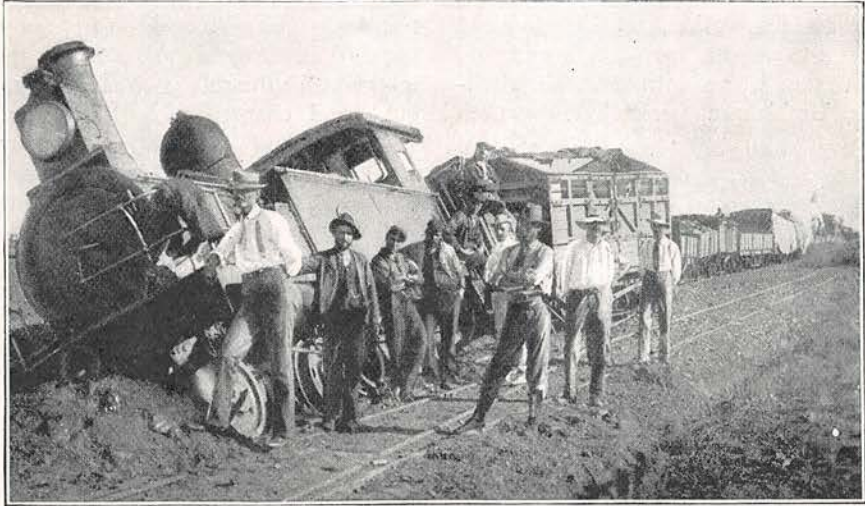


*After the Completion of the Cape Town-Bulwerway Railway:
A Rest by the Wayside.*

Hottentots, Khoi-Khoi—"men of men." They are, however, of a higher type than the Bushmen, and on account of their good-nature and faithfulness, make excellent domestic servants. Like most savages, they are spiritualists. Singularly enough, in the old days they used to venerate a

particular kind of insect (Mantis), whose aid they sought when in danger or suffering from hunger.

Very different are the Kaffirs (Zulus, Bechuanas, Basutos), the most numerous race in South Africa, and one of the great branches of the Bantu family. They are fine, tall men, varying in colour from jet black to a



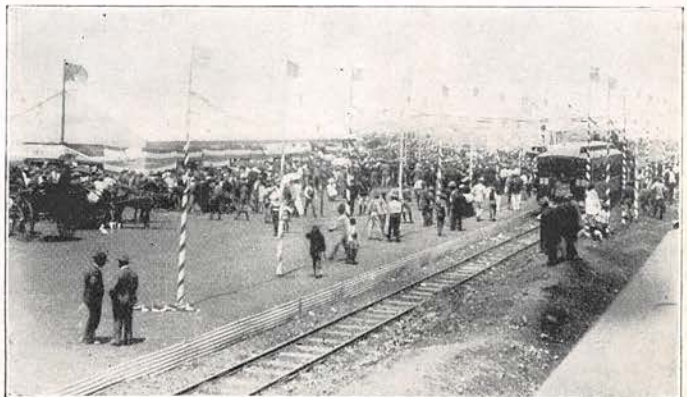
Off the Rails: A frequent Sight on the new Railway.



Mr. Cecil Rhodes' Farm in the Matoppos Hills.

dark copper. Their system of government is mixed—feudal and patriarchal. Women are regarded as chattels and beasts of burden. Polygamy is universal, and land is the property of the tribe, not of the individual. They have no fixed idea of God. As with the Maoris of New Zealand, their belief embraces no more than the spirits

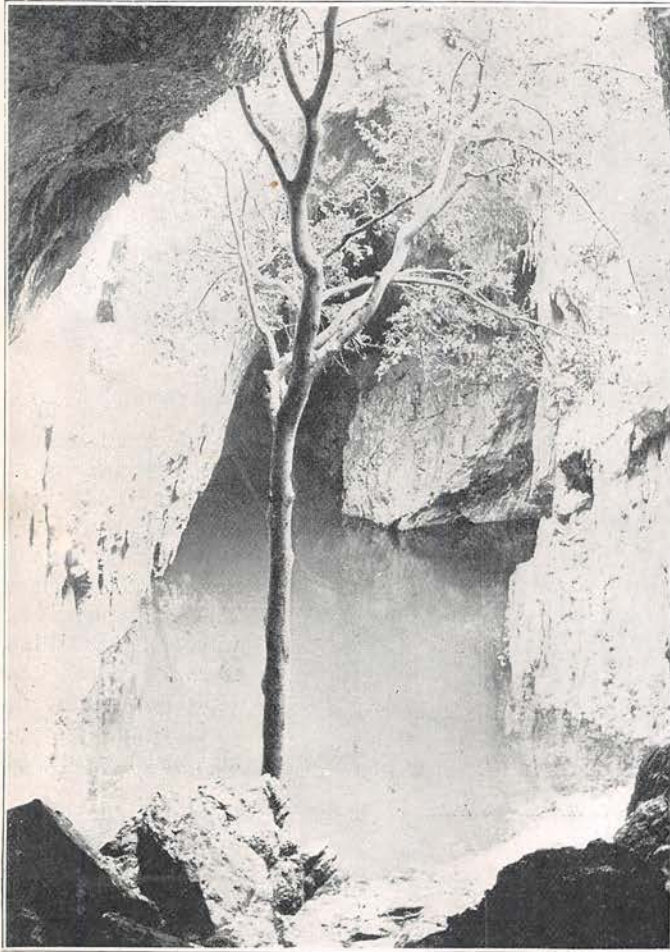
of departed ancestors, especially great warriors; and these they invest with all the powers usually ascribed to the Deity. The consequence is, witchcraft has all the force of a religion. How powerful it is, socially and politically, may be gathered



*The Festivities at the Opening of the Mafeking-Bulawayo Railway.
This is the Terminus of the Railway up to the present Time.*

from the disaster which it brought on South Africa in 1857. To drive his people to desperation, that they might be forced to wage a war of extermination against the white intruder, the witch-doctor Umhlakaza persuaded them to

seventy thousand of them died of starvation. Witchcraft among all Bantu peoples is a terrible engine of tyranny and oppression. Any man who is too rich or too great for the ruling chief is "smelled out," and charged with having caused



The Sinoia Cave and Underground Lake at Lo Mogundi. The cave is formed of stalactite columns of great beauty, and the light, entering a shaft, is reflected from the bottom of the lake, which makes the water a most beautiful turquoise blue; an effect somewhat similar to that seen in the famous Grotto at Capri.

"burn their boats." By means of a girl-medium, who professed to see spirits and to hear strange voices, they were solemnly commanded to destroy all their corn and cattle, which were to rise again increased sevenfold. They were also promised victory against their enemies, who were to flee before them. The Kaffirs obeyed, but the prophetess proved false, and

some disaster by incantations. Sometimes he is killed immediately; but too often he is put to death by slow torture. The Kaffirs have produced those mighty leaders of men, Chaka and Moselekatse.

The Amandabili, as they should be called, are descendants of Umsili Gaza, one of Chaka's indunas, who, fearing for his life, fled northwards, finally settling in what is now known as Rhodesia. Unlike other African peoples, they do not buy the wife from her father, but after the first child is born the husband has to pay its value, or else the wife's father has the right to take the child away. Should a wife die shortly after marriage, or prove barren, however, the husband has a right to claim her sister or nearest relation in place of her. The Matabele despised work, and regarded their weaker and more

industrious neighbours as their lawful prey. Of the cruelty and ferocity of the late King Lo Bengula endless tales are told. One related by the Hon. A. Wilmot, in his "Expansion of South Africa," shows him at his very worst: "His sister, Nina, as she was called by the Europeans, was his constant companion, ate out of the same dish, and



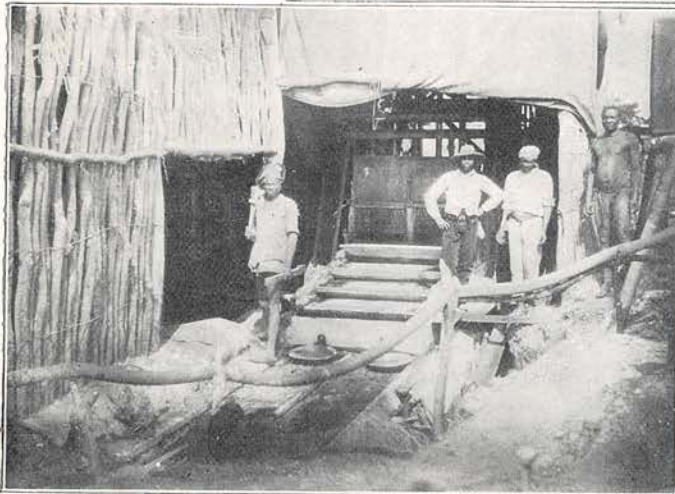
*Rhodesian Whites:
A Patrol in Matabeleland.*

exercised a powerful and favourable influence over him. Suddenly she was accused of witchcraft, taken away a few hundred yards, and strangled in the light of day, by the order of her own brother. When led to execution one of the most dramatic scenes recorded in South



*Rhodesian Blacks:
A Matabele Family.*

has been literally fulfilled in their conquest by the Chartered Company, an end absolutely essential to the civilisation of Central Africa. The Mashona, the miserable victims of Matabele ferocity, are a kindred race. Peaceful and industrious, they are the best husbandmen south of the Equator.

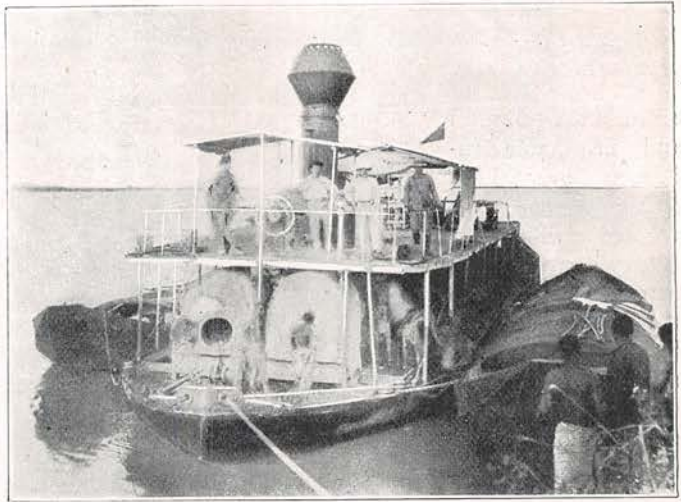


Lo Bengula used to work his Gold by means of this Five-stamp Battery.

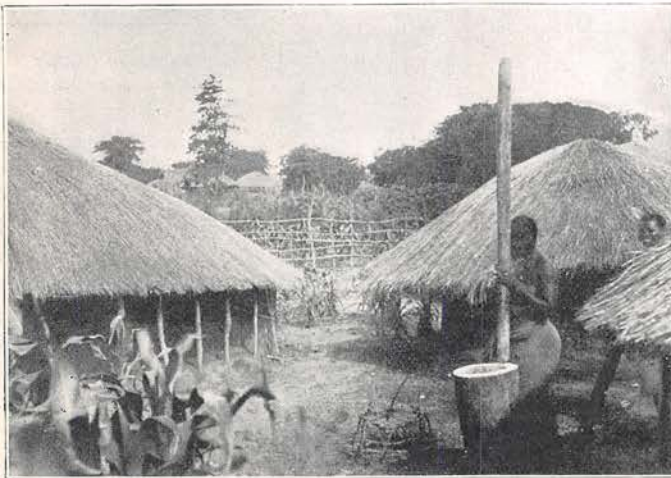


Further North: A Group of Mashona Women.

At Buluwayo, Lo Bengula's old capital, the railway, which spans South Africa to Cape Town, a distance of 1360 miles, comes to an end—at least, for the present. The last section of it—that is, from Mafeking—was opened by Sir Alfred Milner, the High Commissioner, in November 1897.



The present Substitute for a Railway: A Stern-Wheeler on the Zambesi.



Still Further North: The Village of Koba Koba on Lake Nyassa.

From Buluwayo northwards the exact route has not yet been decided. It is proposed to follow the course of the Sanyati River to the Kariba Gorge, where its banks are solid rock, only fifty yards apart. The country is sparsely populated, abounds in coal, is extremely healthy, and suitable for

growing crops. The line will then skirt the Belgian Congo, and follow the shore of Lake Tanganyika. Should this plan prove impracticable, the railway will be carried to Lake Nyassa.

The Atonga women dye their hair with ochre. They also ornament themselves with a piece of ivory, about an inch in

diameter, inserted in a hole made in the upper lip. Though it projects so as to stand higher than the nose, against which



An Angoni Beauty pounding Corn.

it presses, it does not seem to interfere with their speech. Kissing they know nothing about. The Yao, the Angoni, and Makololo are warlike races, which live between Lake Nyassa and Lake Bangweolo. They make excellent porters, cheerfully bearing from fifty to sixty pounds, with which they will travel as many as twenty miles in a day. They can climb mountains better than white men, crawling up the face of rocks like a cat. With one hand they will hold their load in position on their heads, with the other they clutch at any little projection which may assist them in the ascent. The mode of salutation, especially among the people north-west of Lake Nyassa, is most extraordinary. An inferior greeting a superior will throw himself on his stomach and strike himself with violence on the hinder parts. A woman, when entreating a favour of a man, will throw herself at his feet and try to place one of them on her neck. This is also

done by prisoners begging for pardon, and suppliants of every kind and degree. Hence arises the well-known phrase "To catch the leg." In our little African wars the defeated chief has, in suing for peace, always sent a message desiring "to catch the Queen's leg." That is to say, he wishes to place her Majesty's foot on his neck as a token of submission.

An Angoni on the war-path generally ties a piece of red cloth round the waist and puts on a kilt of animals' tails or of dressed cat-skins. As a headdress he wears either a crown made of zebra mane, or an arrangement of cock's feathers. He also adorns his ankles with white frills made of goat's hair. Tattooing is general everywhere in Central Africa: the Yao mark their temples with a circle, and the middle of the forehead with two or three longitudinal lines. Other tribes cover their bodies with cicatrices arranged in patterns, or raise hideous scars on their foreheads. The Angoni, when they do not wear their hair Zulu-fashion, let it grow in long wisps, which they tie up with grass or straw. Some of their neighbours wear wigs of plaited thread ornamented with cowry shells. South of Tanganyika, a headdress is worn of black goat-skin,



An Atonga Carrier.



Nearly Half-Way: The London Missionary Society's "Good News" in dock on Lake Tanganyika. The boat at anchor is a steel boat named the "Morning Star."

the hair of which is allowed to hang over the forehead.

Uganda, described by Mr. Stanley as the "Pearl of Africa," is inhabited by one of the numerous Bantu peoples. The prefixed syllables *wa* and *u* are among the characteristics of the Bantu languages. Thus, *U-ganda* signifies country of the *Ganda*; *Wa-ganda*, the Ganda people. They number about five millions, the women being largely in excess of the men, probably owing to the warlike character of the latter. Their mythology and court ceremonial are on the same elaborate scale. The nation is divided into clans. Each of these goes by the name

so carried by a friend, regards it as an honour. Marriage, though a matter of purchase, entails an elaborate ceremonial; and this is also true of death. The body

is wrapped in bark-cloth, made by the natives out of the bark of a kind of fig-tree, and with it are buried cloths, varying in number according to the rank of the deceased. For a peasant fifty, for a chief from two hundred to three thousand. When the late King Mtesa died, £10,000 worth of cloth was buried in his grave. The cowry shell is the only currency in Uganda, and this was introduced by the Arabs.

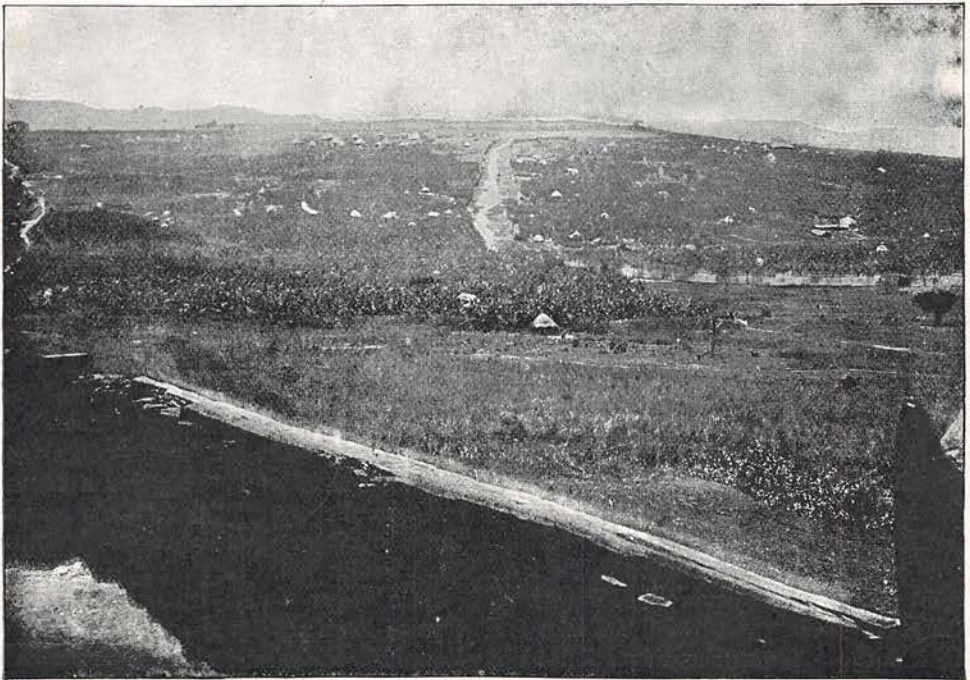


The tribe of the Ruga Ruga is very warlike; it was driven out of its original country and is now settled on the east of the most northern end of Lake Tanganyika. The above picture shows one of the tribesmen in his wooden war mask.

To the northwest of Lake Albert Nyanza live the Akka;

that is to say, to the west of the proposed line of railway. They are a pigmy race, averaging about four feet ten inches in height. Their skin is dull brown, and their faces have a projection of the jaws, which, with their gaping mouth, gives them the appearance of an ape. Their eyes are large and wide open, and they have very big ears. To add to their other peculiarities, they are greatly given to facial contortions. Schweinfurth says: "The twitching of

realisation of the Cape to Cairo dream will bring into touch with civilisation. With the exception of a few bangles or a string of beads round the waist, and ostrich feathers on their shorn heads, the men wear no clothes. The women adorn themselves with rings, chains, beads, and shells. They also wear a fringe in front and a leather apron behind. Both sexes paint their bodies red and tattoo their skins most elaborately. They are very



The Capital of Uganda, from Fort Kampola, over which floats the Union Jack.

the eyebrows, the rapid gestures of the hands and feet while talking, the incessant wagging and nodding of the head, all combine to give a very grotesque appearance to the little people." For this reason they figure at the court of the Mombutu King as buffoons.

The Bari are fine-looking Negroes, who inhabit the country about Lado, the scene of Emin Pasha's philanthropic efforts to create some kind of government after the destruction of Egyptian power in the Soudan. They are one of the many tribes of the Upper Nile region which the

fond of their cattle, which are killed to eat only for funeral feasts. To the north of these are the Dinka, a strange people in a continent of strange peoples. Though among the darkest of races, they make themselves darker with a coating of ashes. They have little hair, which is closely shorn except for a tuft at the top. Sometimes, however, it is dressed so as to stand up straight from the head, when it is dyed red with an effect so hideous and fiendish as not to be described. According to Dinka ideas, clothing is fit only for women. These load themselves with iron



The Tomb of Mtesa, the late King of Uganda.

bracelets and anklets, which, with every movement of the wearer, clink like the fetters of a slave. Unlike their neighbours, the Dinka are clean in their persons and refined in their cookery. They do not all eat together out of the same dish, but in succession. Their houses are sometimes 40 ft. in diameter, and are very clean. The central pillar is usually the trunk of a living tree, and the roof is of cut straw. So great is the regard of the Dinka for their flocks and herds that they will not kill

them for their own use, though they will eat the flesh of their neighbours' cattle.

The Shillooks inhabit the bank of the White Nile for two hundred miles, their territory extending as far to the east as the Bahr-el-Ghazal. They make themselves even more repulsive in appearance than the Dinka. Not only do they plaster their bodies with ashes, but they break off the lower front teeth. Schweinfurth says of them: "The movements of their lean, bony limbs are so languid, and their

repose so perfect, as not rarely to give the Shillooks the resemblance of mummies; and whoever comes as a novice among them can hardly resist the impression that in gazing at those ash-grey forms, he is looking upon mouldering forms rather than upon living beings." Though the men pluck out their beards, they devote great attention to their hair, which is



On the Road to Fashoda: Shillooks in a Canoe.

stiffened with clay, gum, or dung, and then arranged like a fan or comb. The women wear their hair cut short. Though the



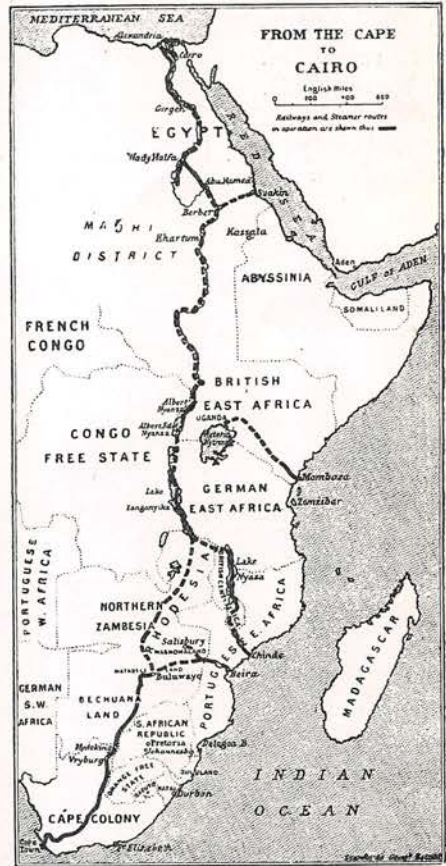
Through Omdurman: The Mahdi's Tomb.

religious ideas of the Dinka are primitive, they reverence a Great Father, and believe their dead are always with them.

The Baggaras have become more or less familiar to the British public by the Soudan War of 1884-85, and the brilliant victories of the Sirdar last year. They were, perhaps, the most zealous followers of the Mahdi. They call themselves Arabs, though they speak Arabic with an accent. They have a reddish complexion and are tall, well made, and dignified. They are great elephant-hunters, and own large herds of cattle; the women wear the curious headdress peculiar to Lower Egypt.

The Imperial Government Railway from Cairo to Kassala, which is to connect with the Cape-Tanganyika Railway by way of the White Nile and Uganda, brings Europe in touch with the Nubians, the descendants of the ancient inhabitants of Ethiopia, though their country is never strictly defined. They live in the valley of the Nile from Assouan to Khartoum, and the country on either side from the Red Sea to the Libyan Desert. They are now a mixed race of Negroes, Arabs, and Hamites, but the Negroes only are the descendants of the ancient sons of the soil. They are the darkest of African races. A shock of woolly hair is worn like a cap on top of the head, and, at the back and sides, almost to the shoulders. They

often disfigure themselves with three oblique scars on each cheek, and to cure disease sometimes inflict wounds on their bodies. The men wear a tunic, and over it a cotton robe. A girl wears little else than a girdle or apron ornamented with pearls or gold and silver ornaments. She is also fond of nose-rings and wears bits of wood in the lobes of her ears until she gets a husband, when she exchanges them for gold and silver. The married women dress more elaborately, especially the hair, which is twisted into long spiral curls, stiffened with fat and ochre, and sometimes covered with thick layers of gum. The Fellahin are descendants of the ancient Egyptians. The



This Map shows the extent of the Railway at the present moment. The dotted line shows the proposed route of the continuation of the Cape Town-Bulawayo Railway to Cairo. (Reproduced by the kind permission of the proprietors of the "Graphic.")

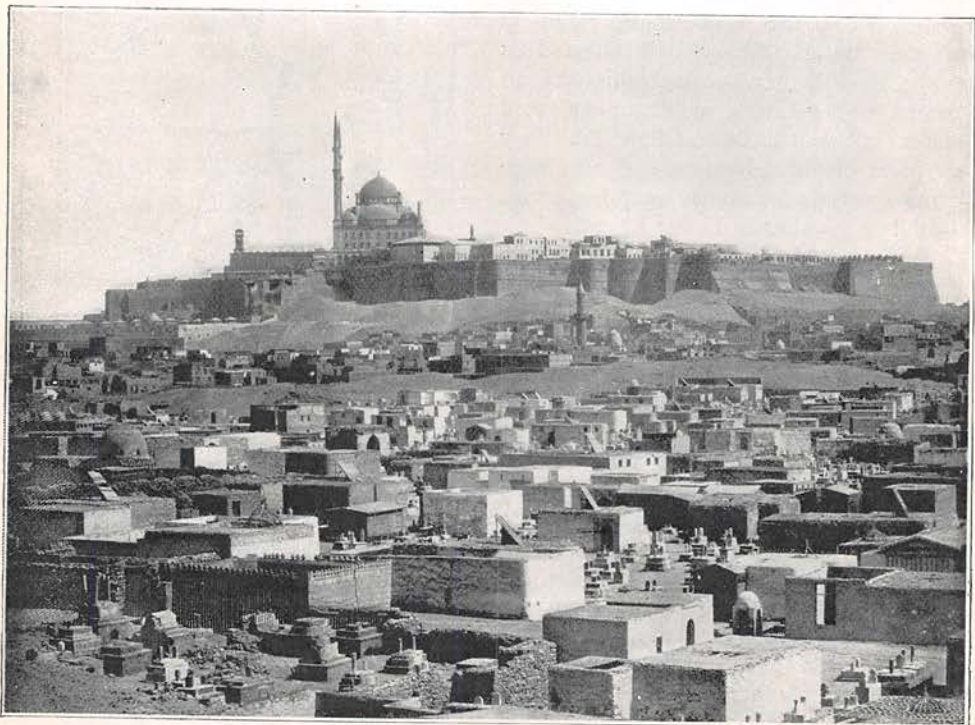
men are good-looking, tall, robust, lithe, and capable of great endurance. The women mature early, many girls being mothers at fourteen. In old age they are ugly, but in youth their loveliness is unsurpassed. More beautiful eyes can hardly be conceived — large, dark, almond-shaped, with long black lashes and a most exquisitely soft expression. Unfortunately, however, an Egyptian girl tattoos with



An Egyptian Fellah.

some bluish mixture her chin and between the breasts, wears great rings in her ears and nose, and paints her eyelids with kohl. She is seen at her best carrying her water-jar from the river or village well.

As the genius of one colonial statesman brought the Atlantic and Pacific together by means of a railway, so the genius of another is about to connect the two extremes of a continent.



Cairo, the Capital of Egypt.