

somewhat elevated and comparatively sterile. On coming across these we first beheld the sea; my companions looked upon the boundless ocean with awe. On describing their feelings afterward, they remarked that 'we marched along with our father, believing that what the ancient had always told us was true, that the world has no end; but all at once the world said to us, I am finished; there is no more of me!' They had always imagined that the world was one extended plain without limit."

Having remained some time at Loanda they again set out on their homeward journey. On his return to Linganti Dr Livingstone had an opportunity of observing the funeral ceremonies of the inhabitants of Cabango, which he thus describes:—

"A person having died in this village, we could transact no business with the chief until the funeral obsequies were finished. These occupy about four days, during which there is a constant succession of dancing, wailing, and feasting.—Guns are fired by day, and drums beaten by night, and all the relatives, dressed in fantastic caps, keep up the ceremonies with spirit proportionate to the amount of beer and beef expended. When there is a large expenditure, the remark is often made afterward, 'What a fine funeral that was!' A figure, consisting chiefly of feathers and beads, is paraded on these occasions, and seems to be regarded as an idol."

As soon as they arrived at Linyanti the Mokololo formed a fresh party to proceed to Loanda with a load of ivory. Since Dr Livingstone's arrival in England he received information of the arrival of this party at their destination.

Having remained some time with his friends at Linyanti our explorer set out on a tour to the east coast, whence he sailed for England. In this journey he was accompanied by 114 of the Mokololo to carry to the coast the ivory which Sekeletu, their chief, had sent in order to purchase clothing, &c. When he departed for England he left these men in Tete, a village of the Portuguese, to remain there till his return. During this journey he was generally treated kindly by the natives, though they sometimes showed opposition. Among the Batoka, whom he represents as a most savage race, he discovered the remarkable custom of knocking out the upper front teeth, which he thus relates:—

"All the Batoka tribes follow the curious custom of knocking out the upper front teeth at the age of puberty. This is done by both sexes; and though the under teeth, being relieved from the attrition of the upper, grow long and somewhat bent out, and thereby cause the under lip to protrude in a most unsightly way, no young woman thinks herself accomplished until she has got rid of the upper incisors.—This custom gives all the Batoka an uncouth, old-man-like appearance. Their laugh is hideous, yet they are so attached to it that even Sebituane was unable to eradicate the practice. He issued orders that none of the children living under him should be subjected to the custom by their parents, and disobedience to his mandates was usually punished with severity; but, notwithstanding this, the children would appear in the streets without their incisors, and no one would confess to the deed. When questioned respecting the origin of this practice, the Batoka reply that their object is to be like oxen, and those who retain their teeth they consider to resemble zebras. Whether this is the true reason or not, it is difficult to say; but it is noticeable that the veneration for oxen which prevails in many tribes should here be associated with hatred to the zebra, as among the Bakwains; that this operation is performed at the same age that circumcision is in other tribes; and that here that ceremony is unknown. The custom is so universal that a person who has his teeth is considered ugly, and occasionally, when the Batoka borrowed my looking-glass, the disparaging remark would be made respecting boys or girls who still retained their teeth, 'Look at the great teeth!' Some of the Mokololo give a more facetious explanation of the custom; they say that the wife of a chief having in a quarrel bitten her husband's hand, he, in revenge, ordered her front