RESEARCHES

INTO THE

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PHYSICAL HISTORY

OF

MANKIND.

BY

JAMES COWLES PRICHARD, M.D. F.R.S. M.R.I.A.

CORRESPONDING MEMBER OF THE NATIONAL INSTITUTE OF FRANCE,

HONORARY FELLOW OF KING'S AND QUEEN'S COLLEGE OF PHYSICIANS IN IRELAND.

MEMBER OF THE ROYAL ACADEMY OF MEDICINE OF PARIS.

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In the preceding part of this work I have endeavoured to derive arguments from many general facts in the history of organized beings that might tend to elucidate the relations of different human races to each other. These arguments were principally considerations founded on an extensive survey of analogies, and their evidence was partly negative, and, in part, of a positive kind. I have endeavoured to show, that no remarkable instance of variety in organization exists among human races to which a parallel may not be found in many of the inferior tribes; and, in the second place, that all human races coincide in regard to many particulars, in which tribes of animals, when specifically distinct, are always found to differ. How far I have been successful in illustrating these relations, and whether the facts which I have brought forward are sufficient to establish the conclusions which I have drawn, my readers have been enabled to determine. It now remains for me to investigate the nature of organic diversities in mankind in a different way; and, by inquiring into the history of particular tribes, to ascertain, if possible, how far the characters of these tribes have been permanent, or in what respects they may have been subject to variations. If it should be found that, within the period of

time to which historical testimony extends, the distinguishing characters of human races have been constant and undeviating, it would become a matter of great difficulty to reconcile this conclusion with the inferences already obtained from other considerations. A difficulty of this nature is indeed, if I mistake not, experienced by many persons when they advert to the general question which I have undertaken to investigate. It is a very prevalent opinion, that the diversities of human races are permanent and subject to little, if any, change, and whatever reasons may present themselves in favour of the unity of species in mankind, their weight is overbalanced by that consideration. Such doubts cannot be cleared up unless it can be determined whether that opinion is well or ill-founded. In the hope of arriving at some conclusion on this question, I shall now enter on an investigation of the physical history of particular races of men or families of nations.

I have already shown, that it is altogether hypothetical to divide mankind, as many have done, into a few particular classes or groupes of nations resembling each other in physical character, and to assume that such groupes constitute races or lineages, the members of which are always allied to each other in descent more nearly than to tribes of different physical peculiarities. I shall avoid all attempts to distribute the human family into different departments upon any conjectural principle, and shall proceed in a geographical arrangement to examine the phenomena which present themselves in the population of different regions of the world. This way of dividing the subject is the only one that is free from all objections on the ground of propriety already pointed out; it has also another advantage of no slight importance. By arranging the facts observed in a geographical order, we have an opportunity of more correctly marking the influence of physical agencies in the development of varieties in breeds, or in the origination of new or diversified races. But, in order to estimate the extent of these agencies, it is not enough to compare with each other the productions of different climates and the climates themselves, as measured simply by relative distances from the poles or from the equator. Many other elements must be taken into the calculation, if we would form

a correct idea of the influence of merely physical conditions. Such conditions are often very different under the same latitudes. It was long ago proposed by Lacépède, in a memoir on the elevations and other local circumstances of different regions, to estimate the influence of these external agents on the nature of organized beings.* The problem appeared to him very complicated, but he undertook, in a work in which he had long been employed, entitled, "Essai sur l'Histoire des principales Races de l'Espèce Humaine," to demonstrate, that "various considerations suggested by him, in connexion with the inquiry above mentioned, are capable of throwing light on phenomena worthy of the closest attention of naturalists."† It may be questioned whether, at the period when this work was announced, either the history of human races or the physical geography of different countries, was sufficiently advanced to render such an inquiry practicable to any satisfactory result; but much information has been acquired in both of these departments of knowledge since the time of Lacépède, and many questions have been elucidated which were, at that period, involved in doubt. I shall consider this subject nearly in the same points of view in which it was contemplated by the writer above mentioned: and, as I investigate the natural history of different races of men, I shall endeavour to ascertain what are the most remarkable features in the physical geography of each region, and what relations the origin and development of varieties in families or tribes may bear to all these local conditions.

The inquiry above mentioned will comprise the whole range of physical causes and their effects. The influence of moral agencies upon human races is a distinct consideration; these, however, will be found by their importance to deserve an equal degree of attention.

It must be observed, that this investigation referring to

* "Des hauteurs et des positions correspondantes des principales montagnes du globe, et de l'influence de ces hauteurs et de ces positions sur les habitations des animaux, par Lacépède." Annales du Muséum d'Histoire Naturelle, tom. ix. p. 303.

† I have never heard that such a work actually made its appearance from the hands of M. Lacépède.

the *nature* of that influence which external circumstances and physical and moral causes exert in the production of varieties, and in modifying the organic qualities of different races of men, is an inquiry of secondary importance in reference to the principal object of this part of my work. The primary question is, whether any and what deviations have actually taken place in the physical characters of particular tribes within the period of time to which the evidence of history reaches back.

I shall proceed, in the first instance, to survey the races of men which constitute the population of Africa. This is one of the most important and difficult parts of my subject, and will require the most careful and the fullest investigation.

BOOK III.

RESEARCHES

INTO THE

PHYSICAL ETHNOGRAPHY

OF THE

AFRICAN RACES.

CHAPTER I.

PRELIMINARY SURVEY OF THE PHYSICAL GEOGRAPHY OF AFRICA, AND OF THE NATURAL SUBDIVISIONS OF THAT CONTINENT.

SECTION I.— *General Observations.*

ERATOSTHENES is said to have divided the whole ancient world into two parts, namely Asia and Europe. He comprised in one department Africa and Europe, to which day and night return at the same hours, and which are only separated from each other by a narrow sea. If we retain this distribution of the countries anciently known, and add to the two departments thus marked out a third great region including the whole of America, we shall have a triple division of the habitable world, each part of which will comprise all latitudes and climates from the arctic countries to the southern extremities of the three great continents, a distribution better adapted than any other to the purpose of affording an estimate, by a comparison of phenomena, of the influence of local conditions on the nature of organized beings. From Nova Zembla or Spitzbergen we may trace an almost unbroken line through Europe and Africa to a country beyond the southern tropic, and observe the gradations of temperature and their effects on the figure, colour and organization of human races and of various tribes of animals. A similar field of observation will be afforded by Asia, if we consider that division of the world as comprising all the countries which reach from the

Arctic Ocean and the Promontory of the Samoiedes to the extremity of Terra Australis. A third and similar comparison will be furnished in the regions of the New World, which extend from the American Polar Sea to the Land of Fire.

The continent of Africa has been considered by some writers on physical geography as consisting of two great mountainous regions or table-lands of very unequal extent, and including between them a vast intervening space of lower elevation, which has been compared to the sandy bottom of a wide ocean, laid dry by the retreat of its waters. The great Sahara extends across the whole continent of Africa from Egypt and from the Syrtes, or the low tracts on the Mediterranean which lie to the westward of the Cyrenaica, to the Atlantic shore. An ocean of sand, interspersed with green islands or oases, separates the region of Mount Atlas from the extensive highlands of central Africa, of which the Mountains of the Moon form the northern border. The former of these regions is connected by many relations with the continent of Europe. By the narrow Mediterranean, across which the hills of Spain and of Sicily may be seen from the opposite coast, the Atlantic highlands are less completely separated from Europe than by the great Sahara from the central region of Africa.

I shall take a brief survey of the principal geographical features of these three divisions of Africa.

Section II.—*Atlantica, the elevated region of Northern Africa.*

The oriental geographers, as Professor Ritter has observed, gave the designation of "*Western Island*,"—Maghrab insula,—to the elevated countries which in the north-western part of that continent, or beyond the 30th degree of latitude, form the highlands of Northern Africa.* This region in reality

* See the admirable work of Professor Ritter, "Die Erdkunde im Verhältniss zur Natur und zur Geschichte der Menschen, oder allgemeine vergleichende Geographie, als sichere Grundlage des Studiums und Unterrichts in physikalischen und moralischen Wissenschaften."—Berlin, 1832. A translation of the first volume of this work has just been published, with additions, by M. M. E. Buret and Ed. Desor, Paris, 1836.

elevates itself like an island between the Mediterranean, the Atlantic, and the great ocean of sand which cuts it off towards the south and east. It is not a chain of mountains but a great continuous system of highlands, which under the denomination of Atlas, extend along the Mediterranean coast, occupying all the interior of the countries of Tunis, Algiers, and Maroco, and reaching on the border of the Atlantic ocean as far southward as the province of Souse and the promontory of Ger. Taking its rise on the eastern side from the gulfs of the two Syrtes it becomes gradually elevated into the Tunisian plains, which, towards the Sahara, spread out into ranges of precipitous hills, but rise behind Maroco, and towards the shores of the Atlantic, into lofty plains, and throw up in the interior conical hills of prodigious height, corresponding with the opposite peaks of the Sierra Nevada, between Andalusia and Grenada. The whole of this highland region separates itself from the rest of Africa, and approximates in the form and structure, the height and arrangement of its elevated masses to the system of mountains in the Spanish Peninsula, of which, if the narrow strait of the Mediterranean were dried up, it would manifestly form a part.

The Atlantic highlands, at their eastern extremity, decline, between the Syrtes and Tunis, into sandy plains. At Ras-Addar, or Cape Bon, the Promontorium Mercurii, the mountainous country reaches the coast, and approaches within sight of the heights of Sicily. The south-eastern limit of the plateau is formed by the mountain-chains of Ghouriano, and the Black Hârúdje or Mons Ater, situated to the southward of Tripoli, branches of which, extending in ranges to the length of a four days' journey, reach into Fezzan, the country of the Garamantes.

The principal subdivisions of this country, founded on its geographical features are, *first*, the greater chain of Atlas, or the Mons Lamta of Edrísí, which, according to that geographer, when traced from the westward, rises above Souse, not far from the Atlantic ocean, and extends eastward almost to the lesser-Syrtis. At Souse, the southern province of Maroco, the western extremity of Atlas forms, on the coast of

the ocean, Cape Ger, the Mons Barca of Polybius, cutting off Lower Souse and Tarudant.* This part of Atlantica is occupied by warlike tribes of Shelahs, some of whom still preserve their independence. From the promontory of Ger, already known in the time of Hanno, begin the low, sandy plains of Sahara: the neighbouring gulf of Agadir is termed by the Arabs, Bab-Soudan, or the Gate of the Country of Blacks. *Secondly*, the lesser Atlas reaches, according to Strabo, from Cape Kotes, near Gibraltar,* parallel to the coast as far as the Syrtis. The lower littoral chain, which is often described as the Lesser Atlas, is but a part of it. The higher lands of the interior, eastward of Algiers, bend towards the south from the chain of Jurjura, and form, in the interior of Tunis, the mountains of Wellad-Selim, of Auress, and of Tipasa. To this chain belongs Cape Ceuta, termed, by the Berbers, Jibbel-d'-Zatute, or the Mountain of Monkeys. *Thirdly*, the Middle Atlas, or the table-land, consists of highlands and ranges of hills in the interior, which run between and parallel to the greater and lesser Atlantic chains. They form a wide, mountainous region, intersected by valleys and rivers, rising more and more in the form of terraces towards the higher Atlas, and preserving a temperate climate, which Edrísí reckoned as the finest in the world by its fertility and the greatness of its population. The heights and valleys support vast forests of pine and oak, and the magnificent oleander. The vegetation of the Atlantic region in general bears a near relation to that of southern Europe. The maritime tract of the Algerine country displays nearly the same vegetable forms as the coast of Andalusia and Valencia. The olive, the orange-tree, the arborescent ricinus, the chamærops humilis, and the date-tree flourish on both sides of the Mediterranean; and, when the warmer sun of northern Africa produces different species, they are generally belonging to the same families as the European tribes.†

* Ritter, Erdkunde, loc. cit.

† Flora Atlantica de M. Desfontaines. Voyage dans la Régence d'Alger, et Description du Pays, &c. Par M. Rozet, Capitaine, &c. Ingénieur-Géographe. Balbi, Abrégé de Géographie. De Candolle, Géographie Botanique, Dict. des Sciences Nat.

Even further to the eastward, the hills of the Cyrenaica exhibit a similar

Section III.—*Highlands of Central Africa.*

The mountainous region of central Africa to the southward of Sahara and the countries watered by the Niger still remains the "terra-incognita" of the world. The vast space which intervenes between the Bight of Benin and the coast of Ajan is the only great track of the earth which has never yet been explored by the eyes of civilized men. In the failure of actual knowledge, some writers have endeavoured, by conjectures drawn from other parts of the world in similar geographical positions, and by the observation of phenomena discovered in the neighbouring lands, to form to themselves an idea of what exists in the unknown centre of Africa. Buffon imagined that region to contain great longitudinal chains of mountains, and conjectured their general course and elevation in accordance with his theory of the earth. Lacépède, with much greater pretension to accuracy, attempted to lay down even the number and the particular direction of these mountain-chains, and to ascertain the extent and limit of a great table-land, of which he supposed the interior of the African continent to consist.* According to Lacépède, the high plateau extends from the 20° of southern latitude to the 10° on this side of the equator; its length is upwards of 660 leagues, or equal to the breadth of Europe from the port of Brest to the nearest land in Asia; it is supported by numerous ranges of hills, situated nearly in the direction of the axis of the plateau, which, inclined towards the west, forms, with the equator, an angle of nearly 60°; the outline of its configuration is traced by the great waters which descend from it on every side. In some parts it approaches the sea-coast; in others, its boundaries are environed by vast deserts of sand. These wilder-

Egypt, though possessing some peculiar plants, scientific travellers have been surprised at the want of any striking and characteristic physiognomy distinguishing the vegetable tribes of that country. See Ehrenberg & Hemprich, Reisen in Aegypten, Lybien, Nubien, und Dongola, 1 B. 154 s.

* Mémoire sur le Grand Plateau de l'Intérieure de l'Afrique. Annales du

nesses, which impede all approach to the centre of Africa, lying between the tropics, and so situated, that the east wind reaches them after traversing the burning plains of Ajan and Zanzibar, are, of all parts of the earth, scorched by the most intolerable heats; by them the table-land is surrounded as by a sea of fire. The central region itself is not a regular convex, but a vast aggregate of mountains, consisting of numerous parallel chains, whence rivers escape by longitudinal valleys; but the quantity of waters which flow through the channels of the Cuama and the Zaire is so small in proportion to a surface 200 leagues in breadth, as to afford strong ground for an opinion, that the interior of Africa contains great lakes, or a mediterranean sea, which must be situated between the equator and the 10° of southern latitude. With singular precision, this author proceeds to trace out the direction of rays issuing on every side from the central nucleus; they form nine chains, according to Lacépède, which proceed towards different quarters, and send forth the waters of the Zambesi, the rivers of Zanzibar, those which flow into the straits of Babelmandeb, the Nile, the Niger, the Camaoens, the Zaire, and the rivers of Loanda and Cape Negro.

Malte-Brun, whose work is vast in details, but somewhat defective in generalisation, doubts the existence, or at least the continuity, of the system of central mountains, of which Lacépède attempted so ambitiously to describe the whole aggregate and the particular parts. A more accurate analysis of the facts really known, and an estimate of probabilities drawn from a careful comparison of these facts with the phenomena discoverable in other regions, led Professor Ritter to adopt a modification of Lacépède's opinion. According to Ritter, central Africa is a highland region bounded on each side by chains of mountains. The form and structure ascribed to this region may, perhaps, be most easily understood, though Ritter has not happened to select this particular analogy, by comparing it to the Indian peninsula: the wide valley of the Niger, and the low marshy plains of Wangarra and Baghermi, lie before the northern boundary of the plateau, as the valleys

side of Africa nearly parallel to the eastern and western coasts, along which they direct their course at various distances from the shore towards the southern extremity, as in India the eastern and the western Ghauts descending on each side of the Deccan from high Hindústan towards Cape Comorin, separate the low countries of Malabar and Coromandel from the high plain of the Mysore. It is remarked by Ritter, that the high table-land of Africa is traversed by no great river. The Nile and the Joliba are insignificant, when compared with the vast streams which descend from the steppes of central Asia. It must be inferred, either that snow and rain fall in but small quantities in the interior, or that the heights of the central region contain great lakes which absorb the running waters. If the former of these suppositions be correct, it is plain that the elevation of the mountains in this continent must be much inferior to the height of the great Himmálaya.

Section IV.—*Lowlands of Africa.*

The low countries of Africa, which extend along the northern margin of the central highlands and reach northward to the borders of Atlas, and, in some parts, to the Mediterranean coast, are partly fertile valleys or plains watered by streams falling from the mountains, and, in great part, a vast ocean of sand. The fertile plains are in the immediate vicinity of the mountain-chains, which supply them with rivers, the sources of vegetation. They are principally the extensive region watered by the Niger, and other streams in the same latitude, reaching from east to west across half the continent, and the Biledulgerid, or Land of Dates, which has been compared to a verdant zone extending along the southern border of the greater Atlas. Between these fertile tracts, which are its boundaries both on the north and south, the Sahara-bela-ma, or the great Dry Ocean of Africa, stretches from east to west. It is a vast region of sand, traversed by chains of rocky mountains, a sterile and desolate wilderness, interspersed however by innumerable oases, or islands of verdure, which

exist wherever waters spring forth from the soil, and irrigate small surrounding tracts, shaded with groves of palm-trees, and affording places of refuge and safety to caravans, and often to travellers perishing with thirst. The area of this great desert, which is the most extensive, and, at the same time, the most ardent in the world, scorched by the vertical rays of the sun, has been supposed to be equal to the half of Europe, or to twice the space occupied by the Mediterranean sea. The oases are various in extent; sometimes they are arranged in groupes, or in chains; and the larger ones become, like islands in the ocean, the abodes of fixed inhabitants, the cradles of tribes and races of men, which, springing from one or from a few original stocks, have acquired, in such insulated retreats, peculiarities of manners and language, and display, even in their physical conformation, the influence of external agencies to which they have been subjected during a long series of generations. In several instances, these distant spots have been places of refuge, where ancient tribes and languages have been preserved from remote periods of antiquity, and many of them keep the names by which they are recognised in the writings of the ancients. Fezzan, the Phazania of Pliny, the abode of the Garamantes, is one of the most considerable. Siwah, the oasis of the Ammonians, preserves the remains of the celebrated temple of Ammon. Taut, Gualata, and Agades, are great oases situated in the remotest parts of the Sahara.

CHAPTER II.

OF THE ORIGINAL INHABITANTS OF ATLANTICA.

SECTION I.—*History of the Atlantic Nations, elucidated by researches into their Language.*

A RACE of people divided into many different tribes, and spread over a vast region in Northern Africa, has its principal, and had probably its most ancient abode, in the mountains of Atlas. The tribes of this race have different denominations in various districts: the most prevalent name is that of Berbers or Berebbers: from them the north of Africa appears to have received the designation of Barbary or Barbaria.* The term as applied to the country now so named is of modern date, for the Barbary or Berberia of the ancients was the eastern coast of Africa, including the shores of the Red Sea and the land of the Sumáli, near the port of Barbara. The history of the Berber people, and the tribes allied to them in origin, has only been investigated in recent times, and since the value of philological researches has been known in tracing the origin and affinity of nations. The Berbers, and the tribes allied to them in different parts of Africa, are known by their peculiar language, which, notwithstanding the repeated conquests of Mauretania by foreign nations, has been preserved in remote mountainous tracts, as well as in the distant regions of the desert, and which is the only idiom known to the great mass of the people. This probably was the language, as it has been observed by Mr. Hodgson, which the "Tyria Bilingues" were obliged to learn in addition to their own mother tongue, the Punic or

* On the import and origin of this name, and on the circumstances connected with its translation from one part of Africa to another, involving considerations of some importance in ethnography, the reader will find some remarks in a note at the end of this Book.

Phœnician speech. It was probably the language of all the northern parts of Africa, before the earliest colonies of the Phœnicians were settled on the coast, for we find no traces in history of any subsequent change of great extent in the population of that region, and although we ought not to place too much reliance on etymologies, which have led to so many absurd conclusions, it is impossible not to allow some weight of evidence to the very successful attempt which has been made to explain in the Berber language many names in the ancient African topography.* In the time of Leo, we have his assurance that it was the language of the north of Africa, and even of many Moorish cities, where it has since become disused, owing to the growing prevalence of the more cultivated language which intercourse with the dominant race, and the influence of Islám must have rendered continually more prevalent. It is only within a few years that it has attracted much attention in Europe, though a dissertation was published upon it at the beginning of the last century, as an appendix to the Oratio Dominica of Chamberlayne, and a vocabulary of the dialect spoken by the Kabyles, a tribe of the same race in the mountainous country behind Tunis, appeared in the travels of Dr. Shaw.

"This language," says M. Venture in a learned memoir which was published by the celebrated M. Langlès, "is spoken from the mountains of Souse, which border the Atlantic Ocean to those of the Ollelćtys, which rise above the plains of Kairoân in the kingdom of Tunis. The same idiom, with a slight difference, is likewise spoken in the isle of Girbéh, at Monâstyr, and in the greater number of the villages spread through the Sahara, and among others in those of the tribe

* See Mr. Hodgson's excellent Memoir on the Berber language in the fourth volume of the Transactions of the American Philosophical Society, read October, 1829. In this paper, which contains much valuable information on other subjects connected with the history of the Berbers, it has been shown that a great number of local names have a most appropriate meaning in the idiom of that people. Among them are—Atlas, called by the Berbers merely Adhraar, a mountain; Thala, the name of a place mentioned by Sallust, and still so termed from Thala, a fountain; Ampsaga, by Pliny and Mela, a river in a forest country, from Am-sagar, ὑλώδης; Augela, from Agela, wealth; Tipasa, Thapsus, from Thefza, sandy.

of the Beni Mozâb. The tribes who speak this language have different names: those of the mountains belonging to Maroco are termed Shoulouhhs;* those who inhabit the plains of that empire, dwelling under tents in the manner of the Arabs, are named Berbers; and those of the mountains belonging to Algiers and Tunis call themselves Cabaylis or Gebalis." The latter names, according to M. Langlès, are properly Quabâïly, meaning tribes, and Djebâly, mountaineers.

"Many travellers," continues M. Venture, "have already given us some notices of this language, but these have not been sufficient to enable us to form a correct idea of its extent. Dr. Shaw, in his Travels in Barbary; M. Hoëst, Danish consul, in his Account of Maroco; and Mr. Chenier, in his Researches concerning the Arabs, have made some vocabularies, which, for the want of correct information in the compilers, have been scanty and incorrect.

"The basis of the Berber language is only the jargon of a savage people. It has no terms for expressing abstract ideas, and is obliged to borrow them from the Arabic. In their idiom, man is not said to be subject to sloth, to death; he is slothful, he dies. They could not say that a ball has the quality of rotundity, but only that it is round. Their language furnishes only concrete terms to express qualities as united to their subjects, and such an idiom is all that is requisite for men obliged by the devastation of the plain countries to live always on mountains, and whom jealousy and interest keep in perpetual warfare with the neighbouring mountaineers.

"The Berbers use no conjunctions; they denote their sensations by short and unconnected expressions. All words relating to arts and to religion are borrowed from the Arabic. They give them a Berber form, by cutting off the initial *al* and prefixing a *t*, and putting another *t*, or the syllable *nit* at the end: thus they transform *maqas* into *temaqast* or *temaqasnit*."

M. Venture adds, that no alphabetic characters have been discovered to be in use among them except the Arabic, but

* Plural of Shilahh, by Mr. Jezreel Jones written Shilha.

that as the greater part of the mountainous region of Atlas has always been inaccessible to the conquerors of Africa, it would not be surprising if books should be found written in some peculiar alphabet, if it were possible to traverse, without danger, the recesses of their country. This conjecture has been in part verified. Among the Tuaryk, who belong to the same race, it appears that the use of letters has long been known: they have a system of alphabetic writing of their own, of which an account was first given by Dr. Oudney in the Journal of Clapperton and Denham.

M. Venture first published a tolerably copious specimen of the Berber language, with a grammatical analysis, for which I must refer to his Memoir.* I shall add some further observations on the different branches of the Berber race.

SECTION II.—*Different Branches of the Berber Race.*—1. *Berbers of Atlas.*—2. *Shuluh.*—3. *Kabyles.*—4. *Tuaryk.*

1. *Berbers of the Northern Atlas.*

We have an account of these mountaineers from Mr. Jackson, who says that Atlas is inhabited by more than twenty different tribes, carrying on perpetual warfare against each other, tribe against tribe, and village against village. Hereditary feuds end only in the extermination of whole families. The tribes who live on the snowy mountains of Atlas dwell in caverns from November to April, and their exploits give origin to traditions and legends which terrify the people of the plains. They are very poor, and make plundering excursions in quest of the means of supporting life. They are a robust and active people.

* Another more copious analysis of the Berber language, drawn up with the assistance of a native instructor, a taleb of the Beni Boojeeah, has been published by Mr. Hodgson, in the memoir above cited, in the Transactions of the American Philosophical Society. There is also a very able treatise on that subject by Mr. W. F. Newman, late Fellow of Balliol, made by the author, without any assistance whatever, from a portion of St. Luke's Gospel, printed in Arabic letters by the Bible Society. Mr. Newman's Memoir is published in

The Berbers of the higher Atlas are described by Lemprière, who calls them Brebes, as a very athletic strong-featured people, patient and accustomed to hardship and fatigue. He says that they seldom remove far from the spot of their abode; they shave the fore-part of their heads, but suffer the hair to grow from the crown as far behind as the neck. Their only covering is a woollen garment without sleeves, fastened round the waist by a belt. These people, adds Lemprière, differ entirely from the Arabs and Moors, being the aboriginal inhabitants of the country, and in a great measure independent in their own mountain villages, where they feed cattle and hunt wild beasts.*

2. *Shuluh.*

The mountaineers in the southern parts of Maroco term themselves Schoulouh, the plural of Shelah. They live in villages of houses made of stones and mud, with slate roofs, occasionally in tents, and even in caves: they are chiefly huntsmen, but cultivate the ground and rear bees. Leo Africanus reckons them as a part of the same race with the Berbers of the northern Atlas, and, according to M. Venture, their idiom, which they term Amazich or Amazigh, meaning the noble language, is a cognate dialect of the Berber speech. By Mr. Jackson it was considered as totally different, but evidence has been adduced by Lieutenant Washington, in a memoir published in the Journals of the Royal Geographical Society, which seems to prove that M. Venture's opinion was well founded. The author has given a vocabulary collected by himself from the mouth of a native Shelah, who had passed his life in Mount Atlas, which he has compared with the collections of Venture and others. A part of this will be inserted in the following section, collated with specimens of several other Atlantic dialects.

* Lemprière's Tour to Maroco, p. 171.

3. *The Kabyles of Algiers and Tunis, and the Berber Tribes in the central parts of Atlantica.*

The Berbers of the Tunisian and Algerine territories are termed by the inhabitants of the cities Kabyles or Qabâily: they occupy all the hills which form the lesser Atlas, the people of particular hills having the names of Beni-Sala or Beni-Meissera, &c. which mean Children of Sala or Meissera. They speak the Berber language, which is termed by them Showiah, and in the interior of the country are quite unacquainted with the Arabic. They live in huts made of the branches of trees and covered with clay, which resemble the *magalia* of the old Numidians, spread in little groupes over the sides of the mountains, and preserve the grain, the legumes, and other fruits which are the produce of their husbandry, in *matmoures*, or conical excavations in the ground. They are the most industrious inhabitants of the Barbary States, and besides tillage, work the mines contained in their mountains, and obtain lead, iron, and copper.*

Of the tribes in the interior behind Tunis, in the country of the ancient Gætuli, we have some recent information from Mr. Hodgson, whose memoir has already been cited; and in a late publication by M. d'Avezac, who has translated an itinerary of Hhaggy Ebn-el-Dyn, which he has published with notes and illustrations.†

According to Hodgson, whose information was obtained from native travellers, and partly from Hhaggy Ebn-el-Dyn, the Berber tribes of the Gætulian region are four, namely, the Mozabies, Biscaries, Wadreagans, and Wurgelans. The Mozabies inhabit an oasis of the Sahara 300 miles to the southward of Algiers: the Biscaries dwell about 200 miles to the south-east of Algiers: Tuggurt, the capital of Wadreag, is

* Shaw's Travels in Barbary. Voyage dans la Régence d'Alger, par M. Rozet, tom. ii.

† Etudes de Géographie Critique sur une Partie de l'Afrique Septentrionale.

about 100 miles to the south-east of the Biscaries; and Wurgelah 30 leagues to the south-west of Tuggurt. The Berber language is the native idiom of the Mozabies, Wadreagans and Wurgelans. The Biscaries, though of Berber origin, now speak the Arabic language.

The Mozabies, or people of the Wady-Mozâb, who name themselves Aith-Emzâb, equivalent to Beni-Emzâb, are separated by a trackless desert from the other two tribes who speak the same language, and they are very distinct in moral and physical constitution. Their dialects are but slightly different in pronunciation, but the Aith-Emzâb are remarkably white, while the other tribes are black. The people of Wadreag, or the Aith-Eregaiah and the Aith-Wurgelah,* are black, and have woolly hair, flat noses, and thick lips. When Mr. Hodgson first saw a native of Wadreag, he was quite surprised to hear him speak Berber. In the city of Tuggurt, the capital of Wadreag, there is a separate tribe who speak only Arabic, and have light hair and a fair complexion.

4. *Tuaryk.*

I have now to remark a fact of greater importance in the ethnography of Africa than the origin of any particular tribe of mountaineers. I allude to the extension of the same race through all the lowlands of Africa as far as the borders of Súdan, or the great valley of the Niger. The history of the Tuaryk belongs, however, to the next section of this chapter.

Section III.—*Nations of the Sahara, Tuaryk, and Tibbo.*

Leo divides the north of Africa into four regions, which, as he says, run parallel to each other from east to west, as longitudinal bands, and extend from Egypt or the Nile to the Mediterranean. These four regions are termed Barbaria,

* Ouergelah, in the orthography of M. d'Avezac.

Numidia, Lybia, and the Land of the Negroes. The second and third of these names are applied in a sense quite different from that in which they were used by the ancients. Barbaria is Barbary, parallel to the Mediterranean coast; Numidia is Biledulgerid, or the Land of Dates, extending to the southward of Barbary and of the chain of Atlas, from the borders of Egypt to the city of Nun upon the Atlantic ocean. The third region, or Lybia, is the Desert, termed by the Arabs Sahara: it extends from the kingdom of Gaoga on the east, to the land of Gualata which borders on the ocean. Beyond this is the land of Negroes, the southern part of which, says Leo, is unknown to us, but the merchants who come thence continually to the kingdom of Tombutum, have sufficiently described the country to us. "This Land of the Negroes has a mighty river, which, taking the name of the region, is called Niger." The latter of these regions lies beyond the scope of our present observations: its inhabitants will be considered in a succeeding chapter. The native people of the three former divisions are termed by Leo, "*gentes subfusci coloris*," or races of tawny complexion. He describes them as divided into several peoples or tribes, termed respectively Sanhagi, Musmudi, Zeneti, Haoari, and Gumeri. "The tribe of Musmudi inhabit the western part of Mount Atlas, from the province of Hea, to the river of Sernan, or Guadalhabit. They likewise dwell upon the south side of the mountains, and in all the interior plains of that region. The tribe of Gumeri possess certain mountains of Barbary, which lie over against the Mediterranean Sea. These two tribes have several habitations by themselves; the other three tribes are dispersed confusedly over all Africa; yet they are, as strangers, distinguished from one another by certain properties or tokens. In times past all the aforesaid people had their habitation in tents, or in the open fields; the governors of the country attended their herds and flocks, and individuals employed themselves in manual labour and husbandry. The aforesaid five families, or nations, being divided into hundreds of tribes, use, notwithstanding, all one kind of language, which is termed by them, Aquel-Amarig, *i. e.* the noble tongue. The Arabians who inhabit

Africa, call it 'Lingua Barbara,' and this is the true and natural language of the Africans, although it has divers words common to it and the Arabic. Indeed all the Gumeri and most of the Haoari speak the Arabic, though corruptly, which, I suppose, first came to pass by the long acquaintance and conversation of the natives with the Arabians." Leo proceeds to give an account of the entrance of Arabian tribes into Africa, where they supplanted the native, or Berber inhabitants, driving them out of Barbary, into the inland and comparatively desert regions of Lybia and Numidia. There they still continue to dwell or to wander as Nomades, distinguished from other nations by their manners as well as by their Berber language.*

In another passage, Leo terms the five nations designated "Gentes subfusci coloris," the people of Zenaga, of Ganziga, of Terga, of Leuta, and of Bardeoa. He says they live all after the same manner, that is, without all law and civility; he describes their mode of riding upon camels as singular. For beds they lie upon mats made of sedge and bulrushes. He then proceeds to describe their manner of living as one of incredible hardships.

Though the different tribes of this people were so well known to Leo, the existence of the Tuaryk, widely as they are spread in northern Africa, must be considered as in modern times the discovery of M. Hornemann, and the identification of the race with the Berbers of Mount Atlas as that of Mr. Marsden. Previous to the travels of Hornemann it was not known that any other nomadic people existed in the great wilderness of north Africa, except tribes of Arabian origin.

Hornemann describes two nomadic races dispersed over the vast regions of the Sahara: viz. the Tibbos and the Tuaryk. The Tibbos possess the greater parts of the desert, from the meridian of Fezzan eastward; and the Tuaryk, the more extensive region to the westward of the same limit, as well as some places nearer to Egypt.

It was supposed by Vater and others that the Tibbos speak

* J. Leonis Africa, lib. i. p. 6 in the first edition.

a dialect of the language of the Tuaryk, but this opinion appears to be unfounded. A vocabulary collected by Capt. Lyon indicates their language to be entirely distinct. I shall have occasion to return to the consideration of this subject.

The Tuaryk are a far more extensive and important nation. Tribes of this race have established themselves at Sokna, in the territory of Fezzan, and further to the eastward at Siwah and Augela, but their principal abode is in the western region of Sahara from Fezzan to Kashna and Súdan, and to the Atlantic ocean. They are the Nomades of all the western parts of northern Africa, and possess all the oases and trading settlements between the states of Mauritania to the northward, and the Negro countries in the region of the Niger. They border towards the south on the Negro nations of Bornú, Haúsa, Gúber, and Tombukú: the countries of the Mozabies, Engousal, and Ghadames are their northern limits, beyond which they are never found.

According to Captain Lyon, the Tuaryk term their language Ertana. Their designation Tuaryk, properly Tuerga, is the plural of *terga*, meaning *tribe*, or *horde*, as does *qabâil* in Arabic, whence Kabyles.

Mr. Hodgson, who has collected much valuable and important information respecting the Tuaryk and the whole Berber nation, assures us that the idiom of the Tuaryk is pure Berber, and that the only difference of speech between the highlanders of Atlas, and the inhabitants of the low-countries of Sahara is merely a slight one of pronunciation. This fact has been verified by Mr. Hodgson, by personal communication with inhabitants of many oases and districts in northern Africa, particularly with the people of Dra, Tafilet, Fighiz, Tuat, Tegoraza, Tadeekels, Wurgelah, Ghadames, Djerbi, Gharian, among all of whom the Berber language is radically the same. The physical characters of different tribes of Tuaryk vary, but this part of their history will be considered in another section.

SECTION IV.—*Of the Population of the African Coast and the States of Barbary.*

It does not appear likely that the aboriginal population of northern Africa ever received such an admixture of foreign races as would be capable of effecting any material change in the physical constitution of the people.

The early colonies of the Phœnicians appear to have been chiefly trading settlements or stations established for the purpose of facilitating commerce with the mother country. We are informed, that the Tyrians did not, like the Greeks of Cyrenaica, keep themselves separate from the aborigines, so as to preserve their race and nation unmixed, but intermarried and blended with the native Africans. This seems to imply comparative fewness of numbers, and that men were the principal settlers. The object of the Greeks was colonization; that of the Tyrians, as it is probable, only traffic. In one settlement, indeed, these strangers were so numerous as to preserve their language; for the Punic, as we know from various considerations, and particularly from the well-known passage in Plautus, was nearly pure Phœnician or Hebrew.* Yet, even the people of Carthage appear to have still spoken, also, the native language of Africa; for I think it must be in a literal sense that Virgil calls them "Tyrios Bilingues."

When Carthage was conquered, the Punic gave way to the Roman language. New Carthage was a Roman city, and had, doubtless, a population who spoke Latin in the time of Tertullian, Cyprian, and Augustin. Latin was, probably, the language of the great towns down to the period of the conquest of Africa by the Moslemin.

The small population of Yemen could never have furnished very numerous armies. The zeal and fury of the invaders

* Notwithstanding the chimerical attempt of Vallancey to turn the Punic scene into Gaelic, I am sure that no well-informed person can examine Bochart on this passage, without being convinced that the Punic was pure Hebrew. See Bochart's Geog. Sacra, p. 800; see also the Rev. W. D. Conybeare's strictures, in a very learned note appended to his admirable Theological Lectures.

made up for their want of numbers; and, it is probable, that the greater part of the Arabs, who passed into Africa after the conquest, preferred maintaining their former habits of life, and wandering through the plains of Biledulgerid and the Sahara, rather than coop themselves up in towns, and change their manner of existence. This, indeed, appears to have been the case with the Arab tribes who migrated into Africa in the first centuries after the Hegira, as we shall have occasion to observe in a future section of this book.

Through the ascendency of the conquering people, and the influence of Islam, the constant reading of the Koran, and by intercourse with other countries, the Arabic language must soon have become spread much more extensively than the mixture of foreign population. In the time of Leo Africanus, as he informs us, all the cities on the African coast —à mari Mediterraneo ad Atlantem usque montem—spoke corrupt Arabic. He excepts the kingdom and the city of Maroco, as well as the Numidians of the inland country, viz. those who border on Mauretania and Cæsarea. He seems, afterwards, to limit the use of Arabic to the People of Tunis and Tripoli, and the nearly adjoining districts. "Quare qui Tuneto regno et Tripolitano confines sunt Arabicè loquuntur, sed corruptissimè." The people of Maroco spoke Berber in the time of Leo; the Arabic language has since become the popular idiom there also; not by any subsequent colonization, for there has been no change in the population of the country, but by the influence of other causes above suggested.

We may, therefore, consider the population of Barbary as principally consisting of the descendants of the aboriginal Berber race.

Section V.—*Physical Characters of the Barbary Moors, and of the Native Tribes of Atlas and the Sahara.*

The general character of the people of Barbary is well known to Europe. Their figure and stature is nearly the same as those of the southern Europeans, and their com-

plexion, if darker, is only so in proportion to the higher temperature of the countries which they inhabit. It displays, as we shall see, great varieties.

Mr. Jackson informs us that the men of Temsena and Showiah are of a strong, robust make, and of a copper colour. He adds, that the women are very beautiful.

The women of Fez, according to the same writer, are as fair as European women, but their hair and eyes are always dark. He says that the women of Mequinas are very beautiful, and have the red and white complexion of English females.

M. Rozet gives the following description of the Moors:—

"Il existe cependant encore un certain nombre de familles, qui n'ont point contracté d'alliances avec des étrangers, et chez lesquelles on retrouve les caractères de la race primitive. Les hommes sont d'une taille au-dessus de la moyenne; leur démarche est noble et grave; ils ont les cheveux noirs; la peau un peu basanée, mais plutôt blanche que brune; le visage plein, mais les traits en sont moins bien prononcés que ceux des Arabes et des Berbères. Ils ont généralement le nez arrondé, la bouche moyenne, les yeux très ouverts mais peu vifs; leurs muscles sont bien prononcés, et ils ont le corps plutôt gros que maigre. Les femmes sont constituées en proportion des hommes; elles ont presque toutes les cheveux noirs et des yeux magnifiques; j'en ai vû de fort jolies. Elles ne portent jamais de corsets, et comme l'embonpoint est une grande beauté aux yeux des Maures, et qu'elles font tous leurs efforts pour en avoir, elles ont le corps mal fait, et surtout extrèmement large de hanches."

The German travellers MM. De Spix and Martius were struck by the singular mixture of races which they observed at Gibraltar, where northern and southern Europeans, as well as natives of Africa, are seen collected in crowds, and they have attempted to point out the distinguishing traits of each people. Among the natives of northern Africa," they say, "a great many resort hither from Maroco, who sell fruit and fine leather manufactures in the streets. The fair and sanguine natives of the north, as well as the tawny southern European, distinguish themselves by strikingly different traits both in

the features of the countenance and in the structure of the body from these foreigners of oriental origin. The physiognomy of the Marocans and other Africans, who were seen here, is expressive of firmness of mind and prudence, yet without that look of cunning—*verschmitzheit*—attributed commonly to the offspring of the Semitic race—rather blended with a pleasing frankness and mental tranquillity—*seelenruhe*. A high forehead, an oval countenance, large, sparkling—*feurige*—black eyes; shaded by arched, strong eyebrows; a thin, rather long, but not too pointed nose; rather broad lips, meeting in an acute angle; thick, smooth, black hair on the head and in the beard; brownish-yellow complexions, a strong neck; a powerful and firm structure, both bony and muscular, joined to a stature greater than the middle height, characterize the natives of northern Africa, as they are frequently seen in the streets of Gibraltar."

M. Rozet informs us, that the Berbers or Kabyles of the Algerine territory are of middle stature; their complexion is brown, and sometimes nearly black: "Les Berbères sont de taille moyenne; ils ont le teint brun et quelquefois noirâtre, les cheveux bruns et lisses, rarement blonds; ils sont tous maigres, mais extrèmement robustes et nerveux; leur corps grêle est très bien fait, et leur tournure a une élégance que l'on ne trouve plus que dans les statues antiques. Ils ont la tête plus ronde que les Arabes, les traits du visage plus courts, mais aussi bien prononcés; ces beaux nez aquilins si communs chez ceux-ci, sont rares chez lez Berbères; l'expression de leur figure a quelque chose de sauvage et même de cruel; ils sont extrèmement actifs et fort intelligens."

The physical characters of the different nations in the empire of Maroco are described by Lieutenant Washington, who says, that the Arabs are a hardy race, but slightly made, and under the middle size; the girls, when young, pretty; but the women frightfully ugly, owing to exposure and hardships. Their language is the Koreish. The Moors are, generally, a fine-looking race of men; of the middle stature; disposed to become corpulent; they have good teeth; complexions of all shades, owing, as it is supposed, to intermixture with Negroes. "We remarked, that the darker the colour, the

finer were the men, and of more determined characters." The Negroes are not very numerous; a fact which is rather against the supposition above hinted at. He describes the Shuluh or Shelahs in the mountains above Maroco, as lively, intelligent, well-formed, athletic men, not tall, without marked features, and with light complexions.

A similar difference of complexion, in relation to temperature, or, at least, to elevation of ground, was observed by Dr. Shaw among the Kabyles, of the Tunisian country. He says, that "the Kabyles, in general, are of a swarthy colour, with dark hair; but those who inhabit the mountains of Auress, or Mons Aurasius, though they speak the same language, are of a fair and ruddy complexion, and their hair is of a deep yellow." We shall have occasion to notice many facts exactly parallel to this, which may prevent any hesitation in admitting it, without resorting to the improbable and wholly gratuitous supposition that the xanthous Berbers of Mount Auress are the remains of the Vandals, who were conquered by Belisarius.

I have already stated, from the testimony of Mr. Hodgson, that the tribes, who live seven hundred miles to the southward of Algiers, in the remote parts of Atlantica and towards the desert, differ in physical characters from the northern Berbers. The Aith-Eregaiah and Aith-Ouergelah are black, and have the features and hair of Negroes, though speaking the Berber language. The circumstances which might afford an explanation of these facts are unknown to us.

The Tuaryk, spread through the Sahara, have been never fully described by travellers.

The Tuaryk are said by Hornemann to be a fine, handsome race of people, with European features. Hornemann's personal observations were confined to the Tuaryk tribes or nations of Kollouvy and Hhagara. He observes that the western tribes are white, as far as their manner of life and exposure to the sun allows them to be. But the Kollouvians are of different colours. Many are black, but they have not the features of Negroes. The Hhagara and the Matkara are yellowish, like the Arabs. Near Soudan there are tribes entirely black. It may be remarked, that, if this blackness

were owing to intermixture with Negroes, it would be accompanied by assimilation in other physical characters to the Negro race, which is expressly denied.*

Captain Denham describes the Tuaryk as a lively people. "The women," he says, "have a copper complexion; eyes large, black, and rolling; noses plain. Two or three had finely-shaped noses of the ancient Egyptian shape."† Hair long and shedded, not plaited like the Arab women, nor oiled.

It seems, from these accounts, that the nations, whose history we have traced in this chapter, present all varieties of complexion, and these variations appear, in some instances at least, to be nearly in relation to the temperature, whether depending on elevation of surface or the latitude of the regions in which they display themselves.

Section VI.—*Of the Tibbo.*

This survey of the nations of northern Africa and of the Sahara would be incomplete without some further notices of the Tibbo.

The Tibbos extend eastward of Fezzan, along the southern side of the Harúdje and the desert of Augelah, to the vast desert which borders on Egypt to the westward. To the southward of the Tibbos are wandering Arab tribes who possess the desert between them and Bornou, and to the westward are the Tuaryk of Arba, or Aghades, and of Tagaze.

According to Hornemann, the following are the principal tribes of Tibbos:—

1st. Rechâdéh, or Tibbos of the rocks, to the southward and south-east of Fezzan. The towns of Abo and Tibesty belong to them.

2nd. The Febabos, situated about ten days' journey towards the south-south-west of Augelah.

3rd. The tribe of Borgou, placed further southward, nearly on the parallel of the southern part of Fezzan.

4th. The tribe of Arno.

5th. The tribe of Bilma, which is the greatest tribe of the

* Hornemann's Travels in Africa. Trad. de M. Langlès, p. 152.

† Clapperton and Denham's Travels in Africa, p. 52.

Tibbo nation, and occupies the country between Fezzan and Bornou.

6th. Nomadic Tibbos on the borders of the empire of Bornou.

The Tibbos are described by Hornemann, who says that they are "*not quite black.*" He adds, that their growth is slender; their limbs are well-turned; their walk is light and swift; their eyes are quick; their lips thick; their noses are not turned up or flattened, and not large; their hair is less curled than that of the Negroes.

The Tibbo appear to be a people of peculiar character, whose whole organization bears the impression of the external agencies under which they exist, and to which it seems harmoniously adapted. They are black, or of a dark colour, but have not the form of the head that belongs to Negroes. The following account of them is given by Captain Lyon:

"The Tibbo females are light and elegant in form; and their graceful costume, quite different from that of the Fezzaners, is well put on. They have aquiline noses, fine teeth, and lips formed like those of Europeans: their eyes are expressive, and their colour is of the *brightest black;* there is something in their walk and erect manner of carrying themselves, which is very striking. Their feet and ankles are delicately formed, and are not loaded with a mass of brass or iron, but have merely a light anklet of polished silver or copper sufficient to show their *jetty* skin to more advantage. They also wear red slippers. Their hair is plaited on each side in such a manner as to hang down on the cheeks like a fan, or rather in the form of a large dog's ear." "The Tibbo women do not, like the Arabs, cover their faces. They retain their youthful appearance longer than the latter." *

The principal region of Tibbo is Bilma, in latitude 18°, 19°, some hundred miles north of Lake Tschad, where they have been seen by the English travellers who visited Bornou. The Tibbo of this region are described by Clapperton and Denham. They say that "the women have very pleasing features. The pearly white of their regular teeth is beautifully contrasted with the glossy blackness of their skin;

* Capt. Lyon's Travels, pp. 224—227.

triangular flaps of plaited hair hang down on each side of their faces, streaming with oil."

The Gunda Tibbo, further southward, are "slender, well-made, with sharp, intelligent, copper-coloured faces, large prominent eyes, flat noses, large mouth and teeth, high foreheads." *

Section VII.—*Of the Guanches, or old Inhabitants of the Canary Islands.*

It is supposed that the Guanches, the ancient inhabitants of the Canary Islands, were a branch of the great Libyan, or Atlantic stock. This once flourishing, and if we believe historical accounts, happy and innocent race of people, have long since perished, and have left no other remains than their skeletons, which are dispersed among the cabinets and museums of Europe.

It has often been conjectured, that the Canary Islands were the *νῆσοι Μακάρων* of the ancients, and the site of the fabulous gardens of the Hesperides. They seem to be obscurely indicated in the traditions of the early Grecian mythology, but the first occasion in which they are mentioned in history, or in any account that approaches to authenticity, is in the report which was given to Sertorius, on the credit of which, we are told by Plutarch, that the Roman general was seized with a desire to return to them and live in peace and repose. It is said that when flying from the arms of Sylla, Sertorius met with some seamen but newly-arrived from the Atlantic Islands, which were said to be distant 10,000 furlongs from the coast of Africa. "They are called," says Plutarch, "the Fortunate Isles. Rain only falls there, as it is said, in moderate showers: the seasons of the year are temperate: and gentle breezes abound, bringing with them soft dews which so enrich the soil, that it bears, untilled, plenty of delicious fruits, and supports its inhabitants, who enjoy an immunity from toil." †

These islands and the neighbouring seas were explored by King Juba, of whose discoveries the younger Pliny has

* Lyon's Travels, p. 38.

† Plutarch in Sylla.

given us an account as it appears from Juba's own description; for this African prince was not only a navigator, but a celebrated writer on geography.* The first island, according to Juba, was named Ombrion: it had no vestiges of human habitation, but contained a mountain lake: the second, and a small one adjoining, were termed Junonia: the next, called Capraria, abounded in lizards of great size; Nivaria, doubtless Tenerife, was famed for perpetual snow and fogs; next to it was Canaria, so termed from its containing dogs of huge bulk, of which two were brought to Juba: here were found the remains of dwellings. All these islands abounded in fruits and groves of palm-trees bearing dates and filled with various birds and beasts.†

It would appear from this account that the Canary Islands were but partially, if at all, inhabited in the time of Juba.

The modern history of the Canary Islands commences with their accidental discovery in consequence of the shipwreck of a French vessel on the coast between the years 1326 and 1334. Expeditions were afterwards made by the Spaniards for the sake of plunder and carrying off slaves, in one of which the king and queen of Lancerote, and seventy of the inhabitants were taken captive. At the beginning of the fifteenth century a Norman baron, John de Bétancourt, subdued several of the islands, but Teneriffe was not brought under the yoke till ninety-five years afterwards. Here the native people, who termed themselves "Guanches," made a valiant resistance. The most instructive accounts of the Guanches are to be found in the narratives of some old voyagers who visited the Canary Islands during the time when they were as yet but imperfectly conquered by the Spaniards, and among them we may distinguish the celebrated navigator, Cadamosto, who discovered the Cape de Verde Islands, and an Englishman named Scorey, whose report was printed by Purchas. In the

* Juba is termed by Plutarch the best of all royal historians, and by Athenæus ἀνὴρ πολυμαθέστατος. Besides his "Commentary on Africa," Juba wrote a Roman history, of which the first book is mentioned with commendation by Stephanus of Byzantium; an account of Arabia, frequently cited by Pliny; a work in two books on the ancient Assyrians, containing extracts from Berosus; and several treatises on various subjects. He was the son of the Numidian king who fought against Cæsar.

† Plinii Hist. Nat. lib. vi. c. 32.

time of Cadamosto, the population of Canaria Grande amounted to 9,000, and that of Teneriffe to 5,000 souls. The natives of the latter island are said to have been of great and even gigantic stature. They were people of very simple habits and possessed of few arts, were ignorant of the use of metals, and are said to have ploughed the land by means of the horns of bullocks. They believed in a future state, and worshipped a Supreme Being whom they termed Achuharahan, the author and preserver of all good things. They also believed in a malignant being, termed Guayotta, and placed the abode of the wicked in the burning crater of Teneriffe. They had a solemn institution of marriage, and various moral and social observances.*

The practice of embalming bodies and laying them up in mummy-caves or catacombs, in the sides of mountains, is the most curious circumstance in the history of the Guanches; it is at least that which has attracted the greatest attention. The mummies were placed erect upon their feet against the sides of the caves; chiefs had a staff placed in their hands, and a vessel of milk standing by them. Nicol, an English traveller, stated that he had seen 300 of these corpses together, of which he says that the flesh was dried up, and the bodies as light as parchment. Scorey was assured that in the sepulchre of the kings of Guimar, there was to be seen a skeleton measuring fifteen feet, the skull of which contained eighty teeth. Of late years we have obtained from Golberry, Blumenbach, and De Humboldt, more correct accounts of these

* The extermination of this race of people is one of the many fearful tragedies which modern history, the history of Christian nations, presents. It is thus briefly sketched by the Baron de Humboldt.

"The Archipelago of the Canaries," he observes, "was divided into several small states, hostile to each other. Oftentimes the same island was subject to two independent princes. The trading nations of Europe, influenced by that hideous policy which they still exercise on the coast of Africa, kept up intestine warfare among the Guanches. One Guanche then became the property of another, who sold him to Europeans. Several who preferred death to slavery killed themselves and their children. What remained of the Guanches perished mostly in 1494, in the terrible pestilence called the Modorra, which was attributed to the quantity of dead bodies left exposed to the air by the Spaniards after the battle of La Laguna. The nation of the Guanches was therefore extinct at the beginning of the sixteenth century A few old men only were found at Candelaria and Guimar."

mummies, and of the mode employed in preparing them. The bodies were imbued with a sort of turpentine, and dried before a slow fire or in the sun. Their desiccation was so complete, that the whole mummies were found to be remarkably light, and Blumenbach informs us that he possesses one which, with its integuments entire, weighs only seven and a half pounds, which is nearly one-third less than the weight of an entire skeleton of the same stature, recently stripped of the skin and muscular flesh. On opening these mummies, the remains of aromatic plants are discovered, among which the Chenopodium Ambrosioides is said to be constantly present. The corpses are decorated with small laces, on which are hung little disks of baked earth.

M. Golberry took much pains to collect information respecting the mode used by the Guanches in preparing their mummies, and he has described a mummy in his possession, which he selected from among many others still remaining in his time in the mummy-caves in Teneriffe. Of this he says, the hair was long and black, the skin dry and flexible, of a dark brown colour, the *back* and breast covered with hair, the belly and breast filled with a kind of grain resembling rice, the body wrapped in bandages of goats' skin.

Blumenbach thought he discovered some resemblance in the style of ornament between the mummies of the Guanches and those of the Egyptians. Strings of coral beads are found in both. But this may be an accidental resemblance, and the use of goats' skin instead of cloth, and the mode of filling the body and drying it, and all other particulars, differ essentially. The incisores are worn down to truncated cones in the mummies of both nations. This may have arisen from their using similar food, or from both nations being in the practice of eating hard grains. We shall find proof hereafter that it was not among the Egyptians, at least, a natural peculiarity. On the whole, proof is wanting of any connexion between the Guanches and the Egyptians.

There seems to be sufficient evidence in what remains of the language of the Guanches to prove their descent from the Berbers of Atlantica. It is difficult to imagine how such a people as the Berbers or Shúlúh, who are not known to have

practised navigation, could find their way from Africa to the Canaries; but many seas have been traversed by rude and even by savage people under circumstances apparently still more unfavourable: and the first population of many countries, notwithstanding all that has been said to the contrary by some late writers, has certainly been spread along the sea-coasts and across seas, for traversing which the races of men thus dispersed appear to have been in general but ill provided. Of the analogies discovered in the languages of the Guanches and the Berbers, the following compendious table, given by Ritter, will be a sufficient example.

	BERBER OR SHULUH.	GUANCHES.
Water	Anam, Amen	Aenum, Ahemon.
Heaven	Tigot, pl. Tigotan	Tigot, pl. Titogan.
God	M'Kurn	Acoran.
Priest	Saquair	Faycayg.
Temple	Talmogaren	Almogaren.
Houses	Tigamin	Tamogitin.
Place of punishment	Tagarer	Tagarer.
Captain	Kabira	Kabeheira.
Mountain	Aya, Dyrma, Athraar	Aya, Dyrma, Thenar.
Deep valley	Douwaman	Adeyhaman.
Barley	Tezezreat, Tomzeen	Tezzezes, Temasen.
Wheat	(Triticum of the Romans)	Trissa in Lanzerote. Trichen in Teneriffe.
Palm-tree	Taginast	Taginaste.
A rush basket	Carian	Carianas.
Green figs	Akermuse	Archormase.
Powdered barley	Ahoren	Ahoren.
Flour of barley in oil	Azamittan	Azomotan.
Goat	Ara	Ara.
Sheep	Thikhsi, Ana	Tihaxan, Ana.
Pig	Tamouren	Tamacen.
Milk	Acho	Ano. Achemen in Gomera.

For further information on the history of the Guanches, see Vater, Mithridates, 3. th. 1. abtheil, p. 59; Glass's History of the Canary Islands; Golberry's Voyage en Afrique, tom. i.; Jackson's Account of Maroco; Ritter's Erdkunde, Blumenbach's Decad. Cranior 5; Hornemann's Travels; Lawrence's Lectures, p. 346; M. de Humboldt's Voy. aux Terr. Equin. tome i.; M. Bory de St. Vincent's Hist. des Iles Fortunées.

Section VIII.—*Of the Proof of Affinity, founded on resemblance of Language, between different Branches of the Atlantic Race. Inquiry into the probable Relations of this Race with others in Africa and in Europe.*

I shall, in this section, lay before my readers some specimens of the idioms of different Berber races, illustrative of the affinity discovered between their languages; and to them I shall add, arranged in parallel columns in order to exhibit the whole in one view, similar collections of words from those idioms either in Africa or in Europe, in which it may seem most probable that resemblance will be found to the Berber speech. These are, in Europe, the Basque, which, according to historical testimony, was once spoken along the northern coast of the Mediterranean, from the Atlantic to Sicily; and in Africa, the Tibbo, the Coptic or Egyptian, the Barâbra, Berberin or Nubian, and the Amhara or Western Abyssinian language.

The languages above mentioned comprise all the African dialects now within reach, to which it seems in any degree probable that the Berber may have been related. They are spoken either in the low countries intervening between the great table-lands of Atlantica and of central Africa, or in the northern and projecting borders of the latter country. In order to complete the series of bordering languages from east to west, it would be necessary to add specimens of the dialects of Súdan, or the northern tract of Negroland: but it is hardly within probability, that any extensive relations of affinity will be discovered between the languages of absolute Negro tribes and the Berber idiom, and specimens of these Súdanian dialects will find their place in a succeeding chapter, so that the reader, who is desirous of doing so, will have an opportunity of collating them with the vocabularies in the present section.

It is to be regretted, that several languages, formerly spoken on the coast of the Mediterranean and in the islands of that inland sea, have become extinct without leaving any vestiges. From these we might otherwise have detected proofs of the African origin of some European nations. As

the Berbers found their way, in early times, to the Canary Islands, it is highly probable that they extended themselves also from the northern coast to the islands and European shore of the Mediterranean, which last, in some points, is visible from the coast of Africa. In fact, we have the testimony of ancient historians, that several of these islands derived their ancient population from Libya. In Sardinia, for example, though that island was conquered at an early period by the Carthaginians, we are informed by ancient writers that the mountainous tracts in the interior remained in the possession of a barbarous people, termed Balari, who were descended from a mixture of Libyans and Iberians. Pausanias, who seems to have taken much pains in investigating the origin of nations, says, that the first inhabitants of both Sardinia and Corsica were Libyans, who, according to an ancient mythological account, arrived from Africa, under one Sardos, a son of the Libyan Hercules.* It seems very probable, that the Ligurians were an African people, for we have no proof of their affinity to any of the nations of Europe, and they are generally distinguished from the Celtic and other continental nations. There is an old account preserved by Thucydides, that the Iberians were driven out of a part of the coast which they had previously inhabited by the Ligurians, who afterwards possessed it.† Liguria was on the coast of the Mediterranean, to which a foreign people might arrive from Africa, and the name of Lly-gwyr, meaning in Celtic, "Men of the Sea-coast," seems to mark them out as a maritime tribe. The Iberians were a more extensive and numerous people, and very early inhabitants of Europe. There is less probability that they were of Libyan origin; but the subject deserves investigation, which, fortunately, there are the means of instituting, since the Iberian as well as the Libyan language is yet extant. I shall not attempt to engage in this inquiry at length, but confine myself to a few short comparative specimens of languages.

The first Table contains the numerals in the idioms already mentioned.

* Pausanias in Phocicis.—Cluver. Germ. Antiq. p. 481.

† Thucydides, lib. vi. c. 2.

	Berber.	Shillah.	Tibbo.	Biscayan.	Coptic.	Barabra.	Amhara.	Vulgar Arabic.
1.	Ouan.	yean.	trono.	bat.	ouöt.	warum.	and.	wāhhid.
2.	Thenat.	seen.	———	bi.	snaü.	owum.	quillet.	snīn.
3.	Kerad.	crat.	aguesso.	irù.	shomnt.	tosi.	sost.	slata.
4.	Qouz.	koost.	fousso.	lau.	ftooü.	kemsou.	arrut.	arbà.
5.	Summus.	summost.	fo.	bost.	toü.	didjou.	au mist.	khamsa.
6.	Sedis.	suth, east.	———	sei.	sooü.	gordjou.	se dist.	sette.
7.	Set.	sad.	———	zozpi.	shashf.	kolodou.	sub hat.	saba'.
8.	Tem.	tempt.	———	zortzi.	shmēn.	idou.	se mint.	smanca.
9.	Dza.	tzau.	———	bederatz.	psit.	iskodou.	zet-ti.	tisa'.
10.	Meraoua.	marrovv.	markoum.	amár.	mēt.	dimnou.	as-sir.	'ashera.
20.	Sin demrauwinin.	ashedeen.	———	oguei.	gjōt.	ariema.	hah.	'asherīn.
30.	Kerad demrauwinin.	———	———	oguei taamar.	map.	(arabic.)	selassa.	selasīn.
40.	Qouz demrauwinin.	———	———	berroguei.	hme.	(arabic.)	erbah.	arba'īn.
50.	Summus demrauwinin.	———	———	berroguei taamar.	taioü.	(arabic.)	komsa.	khamsīn.
100.	Miyet.	tameadon.	———	eún.	she.	imilwaro.	meto.	mia, mīt.
1000.	Ifid.	vaaphodon.	———	milla.	sho.	dololwaro.	she.	elf.

It is impossible to examine these numerals attentively without being convinced that there is a connexion between many particular words. It cannot be affirmed, that they were all merely corruptions of one original series of numeral terms, but nearly every table contains some terms which are common to others. All have, probably, derived something from the Arabic, or from some cognate dialect of the Semitic language; but, after making allowance for this, and even after abstracting all that is common to the Semitic and the African languages, there still remains much that is common to these last among themselves and with the Biscayan or Iberian. The word for ten, for example, is nearly alike in the Biscayan, Berber, and Tibbo, and that expressive of seven contains the same radicals in Coptic and Biscayan. But it is unnecessary to point out analogies which the reader can easily observe.

I now add a comparative series of other words in the same languages, which will be sufficient to identify the Berber dialects already mentioned, and to show their wide separation from the other languages, notwithstanding the analogies pointed out in the numerals.

ENGLISH.	BERBER.	SHILLAH.	SHOWIAH.	TUAREK.	SIWAH.	TIBBO.	BISCAYAN.	COPTIC.	AMHARA.	BARABRA.
Sun	tefoukt	tefoukt	tafoute	tefookt	itfouct	toogoo	egusquia	rē	tsai	maschekka
Moon	tiziri		tizeer	tajeeri	tazerie	aowree	illarguia*	joh	tckerka	onateja
Stars	ithran		gethra	eran	eiric		izarra	siou	quokub†	windjega
Sky			tigenoute		tagememan		cerua	phe	samaje†	szemma†
Cloud	esighna						edoya, osa	snepī	dèmana	korungad
Rain	elehoua						euria	mounoshi	zinam	anessik
Snow	edfil		alfil				elurra		hamada†	
Water	anan oreman	aman	aman	aman	aman	ee	ura	moou	waha	amanga
Air	adou				leonan		airea	theou	nefas†	
Fire	timis				temsa		sua	chrōm	a'sat	ika
Earth	tegounits		tamouts		egidie		lurra	kahi	mider	iskitta
Head	ikhf	eckhf	fouse	ighrof	akhfé	dafoo	burua	aphe gō	ras†	ourka
Hand	efous	efous	afuse	foos	fous	awana	escua	tot	edgekind	iddegh
Eye	thitta	thit allen	allen	tecat	taoun	soaa	beguia	bal	ain†	manga
Ear	amzough			temazookh	temmesocht		belarria	mashg	djoro	ukkega
Teeth	oughlan		oughlan		togmasse		ortzac	naghi	ters	nyta
Face	agadoum		woodmis			enguddi	ausquia	ho	fite	
Bread	aghroum		agroume		argeffe		oquia	oik	en jéra	kabakka
Dates	tini	tena	theoanee	tugaram	tini	timbi	emana			bentig
Milk	aifki		alef kee		acki		eznea	erōti	watote	iddje
Meat	aksoum		aksoume	aksoum		ginni	araguia	af		arykka
Grapes	tezourin		thezaureae		akenne		matsa	aloli	wajeke	anebky†
Salt	ticint				tessinte		gatsa	bōou	tschuwe	ombotti
Fish	eslimm			khool	samak		araga	tebt	assa	karāg
Day	ouas						eguna	hú (Sahid.)	kane	ougresk

* The Moon in the last quarter is *Ilzarra* in Biscayan.

† Arabic or Ethiopic words.

ENGLISH.	BERBER.	SHULU.	SHOWIAH.	TUARYK.	SIWAH.	TIBBO.	BISCAYAN.	COPTIC.	AMHARA.	BARABRA.
Year,	esoughas	acsougaz			saint		urte	ehoou	amit	gemga
Night	id		eiar		deguiate		gaiïa	rompi	le lit†	awaka
Morning	zik	zik			tefiseran		goïza	tooui	tawat malada	mashanak
To-morrow	ezikkah	azgah	arica				biar	rasti	nage	
Man	erghaz	argaz	ergez	mar	oggue	aaih	guizua	rōmi	wond	adémga
Woman	themmetont	tamtout	thamathout	tamtout	anjaffe	adi	andrea	hiomi	sét	edinga
Boy	agehich		aksheesh	morzain		kallih	mutilla	alou	lidge	tota
Sheep	ikerri		ouly	teele	djelib	hadinni	ardea	esōon	bug	eget
Cow	tefounest	tefounest			ftounest	farr	beia	bahsi	laam	tyga
Horse			yeese	aghemar	akhmar	askee	zaldia	htho	feras	múrtegá
Camel	elghoum			laghrum	lgoum	gonee	gamelua	gamoul	gemel	kamk
Eat	itch	ai nish	itch	itch	gaatchia	woo	jan	ouem	bala	kalou
Drink	soo		jowah	soo	gatteamene	ja	edan	sō	tata	ny
Call	kerar	irkerah					deitu	thahem	tzara†	djaloka
Stand			bidfillah				egon	taho	koma†	
Give	ef ki	fikihie	onshe				eman	tēhi	sata	
Speak	etimselaï		sewel		guèlaine		mintzo	gos	nagara	bayn
Sit	aqqim		akeime				eseri	hemsi	kamta	tìko
Take	ouwag		owre	akh		gon	artu	shep	jahaza	
Come	eddou			aeed		eeri	etorri	amē	natza	
Go				maat		yustoo	joan	she	cheda	
Good	dela'li		illaalee	zain		tirri	egun	nane	mal kom	sereyma
Bad	dirith		defoual	afaan		zuntoo	gaiztoa	pet-hōou	kúffo	milli
Little	mezzi		dakallee		aacougue		chiquia	kougi	tekit	
Hot	zaqual			yehamma	ammou	winnighi	beroa	berber	mōk	
Cold	esimmid			tasunti	sokie	wow	otza	hōg	bizd	

CHAPTER III.

GENERAL SURVEY OF THE ETHNOGRAPHY OF CENTRAL AFRICA TO THE NORTHWARD OF THE EQUATOR.

SECTION I.—*Geographical Limitations—Land of Negroes; Ethiopia.*

CENTRAL Africa is a name given, by Ritter and by some other physical geographers, to the mountainous regions situated beyond a line which traverses the African continent under the tenth degree of northern latitude. The region thus marked out is bounded towards the north by a chain of mountains supposed to reach from the neighbourhood of Cape Roxo on the Atlantic, to Cape Guardafui or the Straits of Babel-Mandeb. But Central Africa, in an ethnographical sense, is more extensive than this limitation would represent it. It comprehends, to the northward of the line above described, a tract of country likewise traversing Africa from east to west, in some places five degrees, in other ten degrees in breadth, which is inhabited, not less than the region further southward, by the Negro races, the native inhabitants of this continent. This more northerly tract, which lies immediately beyond the great Sahara, comprises in the inland part comparatively low countries, valleys and plains, watered by the Niger and other rivers, which descend from the mountains to the southward. The midland region is termed Súdan; it is occupied by various Negro empires or states of considerable extent. To the eastward and to the westward of it are the mountainous countries of Abyssinia on the one side, and of Senegambia on the other. These mountainous tracts are supposed to be connected with the Highlands of Central Africa, of which by Ritter they are considered as two great promontories or northward prolongations.

The whole of the countries now described are sometimes termed Nigritia, or the Land of Negroes; they have been likewise termed Ethiopia. The former of these names is more frequently given to the western, and the latter to the eastern parts, but there is no exact limitation between the countries so termed. The names are taken from the races of men inhabiting different countries, and these are interspersed and not separated by a particular line. Black and woolly-haired races, to which the term Negro is applied, are more predominant in Western Africa; but there are also woolly-haired tribes in the east; and races who resemble the Ethiopians in their physical characters, are found likewise in the west. We cannot mark out geographical limits to these different classes of nations, but it will be useful to remember the difference in physical characters which separates them. The Negroes are distinguished by their well-known traits, of which the most strongly marked is their woolly hair; but it is difficult to point out any common property characteristic of the races termed Ethiopians, unless it is the negative one of wanting the above-mentioned peculiarity of the Negro; any other definition will apply only in general, and will be liable to exceptions. The Ethiopian races have generally something in their physical character which is peculiarly African, though not reaching the degree in which it is displayed by the black people of Súdan. Their hair, though not woolly, is commonly frizzled or strongly curled or crisp. Their complexion is sometimes black, and others of the colour of bronze or olive, or more frequently of a dark copper or red-brown, such as the Egyptian paintings display in human figures, though generally of a deeper shade. In some instances their hair, as well as their complexion, is somewhat brown or red. Their features are often full and rounded, not so acute and salient as those of the Arabs; their noses are not flattened or depressed, but scarcely so prominent as those of Europeans; their lips are generally thick or full, but seldom turned out like the lips of Negroes; their figure is slender and well-shaped, and often resembling that form of which the Egyptian paintings and statues afford the most generally known exemplification. These characters, though in some respects approaching

towards those of the Negro, are perfectly distinct from the peculiarities of the Mulatto, or mixed breed.

Most of these nations, both classes being equally included, are originally African. By this I do not mean to imply that their first parents were created on the soil of Africa, but merely that they cannot be traced by historical proofs from any other part of the world, and that they appear to have grown into clans or tribes of peculiar physical and social character, or that their national existence had its commencement in that continent.*

SECTION II.—*General Survey of the Physical and Moral State of the Native Races in the Interior of Africa.*

The Negro nations of Africa differ widely as to their manner of life and their characters, both of mind and body, in different parts of that continent, according as they have existed under different moral and physical conditions. Foreign culture, though not of a high degree, has been introduced among the population of some regions, while from others it has been shut out by almost impenetrable barriers, beyond which the aboriginal people remain secluded amid their mountains and forests in a state of instinctive existence, a state from which history informs us that human races have hardly emerged, until moved by some impulse from without. Neither Phœnician nor Roman culture seems to have penetrated into Africa beyond the Atlantic region and the desert. The activity and enthusiasm of the propagators of Islám have reached further. In the fertile low countries beyond the Sahara, watered by rivers which descend northward from the central highlands, Africa has contained for centuries several Negro empires, originally founded by Mohammedans. The Negroes of this part of Africa are people of a very different description from the black pagan nations further towards the south. They have adopted many of the arts of civilized society, and have subjected themselves to governments and political

* The proof and further development of all that has been stated in this brief generalization will be found in the following chapters.

institutions. They practise agriculture, and have learnt the necessary, and even some of the ornamental arts of life, and dwell in towns of considerable extent, many of which are said to contain 10,000, and even 30,000 inhabitants,* a circumstance which implies a considerable advancement in industry and the resources of subsistence. All these improvements were introduced into the interior of Africa three or four centuries ago, and we have historical testimony,† that in the region where trade and agriculture now prevail, the population consisted, previous to the introduction of Islám, of savages as wild and fierce as the natives further toward the south, whither the missionaries of that religion have never penetrated. It hence appears that human society has not been in all parts of Africa stationary and unprogressive from age to age. The first impulse to civilization was late in reaching the interior of that continent, owing to local circumstances which are easily understood, but when it had once taken place, an improvement has resulted which is,

* In Mr. Park's account of Sego, the capital of Bambara, which contains about 30,000 inhabitants, the houses have two stories and flat roofs: Mosques are seen in every quarter, and ferries conveying men and horses over the Niger. "The view of this extensive city," says Mr. Park, "the numerous canoes upon the river, the crowded population, and the cultivated state of the surrounding country, formed altogether a prospect of civilization and magnificence which I little expected to find in the bosom of Africa." To the eastward he passed a large town called Kabba, situated, as he says, in the middle of a beautiful and highly cultivated country, bearing a greater resemblance to the centre of England than to what he should have supposed to exist in the middle of Africa.—See Park's Travels, chap. 2.

† Leo Africanus describes the condition of the Pagan Negro countries in the midst of Súdan as very similar in his time to the present state of the people further southward, where idolatry and absolute barbarism still subsist. This appears to have been the universal condition of the black tribes of Africa shortly before the age of Leo. I shall cite the words of this celebrated traveller:

"Nigritarum regionis maxima incolarum copia beluinam prorsus ducunt vitam, nullum neque regem, neque principem, nullamque adeo rempublicam habent, vix agriculturam noverunt, pellibus quibusdam vestiuntur, proprias verò mulieres non habent: interdiu pecus cogunt; sub noctem in tuguriolis quibusdam deni aut duodeni tam viri quàm fœminæ conveniunt, pellibus lecti vice utuntur, sibique eam sumit quisque mulierem, quæ magis arridet. Nulli bellum inferunt, nec extra limites aliud regnum quærunt. Horum nonnulli solem simul atque exortus est, summe venerantur; alii ignem adorant, cujusmodi sunt Gualatæ populi."

perhaps, proportional to the early progress of human culture in other more favoured regions of the world.

The chief barrier which has set a limit to the progress of Mohammedan conquest and the introduction of foreign culture into the more remote, and as yet unknown, parts of Africa, is supposed to be a chain of almost impassable mountains, which forms the northern border of a highland region or table-land of great extent, and runs nearly across the continent, from east to west, about the 10° of northern latitude. In the eastern part, it passes to the southward of the Alps of Abyssinia. The western parts of this chain join, in like manner, the high mountains of Senegambia, where the Senegal and Gambia take their rise. They terminate in the Kong, the long range of hills behind Dahomé and the Gold Coast. In the interior, the central chain rises above the low plains of Súdan, Bornou, and Begharmi. It separates the comparatively civilized region, containing the Mohammedan states or empires of Africa, from the vast and unknown wilderness to the southward, from which camels and caravans, the ships and fleets of the desert, are excluded, and where even the twilight of Islám has never penetrated the darkness of African barbarism.

To Pliny and the ancient geographers, the Mountains of the Moon were known by name, and they have been but little better known in modern times. Recent travellers have, however, approached the feet of these mountains, and have acquired more correct information respecting some parts of them.

In the late expedition of Clapperton and Denham to the empire of Bornou, the latter of these travellers obtained a near view of a chain of hills, which bear the name of Jebel Kumra. He visited the valley of Mandara, to the southward of Lake Tschad, and at the southern margin of the level region of Africa. This valley is overhung by mountains, whose recesses contain the abodes of numerous and barbarous races, comprehended under the general name of *Kerdeis* or Pagans. Their dwellings were everywhere seen in clusters on the sides and even on the tops of the hills, which immediately overlook Mandara. "The fires," says Major Denham,

"which were nightly visible in the different nests of these unfortunate beings, threw a glare upon the bold peaks and blunt promontories of granite rock by which they were surrounded, and produced a picturesque and awful appearance." The mountains immediately adjoining Mandara were not more than 2,500 feet in height, but others were seen at a distance to the south, which were of much greater elevation, and had a more alpine character. They were asserted to extend southward a journey of two months, and, in some places, to be ten times as high as those which rise above the plains of Mandara. The only communication with the region lying further towards the south is by means of a few adventurous freed slaves, who penetrate into the interior of the mountainous tracts with beads and other articles of traffic from Súdan, slaves and skins being given in exchange. The nations who inhabit this wilderness are very numerous. They generally paint and stain their bodies of different colours, and live in common, without any regard to relationship. Large lakes are frequently met with in their country, plentifully supplied with fish. Mangoes, wild figs, and ground-nuts are found in the valleys. "On penetrating a short distance in this direction, with some people from Mandara, we saw," says Denham, "the inhabitants run up the mountains, quite naked, with ape-like agility. On another occasion, a company of savages were sent from a Kerdy or Pagan village, termed Musgow, as a peace-offering, to deprecate the sultan, who was on the eve of making a kidnapping expedition into their country. On entering his palace, they threw themselves upon the ground, pouring sand upon their heads, and uttering the most piteous cries. On their heads, which were covered with long, woolly, or rather bristly, hair, coming quite over their eyes, they wore a cap of the skin of a goat, or some animal like a fox; round their arms and in their ears were rings of what appeared to be bone, and around the necks of each were from one to six strings of the teeth of the enemies they had slain in battle; teeth and pieces of bone were also pendant from the clotted locks of their hair; their bodies were marked in different places with red patches, and

their teeth were stained of the same colour. Their whole appearance is said to have been strikingly wild and truly savage. Endeavours to set on foot intercourse with them were in vain; they would hold no communication; but, having obtained leave, carried off the carcass of a horse to the mountains, where the fires that blazed during the night, and the savage yells which reached the valley, proved that they were celebrating their brutal feast."

When we examine more particularly the geography of this region, and the accounts transmitted by the few travellers who have obtained information respecting it, we find that, to the eastward of Bornou, the rivers which rise in the mountainous region to the southward still flow toward the west, and discharge their waters into Lake Tschad. This agrees with the account obtained by Brown, who learnt that all the rivers which rise to the left hand of the Bahr-el-Abiad or Greater Nile, flow towards the interior or to the westward. Mr. Bruce terms Bornou the Spina Mundi, where the land rises between the regions of the Niger and the Nile.*

To the northward of the mountainous country supposed to conceal the sources of the Abiad, or Western Nile, are three Mohammedan states, nearly parallel in latitude, and occupying the level tracts below the central highlands; they are, Darfûr, Kordofan, and Sennaar. These countries are bounded towards the south by lofty and precipitous hills, covered by primeval forests, which appear to be in continuity with the chain of mountains stretching across the whole breadth of Africa.†

The great countries of Bertat and Fertit are situated to the southward of Sennaar; they are inhabited by idolatrous Negro nations, who live in small detached villages, without any political association or government, and even without the attempt to confederate for mutual defence against the murderous inroads of more civilized and active assailants from the north, who are continually making aggressions upon them for the sake of carrying off slaves. The late expedition of the Turkish army, under the son of the

* Ritter, Erdkunde.

† Rüppell, Cailliaud.

Egyptian despot, was particularly disastrous to these unfortunate people. Their mountain villages were destroyed with the utmost barbarity, and those whose resistance prevented their being dragged into slavery were cruelly murdered. According to M. Cailliaud, who accompanied this expedition, more than 40,000 slaves were carried off by the marauders who formed the army of Ismayl Bey. Disastrous was this expedition to the natives, but it has contributed greatly to extend our knowledge of the interior of Africa. From M. Cailliaud we have interesting details of the Negro countries to the southward of Sennaar, and Dr. Rüppell, who resided some years in Nubia, has made us acquainted with the nations near Kordofan.

The natives of Bertat are, according to Cailliaud, well made and vigorous; their hair is crisp, and like cotton; their lips are thick; but their features are less strongly and less uniformly marked with the characteristics of Negroes than those of the western tribes; they are warlike and indocile; different hordes have different objects of religious worship; some adore the sun, some the moon; they have the superstition of fetishes so prevalent in Western Africa. The men are entirely naked; they have no knowledge of writing or system of arithmetic, but count with difficulty with the aid of their fingers and toes. "Their languages often differ as we pass from one mountain to another, the natives of neighbouring hamlets holding no communication with each other." A similar description applies to the natives of extensive regions southward of the countries traversed by the Nile.*

The Negroes in the mountainous country to the southward of Obeid in Kordofan have been fully described by Dr. Rüppell. These mountains are supposed by Rüppell to be volcanic: beyond them, in some tracts at least, there are primitive hills of gneiss and mica slate. The Negroes of the mountainous region of Kordofan are not altogether so destitute of the arts of life as the people of Mandara; they have learnt the use of iron, and even make tools of the red oxide with which their hills abound: but they live without social bonds, in separate

* Voyage à Meroë et au Fleuve Blanc. Par M. F. Cailliaud. Paris. 1826. tom. iii. p. 20.

hordes or companies, each of which occupies the top of a particular mountain; their dialects are very numerous, but are capable of reference to four principal languages; one of which, that of Koldagi, is, according to Dr. Rüppell, cognate with the idiom of Obeid, and even with the dialects of the Barabras. The inhabitants of one mountain are perpetually engaged in attempts to capture the children from other hordes, whom they keep as servants, or sell to slave-dealers. Hence arises a constant feeling of insecurity and enmity against their neighbours.*

The chain of hills which run to the southward of Kordofan are continued towards the east by the high ridge of Fazoclo, which forms, according to Ritter, the most northern terrass or shelf of the mountainous region, the lowest level of the highlands, and the last barrier which the great rivers descending from them have to traverse before they enter the northern plains. It is termed, by Ritter, the Terrass of Cataracts. This border of the wilderness is covered with forests, and contains numerous mines of gold, which are worked in a rude manner by the natives. The chain of Fazoclo is divided in two principal places by the passage of the Abiad or White River, and that of the Azrec or Blue Nile of Abyssinia. To the eastward of the last, the country begins to be under the influence of the sovereign of Habesh. The black tribes who inhabit the borders of this empire are termed Shangalla by the Abyssinians, a name synonymous with that of Negro savages.

Mr. Bruce has described, in a striking and characteristic manner, the Shangalla, or pagan Negroes, who inhabit wild and uncultivated tracts on the borders of Abyssinia. These people have ever been hunted down and oppressed by the Abyssinians; they have no intercourse with strangers, and hence they retain unaltered their primeval manners, and display a strongly-marked example of the moral character of the unimproved Negro races. Their territory, as Mr. Bruce informs us, is full of wood and of mountains not joined in ridges, but standing each on its particular base. Great rivers, falling from the high country, form, in the valleys,

* Reisen in Nübien und Kordofan, von Dr. Edward Rüppell. Frankfurt am Main. 1829.

immense ponds, which are covered with large shady trees whose leaves never fall, and which become the resort of elephants and rhinoceroses, as well as of the black savages, termed Shangalla. The latter, until the rainy season arrives, dwell under trees, and prepare their food for the approaching winter, when they retire into caves in the mountains, and pass the inclement season in confinement, but in security.

"The Shangalla," says Mr. Bruce, "were formerly a very numerous people, divided into distinct tribes or nations, each living separately in districts of their own. Their most considerable settlement is between the Mareb and the Tacazze. They are accurately described by Ptolemy, who classifies them by the varieties of their food; there are still among them Rhizophagi, Elephantophagi, Acridophagi, Struthiophagi, and Agriophagi, people who live upon roots, upon elephants, locusts, ostriches, and other wild animals, among which is a beautiful species of lizard. During the fair half of the year, when the Shangalla live under the shade of trees, they bend the branches downwards, and cover them with skins of beasts. Every tree is then a house, under which dwell a multitude of black inhabitants till the tropical rains begin. It is then they hunt the elephant, which they kill by various devices, as well as the rhinoceros and other large creatures. Where water and the river-horse abound, they kill them with the same industry.—"Where the trees are thickest, and the water in the largest pools, there the most populous nations live, who have often defeated the royal army of Abyssinia. The Dobenah are the most powerful of the Shangalla; they live near to the Tacazze, and feed upon the elephant and the rhinoceros; in other districts, their food is more promiscuous; it is the flesh of buffaloes, deer, boars, lions, and serpents; in the valley of Waldubba is a tribe, who live upon the crocodiles, the river-horse, and on fish, and in the summer on locusts, which they boil and keep dry in baskets. Ostriches, which abound upon the Mareb, as well as lizards, are the food of the eastern Shangalla. These people are pagans, and those tribes who are near the river worship it and a certain tree. They are woolly-headed, and of the deepest black, very tall and strong, and better made in their

limbs than other Negroes; their foreheads are narrow, their cheek-bones high, and their noses flat, with wide mouths and small eyes. They have an air of gaiety which renders them agreeable, and the women sell at a greater price than other blacks."

It thus appears, that through nearly the whole breadth of the African continent, to the southward of the more level countries watered by the great rivers and occupied by Mohammedan states, there are chains or masses of high mountains, the sides of which, as well as the adjacent valleys, abounding with the luxuriant vegetation of intertropical climates, and covered with vast forests, furnish an abode to numerous tribes of woolly-headed blacks, who are mostly in the lowest stage of barbarism. The nature of the country favours the division of these people into petty hordes or insulated companies, and their state of existence, which is that of perpetual conflicts against their neighbours, for captivity or mutual extermination. We shall observe, in a more exact survey of particular countries, that where the mountains of intertropical Africa rise or are continued into high plains, or into steppes of considerable elevation, the physical characters of the inhabitants are generally those which are termed Ethiopian, and the continuity of surface being favourable to a nomadic life, such nations, as for example the mountaineers of Caffa and Enarea and the hordes termed Galla, approximate, in their habits and manner of life, to the pastoral tribes of northern Asia. In the Negro countries, properly so termed, the natives of higher districts are observed to be physically superior to those of low and swampy valleys; and there is, perhaps, an equal difference in their manifestation of intellect and mental vigour. In some inland countries, indeed, in Western Africa, as in Dahomé, Ashantí, and Súlimana, where the people are still heathens, they possess so much skill in husbandry and in some of the useful arts, but especially in those of war, though still displaying all the ferocity of pagans and savages, that many persons have been disposed to attribute these indications of partial improvement to some external but now scarcely discoverable source. Similar phenomena are observed, even on a greater scale

among the tribes to the southward of the equator, and especially in parts approaching the southern tropic, where we are accustomed to distinguish the woolly-haired races by the appellation of Kafirs. But the natives of southern Africa will be described as a separate division of African ethnography. At present, I confine my survey to the regions of Negroland lying northward of the equator. In the following chapter, I proceed to the native population of Senegambia and Guinea, where the mountain-chains and the highlands of Central Africa advance towards the north-west, and appear to project towards the Atlantic ocean. I shall then survey the inland region or the empires of Súdan or Mohammedan Nigritia, and afterwards the countries bordering on Abyssinia and the Nile and the Indian ocean, which are sometimes comprehended under the vague designation of Ethiopia.

CHAPTER IV.

ETHNOGRAPHY OF CENTRAL AFRICA TO THE NORTHWARD OF THE EQUATOR, CONTINUED—WESTERN DIVISION—NATIONS OF SENEGAMBIA AND GUINEA.

Section I.—*Outline of the Physical Geography of Senegambia.*

The mountainous region in which the Senegal and the Gambia take their rise, reaching from the 8th to the 14th degree of northern latitude, forms an appendage to the central highland of Africa, from which it projects northwards, like a vast promontory, into the great Sahara. It has been observed by Ritter, that mountains, which, in the intertropical climate, are capable of giving origin to such rivers as the Niger and the Senegal, must have a very considerable elevation. In Africa, indeed, as well as in Asia, rivers, which convey great masses of water into low countries, are never known to descend from a single chain of hills; they have always for their nurseries high plains, which can alone afford a constant supply of abundant streams. It may, therefore, be inferred, that the great region of Africa which lies to the northward of the coast of Guinea, and between it and the Sahara, consists, in great part, of a high table-land. It contains the sources of many rivers, which descend from it on every side. The Senegal, the Gambia, the Rio Grande, the Mesurado, the Rio Nunez, the Sherbro, and other channels, collect the waters of numberless contributary streams; some of which, as the Falémé,* the Bafing, the Cocora, the Woollima, and the Nerico, are themselves rivers of considerable width, while the waters which flow from the same highland towards the east discharge themselves into the Joliba or Niger. The mountains from which the western rivers descend form a semicircular range from 8 to 10 degrees in extent. At the

Cape of Sierra Leone, this western border approaches within sight of the sea-coast, and there forms the celebrated Sierra of the same name. From that Sierra a great chain of mountains runs towards the north, intersected transversely by vast ravines, through which the Gambia and other rivers descend to take their course through the low countries, and discharge their waters into the Atlantic. The Gambia traverses this chain, and forms the cataracts of Barraconda, after receiving the waters of the Nerico, and it then enters into the wide plains of Pisania.* The Rio Grande penetrates the same barrier a league to the northward of that route which was followed by Watt and Winterbottom, in their journey from Sierra Leone to the high plains of Tímbú; it forms a cataract one hundred and twenty feet in breadth. Five other navigable rivers between the Rio Grande and the Sierra take their rise from the western declivity of the same elevated country.

The line formed by this bordering chain of mountains separates the table-land of Senegambia from the low plain near the sea-coast. Above it, but still on the western side, is the high terrass or mountain plain of Tímbú, the abode of the principal body of the widely-dispersed race of Fúlahs. The most elevated part of this region has never been traversed; towards the south-east it is supposed to be continuous with the chain of the Kong, and by it to be connected with the high central mountains of Africa. Beyond and above the Fúlahs are the desert countries of the Jallonka, termed Jallonkadú. The Fúlahs themselves occupy the western margin or high lateral region of the table-land of Senegambia which faces the Atlantic, and the Mandingos inhabit the northern border, which is turned towards the desert of Sahara.

The high region occupied by the Mandingos is better known than that of the Fúlahs. The information furnished by Mr. Park, and by Mollien and Durand, together with a few notices obtained from other sources, has enabled Professor Ritter to point out the situation and probable limits of a long tract of hill-country of two or three different levels, which occupy the northern slope or border of the table-land

* Park's Travels; Durand's Voy. au Sénégal, t. i. p. 116, &c.; Ritter, Erdkunde.

† Ritter, Erdkunde. Durand, t. i. p. 242.

above described. The boundaries of the highest of these levels are more or less distinctly indicated in Mr. Park's account of his return. As he advanced towards the west, from the interior of Africa, while still in the broad valley of the Niger, he perceived, on arriving at Taffara and Jabbi, the first chains of hills belonging to the mountainous region. It is here that the language of the Mandingos was first heard; the people to the eastward of Jabbi speak the Kalám-Súdan; the idiom of western Súdan and Tombuktú. Further to the westward, at Bammakoo, the Niger issues from the lowest border of the mountainous country which gives it birth, precipitating its mighty waters over a rocky basin, and hastening to traverse the vast plain of Lower Súdan. Thence the defile of Kamalia leads upwards and westwards into the country of the Mandingos, who cultivate the high tract of fertile land reaching as far towards the west as Worombana, between the high waters of the Niger and the Senegal. This, according to historical tradition, is the proper and immemorial abode of the Mandingo race. Above them, towards the south and the west, rise the mountains of Jallonkadú, traversed by numerous rivers, which descend from the heights through valleys and ravines, taking a parallel direction from south to north.

The desert of the Jallonka has been described by Park. It reaches westward to the river Falémé, and to the defiles by which the Gambia makes its descent into the lower plains. This high region of Jallonkadú gives origin to the great rivers of Senegambia near the 10° and 11° of northern latitude. The northern slope of Senegambia, if it were prolonged eastward, would fall, as Ritter has observed, nearly in a line with the northern border of Higher Abyssinia.

Another tract of lower elevation than that above described as the primitive country of the Mandingos, but still high above the low plains of Africa, and consisting of hilly countries which surround the alpine tracts, forms the intermediate level of Park and his commentator, Major Rennell. It begins in the west, with the Negro states of Neola and Tende, comprehends Satadou and Bondou, Bambouk, Kajaaga, and Kasson, descending north-eastward into the more even countries of Kaarta and Bambarra. From Woollih, near the

cataracts of Barraconda, the hills which rise into this terrass are covered with woods and villages. Bondou, a mountainous country to the eastward, divides the waters of the Gambia and the Falémé. Thence to the Senegal is the country of Kajaaga, called by the French colonists, Galam. Eastward of Senegal is the kingdom of Kasson. Bambouk, the Land of Gold, is in the midst of this tract; gold is also found in the country of the Mandingos, by whom, as they have descended from time to time out of the higher region, the intermediate districts now described have been, as we shall afterwards observe, either conquered or in part repeopled.

Section II.—*Of the Mandingos.*

The Mandingos are a very numerous and powerful race; they are remarkable among the nations of Africa for their industry and energy of character; and, of genuine Negro tribes, they have, perhaps, manifested the greatest aptitude for mental improvement. The Mandingos are the most zealous and rigid Mohammedans in Africa; they observe all the precepts of Islám, and drink no intoxicating liquors. The merchants of this nation, many of whom are marabouts or priests, are men of great enterprise and intelligence: they are often persons of great influence in Northern Africa, and carry on the principal trade in that part of the world. "The Mandingos are said to be active and shrewd merchants, laborious and industrious agriculturists, keeping their ground well cultivated, and breeding a good stock of cattle, oxen, sheep, and goats, but no hogs. They are a kind and hospitable people." Such is the description of this nation drawn by the old voyagers, Jobson and Moore, who visited them soon after they first became known to Europeans, and it has been fully confirmed by Golberry, Park, and other recent travellers.*

* See Jobson and Moore's Voyages, in Astle's Collection of Voyages, vol. ii. p. 265, *et seq.* I have been assured by Mr. F. Rankin, whose good sense and acuteness of observation leave no doubt in my mind of the entire correctness of his assertion, that no person, who has been in the habit of personal intercourse with Mandingos, can entertain the slightest doubt of the equality of intellect between white and black men.

The colour of the Mandingos is black, with a mixture of yellow.* Jannequin says, that they are as remarkable for the thickness of their lips and the flatness of their noses as are the Iolofs and Fúlahs for handsome features;† but M. Golberry declares that the Mandingos resemble, in their features, the blacks of India more than those of Africa in general. He says, "their features are regular, their character generous and open, and their manners gentle."‡ Their hair is quite woolly; and, according to Mr. Park, they have more of the Negro character in their countenances than the Iolofs, who are said to be the most beautiful, and, at the same time, the blackest people in Africa. Major Laing says, "the appearance of the Mandingos is engaging; their features are regular and open; their persons well formed and comely, averaging a height rather above the common." M. Durand has given a description of the Mandingos of the kingdom of Barra, which coincides fully with that of Major Laing and M. Golberry,§ and other recent travellers. The Mandingos exercise, by their trade and colonies, a powerful influence over all the neighbouring countries. "In the states on the Senegal," as we are informed by M. Durand, "commerce and government are in their hands; the chiefs and men in authority are all Mandingos: they are the only persons possessed of information; all, or nearly all of them can write; they have public schools, in which their marabouts teach the children to read the Koran; their lessons are written on small, whitened boards. In all large towns they have an hereditary alkaid, who maintains public order, and a council of old men. They are more polished than other Negro nations, of a mild character, sensible, and benevolent, the result of their predilection for commerce, and of the long journeys in which they pass much of their time. The careful cultivation of their land proves them to be industrious; their fields are ornamented with palms, bananas, fig-trees; they keep few horses, but numerous asses, on which they are accustomed to perform their journeys." Mr. Park says, "Few people work harder, when occasion requires it, than the Mandingos;

* Golberry, i. 73.
† Jannequin's Voyage in Libya.
‡ Golberry, i. 78.
§ Durand's Voyage au Sénégal.

their wants are supplied, not by the spontaneous productions of nature, but by their own exertions; the labours of the field give them pretty full employment during the rains, and in the dry season, in the neighbourhood of rivers, they are occupied in fishing. While the men are employed in these pursuits, the women are very diligent in manufacturing cotton cloth, which is coloured with a dye of indigo, mixed with a lye of wood-ashes. The weaving is performed by the men. There are among the Mandingos manufactures of leather and iron. They tan the leather with great skill, and dye it of a red or yellow colour. The iron is obtained from ore reduced in smelting furnaces. The women have the management of domestic affairs; the Negro women are very cheerful and frank in their behaviour; but they are by no means given to intrigue, and instances of conjugal infidelity are of rare occurrence."

Long before the interior of Senegambia had been explored by Park, Mollien, and other travellers, it had been remarked that the native region of the Mandingos must be an extensive and populous country. This inference was drawn from the extent of their conquests and of their connexions in the interior of Africa to the northward of the line. "From their mountains," says M. Golberry, "the Mandingos descended in numerous tribes, and conquered and colonized Bambouk and the banks of the Gambia, from its sources as far as the sea. On the right bank of the river, these colonies have grown into kingdoms, the most celebrated of which are those of Barra, Kollar, Badibou, and upper and lower Yani: on the left bank, the Mandingo settlements are less numerous and powerful." M. Golberry has given an account of these conquests, collected from the traditions of the Mandingos, which throws some light upon the history of the African nations.

The kingdoms of Barra, of Kollar, and of Badibou, were founded by the first of those Mandingo colonies, which descended from the sources of the river, and established themselves towards its mouth. The Mandingos of the Gambia have preserved the tradition of this event, and relate it in the following manner:

"About the commencement of the tenth (five hundredth?) year of the Hegira, Amari-Sonko, a celebrated Mandingo warrior, descended from the interior of Africa at the head of more than twenty thousand armed men, and followed by a great number of women and marabouts, ravaged all the northern coast of the Gambia, and arrived towards the mouth of that river, where he fought many battles with the king of Salum; he finally remained conqueror of the territories of Barra, Kollar, and Badibou."

This founder of the earliest Mandingo colonies, which established themselves on the banks of the Gambia, was at once an intrepid warrior, a good politician, and an able merchant. He rendered himself formidable to the Iolofs, and the Bur-Salum, and compelled this prince to grant him, irrevocably, the possession of his conquests, which, at his death, he divided between his three sons. The kingdom of Barra was given to the eldest, whose descendants still hold the regal power. The family of the eldest son of Amari-Sonko is divided into five branches; and the eldest of each branch reigns successively. "At the time when I was at Albreda," says M. Golberry, "the presumptive heir was a Negro named Sonko-Ari, a cousin of the reigning monarch. The king being an idiot, Ali Sonko, his uncle, was declared regent of the kingdom of Barra, which, in 1786, he had governed for seven years, with the wisdom, energy, and prudence of an enlightened European. He was then sixty-five years of age, tall, upright, and of majestic stature; his physiognomy was regular and agreeable, and beamed with intelligence and reflection, the expression which in general distinguishes the Mandingo nation. His countenance was unfurrowed with wrinkles; his eyes were large and lively; his mouth, well-formed, was still ornamented with the finest teeth; his character was replete with benevolence and energy; in short, everything in this Negro prince displayed superior wisdom. His deportment was always grave and serious, but still interesting, and even sometimes lively; he loved Frenchmen, and was sensible to generous conduct, and disposed to friendship. Extremely pure in his manners, and a scrupulous observer of the Mohammedan religion, the first rays of the

morning sun found him every day prostrate in his garden, with his face turned towards the east, surrounded by his women, his children, and his slaves, celebrating, with great devotion, the morning prayer."

The following is the account which the Mandingo traditions give of the conquest of Bambouk. M. Golberry says, these traditions are uniformly consistent.

Towards the end of the fifth century of the Hegira, or the year 1100 of our era, a Manding warrior, named Abba-Manko, animated by the love of conquest, and zealous for the propagation of Islám, quitted his country, attended by 10,000 warriors, and a numerous retinue of marabouts. He ravaged all the countries on the right bank of the Gambia, marched towards Bambouk, whose gold mines were then known, massacred a part of the inhabitants, and compelled the remainder to adopt the Mohammedan religion, and submit to his authority. This conquering apostle reigned despotically for thirty years, and, previously to his death, divided his kingdom between his three sons. The eldest had Bambouk and its rich mines; the second, Satadou; and the third, Konkoudou. The siratik of Bambouk is still highest in rank among the three monarchs; the royal power, as in all the Mandingo states, is limited; the principal affairs of the country are managed by a kind of parliament or national assembly, which is held at the house of the siratik of Bambouk. The Mandingo states are federal republics. The heads of particular villages have the denomination of Farim, and are almost independent chiefs.

The Bamboukian traditions also record an attempt of the Portuguese to conquer their country: these people committed dreadful massacres; at length, owing to their own imprudence, they were destroyed or finally expelled.

A third celebrated epoch in the history of Bambouk is an attempt of the marabouts, or Mohammedan priests, to render themselves masters of the country. This terminated in the complete expulsion of the marabouts, of whom, at present, none are suffered to reside in Bambouk. The people, according to M. Golberry, have become more ignorant and depraved than the other Mandingos, owing, as he thinks, to the want

of their priests. The Mandingo marabouts, he says, are very strong-minded men. They are subtle, cunning, and artful; they have in general great influence over the Negroes in Africa.

The language of Bambouk is, according to M. Golberry, a corrupt Mandingo, in which a mixture of Fulah, Iolof, and even of Moorish and Portuguese words is perceptible.

Other writers have drawn a very similar description of the Mandingo nation, and have given corresponding accounts of their history, though not so accurate and particular as those obtained by M. Golberry. Major Laing, who visited the Mandingo state, in the Soosoo country, near Sierra Leone, of which Fouricaria is the chief town, describes them as a very shrewd and intelligent people, superior to any who inhabit the extent of Western Africa, from the boundaries of Maroco to the southward. He says, that they are not of ancient residence in the country where he found them, having emigrated not more than a century since from Manding, a powerful state, near Sego, about seven hundred miles eastward of the coast, where abundance of gold is found. The first emigrants settled in the countries near the Gambia, but detached parties found their way gradually farther northward and southward; for they are of migratory habits, and traverse Africa for trade or war from Tangiers to Cape Mesurado.

Some of the Mandingo colonies must, as it would appear, have been of much older date than the period supposed by Laing, and must even have preceded the conversion of the people to Islám; for there are several nations speaking dialects of the Mandingo language, and therefore belonging probably to the same race, and originally emigrants from the same region, who are still pagans, and almost savages. These tribes must have separated from the great body of the Mandingo nation before Islám and civilization were introduced. The Koorankos furnish one instance of this remark. Though speaking a language closely cognate, and though probably of the same race with the Mandingos, the Koorankos are, as Major Laing assures us, still pagans, and bear in their manners a nearer resemblance to the uncultivated Timmaní than to the civilized Mandingo. The Kooranko country is

the Bullom, Timmaní, and Limba countries on the west, and the river Niger and the Kissí territory on the east, in which direction it likewise extends to an unknown distance towards the Kong mountains, and in the interior behind the Negro states of the Guinea coast.* The people are probably Mandingo tribes, who descended from the high countries of Senegambia, at a remote period, towards the south. They have nearly the same dress as the Mohammedan Mandingos, and their language is the same, except in a few words, yet they are by no means so handsome or so intelligent a race. They have the barbarous custom, so common among the pagan savages of Africa, of filing their teeth to a point, and of tattooing their breasts and backs. They comb their hair or wool into large balls over each temple. In many of their customs, they closely resemble the Timmanís and other nations of the most uncultivated class of Africans.†

* The territory of Kooranko, according to Major Laing, reaches so far towards the east that the natives of the western level have no notion of its termination, but merely estimate it as beyond the journey of a month.

† This comparison is, perhaps, a sufficient proof that the decided superiority of the Mandingo nation is not owing to any original difference from other African tribes, but to the circumstance that they have been long civilized, so far as civilization is implied by the profession of Islám, and the zealous observation of its precepts, and adoption of customs which it brings with it. Not far from the Kooranko country, Major Laing entered a village of Mohammedan Mandingos accidentally settled there. The difference between this people and their pagan neighbours is very remarkable. He says, on entering New Maboom the eye is immediately struck by the conspicuous change; the small, miserable, dirty huts are supplied by large, circular, conical edifices, studded with ornaments, and surrounded by clean, stockaded yards. "I entered the town about suu-set; the inhabitants were returning from their daily labours, every individual bearing about him proofs of his industrious occupation; some had been engaged in preparing fields for crops, which the approaching rains were to mature; others were penning up a few cattle, whose appearance denoted rich pasturage; the last clink of the blacksmith's hammer was sounding; the weaver was measuring the quantity of cloth he had woven during the day, and the *gaurange*, or worker in leather, was tying up his neatly-stained pouches, shoes, knife-scabbards, the work of his handicraft, in a large *kotakoo* or bag, while the crier of the mosque, with the melancholy call of 'Allah Akbar,' uttered at measured intervals, summoned the decorous Moslemin to their evening devotions." It may be proper to add, that Major Laing had experience among these people of the vices as well as the virtues of Mohammedanism: bigotry, fraud, and cruelty were as usual displayed towards a Kafir; with him the followers of the Prophet keep no faith, nor do they observe towards him the common precepts of humanity.

Of the Bambarrans.

The people of Bambarra, perhaps, afford another example, in addition to that of the Koorankos, of a tribe of the Mandingo race not yet emerged, at least in part, from the condition of savages, and partaking in a similar manner of the physical as well as moral inferiority generally connected with that state of existence.

The people of Bambarra are reckoned by M. Golberry as a fourth race in constituting the population of the French government of the Senegal; the Iolofs, Fúlahs, and Mandingos being the three former. Bambarra is an extensive country, situated under the 14° north latitude, about one hundred leagues above and to the eastward of Galam. It reaches for a great space along the Niger or Joliba; its capital is Sego. Mungo Park says, that, after a little practice, he was able to understand and speak the idiom of Bambarra, by its affinity to the Mandingo. But, in the eastern parts of Bambarra, he found that a different language prevailed, and the Mandingo dialect was no longer understood. This appears to be the language of Tombuktú. It is probable, that the people of Bambarra are partly of Mandingo origin, and in part belonging to the race of Western Súdan, hereafter to be described.

M. Golberry says, that he has had frequent opportunities of becoming acquainted with the Bambarrans, because the greater number of the slaves brought to the French factories of Senegal and Gambia come from Bambarra. According to the description of them afforded by this writer, these blacks of the interior, who, however, are not to be considered as all Bambarrans, have, in a high degree, all the characters ascribed to the Negro race. "Their colour is not a fine black; their heads are round; their hair woolly and crisped; their countenances heavy and dull; their noses flat, and cheek-bones prominent; their lips very thick; and their legs crooked. They are stupid, very superstitious, fatalists beyond all conception, indolent, but gay and perfectly good-tempered: their language is rude and barbarous."

Section III.— *the Fúlahs.*

On the border of the highland of Senegambia, about the sources of the Rio Grande, and on the slope, or terrass, which looks towards the setting sun, and is cooled by the higher currents of air flowing from the Atlantic,* are the elevated plains inhabited by the Fúlahs. Tímbú, their capital, like ancient Rome a military station or centre of conquests, contains 9,000 inhabitants. It is surrounded, in part, by dry and rocky deserts, and partly by mountain pastures, which feed numerous flocks of sheep and goats, and herds of oxen and horses, unknown in the lower regions. The inhabitants of this alpine country, who differ physically from the natives of the lower region, cultivate their soil with industry; but such has been their seclusion from the rest of mankind, that the use of the plough is to them still unknown; they forge iron and silver, work skilfully with leather and wood, and fabricate cloth; they have clean and commodious dwellings, and have had mosques and schools in their towns since Islám was introduced among them by marabouts from the Mandingos. Their armies are victorious over the neighbouring nations, and are said to have extended the dominion of Tímbú over forty geographical miles from south to north, and seventy-eight from east to west. The sovereign or the Almamy of the Fúlahs reigns at Tímbú. His country, Foutadiallo, contains other considerable towns, Temby and Laby, the capital of Cacoundy, a district well cultivated, and producing abundantly rice, oranges, and maize.

Fouta-diallo, or Fouta-jallo, is, however, but a part of the territory now occupied by the Fúlahs in Africa. They are spread in various tribes over the countries between the Senegal and Gambia rivers, and in the region further towards the

* At the 10° of north latitude, Watt and Winterbottom found the mornings and evenings cool, the nights cold. The thermometer fell to 11° and to 9° of Fahrenheit, proving a very considerable elevation. It is said, however, that the coldest nights happen when the wind blows from the east. The winds from the Atlantic are of more even temperature. Thus the plain of the Fúlahs is protected on both sides from the heats of a tropical climate.

south. According to M. Golberry, they constitute the most numerous part of the population from the 4° of northern latitude to the Senegal. One of the principal Fúlah states, and that in which they became known from the earliest period to Europeans, is the kingdom of the Siratik, or Fúlah sultan, on the Senegal, which includes an extensive territory on that river, reaching from the borders of Galam to Fort Podhor and the lake of Cayor.* In this country, the Fûli or Pholeys were visited by Jobson, Le Maire, and the Sieur de Brüe, in the seventeenth century, when the court of the Siratik is said to have displayed much barbaric magnificence. The fertile country of Bondou, near the sources of the Nerico, though subject to the conquering Mandingos, is likewise chiefly inhabited by Fúlahs. The same people occupy a great part of Brouka to the eastward of Bambouk, as well as Wasselah, on the higher course of the Niger.† In the high countries, on the eastern part of Senegambia, there is a mountainous tract near the source of the Senegal, which bears the name of Fouladou, or Wilderness of the Fúlahs. The inhabitants of that country are a wild and savage people. The name which their territory bears would seem to imply, that it is looked upon as the original or proper habitation of the Fúlah race.

Major Laing, when in the country of Súlimana, a warlike Negro state, bordering on Fouta-jallo, was informed by the bards or jellemen of the king, from whom he took much pains to collect the traditions of the country, that the acquisition of Fouta-jallo by the Fúlahs is an event of not very remote times. The country where Tímbú is situated formed, as he was told, a part of Jallonkadou, or the desert of the Jallonkas. The Fúlahs obtained, about the beginning of the last century, or soon after the year 1700, permission to settle in it from the king of the Súlimas, who was then a very

* Durand's Voyage au Sénégal, tom. ii. p. 69. M. Durand says, "Le royaume des Foules ou Poules, qui vient après celui de Howal, commence à l'île à Morfil, sur laquelle et situé le fort de Podor. Il est gouverné par un prince nommé *Siratick*. Le pays est très peuplé; la terre y est bonne et bien cultivée; les récoltes y sont abondantes."

† Ritter's Erdkunde; Park's Appendix, p. 89.

powerful prince. They are said to have come from the northward, which may mean either from Fouladou or Fouta-torro, with the design of propagating Islám, and, having settled in a part of Jallonkadou, to have given it the name of Fouta-jallo: they have there become numerous, and have extended their power over the neighbouring countries. This account is difficult to reconcile with the statements of De Barros, who pointed out the mountainous tracts near the source of the Rio Grande as the kingdom of Temala, sovereign of the Foûli. Temala reigned there in 1534, and carried on war with Mandi-Mansa, who was, at that time, king of the Mandingos. The statements obtained by M. Golberry coincide with this relation. He says, that the Fúlahs have spread themselves from the 4° north latitude to the southern banks of the Senegal, and have founded many colonies, which have arisen into kingdoms. He adds, that, on the northern bank of the Mesurado, these Negroes are known under the name of Foules or that of Sousous. They are to be found also under the same name on the mountains in the vicinity of Sierra Leone, on the Sherbro, the Rio Sestos, at Cape Monte, and even at Cape Palmas. To the northward, there is a colony of these Fúlahs, which, on the borders of the Senegal, have founded a kingdom of Negroes known under the appellation of Foules or Peuls, and who inhabit the banks of the river along an extent of one hundred and thirty leagues. "But the principal body of the nation," says M. Golberry, "under the proper name of Fúlahs, possess an extensive territory towards the sources of the Rio Grande, under the 10° north latitude, and between the 5° and 12° east longitude, from the Isle of Ferro."*

In the present state of our information, it cannot be ascertained whether the original abode of the Fúlah race was in Fúladú, on the northern part of the high region of Senegambia, or further southward in the mountainous tracts near the Rio Grande. We only know, that they have been settled for some centuries in various tribes in many parts of the elevated country to the southward of the Senegal. From thence hordes of the same race have descended from time to time

* Golberry, vol. i. p. 74.

into the lower region towards the west, where they wander in the forests of the Bourba-Iolof, and likewise towards the east into the interior of Africa, where they have become powerful under the designation of Felatahs or Falatiya.

Physical Characters of the Fúlahs.

The Fúlahs have generally been termed Negroes or Blacks; but it has been occasionally intimated that they are of lighter colour than the neighbouring races. According to Park, the Fúlahs rank themselves among white people, and look upon the other nations as their inferiors. Mr. Park distinguishes four kinds of people in the countries which he traversed in his first journey in Africa, namely, Mandingos, Feloops, Iolofs, and Fúlahs. He says, that the two former have most of what is termed the Negro character. The Iolofs, on the other hand, though in colour jet black, have features like those of Europeans. And the Fúlahs have small features, and soft, silky hair, without either the thick lips or the crisp wool common to Negroes. He adds, that they are not black, but of a tawny colour, which is lighter and more yellow in some states than in others.

Dr. Winterbottom, who was physician to the colony of Sierra Leone, assures us that, though the Fúlahs are less black than some of their neighbours, their complexion can only be regarded an an intermediate shade between that of the darkest African and the Moor. He thinks Major Rennell's conjecture, that the Fúlahs were the Leucæthiopes, or White Ethiopeans, placed by Pliny and Ptolemy in North Africa, scarcely probable. The idea of a nation of white Negroes in Africa most probably arose from the accidental observation of Albinos among the black races, which also suggested to the learned Haller the same opinion. Haller says, in his Elements of Physiology, "sunt in æstuosis illis terris integræ nationes albæ." As a further proof that the Fúlahs are not so white as it has been supposed, Dr. Winterbottom alludes to the fact, that Mr. Watt and his brother, the celebrated travellers to Tímbú, found that a mulatto had

resided some years at that town who pretended to the Fúlahs that he was a *white man*.*

M. Golberry, a very intelligent French traveller, who has communicated much original information respecting the nations near the Senegal and Gambia, has given the following description of the Fúlahs:

"The genuine Fúlahs," meaning the Fúlahs of Tímbú and Fouta-jallo, "are very fine men, robust and courageous. They have a strong mind, and are mysterious and prudent; they understand commerce, and travel, in the capacity of merchants, even to the extent of the Gulf of Guinea: they are formidable to their neighbours. Their women are handsome and sprightly. The colour of their skin is a kind of reddish black; their countenances are regular, and their hair is longer and not so woolly as that of the common Negroes; their language is altogether different from that of the nations by whom they are surrounded—it is more elegant and sonorous."

"The tribe of Fúlahs, which, under the name of Foules or Peuls have peopled the borders of the Senegal between Podhor and Galam, are black, with a tinge of red or copper colour; they are, in general, handsome and well made; the women are handsome, but proud and indolent."

"All the Foules of the border of the Senegal are zealous Mohammedans. They are intelligent and industrious; but, from their habitual commerce with the Moors of Sahara, they have become savage and cruel, and the French convoys from Galam have more than once experienced their perfidy."†

It would appear from this account, that there is much difference between the different tribes of Fúlahs, and that some are of a redder hue, and more remote from the Negro characters than others. The genuine Fúlahs, who are of a dark-red colour, and of handsome and almost European features, are the natives of Fouta-jallo, in the high region around Tímbú. The Peuls of the Senegal are a degenerated race, but they are still distinguished from Negroes by their traits, and particularly by their

* Winterbottom's Account of the Native Africans in the Neighbourhood of Sierra Leone, vol. i. p. 185.

hair, which is not woolly. These are the people described by Park. I shall add one other account of this people from M. Durand, one of the best informed of African travellers:

"Les Foules ont la peau d'un noir peu foncé; ils ne sont ni aussi beaux, ni aussi grands, ni aussi bien faits, que les Iolofs.

"Les Foulahs ont les cheveux soyeux, les traits petits et agréables; leurs mœurs sont douces et faciles; ils aiment la vie pastorale et agricole. Ils se sont répandus dans plusieurs royaumes de la côte sur la rivière de Gambie, pour y être bergers et laboureurs; ils paient un tribut au souverain du pays où ils se sont établis et où ils cultivent les terres.

"Ils sont originaires du royaume de Bondou, situé entre les rivières de Gambie et du Sénégal, près de Bambouk. Comme nos Auvergnats et nos Limousins, ils sortent par bandes de leur pays, portent leur industrie dans des contrées lointaines, font fortune, et rentrent chez eux pour y jouir du fruit de leurs travaux."

M. Mollien reports, that the genuine Fúlahs, or Poules as he terms them, are of a red or copper colour. He thinks the black Fúlahs, who, as he says, are now by far the most numerous, a mixed race, or mulattoes, originating from intermarriages of the red Poules with Negroes. His description of these black Poules does not coincide with such an hypothesis, since it appears that the black Poules make no approximation, except in the shade of their complexion, to the characteristics of the Negro races.

M. Mollien has related, that a tradition is prevalent on the Senegal, according to which both the Fúlahs and the Iolofs formerly dwelt in the north of Africa. In that region they were neighbours, as they are now in Senegambia. Both nations were expelled from their country by the Moors, and obliged to cross the desert, and seek refuge on the southern bank of the Senegal, in countries previously occupied by the Serreres, which they seized and divided between them. The Serreres, according to M. Mollien, are the aboriginal inhabitants of all this part of Africa. Their language is extremely rude, and their manners display a primitive simplicity.

They now possess only some remote districts of the country which belonged to them before the invasion of the Fúlahs and Iolofs. He thinks the original Fúlahs were red, and that the present Poules are a mixed people, descended from intermarriages with the Negro nations bordering on the Fúlah states.*

The Iolofs, whose history is by this relation connected with that of the Fúlahs, are a race of jet-black Negroes. We shall perceive, in a future section, that there are tolerably good grounds for concluding them to be a cognate people with the Serreres. We cannot, therefore, easily admit that they are a race originating from a remote part of the African continent, and from a region where no Negro nations exist.

The Fúlahs themselves have been known, from the first discovery of the Senegal, among the most numerous settled inhabitants of the countries lying to the southward of that river. In 1697, when the Sieur de Brüe sailed up the *Sanaga*, he visited Gumel, the capital of the Siratik, situated ten leagues from the river, where he was surprised by the magnificence of the Fúlah sovereign. The people at that period were probably as dark in complexion as the race termed Black Poules are at the present day, since we find them always termed Negroes, though it is occasionally intimated that they were fairer than the neighbouring tribes. The queen of Gumel was, according to the Sieur de Brüe, of an olive complexion, but had handsome features. All the old writers described the Fúlahs, who were the subjects of the Siratik, just as their descendants are described by Mollien, Park, and Durand. Of the people of King Temala, in the mountainous country near the sources of the Rio Grande, we have no very particular description, but there is no reason to believe that they differed from the present Fúlahs of Fouta-jallo.

On reviewing all the historical information that we can collect respecting the Fúlahs, we find that there is no ground for the opinion that they emigrated with the Iolofs from northern Africa. Both Iolofs and Fúlahs appear to have been

* Mollien, Voyages en Afrique, tom. i. pp. 329, 272; tom. ii. pp. 166, 113, 179, 185.

very ancient inhabitants of the countries beyond the Senegal, the Fúlahs of the high mountain-plains, and the Iolofs of the low countries near the sea-coast. Like many other mountain tribes in Africa, the Fúlahs are of much lighter colour than the Negro nations, and have, in other respects, different physical characters: they are more civilized than any other neighbouring nation, with the exception of the Mandingos. We have no knowledge of any fact connected with the history of the Fúlahs which indicates them to be of more recent origin in the region which they inhabit than any other African race; their language is peculiar to themselves, but it may probably be ranked among African languages.* It appears, that some tribes of Fúlahs are of much lighter colour than others, but the blacker tribes, or the Black Poules, as Mollien terms them, are very different from Negroes; they have straight hair, and peculiar features; they do not, therefore, appear to be even the mixed offspring of a Negro stock. It seems that the red or copper-coloured Fúlahs, as those of Fouta-jallo, are natives of more elevated districts than those families or tribes of the same race who are of a darker complexion.

Section IV.—*Of the inferior Races inhabiting the region between the Senegal and Cape Palmas.*

The region of Africa above defined, including both Senegambia and Western Guinea, contains many other races of people besides the Mandingos and Fúlahs, some of which are scarcely known except by name. I shall not attempt to make a complete enumeration of them, but shall mention the most remarkable, with the addition of such notices respecting their history as I can collect, and think worthy of presenting

* By referring to the table of numerals at the end of this chapter, and comparing it with the numerals of the nations of the interior of Africa, in the following chapter, the reader may observe, that the numbers up to ten appear to be in some of the African idioms original and distinct words, while other nations have only repeated the term for *five*, adding one, two, three, and four, in order to express the higher numbers. These last are generally the least cultivated races; the Mandingos, the people of Tombuktú and Haúsa, belong

to my readers. I commence with some nations of the mountainous country in the interior.

Paragraph A.—Inhabitants of Mountainous Regions.

1. Of the Jallonkas, or Jallunkan, and the Sokko.

The highest part of Senegambia above and behind the western border of that mountainous region occupied by the Fúlahs, and equally above the northern border, which is the country of the Mandingos, is Jallonkadou, or the Wilderness of the Jallonkas.

The Jallonkas appear to be more nearly connected with the Mandingos than with any other known people of Africa. Mr. Park, who traversed the country of the Jallonkas, and visited one of their towns termed Manna, has afforded some brief notices of them. He has likewise given us the numerals of the language spoken at Manna, which, as he says, prevails over all the extensive and hilly country termed Jallonkadou. These numerals are all nearly identical with those of the Mandingos. Park observes, that some of the words of the Manna speech have a great affinity with the Mandingo, though the nations themselves consider the two languages as distinct. The excellent missionary, Oldendorp, whom I have frequently cited in the first volume of this work, says, that he has conversed with two Mandingos, who described their own country as very extensive, and mentioned among their neighbours the Fúlah and the *Jallunkan;* the latter, a people of kindred race with the Mandingos themselves,* but having a different language. Oldendorp has given, in his vocabulary, thirteen words, besides ten numerals, of the Jallunkan language, nearly all of which are Mandingo words, with some trifling corruption. From these facts it appears probable, that the Jallonkas are a tribe of the Mandingo race, having a peculiar dialect, which, as it has happened in many other similar instances, has been regarded as a distinct idiom.

It would appear probable that tribes of the Jallonkas, or other nations of language equally related to that of the

* Ein mit ihnen verwandtes Volk.

Mandingos, and in part pagans, extend eastwards from Jallonkadou, perhaps along the chain of the Kong mountains, to the countries behind the Gold Coast. We have from Oldendorp some accounts of the Sokko or Asokko, a nation bordering on the Amina, in the country near that coast. Oldendorp was acquainted with three individuals of the tribe, who stated that their country was a seven-weeks' journey distant from the sea-shore. Their sovereign, who had many subordinate kings under him, was termed Mansa. They carry on defensive wars against the Amina, who make kidnapping incursions into their territory. The language of the Asokko, as far as we can judge from a vocabulary of it given by Oldendorp, compared with another specimen of the idiom of the Jallunkan, or Jallonka, bears to the latter a close affinity, as do both of them to the Mandingo.*

2. The Kissi.

The Kissi are a people of whom we know nothing, except that they inhabit the country about the sources of the Niger, to the southward of Súlimana and Sangara.

3. Súlima.

The Súlimas, made known by Major Laing, who visited their capital town in 1822, are a warlike and powerful Negro race, inhabiting a mountainous country to the southward of Fouta-jallo, and around the sources of the Rokelle. They are among the most civilized of the pagan nations of Africa, and have, probably, derived improvement from their intercourse with Mohammedans, particularly with the Fúlahs, with whom they were long closely united, but now wage perpetual hostilities. For information respecting the Súlimas, I must refer my readers to Major Laing, who has drawn a parallel between them and the ancient Romans, and has collected particulars relating to their history from the latter part of the seventeenth century, or the reign of Gesma Fondo, in 1690, who was powerful in higher Senegambia, and waged wars with the Kissi and Limba people for the captivation of slaves, which were sold to Mandingo slave-dealers. In the time of his successor, according to Major Laing's informants,

* See Oldendorp's Geschichte der Mission der Evangelischen Brüder, pp. 281, 291, 333: and Vater, Mithridat. theil iii. p. 169.

the Fúlahs settled in a part of Jallonkadou, which they termed Fouta-jallo.

The general characters of the Súlimas are ably described by Major Laing. Their physical structure fits them for enduring the hardships of war, and to support fatigue and privation. They are short and muscular in stature; in average height from five feet six to five feet eight inches. They have been a warlike people from the earliest period of their traditionary history, and preserve the memory of their exploits in martial songs. They trade with the Sangaras on the one side, and the Mandingos on the other. The Mandingos bring cloth, powder, and beads from the water-side, and the Sangaras slaves from the interior.

In domestic occupations, the men and women appear to have changed sexes; the cares of husbandry, except sowing and reaping, are left entirely to the females; the men look after the dairy and milk the cows, while the women build houses and plaster walls; the women act as barbers and surgeons, while the men sew and wash clothes. Both sexes dress like the Mandingos. When young, the women are often exceedingly beautiful; but hard labour after marriage soon renders them otherwise. Like other Africans, they are passionately fond of music and dancing. They follow their dead to the grave, and commit them to the ground in perfect silence.

4. Sangara.

The Sangaras are separated from the Súlimas by the higher course of the Niger, supposed here to flow from south to north. They resemble the Súlimas in many respects, and are, perhaps, a tribe of the same race. Like them, they are a bold and active race of mountaineers, and display that superiority which the inhabitants of high countries in Africa generally exhibit in comparison with dwellers in low valleys or plains. Their country is extensive, and rich in pastures and corn and rice-fields. They are divided into petty tribes. They are taller and better-looking men than the Súlimas, whom they resemble in costume; are famous for the manufacture of cloth, which is exchanged near Sego for gold. They are armed with bows and spears.

I now proceed to the nations of the lower countries, beginning from the borderers of the Senegal, and proceeding southwards.

Paragraph B.—Of the Nations inhabiting the Low Countries between the Senegal and the Gambia.

The native tribes, who inhabit the low countries in the neighbourhood of the Senegal, differ much both in physical and moral characteristics from the mountain races whose history has already come under our view. The most considerable of these nations of the low countries are the Iolof, Ialof, or Whalof. They have been well known as the most northerly of all the Negro nations, since the era of the first discoveries of the Portuguese on the west coast of Africa.

1. The Iolofs.

The Iolofs, when they first became known to the Portuguese voyagers, occupied the country where they are now found, and were its principal inhabitants. Prince Henry of Portugal, early in the fifteenth century, is said to have obtained from travellers some information respecting the Assanhagi * of the kingdom of Iolof, on the borders of Guinea; and Denis Fernandez, about 1446, previously to his discovery of Cape Verd, passed the country of the Iolofs, who were separated from the Assanhagi by the Senegal.† The Assanhagi are, doubtless, the Sanhagii of Leo Africanus, mentioned by that traveller as one of the five divisions of the great Berber nation. These people were, therefore, the Tuaryk of the northern bank of the Senegal, which is still occupied by tribes of that nation interspersed among, or intermixed with Arabs. In the reign of King John, an Iolof prince, Bemoi, arrived at Lisbon in great state, where he was received magnificently, was baptized, and did homage to the Portuguese monarch.‡ The province of Iolof was, at that time, said to comprehend the country between the Senegal, or rather the Rio Grande, and the Gambia.

The maritime district of the Iolof region is the country of

* Portuguese Voyages to the East Indies, Astle's Collection, vol. i. p. 11.
† Ibid. p. 13. ‡ Ibid. p. 19.

Cayor, formerly part of the dominion of the Bourba-Iolof, or Iolof emperor, but now a separate state. All the Iolofs were formerly united in one nation, and governed by one chieftain. Different parts of this empire have been dismembered, but the Iolof empire yet exists, and some degree of respect is still attached to the ancient title, and the Bourba-Iolof reigns, though obscurely, in the interior, over a considerable extent of country little visited by Europeans. From the dismemberment of the empire rose the states of the Siratik, which is that of the Fúlahs or Peuls, Owal or Brak, Bondou, Cayor, Damel, the kingdoms of the Baol, Sin or Barbe-Sin, and Salum or Bur-Salum.* The Iolof nation still occupies, according to M. Golberry, all the country comprised between the Atlantic and the river Falémé, the western boundary of Bambouk. This limitation comprises a vast region. Mungo Park, who describes the Iolofs as a powerful, active, warlike people, says, that they occupy the districts southward of the Senegal as far as the Mandingo states bordering on the Gambia. These petty kingdoms now occupy all the maritime country between the mouth of the Senegal and the neighbourhood of the Gambia, where the Mandingo states begin.

The Iolofs, according to M. Mollien, are tall, have regular features, and an air of dignity. M. Golberry says, that they are remarkable for an air of haughtiness, originating in pride on account of the superiority of their race. They are disposed to social habits and civilization, and are very hospitable. The probity and kindness of their character identifies them, as M. Golberry thinks, with the "blameless Ethiopians" of Homer. "They are always well made," Golberry affirms, "their features are regular, and like those of Europeans, except that their nose is rather round, and their lips thick. They are said to be remarkably handsome, their women beautiful. The complexion of the race is a fine, transparent, deep black;

* Golberry's Travels in Africa, English Translation, vol. i. p. 259. M. Durand gives the same account, more in detail, of the dismemberment of the empire of the Bourbayolof. See Durand's Voyage au Sénégal, tom. i. p. 94, and the Journey of M. Rabault in the Yolof Countries, related in the same work, tom. ii. p. 139, *et seq.*

their hair is crisp and woolly. They are cheerful and indolent, when they are not roused by necessity to exertion."

The fact that the Iolofs, at a distance from the equator, and nearly under the tropic, are of a deep black colour, has drawn the following observation from M. Golberry: "This race of Negroes, the most handsome and the finest black of all those dependent upon the government of the Senegal, proves that the deepest colour does not arise solely from the heat of the climate, nor the being more subjected to the vertical rays of the sun, but results from other causes. For the Iolofs are to the north of Nigritia, and the further you recede from them, and approach towards the line, the black colour of the Negroes becomes less and less strong and unmingled." *

2. Of the Serreres.

The tradition, which represents the Fúlahs and Iolofs as foreign invaders of the country southward of the Senegal, and the Serreres as its original inhabitants, can only be established or disproved by a comparison of the languages of these races. The Serreres are a people of very simple habits, who wander about with their flocks in the neighbourhood of Cape Verd, and in the borders of countries occupied by the Iolofs, with whom they formerly carried on perpetual hostilities. Verdun de la Crenne has described them, and has given a vocabulary of their language, of which Professor Vater has extracted a specimen.† In this there appears to be quite sufficient resemblance to the idiom of the Iolofs to prove an affinity in the two races. The following words are closely allied:

	Iolof Words.	*Serreres Words.*
Brother	Quiamegne	Quiamenne.
Sister	Guiguienne	Quieguienesse.
Ear	Noppe	Noffe.
Tongue	Lammegue	Delemme.

* In another passage, M. Golberry marks out the limits of Iolof more precisely. It is bounded, he says, by the ocean, the banks of the Senegal as far as Podor, the northern limits of the Fúlah-Peuls, the western banks of the River Falémé, and a line from the sources of that river, following the northern banks of the Gambia for twenty leagues to the sources of the river of Súlima.

† See specimens of the Iolof and Serreres language from Verdun de la Crenne, in Vater's Mithridates, th. iii. p. 160.

	Iolof Words.	*Srereres Words.*
Heart	Col	Cod.
Skin	Derre	Dôle.
Gold	Vourousse	Vourousse.
Silver	Caline	Caline.
Ox	Nague	Naque.
Cow	Nagguer	Naque reve.
Bull	Jacque	Goch.
Cock	Sec	Sich.
Old	Maquiette	Nagoyie.

If the language of the Iolofs is, as it would appear, a dialect cognate with that of the Serreres, the probable inference is, that the former people did not originate from a distant part of Africa. The Iolofs and Serreres were, probably, tribes of the same stock; both of them ancient inhabitants of the country where they were found nearly three centuries ago by the Portuguese navigators.

3. Of the Serawoolli or Saracolets.

The people termed Saracolets by French writers, but who name themselves, according to M. Golberry, Serawoolli, inhabit the country of Galam or Kajaaga. Their language is understood in the kingdoms of Kasson, Kaarta, Ludamar, and the northern part of Bambarra. Park, who makes this observation, describes them as Negroes of a dark brown or bright black complexion. Golberry says, that they are divided into a number of tribes; the independent princes of which have formed among themselves a sort of federal republic for mutual protection, under the king of Galam, who is the chief.* Galam is a place of great resort, and the seat of a principal slave-market in the interior. Their language is said to be very guttural; and it would seem, from Park's cursory observations, to be a peculiar one, though some of the numerals are Mandingo.†

Paragraph C.—Of the Negro States on the Gambia, and the Native Tribes between that River and Cape Palmas.

The Iolof countries are cut off to the southward by the river Gambia, the banks of which are divided from its mouth

* Golberry, vol. i. p. 272.

† Vater, in Mithridates.

to the cataracts of Barraconda where it descends from the highlands, a space of two hundred and fifty leagues, into a great number of petty states or kingdoms, partly belonging to Mandingo colonies from the upper countries, and partly to native tribes. M. Durand enumerates eight of these kingdoms on each shore of the river, bordering immediately on its banks, and there are several others a little further removed from them. On the northern, or right bank of the Gambia, are the states of Barre or Barra, a Mandingo kingdom, reaching also northward along the sea-coast, Guiocanda, Badisson or Badibou, Salum already mentioned, Gniania, Couhan, Gniani, and Ouli; behind these are the Mandingo states, already mentioned, of Kollar, Lower and Upper Yani, Bambouk, and, higher up the river than Barraconda, Tenda and Neola. To the southward of the Gambia are the kingdom of Combo, the empire of Foigni, Geregès, Kiam, Geagra, Gnamena, Kiaconda, Toumana, and Cantor.*

We have no exact information respecting the tribes which, besides the Mandingos, constitute respectively the population of all these states. The inhabitants may be reckoned among civilized Negroes, having been improved more or less by adopting the customs of the Mohammedan Mandingos, and partly by trade and agriculture.

Among the savage tribes of people on the southern side of the Gambia, and from thence to Cape Palmas, the following may be enumerated as the most remarkable:

1. The Felúppes or Feloups.

The Feloups are a savage nation, who inhabit forests near the banks of the Casamança, and the upper course of the Vintain, a river which falls into the Gambia from the south; their chief town or village has the name of Vintain. Golberry informs us, that their horde consists of sixty or seventy villages, situated in woods, from which these savages scarcely ever emerge; their number is computed to be about 50,000 persons. The Feloups have a language of their own, which is said to be very barbarous.† They are indolent, sullen, and vindictive, their enmities being transmitted to

* Durand's Voy. au Sénégal, tom. i. c. 6. † Golberry.

generations; they are likewise grateful and affectionate towards their friends and benefactors.* They go nearly naked, and scarify their faces and bodies: they carry quivers full of poisoned arrows. In stature they are small and short, but they are strong and agile. Their hair is woolly and curled, but not so short as that of many Negro tribes; they gather it on the top of the head in a knot or tuft, which grows five or six inches long, and their beards project many inches from their chins. Their colour is a deep black, and their skins are rough. Their features are regular, and more like those of Hindoos than of Negroes in general.†

2. To the southward of the Feloups are the habitations of the Papels, who dwell in the country between the river of St. Domingo and the Rio Geba, behind the Portuguese colony of Cácheo.

The Papels are a nation of savages, who are always at war with their neighbours and with the Portuguese: they are fierce, cruel, and vindictive; are pagans, and sacrifice dogs to an idol or fetiss, which they term Chine.‡ They are said to have dull, gross countenances, and a ferocious appearance.§

The natives of the isle of Bissao, southward of the river of St. Catherine, resemble the Papels, and are probably a branch of that tribe. These people are described by M. Brue, who visited the island. It is divided into nine governments under the Negro king. The people sacrifice dogs, cocks, and fattened oxen to their Chine or fetiss.‖

3. Southward of the Papels, the isle of Bassi, and the coast opposite, is inhabited by the Balantes, a tribe of ferocious savages, who exceed the Papels in ugliness: their language is said to be entirely different from the idioms of their neighbours. They eat rats, which they consider a great delicacy.¶

4. The archipelago of the Bissagos is inhabited by Negroes,

* Durand, tom. i. p. 133.
† Park's Travels, p. 63. Golberry, tom. ii. p. 295.
‡ Durand, tom. i. p. 169.
§ Golberry, tom. i. p. 77. Mollien, tom. ii. p. 259.
‖ Durand, tom. i. p. 212.
¶ Mollien, tom. ii. p. 259. Durand, tom. i. p. 187.

who are described as pagans, naturally cruel and ferocious. Each island has an independent chief. The Bissagos are tall, strong, and robust; they feed on fish and the oil and the kernels of the palm; they sell to Europeans the rice and legumes which they collect for brandy, of which they are so greedy, that parents sell their children, and children their aged parents into slavery, in order to obtain the means of intoxication: suicide is frequent among them. These remarks apply to the natives of all the islands: the people of each have some peculiarities; they are described by M. Brue, particularly the natives of Cazégat, of whom the following account is given by M. Durand:

"Les femmes et les filles de Cazégat n'ont pour habit qu'une grande ceinture d'une espèce de frange faite de jonc, et extrêmement épaisse. Elles portent des bracelets de cuivre et d'étain aux bras et aux jambes, et ne manquent jamais de frotter leur cheveux avec l'huile de palme, afin de les rendre roux, gras, et doux, ce qui est chez elles la plus grande élégance. En général les hommes et les femmes sont de belle taille; ils ont la peau d'un noir si beau qu'elle semble lustrée. Les traits de leurs visages sont agréables; ils n'ont ni le nez écrasé ni les lèvres grosses, qui semblent caractéristiques en Afrique; ils ont de l'esprit, de l'adresse, et se rendraient habiles dans les arts s'ils étaient moins paresseux, et qu'on pût cultiver leurs heureuses dispositions. Leur caractère, naturellement fier, leur rend l'esclavage insupportable, surtout hors de leur pays; il n'y a rien qu'ils n'entreprennent pour en sortir. On ne peut trop prendre de précautions pour éviter qu'ils ne se révoltent quand on les a embarqués: les femmes sont aussi rédoubtables que les hommes; si les blancs négligent la plus petite mésure de sûreté, ils savent en profiter; ils les égorgent, s'emparent du bâtiment, le dirigent vers la côte, où ils échouent ordinairement, et se sauvent à la nage."

5. On the bank of the Geba, opposite Bissao, dwell the Biafares or Iolas, who are the finest race of people on this coast; their territory reaches in the interior as far as Koli.

6. This place is the frontier of the Basares, a nation who are considered as cannibals. In the same vicinity are the Naloubes, who are separated by the Rio Grande from the Biafares.

7. Between the river Nunez and that of Sierra Leone, there are four other navigable streams, the banks of which are inhabited by tribes of Zapes, Foulis, Cocolis, and Nalez. The Zapes are divided into hordes, which bear different names; these tribes are idolaters, acknowledging one supreme Being, to whom they offer no sort of worship.*

8. The savage tribes of the coast, who are extremely ugly, with coarse and harsh features, with flat noses, and a dirty, livid colour, are said to be here succeeded by tribes of a different character. "The Bulloms, Tymaneys, and Bagoes," as M. Golberry states, "are handsome, and the females beautiful." After these, he says that the ugly tribes re-appear on the sea-coast.†

These nations of finer growth and better features, would appear to be emigrants from the interior. According to information obtained by Dr. Winterbottom during his residence in Africa, the whole coast, from Rio Nunez to the island of Sherbro, was formerly inhabited by two races, the Bagoes to the northern part, and the Bulloms to the southward. The Bagoes were expelled from a great part of their country by the Soosoos; and the Bulloms, a people of mild character, were likewise driven out by the Timmanís, a warlike nation from the interior. Still the Bullom language is spoken along the coast as far as Shebar. These four nations have, according to Winterbottom, entirely distinct languages.

These nations are all idolaters,‡ and worship wooden penates or fetisses.§ M. Durand says, that the "Soosoos or Suzées, as well as the Mandingos, settled in these parts, acknowledge, nominally, the supremacy of the king of the Foolhs, as potentate of a great empire, extending from the Gambia to Cape Monte. The Bulloms, Timmanís, and Bagoes, admit only the authority of their chiefs. The Purrah, a singular institution, the nature of which is explained by Durand and by Major Laing, prevails in the countries bordering on the Roquelle and the Sherbro. "Les Bulloms, les Timmanís, et les Bagoes sont forts, de bonne mine, et d'un beau noir: leurs

* Durand, tom. i. p. 243. † Golberry, tom. i. p. 77.
‡ Winterbottom's Account of the Colony of Sierra Leone, vol. i.
§ Durand, tom. i. p. 319.

membres sont droits et nerveux, leurs traits agréables, et leur taille au-dessus de la moyenne. On distingue en particulier les Tommanies à leur contenance franche et ingénue; leurs femmes sont généralement belles.

"Les Suzées ont le teint jaune; leur figure et leur taille sont inférieures à celles des Tommanies; ils ont les lèvres épaisses, et le nez plus écrasé."

M. Durand observes, that there is so great a difference between the free black people in these countries and the slaves, in their features, that even an inexperienced eye distinguishes these classes of people immediately. "La dignité et une fierté noble respirent dans toute la personne du noir libre; son regard est confiant et assuré; il sent et il annonce ce qu'il vaut. L'esclave, au contraire, flétri par la malheur de sa situation, a la démarche servile: il ne parle et ne chemine que les yeux baissés."

Major Laing and Mr. Rankin, who travelled through a part of their country, represent the Tammanís as a fine, handsome people, endowed with excellent natural capabilities.* Their territory extends in length ninety miles, and reaches towards the interior of the limits of the Kooranko. It is divided between four chiefs, and contains towns holding 2,500 inhabitants, the women being to the males as three to one.† "The men are stout, able-bodied, and good-looking, capable of great fatigue, but timid and cowardly; the women are said to be uncommonly handsome in their persons, and pleasing in their address."

9. The coast extending from the Sherbro to Cape Palmas is termed the Grain or Pepper Coast. The country behind this coast is occupied by the Quojas; but this name seems to be used indefinitely, and to include more than one nation.

The Vy-berkoma are said to be the remains of the ancient inhabitants of Cape Monte. These are probably the nation termed Foy or Puy, whose language is spoken on the coast to the eastward of the Sherbro.‡

* Laing's Travels. Rankin's White Man's Grave.

† The names of the towns have the prefix *Ma*, those of chiefs *Ba*, as Ma-boon, Ba-Simera. Does not this betray some connexion with the south Africans?

‡ Barbot's Account of Guinea. Winterbottom, *ubi supra*. Vater, Mith. th. iii.

The Quoja-berkoma are the true Quojas, who are said to have come from the interior. They border towards the north and east on the Konde-Quojas, or High Quojas, who speak a different language, and also on the Galas, the Hondo, the Curvas, and the Folgias. To this last nation the Quojas are tributary, as the Folgias themselves are dependent on the empire of Manou in the interior.*

The country on the coast near the Sherbro and Cape Palmas, contains, according to Hutton, three kingdoms. Immediately after the mouth of the Sherbro is the kingdom of Cape Monte, which extends about one hundred and sixty miles from west to east, and reaches one hundred miles into the interior. Its capital is Couseca, a city which is said to be as large as Ashantí, and to contain 15,000 inhabitants. The kingdom of Sanguin succeeds to that of Cape Monte, and reaches about fifty miles along the coast. To the eastward of Sanguin, near Cape Palmas, is Settra Kroo, the capital of the people called Kroomen.†

10. The Kroos or Kroomen live on the coast near to Cape Palmas; they have a guttural language; are remarkably robust and muscular: they pass their time much in the water, and feed on flesh and rice.

Coast from Cape Palmas to the Gold Coast.

Between Cape Palmas and Cape Tres Puntas, or Three Points, is the Ivory or Tooth Coast. The principal nation in this district are the Quaquas, who have a barbarous, inarticulate language. The Quaqua blacks are, for the most part, tall, stout, well-shaped men. They file their teeth, which are irregular and crooked, as sharp as awls. They let their nails grow, and wear their hair long and plaited, daubed with palm-oil and red earth. On meeting, they greet each other with the exclamation, *Qua-qua!* whence the name given them by Europeans.‡

Behind the Ivory Coast, stretching to the north-west of Ashantí is a great and powerful nation, called the Buntakoos.§

* Barbot, book ii.
† Hutton's Account of the Gold Coast, &c.
‡ Barbot, *ubi supra.*
§ Hutton, *ubi supra.*

SECTION V.—*Of the Nations inhabiting the Gold Coast, and the Countries in the interior.*

The western boundary of the Gold Coast is either the Cape Tres Puntas, or it is the River Assiní, which falls into the sea about twenty-five miles west of Apollonia, or thirty west of the river Ancobra. The Gold Coast extends thence to the Rio Volta, its eastern boundary, and is about one hundred and eighty miles in length. Until a very recent period, the most correct accounts of this country and its inhabitants were to be found in the works of missionaries, principally Danes.* Mr. Bowdich's journey to Ashantí has furnished some additions to our previous knowledge.

The country behind the Gold Coast, to a remote distance in the interior, is divided into a number of petty states, which are often at war with each other; at other times subjected to the transient predominance of some fortunate chieftain. The king of Ashantí is at present the most powerful sovereign in these parts.

1. Inta race. One language, divided into a variety of dialects, is the mother tongue of most of these nations. The dialect prevalent on the coast is the Fetú or Fantí. This is also called the Amina, from a numerous people in the interior, whose vernacular speech it is said to be.† The Fantí language was formerly supposed to be distinct from the Ashantí, but they are now known to be cognate dialects.‡ "The Ashantee," says Mr Bowdich, "the Fantee, Warsaw, Akim, Assim, and Aquapim languages, are indisputably dialects of the same root." Part of the Ahanta nation belong to the same stock, and the whole of these people class themselves, without any regard to their modern national distinctions, into twelve tribes or families, which are now indiscriminately mixed under different sovereigns.§ According to Mr. Bowdich, there is a large town in the interior termed Inta, further

* Professor Vater has collected the statements of Römer, Isert, Oldendorp, and Protten, in the third volume of the Mithridates.

† Römer's Nachrichten von der Küste Guinea, Copenhag. 1767, cited by Vater.

‡ Bowdich, Hutton.

§ Bowdich.

from the coast than Ashantí, towards the north-east, whence the whole of these nations report traditionally that they emigrated. Inta has hitherto been thought, but erroneously, to be identical with Ashantí. Inta is the most remote place from which the diffusion of the Ashantí language can be traced.*

It may therefore be concluded, that all the nations on the Gold Coast which have been enumerated are of one race, which may be termed, for the sake of distinction, the Inta race; that name including the Inta, Fantí, Ashantí, and all those tribes who speak dialects of the same language.

The Negroes of this coast are thus described by Barbot:

"The blacks in this part of Guinea are generally well-limbed and proportioned, being neither of the biggest nor of the lowest size and stature; they have good oval faces, sparkling eyes, small ears, and their eyebrows lofty and thick; their mouths not too large; curious, clean, white, and well-ranged teeth; fresh, red lips, not so thick and hanging down as those of Angola, nor their noses so broad. For the most part, they have *long curled hair, sometimes reaching down to their shoulders*, and not so very coarse as theirs at Angola; and very little beards before they are thirty years of age. The elderly men wear their beards pretty long. They have commonly broad shoulders, and have large arms, thick hands, long fingers, as are their nails, and hooked; small bellies, long legs, broad large feet with long toes; strong waists, and very little hair about their bodies. Their skin, though but indifferent black, is always sleek and smooth. Their stomach is naturally hot, capable of digesting the hardest meat, and even raw entrails of fowls, which many of them will eat very greedily. They take particular care to wash their whole bodies morning and evening: and anoint them all over with palm-oil, which they reckon wholesome, and that it preserves them from vermin, which they are naturally apt to breed.

* Ibid. Römer, however, places a nation of Crepees contiguous to the Ashantís, and separated from them by the Rio Volta, and these he supposes to extend behind the Slave country in the interior. The reader will find these statements respecting the languages of the Gold Coast nations fully established by the vocabularies at the end of Bowdich's Mission to Ashantí, by Hutton's Mission to the same place, and by the authorities cited by Professor Vater.

In short, they are, for the most part, well-set, handsome men in their outward appearance, but inwardly very vicious.

"As for their natural parts, they are, for the most part, men of sense and wit enough; of a sharp, ready apprehension, and an excellent memory, beyond what is easy to imagine; for, though they can neither read nor write, they are always regular in the greatest hurry of business and trade, and seldom in confusion. On the other hand they are extremely slothful, and idle to such a degree, that nothing but the utmost necessity can induce them to take pains; very little concerned in misfortunes, so that it is hard to perceive any change in them, either in prosperity or adversity, which, among Europeans, is reckoned magnanimity; but among them some will have it pass for stupidity." *

"The black women are straight and of moderate stature, pretty plump; having small round heads, sparkling eyes, for the most part *high noses*, somewhat hooked, *long curling hair*, little mouths, very fine, well-set, white teeth, full necks, and handsome breasts. They are very sharp and witty, and very talkative."†

This description is evidently intended to apply to the nations of the Fetu or Fantí race, who are the general inhabitants of the Gold Coast. The Ashantís are said to be distinguishable from them in their persons as well as in their carriage. They are of blacker hue, more agile than the Negroes of the coast, and generally of better make.‡

Mr. Bowdich says, "The men of Ashantee are very well made, but not so muscular as the Fantees; their countenances are frequently aquiline. The women also are generally handsomer than those of Fantee, but it is only among the higher orders that beauty is to be found, and among them, free from all labour or hardship, I have not only seen the finest figures, but in many instances *regular Grecian features*, with brilliant eyes, set rather obliquely in the head." He adds, that the features in this class of females appeared to be Indian rather than African. They are selected from the handsomest slaves or captives.§

* Barbot, book iii. chap. 18.

† Ibid.

‡ Isert apud Mithridat. p. 228.

§ Bowdich, p. 318.

Mr. Hutton has given nearly the same comparative estimate of the persons of the Fantís and Ashantís.

2. Acra race. The people of Acra, near Christianburg, though surrounded by tribes of the Inta nation, are a distinct race, having a language of their own and peculiar manners. Acra was a powerful state until it was conquered by the people of Aquambo, when many of them fled to Little Popo, and founded a new state on the Slave Coast. The Mountain Negroes of Adampi speak the language of Acra.

The people of Acra practise circumcision—*utriusque sexûs*—which is elsewhere, in these countries, unknown. The peculiar language and customs of these people, their situation on the coast, surrounded by people of the Inta race, indicate them to be the remains of a more ancient people, who probably possessed these countries before the Fantís emigrated from the interior.

The following is a description of the persons of these Negroes, chiefly, as it seems, applicable to the race of Acra, by Isert, the Danish traveller:

"Almost all the Negroes are of a good stature, and the Acra Negroes have remarkably fine features. The contour of the face, indeed, among the generality of these people, is different from that of Europeans; but, at the same time, faces are found among them, which, excepting the black colour, would in Europe be considered as beautiful. Commonly, however, they have something apish. The cheek-bones and chin project very much, and the bones of the nose are smaller than among Europeans. This last circumstance has probably given rise to the assertion, that the Negro women flatten the noses of their children as soon as they are born. But noses may be seen among some of them as much elevated and as regular as those of Europeans. Their hair is woolly, curled, and black; but sometimes red. When continually combed, it may be brought to the length of half a yard; but it never can be kept smooth." *

* P. E. Isert, Reis na Guinea; Dordrecht, 1790: translated in Philos. Mag. vol. iii. p. 144.

Section VI.—*Of the Foy Race, including the Whidah, Papah, Dahomeh, and several other Nations of the Slave Coast, and the adjoining inland Country.*

That part of Guinea which lies to the eastward of the Gold Coast and the Rio Volta is termed the Slave Coast. It is of indefinite extent towards the east. It obviously derives its name from the fact, that this part of Guinea was long the principal seat of that diabolical traffic which our legislature, after maintaining for centuries its lawfulness, has, through the growing influence of Christianity on public opinion, at length proscribed. A long tract of this coast, reaching from the mouth of the Volta to the neighbourhood of Badagry, as well as a wide country in the interior, is inhabited by several nations, who belong to one race, and speak, for the most part, dialects of the same language, and resemble each other in person, manners, and habits. They occupy nearly the whole country, which extends from the Volta to the narrow strip of land belonging to the inland kingdom of Yarriba, and reaching down to the sea at Badagry.

The people of Koto, near the limits of the Gold Coast, speak the language of Acra, which is different from that of the Slave Coast, as do likewise the people of Little Popo or Papaw, which was founded by fugitives from Acra, driven out of their country by the Aquamboes in 1680. These are to be considered as foreign colonies on the Slave Coast.

The most powerful nation on the Slave Coast was formerly the people of Great Ardrah, and it is said that the other states were tributary to them; their principal rivals were the Whidahs, a warlike nation on the coast, whose country was celebrated by all voyagers for its beauty and fertility, and the great number of its villages and inhabitants. Great Popo, to the westward of Whidah, was another flourishing state, until all these countries were depopulated by the Dahomans, a people further in the interior, who speak a dialect of the language of Great Ardrah; the Mahas are another nation to the westward of Dahomeh, who have also the same speech. The Dahomans were formerly called Foys, and inhabited a

country called Fouin, on the north-eastern part of their present country. Their conquests began about the year 1625, and early in the last century they overran and depopulated Ardrah and Whidah, and possessed themselves of the whole region. Until that period they were unknown to Europeans. Dahomeh is reckoned by the people of Yarriba, together with Maha and Badagry, among the provinces dependent upon or tributary to the king of Eyeo or Katunga, who is sovereign of Yarriba.* Whether this subjection is nominal, or more than pretended, it seems that the king of Dahomeh is a despot over the people of his own country. It has been observed that the Dahomans present a singular mixture of barbarism and civilization, of cruelty and of noble sentiments. They are grave, dignified, generous, and hospitable towards strangers. Their firmness and magnanimity has been compared to that of the old Spartans, but what the law was in Lacedæmon such is the will of the sovereign in Dahomeh. For him they live, for him they die in battle; his orders are obeyed with a blind and fanatical obedience. All newly-born children belong to the king, as the offspring of a flock to the proprietary of the soil. Children are taken from their parents and receive a kind of public education. The natives of Dahomeh recognise in their chief a divine right to dispose of their persons and lives according to his unrestrained will. Yearly, he sprinkles with human blood the tombs of his ancestors. It is treason to pretend that the king of Dahomeh is mortal like other men; that he eats, drinks, and sleeps. The king has a monopoly of all the women of his empire; a subject can only obtain a wife by the bounty of his sovereign, to conciliate which he must make a largess of 20,000 cowries, and, in conformity with the ancient African custom, must besides roll himself in the dust before the gate of the royal palace. The fetiss or tutelar god of the Dahomans is a tiger: to the Europeans who questioned them on the reason of this choice, they replied, "We must be content with him: that better God who has given so many good things to the white men has not yet revealed himself to us." During the first half of the last century the Dahomans were a brave and war-

like people. Their king was accompanied by a guard of Amazons as valiant as the men. Gouadja-Troudo, the great Dahoman conqueror, overran Whidah, Ardrah, Torri, Didouma, and Ajirah. His name is consecrated, his subjects swear by it. He died in 1731: his descendants have sunk into obscurity.*

The specimens of the languages spoken in this part of Africa, as yet obtained, are very scanty and imperfect; and with respect to the affinity of some of the nations, we are obliged to rely on the statements of travellers. We have the testimony of Norris, a well-informed writer, that the language of the kingdom of Dahomeh is the dialect of the former kingdom of Great Ardrah, which extended from the Rio Volta to Lagos,† and it has been shown by Vater to be extremely probable, and next to certain, from the relation of Des Marchais in the Allgemeine Historie der Reisen, that the idiom of Ardrah was identical with that of Whidah.‡ These may be considered as the five principal countries of the slave coast. The missionary Oldendorp has given some notices of two nations, termed Atje and Watje, who have nearly the same language, inhabiting the interior, and having for neighbours the Sokko, the Kassenti, and the Amina. Their dialects, in the specimens given by Oldendorp,§ have a great affinity with that of the Papaas mentioned by the same writer. All these have been compared by Vater with a short vocabulary of the Whidah language given by Labat; and there seems to be no room for doubt that they belong to one speech. The Papaas, according to Oldendorp, are the people likewise termed Popos, and these indications of their affinity with the Whidahs are confirmed by the fact that, in the West Indies, slaves from Whidah, who are distinguished everywhere by their tallness of stature, and their activity, are generally termed Papaws.‖

To the kingdom of Papaa, Oldendorp was informed that the tribe called Fong or Affong belong, as well as the Apas-

* Leyden's Historical Account of Discoveries in Africa, enlarged by Murray, Edinburgh, 1817. Ritter, Erdkunde, th. i. Hochafrika, 4 absch. §. 15. Dalzel's Hist. of an Expedition to Dahomey.

† Dalzel, *ubi supra.*

‡ Mithridates, th. iii. Vater, Mithrid. th. iii. 205.

§ Oldendorp, Geschichte der Missionen.

‖ Mithridates, th. iii.

sú, Nagoo, and Arrada, whom the Fong have subdued. The Fong of Oldendorp appear to be the Foy or Fouin of Dalzel, names which, according to that writer, belong to the Dahoman people, and to their ancient country.*

Dalzel informs us, that there is another powerful nation to the north-eastward of Dahomeh, who have occasionally overrun that country with numerous armies of cavalry. They are termed, according to him, Ayoes or Okyou. He conjectures them to be the Gago of Leo Africanus. Eyeo or Yarriba is well known to lie in the same direction with respect to Dahomeh. Its inhabitants are probably the Ayoes of Dalzel.

In their persons the Whidahs are described, and the description seems to apply equally to all the nations of this race, as generally tall, well-made, straight, and robust. Their complexion is black, but not so jet and glossy as that of the people on the Gold Coast, and still less so than that of the Negroes on the Senegal and Gambia. They excel all other Negroes in industry and vigilance." †

The whole coast of Guinea is remarkably flat and low, and the country continues to have little elevation to a great distance in the interior. At the meridian of Whidah the flat and sandy plain, intersected only by rivers and morasses, displays no perceptible character for the space of one hundred and fifty miles from the shore of the Bight of Benin. Norris could obtain no account of chains of hills even beyond that region: the surface of the land consisted everywhere of vast savannahs, interspersed with groupes of palm-trees: the soil is fertile and well cultivated.‡

Section VII.—*Natives of Benin, and the countries adjacent on the Bights of Benin and Biafra. Races of Ibo, Binin, Moko.*

We have less information respecting the native people of Benin and the extensive line of coast from the river Benin or Formosa to the rivers of Calabar, and thence southward to the mouth of the Gaboon, than respecting the inhabitants of most other parts of the African coast.

* Oldendorp, p. 282. † Modern Universal History.

‡ Ritter, Erdkunde Hochafrika.

This coast is everywhere low, and confined either by sandy deserts or morasses; the interior is in many places elevated. In the 4° of northern latitude, between the river Camarones and the Rio del Rey, a highland region, termed by the Spaniards Alta Tierra de Ambosi, has been compared, by voyagers, in respect to height, to the mountain of Teneriffe. The hilly country from which the river Gaboon issues, at the distance of a few days' journey from the sea-coast, is supposed by Ritter to be a part of the same highland tract.

Behind Calabar the country is inhabited by a stout hardy race of Negroes, termed, as Barbot says, the Hackhous Blacks.

The slaves sold at Calabar, brought from the inland countries, are, according to the same writer, in general tall men, but weak and faint by reason of their ill food, which is yams at best. "Great numbers are exported from that river, ten ships sometimes loading at a time." Barbot gives a tragical account of the fate of these unfortunate beings. He says, "Whoever carries slaves from New Calabar river to the West Indies had need to pray for a good passage. All the ships that loaded slaves with the Albion frigate, lost, some half, others two-thirds of them before they reached Barbadoes; and such as were then alive died there as soon as landed, or else turned to a very bad market; which, as he concludes, in the tone of a slave-dealer, occasioned a loss of above 60 per cent. of the capital. The evil was chiefly occasioned by the want of proper food and water to subsist the slaves, as well as other ill-management."

The inland country above the coast is inhabited by the Eboes or Ibos, a people well known by name in the English colonies. The territory of the Eboes is more elevated than the maritime tracts, but is thickly wooded. They have been described by Mr. Oldfield, in a late memoir on the diseases of the natives of the banks of the Niger. He says, "that they are a fine race of people, and very superior to their neighbours who occupy the country of lower level, which borders on the sea." They are tall and robust, capable of enduring great fatigue, frequently paddling large canoes for forty-eight hours without taking food. Their diet

is better than that of the natives of the lower country, consisting of the flesh of bullocks of a small breed, fine goats, fowls, and an abundance of yams, the root of the dioscorea bulbifera. In colour the Eboes are much fairer than the neighbouring people of the coast, many of them being of a light copper colour. Their physiognomy is that of the Negro, with retreating forcheads, flat noses, and thick lips.*

Mr. Edwards, in his history of the West Indies, says, that all the slaves brought from Calabar and Benin to the colonies are termed Eboes, except a particular class distinguished by the name of Mokos. In complexion they are much yellower than the Gold Coast and Whidah Negroes; but their colour is said to be a sickly hue, and their eyes to appear as if suffused with bile, even when they are in perfect health. Mr. Edwards adds, "I cannot help observing, that the conformation of the face, in a great majority of them, very much resembles that of the baboon, the lower jaw being more elongated among the Eboes than in any other Africans."

I have examined the skull of an Ibo in the collection of Mr. W. Coates, of Clifton, which displays the Negro character; but not in an exaggerated degree. In weight and density it resembles the majority of European skulls, and it is very much lighter than the cranium of a Gipsey in the same collection. The forehead is as much expanded as in many European heads, but the jaws are prominent, though not in so great a degree as in the cranium of Philip Bernard, figured in the first volume of this work. The temporal bone is fully separated on the side of the head from the frontal bone, by an extensive juncture of the parietal with the sphenoidal, contrary to the fact observed in the skull of an Ashantí, represented in the plate to which I have already referred.

Section VIII.—*General observations on the physical characters of the nations mentioned in the foregoing chapter, and specimens of the languages.*

It would be premature to attempt in this place any exten-

* Oldfield in Lond. Med. and Surg. Jo., Oct. 1835.

sive generalization, but it may be interesting to my readers to trace some instances in which the physical characters of the races already described, bear a reference to particular conditions.

1. On reviewing the descriptions of all the races enumerated, we may observe a relation between their physical character and their moral condition. Tribes having what is termed the Negro character in the most striking degree are the least civilized. The Papels, Bisagos, Ibos, who are in the greatest degree remarkable for deformed countenances, projecting jaws, flat foreheads, and for other Negro peculiarities, are the most savage and morally degraded of the nations hitherto described. The converse of this remark is applicable to all the most civilized races. The Fúlahs, Mandingos, and some of the Dahomeh and Inta nations have, as far as form is concerned, nearly European countenances and a corresponding configuration of the head.

2. In general the tribes inhabiting elevated countries in the interior are very superior to those who dwell on low tracts on the sea-coast, and this superiority is manifest both in mental and bodily qualities. Not only the Mandingos and Fúlahs, but all the other races yet described, who are aborigines of mountainous regions, are more intelligent than the maritime tribes, as well as physically superior to them. The Iolofs, who are one of the most beautiful human races in Africa, may appear, in one respect, an exception to this remark; but the Iolofs are, in great part, an inland people.

3. In the region of Western Africa, surveyed in this chapter, we do not perceive any relation between latitude and the colours of human races. But the extent of country is only from the tropic to the equator. The Fúlahs, who are of a red colour in the highest and coldest parts of Senegambia, furnish one instance to which we shall hereafter find many that are parallel. The Fúlahs are as much fairer than other African tribes as are the Kabyles of Mount Auress compared to the other Berbers and Tuaryk.

The ten numerals will afford a specimen of the relation between the languages mentioned in the preceding chapter. I have given in the first place those of the Iolof which bear little

or no affinity to any other. The Fúlah are nearly identical with those belonging to the idiom of the Felatah in the interior of Africa. The Mandingo, the Jallunkán or Jallonka, the Sokko, and the Súsú, evidently belong to one system of numeration: the idioms of the four last-mentioned nations are more or less connected with the Mandingo, with which they probably form one family of languages. Kissi, the Timmaní, the Bullom and the Krú, appear to be all peculiar and totally unlike any other language. The Ashantí, Fanti, Amina, Akripon, and Akkim, are varieties of one form: they exemplify the relation between the dialects of the Inta race. The Whidah and Papah are dialects of the race of Foy, behind the Slave Coast. The Ibo, Bínin, and Moko, are the idioms of nations further eastward: they appear to be related among themselves.*

Some further specimens of the same languages will be found in a Table at the end of the fifth chapter.

* These specimens are chiefly taken from Oldendorp's Geschichte der Mission der Evangelischen Brüder; and some of them from Mrs. Kilham's Specimens of African Languages.

	One.	Two.	Three.	Four.	Five.	Six.	Seven.	Eight.	Nine.	Ten.	Twenty.	Hundred.
1. Iolof	ben	ni-ar	ni-at	ni-an-et	diu-rom	diu-rom-ben	diu-rom-ni-ar	diu-rom-ni-at	diu-rom-ni-an-et	fūk		
2. Fúlah	go	di-di	tūt	na-i	ie-i	ie-ga	ie-di	ie-tūt	ie-na-i	sap-o		
Felatah	go	diddie	tattie	ni	iowie	iowiego	iowadie	iowatittie	iowanie	sapo	nogi	hemri
3. Mandingo	kil-ing	fu-la	sa-bi	na-ni	la-lu	uo-ra	uo-ru-la	se-i	ko-nan-to	tong		
Jallunkan	ke-ling	fil-la	sa-ba	na-ni	lo-lu	wor-ro	or-wi-la	sagi	ko-non-to	tau	moban	kondo
Sokko	külle	felaa	sauaa	nani	duli	woro	ornala	setti	konundo	tang	moaa	ulekülle
Súsú	ker-ing	fer-ing	sak-a	nā-ni	sū-li	se-ni	sul-i-fer-ing	sul-i-ma-sa-ka	sul-i-ma-na-ni	fu		
4. Kissi	pi-li	mi-u	nga	i-ōl	ngue-nu	ngom-pum	ngom-mi-u	ngom-mag	ngue-nu-iol	to		
5. Timmaní	pin	pur-ung	pur-sās	pān-li	tum-at	de-kin	de-rung	de-sās	de-ān-li	tofut		
6. Bullom	būl	ting	ra	ne-nōl	mun	me-in-būl	me-in-ting	me-in-ra	me-in-nchōl	na-ung		
7. Krú	du	sa	ta	nni-e	mu	mu-i-e-du	mu-i-e-sa	mu-i-e-ta	se-pa-du	pui		
8. Ashantí	mi-e-ku	mie-nu	mī-en-sa	en-a-in	iu-nu	in-si-a	in-so	a-uo-tui	un-ko-nu	i-du		
Fantí	e-ku	e-bi-en	e-bi-a-sa	e-nang	e-num	es-si-a	es-song	a-uo-tui	a-ka-nu	i-du		
Amina	akkun	ennu	essa	ananni	anum	eschee	essun	uquee	akkrun	edu		
Akripon	ekoo	emmo	issan	ne	unu	eschénn	ischnoo	auquee	ebnoo	uedu		
Akkim	biakkung	miennu	biansang	anann	num	mischiang	song	noaqui	onkonnung	edu	adewnu	
9. Dahomeh												
Whidah	de	apuè	otton	e								
Papah	depoo	auwi	ottong	enne	attong	attugo	atjuwe	attjatong	atjeene	awo	auwia-wo	
10. Ibo	na	a-bo	a-tu	a-no	i-se	i-si	a-su	a-sa-tu	i-lug-i-la	i-ri		
Binin	bo	be	la	nin	tang	ta-hu	ta-bi	ta-ra	ia-nin	te		
Moko	kiä	iba	itta	inan	uettin	itjüehee	ittiabu	itteiata	huschuki-et	büb		

CHAPTER V.

ETHNOGRAPHY OF CENTRAL AFRICA TO THE NORTHWARD OF THE EQUATOR CONTINUED — MIDDLE DIVISION — INTERIOR OF AFRICA.

SECTION 1.—*Of the earliest accounts of Súdan.*

THE traveller who pursues his way from the country of the Mandingos to the eastward descends from the highlands of Senegambia into the vast plains, through which the river Niger takes its course till it turns southward towards the Bight of Benin. These plains are the commencement of a level region of great extent, which may be termed the lowlands of Central Africa. They almost traverse the African continent, being divided from the region of Atlas by the Sahara, and everywhere limited towards the south, as we have already observed, by the Mountains of the Moon, and the high countries of which those mountains are said to form the northern boundary. In this inland region of Africa there are several Negro kingdoms or empires, the subjects of which have embraced more or less generally the Mohammedan religion, and have made a considerable advancement in civilization. I shall now briefly survey the history of these Negro communities, which occupy the interior of Africa, from Senegambia almost to the confines of Abyssinia, or at least to the high country which rises to the eastward of Bornou, and separates the basin of Lake Tschad from the valley of the White River, or the Bahar-el-Abiad.*

The earliest sources of the history of the interior of Africa are the works of Arabian geographers and travellers, among the most celebrated of whom are Edrísí, Ibn Batúta, and Leo Africanus. Edrísí, the most ancient of these writers, who is

* The region now to be described is sometimes comprehended by the Arabians under the term سودان Súdan, meaning Dar Súdan, or the Land of Blacks. The name is adopted with some variety in its limitation. I shall use it as comprehending all the countries occupied by Mohammedan states within the region above defined.

supposed to have been born at Ceuta, pursued his studies at Cordova. He never travelled into the interior of Africa: his great work on geography,* which was written about 1150, A.D. contains a compilation of Arabian notices and traditions, and that part of it which relates to Africa comprises the earliest historical notices of Súdan. Ibn Batúta travelled through many countries of Asia and Africa. His last journey was through the interior of Africa, by Segelmessa and the Sahara, to Sego and Tombuktú. His travels, which were written by himself at Tangiers, his native town, contain much interesting matter, relating to various parts of the world.† But the most copious and valuable information relating to Africa is contained in the work of Joannes Leo Africanus, which was written at Rome, and published in Latin, in 1556.‡ Leo describes

* The great work of Edrísí, or Sheriff Mohammed Al Idrīsī, or rather that portion of it relating to Africa, was published in 8vo. at Goettingen, in 1796. A translation of the first part, with critical notices, appeared in the first and second numbers of the Annals of Oriental Literature.

† The entire work of Ibn Batúta is only known by report, but there is an abridgement, of which several manuscripts exist in Europe, three being in the library of the University of Cambridge, a bequest of Burckhardt. Kosegarten and Apetz of Jena, have published some parts of this abridgement in Germany. We are indebted to Professor Lee for a translation of the whole, with very valuable and learned notes, which appeared in 1829.

From the account given by the author of the abridgement, it appears that Shiek Mohammed Ibn Batúta left his native city, Tangiers, in 725 of the Hegira, or A.D. 1324-5. He terminated his travels in 1353 or 1354.

‡ Joannis Leonis Africani, de totius Africæ descriptione, lib. ix. Antverp, 1556. Leo was a Spanish Moor, born at Granada, who, when his country was conquered by Ferdinand and Isabella, fled to Africa, and at Fez devoted himself to study. He afterwards was sent by the sultan of Fez on various embassies into different parts of Africa. Having been captured by a pirate near the island of Zerbi, and brought to Rome, his fame as a learned geographer obtained him a distinguished reception on the part of Leo X. He there embraced Christianity, in the profession of which he died. His geographical work was written originally in Arabic, and was translated into Latin, and published in 1556. I have extracted these particulars from the preface by Florianus to the first edition. It has been observed by Professor Ritter, that Leo, although he wrote an account of what he had himself seen, yet suffered himself to be misled by the authority of writers on geography, and thus to give a sanction to their mistakes. For instance, although he had himself sailed on the Niger, near Tombuktú, he declares that the stream flows thence, not eastward as it is known to do, but towards the west to Genia on Jenné. Notwithstanding such blemishes, the work of Leo is most valuable. It gives the only account extant of the foundation of the Negro empires of Súdan.

what he saw in the course of his journeys, and gives the sum of such information as he was enabled to collect respecting the state of Africa, for some time previous to his own age.

I shall begin the account which I have to lay before my readers, of the races inhabiting the interior of Africa, with a brief abstract from the history of Súdan, as delivered by Leo.

I have already mentioned that this writer describes the Sahara and the region of Mount Atlas as inhabited by Five Nations of tawny complexion—gentes subfusci coloris—who are the different tribes of Berbers. In the countries lying immediately to the southward of these tribes, he places the nations of Negroland, which he subdivides in the first place by their languages. Of these he mentions four: "One of these languages is termed Sungai: it is spoken in many countries, as in the five following kingdoms: Gualata, Tombutum, Ginea, Melli, and Gago. A second language is termed Guber: this is spoken by the natives of Guber, Kano, Chesena, doubtless the modern Kashna, Zegzeg, and Guangra or Wangara. The kingdom of Bornou has also a peculiar language, similar to that which is spoken in Gaoga. There is likewise another language in the kingdom of Nuba, which has an affinity with the Arabic, Chaldean, and Egyptian." *

In his seventh book, Leo Africanus has given a more particular account of the Negro kingdoms in the interior. He says that "the most ancient writers of African history, of whom were Bieri and Meshudi, were acquainted with nothing in the kingdom of the Negroes, except Gueget and Kano; for at that time all the other places were unknown. But in the year of the Hegira 380, the remainder of the country was discovered by a Mohammedan traveller. It was then inhabited by a people who led a brutish life, without chieftains or social order, scarcely acquainted with agriculture, and dressed in the skins of beasts. They were afterwards conquered, according to Leo, by the founder of Maroco, and by the Five Nations, by whom they were taught Islám, and partially civilized: cities and kingdoms were founded among them by Libyan or Berber

* Leon. Afric. lib. i. p. 7.

chiefs. "The king of Tombutum who now reigns," says Leo, "named Abubakir Ischia, is by nation a Negro. This Abubakir, after the decease of the former king, who was a Libyan, slew all his sons and usurped the kingdom, which he extended by many conquests over the neighbouring countries; he then went on a pilgrimage to Mecca. The fifteen kingdoms of the land of Negroes known to us are all situated upon the river Niger, or upon other rivers which fall into it. To the southward of these are infinite regions unknown by the distance of space and by the diversity of language and religion. The natives carry on no commerce with us, but we have often understood that they trade with people who border on the ocean sea." It would seem as if Leo alluded to the traffic then commencing on the African coast with Europeans.

This writer then proceeds to describe the different Negro states, beginning with those among whom the language called Suńgai is spoken.

1. He first mentions Gualata, situated in an oasis in the desert. He says "it contains only three great hamlets, with farms, and fields of dates. It is distant from Nun on the Atlantic to the southward, about three hundred miles, and from Tombutum to the northward, about five hundred. This, according to Leo, was in earlier times the great emporium of trade, while the Libyan or Berber people were lords of the Land of Negroes. Many merchants from Barbary frequented Gualata; but afterwards, in the reign of the great and powerful king Heli, the merchants leaving Gualata, began to resort to Tombutum and Gago, which rendered the region of Gualata very poor. The language of this region is called Sungai, the inhabitants are black, and very friendly to strangers. Both the men and women cover their heads, so as nearly to hide their countenances: they have no form of government." This description of the dress of the people agrees with that of the modern Tuaryk, to whose country Gualata rather belongs than to Negroland.

2. Ginea is called, according to Leo, by its inhabitants, Geni. "It stands in the middle, with Gualata towards the north, and Tombutum toward the east, and borders on the

kingdom of Melli on the south: it reaches to the river Niger: it abounds with barley, rice, cattle, fishes, and cotton." The Ginea of Leo is supposed, with great probability, by Vater, to be the Jenné, to which Mungo Park approached within a two days' journey.* Jenné is a popular city, which may have given name to a region. Leo committed a great mistake in geography, in supposing that Ginea borders on the ocean, where the Niger falls into the sea. It would seem that he confounded the Niger with the Senegal or Gambia, and it is probable that he had received some vague accounts of the region called Guinea by the Portuguese, which he connected with a country in the interior bearing a similar name.

3. Melli.

"The region of Melli extends three hundred miles along a river which falls into the Niger, lying to the southward of Ginea, and to the westward of Gago. It receives its name from a large village or town, likewise called Melli.† It is a fertile country: the people excel all other Negroes in wit, civility, and industry, and were the first to embrace Islám, under a prince from Maroco. Melli was subdued by Ischia, king of Tombutum."

4. Tombutum.

"Tombutum is named from a town so called, built by king Mense Suleiman, in the year of the Hegira 610.‡ The houses are now changed into cottages of chalk, and covered with thatch, but there is yet a stately temple, the walls of which are of stone and quick-lime, and a royal palace raised by a most skilful artificer from Granada. There are shops of artisans and merchants, and manufactories of linen and cotton; and thither merchants of Barbary bring cloth from Europe. The

* Mithridates, th. iii.

† Melli, termed by Ibn Batúta, Mali—مالي—was a place of great note in the time of that traveller, and the metropolis of the whole country.

‡ So says Leo, but Mense or Mansi Suleiman was sultan of Mali, at the time when Ibn Batúta was in Africa, about one hundred and forty years later than the date assigned to him by Leo. There may, however, have been more than one prince of the same name. Mansi Soleiman, sultan of Mali, in Ibn Batúta's time, according to that traveller a most worthless man, governed Tombuktú by a black deputy. The inhabitants were chiefly merchants from Látham, a district of Mali. It is but briefly mentioned as a commercial city, but not as one of the first importance.

inhabitants are very rich, and the present king has married both his daughters to rich merchants. There are many wells of sweet water, conveyed by sluices into the town: corn, cattle, milk, and butter are abundant, but salt is scarce, being brought from a place five hundred miles distant." "When I was there," says Leo, "I saw one camel's load of salt sold for eighty pieces of gold. The king has a splendid and magnificent court: he rides upon a camel, and his soldiers upon horses; whoever addresses him must first fall down at his feet, and, taking up earth, must sprinkle it upon his head and shoulders."* The exchange of Tombutum is unstamped gold. "In lesser exchanges," says Leo, "they use small shells, brought from Persia, four hundred of which are worth a piece of gold. The inhabitants are of a mild and placid disposition, and spend a great part of the night in singing and dancing. They have a great number of slaves; their city is very liable to take fire: at my second coming thither, half the city had been reduced to ashes."

"Cabra is a small unwalled town resembling a village; situated about twelve miles from Tombutum, on the river Niger. It is a great emporium of the Negroes, subject to Tombutum. I am well acquainted with Abubakir, surnamed Bargama, the king's brother; a man very black in complexion, but most fair and kind in disposition."

5. Gago.

"Gago is a great unwalled town, distant from Tombutum almost four hundred miles towards the south-east. The houses are said to be mean, but the country fertile, and enriched by traffic. These are the five nations who speak the language termed Sungai."

* This custom was observed by Denham to be yet practised by the wild Negroes of Mandara, near the Mountains of the Moon. Such humiliating expressions of abject servility to their chiefs have long been noted as characteristic of the manners of Negroes. Ibn Batúta says, "Of all people the blacks debase themselves most in the presence of their king, for when any one of them is called to appear before him, he puts off his usual clothing, and puts on a worn-out dress, with a dirty cap, and enters the presence like a beggar, with his clothes lifted up to the middle of his legs: he will then beat the ground with both his elbows, and remain in a prostrate attitude. When the sultan addresses one, he will take the garment off his back, and throw dust upon his head." P. 240.

II. The following nations belong to one class, and all of them speak the language of Guber:—

1. "Guber is a kingdom surrounded by high mountains, abounding in cattle of small breeds, and containing villages inhabited by herdsmen. A great part of it is overflowed by the Niger. It is situated to the eastward of Gago, separated from it by a vast and wide desert. This country was subdued in my time by Ischia, king of Tombutum."

2. "Agades is a town inhabited by a people who are the fairest of all the Negroes. The inhabitants are merchants and artisans; although Negroes, they are described by Leo as a nomadic people, and very similar to the Arabians in manners."

3. "The great province of Kano is situated five hundred miles eastward of the river Niger, abounding in corn, rice and cotton, and also containing many deserts and mountainous tracts. The king was formerly powerful, and had numerous troops of horsemen; but has lately been tributary to the kings of Zegzeg and Kasena: he was afterwards conquered by Ischia, king of Tombutum."

4. "Kasena borders to the eastward on Kano. It is very mountainous, but produces barley and millet. The people are thus described by Leo. 'Colore omnes sunt nigerrimi, maxime nasuti, labra autem prominentiora habent, villissimis quibusdam tuguriolis atque casulis se continent.' The king was slain by Ischia, and the kingdom made tributary to Tombutum."

5. "Zegzeg borders upon Kano towards the south-east. In this country are many high mountains, where the temperature is so cold that the people sleep with fires in their houses. Part of the land is a watery plain, very fertile."

6. "Zanfara borders to the westward upon Zegzeg." The people are termed by Leo, "vilissimi atque rusticitati addictissimi." "The country abounds in corn, millet, rice, and cotton. The inhabitants are tall in stature, very black in colour; their disposition is said to be 'prorsus belluinum.' Both Zegzeg and Zanfara were conquered by Ischia."

7. "Guangara to the south-eastward joins Zanfara. The people are numerous, have a king of their own, but are un-

fortunately situated between Ischia and the king of Bornou." "When I was in Bornou," says Leo, "King Abraham, having levied a great army, determined to expel the prince of Guangara out of his kingdom, but he was hindered by Omar, the prince of Gaoga, who invaded Bornou, and obliged the king to return into his own country, and give over the conquest of Guangara."

III. "Bornou is to the westward of Guangara, and is distant from the sources of the Nile one hundred and fifty miles." The people are said by Leo to go nearly naked in the summer, and in the winter to be clothed with skins. They have no religion, and lead most brutish lives. Their prince was very powerful, and descended from the Libyan people of Bardoa. "His army of 3,000 cavalry carries on war with a nation who inhabit beyond the desert of Sen, and who once invaded Bornou, on which occasion the prince of Bornou procured horses from the merchants of Barbary in exchange for slaves, and first mounted his troops."

"Gaoga is to the eastward of Bornou, and reaches to the confines of Nubia. The inhabitants are very rude, especially the mountaineers, and are almost naked. They inhabit huts composed of the branches of trees and leaves, and have numerous flocks. The prince of this country has formed an alliance with the Soldan of Cairo." Leo says, that he was himself in the house of this king when he saw him receive splendid gifts from Egypt. Nubia borders on the above-mentioned region towards the east, and reaches thence to the river Nile. It is bounded on the south by the desert of Goran, and on the north by the confines of Egypt. The chief town is Dangela. Leo adds a number of particulars respecting the relations of Dangela with Suachin. He says, "the language of the people has great affinity with the idiom of those who inhabit Suachin, or that part of Ethiopia subject to Prester John. The name of this people is Bagiha. These," says Leo, "are the principal things which I have to relate concerning the land of the Negroes, and the fifteen kingdoms above mentioned, which are now subject to four princes."

Section II.—*Further observations on the History of the Nations of Súdan.*

Of the four races of Negroes, as distinguished by their languages and enumerated by Leo, three will come under our survey in connexion with the present division of African ethnography. The remainder, namely the Nubian nations, belong to the department of Ethiopian races inhabiting the countries bordering on Egypt and Abyssinia, which will be mentioned in the following chapter.

The three principal races of the interior of Súdan, distinguished in Leo's description by their separate languages, may still be recognised in the accounts of modern travellers. The language of Tombuktú, termed by Leo Sangai,* is spoken in the countries termed Western Súdan, though perhaps encroached upon and limited in its extent by the Tuaryk on the north, and the Mandingos towards the west. The language of Guber is the idiom which travellers have termed the Haúsa speech; and the region in which this idiom prevails has been termed Eastern Súdan. The dialect of Bornou is now, as formerly, a third distinct idiom. These three languages, in some of which are included several dialects, appear to be so many mother tongues entirely separate from each other.

¶ 1. Of the nations and provinces contained in Western Súdan.

Among the countries inhabited by Negro nations speaking the language of Tombutum, Leo mentions Melli, a great region lying to the southward of Ginea. The real situation of Melli is unknown, but if Jinea is Jenné on the Niger, that province must lie to the southward of Bambarra and in the country now belonging to the Mandingos. The Felatahs in

* Tombuktú is termed by Leo, Tombutum. The name of this place is spelt differently by European writers. Kosegarten writes it Tumbuktu, but without any authority mentioned for so doing. Burckhardt wrote it Timbuctoo, as he heard it pronounced by the Arabs. Professor Lee writes it Tambactu from the manuscripts of Ibn Batúta, which have it pointed thus تنبكتو Tanbaktú. See Professor Lee's Translation of Ibn Batúta, p. 237.

Súdan profess, as Clapperton was informed, to derive their origin from a region termed Melli, to the westward of Tombuktú, and it is not improbable that they may have been encroached upon and driven towards the east. The Mandingo language has apparently gained ground upon the Sungai on the western side. The Mandingos conquered Bambarra, and Mungo Park declared that the language of that province is a sort of corrupted Mandingo, which after a little practice he soon learnt, and could readily speak. But on arriving at Silla, a large town upon the Niger, he found that the majority of the inhabitants spoke a different language from that of the western parts of Bambarra. He was informed that in his progress eastward the Mandingo-Bambarra tongue would be little understood, and that when he should reach the populous city of Jenné, he would find that the majority of the inhabitants spoke a different language, which is termed by the Negroes, Jenné Kammo, and Kalam Súdan by the Moors. This Kalam Súdan is doubtless the Sungai of Leo, which is said by that traveller to have been the language of Ginea, Melli, and Tombutum. It appears that the language of Tombuktú is still spoken at Sansangdí,* though that place is to the westward of Silla. A specimen of this language is afforded by a vocabulary taken from the mouths of two Negroes, one of whom was brought up at Tombuktú, and the other a native of Sansangdí or Sansanding. This vocabulary was published in the Annals of Oriental Literature. By comparing it with the Mandingo dialects and with vocabularies of the other principal languages of Súdan, we shall be convinced that the idiom of Sungai or Sansangdi is a distinct mother tongue.

¶ 2. Eastern Súdan.—Of Haúsa and the nations speaking dialects of the Gúberi or Haúsa language.

In the time of Leo the extensive regions intervening between the empires of Tombuktú and Bornou were occupied, as we have observed, by nations who are said to have spoken

* See a specimen of the language of Tombuktú and Sansangdi, given from a native of Bambarra, in Annals of Oriental Literature.

dialects of the Gúberi language. In the times which preceded the late conquests of the Felatahs in Súdan, these nations had become reduced under one Negro sovereign, or had coalesced into one kingdom, which was that of Haúsa, so named from Haúsa the predominant state. The inhabitants spoke a dialect of the common language of the whole nation. According to Abdallah, an intelligent native of Gúber, whose testimony has been cited by the learned author of a memoir on the geography of Africa,* the Gúberi language differs from that of Kashna nearly in the same degree in which the Arabic of Barbary differs from that of Syria.† It appears from a vocabulary of the dialect of Haúsa, collected by Lander, that the idiom of that province is nearly allied to the dialects of Gúber and Kashna. The Haúsa language is the term now given to the common speech of this nation; who appear to be the second great Negro race of Leo, speaking the Gúberi.

The provinces of Kano, Kashna, and other former dependencies of Haúsa, have been traversed and described by Captain Clapperton in his last journey, and by Mr. Lander.‡ These states, as well as Zanfara and Zegzeg, described above in the extracts of Leo, have been completely conquered or successfully invaded and overrun by the Felatahs. The most recent accounts of the interior states of Súdan confirm remarkably the accuracy of Leo's information.

¶ 3. Empire of Bornou.

The empire of Bornou occupies the central region of Negroland to the northward of the equator, and the Mountains of the

* Annals of Oriental Literature.

† The reader will find parts of these vocabularies at the end of this section, exemplifying the relations of the principal languages of Súdan.

‡ Gũari, which is a place of considerable importance, appears to be the principal town in Kashna, as is Zaria, in Zegzeg. These countries are said by Mr. Lander to be very fertile and beautiful. Lander's Travels, vol. i. p. 196. Alorie, Rake, and other towns in the same province, built or inhabited by Felatahs, are more populous than those belonging to the Negroes. Mr. Lander says, that the Felatahs keep their race distinct from others, and retain the language and manners of their ancestors. Lander's Second Voyage, vol. i. p. 208.

Moon. This appears to be a much more ancient empire than those of Haúsa and Tombuktú, since the last of these was established shortly before the age of Leo Africanus; and the empire of Haúsa, subsequently to the time of that traveller, appears to have been raised on the subjugation of Gúber, Kascna, and other provinces mentioned by Leo as independent, or as tributary to the Negro conqueror of Tombutum. Bornou is described by Leo, in whose account we recognise some of the traits lately brought to our notice by Clapperton and Denham. According to Leo, the king of Bornou was in his time a powerful prince, and had a considerable army of cavalry, and splendid accoutrements. The people were destitute of religion: they had not at that time embraced Islám. Although Leo represents the kingdom of Bornou as a powerful state, it does not appear from his account that its dominion then extended so widely as it has done in after times.

The people of Bornou are now Moslemín, but tribes of the same race still retain paganism, and the savage manners that belonged to them in the time of Leo. They are termed Bedees, and live in the mountainous districts. Their language is the same as that of the Bornoui, who are comparatively civilized.*

The African traveller, Lucas, was informed that thirty distinct languages were spoken in the empire of Bornou. These are the idioms not of the Bornoui themselves, but of tribes nominally or actually dependent on the Sultan of Bornou.

The people of Gaoga are said by Leo to have spoken the same language as the Bornoui. Gaoga may perhaps be Eyeo, one of the names of the kingdom of Yarriba, to the southward of Borgo, among the dependencies of Bornou. According to some traditions which will be mentioned in a following section, the people of Yarriba are emigrants from Bornou, or of Bornouy origin.† If Gaoga is Eyeo, these traditions coincide with Leo's evidence, but this and other subjects connected

* Clapperton and Denham's Travels in the Interior of Africa.

† Nachrichten von dem Negerlande Móbha und einigen Nachbarländern. Von U. J. Seetzen, in Kahira, 1808.

with the ethnography of Súdan, can only be elucidated satisfactorily by more extensive information concerning the languages of the nations in the interior of Africa.

I shall here subjoin the numerals in the dialects of the three principal languages of Súdan, and must refer my reader to a short vocabulary containing some other words in those languages, and in those of Guinea and Senegambia, which will be found at the end of the present chapter.

	WESTERN SUDAN.		EASTERN SUDAN.			BORNOWY.		YARRIBA.
	Tombuktú.	*Sansangdí.*	*Kashna.*	*Gúber.*	*Haúsa.*			
1.	afōk	affo	nayā	dayàk	deah	lakka	lazkà	ok'ka
2.	ahing-ka		biu		bew	endee	indi	ma'jee
3.	ahing-ja	ahingzha	ukku	okku	booko	nieskoo	yĕskù	mai'ta
4.	atachi	ataki	huddu		foodo	dekoo	degù	me'ne
5.	agù	egù	biet		bealta	okoo	ogù	malloo
6.	iddu		shidda		shedah	araskoo	araskò	ma'iffa mai'fa
7.	iye	ie	bákoi		buckeree	huskoo	tullur	ma'gee
8.	yaha		fakoa		togus	tallòre	ligri	ma'jo
9.	yagga	lyaga	tarra		farra	l'ilkar	lukàr	ma'issu
10.	awŏï	awé	goma		gomma	meiko	megù	may'wah
11.	awŏï-chint-afōk		goma shadaya		gomma shadeah	meiko lakka		
12.	awŏï-chind-ahingka		goma shabiù		gomma shabew	meiko endee		
20.	warangka				achareen (Ar.)			ok'ko
100.	warangkawŏi		lali		duree			ogo'noo

The above numerals are from the following sources:—

1. The numerals of Tombuktú and Sansangdí are from the Annals of Oriental Literature. They were taken down from the mouths of two Negroes, one brought up at Tombuktú and the other a native of Sansangdí. They exemplify the dialects of the Sungai language, or the idiom of Western Súdan.

2. The numerals of Kashna and Gúber are from the Annals of Oriental Literature. The three first are nearly the same as the numerals of Afnú and Kashna, given by Vater in the Mithridates, th. iii. s. 153, from Niebuhr and Lucas. The Haúsa numerals, collated with them, are from Lander's Travels. These afford a specimen of the language of Eastern Súdan, the Gubery of Leo.

3. The Bornowy numerals are from Lucas, and the second table from the Annals of Oriental Literature.

4. The Yarriba numerals are from Captain Clapperton's Journal.

¶ 4. Of other Negro states nominally or really dependent on the empire of Bornou, viz. Mobba or Bergú, Begharmeh, and Borgho.

Several states in the interior of Africa of considerable extent are said to be dependent on Bornou, and the people of some of them are reported to be colonies of Bornoui.

To the eastward of Bornou is the region of Mobba, termed also Bergú or Dar Szaleih: to the south-eastward of Lake Tschad is Begharmeh: to the south-westward of Bornou and due southward of Haúsa is the cluster of states termed Borgho. All of these are said to have owed allegiance to Bornou.

Burckhardt and Seetzen have contributed information respecting Mobba and Begharmeh.

1. "Bergú," says Burckhardt, "is the most important country next to Darfúr and Bornou, in Eastern Súdan. It is divided into many provinces. Wara is the capital, or perhaps the principal state, the sultan of which has rendered himself master of many neighbouring countries, among which is Baghermeh or Baghirmah." A more detailed account of the region of Mobba was obtained by Dr. Seetzen from some intelligent natives of that country, with whom he conversed at Cairo. This was published by Baron Von Zach, in the Monathliche Correspondenz, from which I shall extract a few particulars. Seetzen obtained his information from two natives of Mobba, named Hassan and Abdallah. According to these persons, Mobba, termed by the Arabs Dar Szaleih, and by the inhabitants of Darfúr, Bergú, is governed by a sultan, who is subject to the more powerful sultan of Bornou. Bornou is distant from Mobba a journey of sixty days. Three days' journey westward of Mobba is a great river, broader than the Nile, which flows from south to north. Hassan described the course of pilgrimage from Mobba towards Mecca; mentioned deserts of fifteen days, termed Dár Kúh, which he traversed before arriving at Kordofan, the sultan of which resided in the town of Ibbéjid (Obéid). Thence he passed the Bahr-el-Abiad in small boats kept by the Negro Shilúkh, who are naked and pagan savages. Mobba or Dar Szaleih lies to the south-eastward of Bornou.

Hassan gave a particular account of the plants, animals, and mineral productions of Mobba. The inhabitants, according to him, are chiefly Negroes, who are all Moslemín: there are likewise many Arabs. The language of which Hassan gave Dr. Seetzen a specimen is spoken through the whole country: there are besides, other languages, of which the following are the names: Kadschenjah, Updérrak, Alíh, Mingôn, Márarit, Massalît, Szongôr, Kúka, Dâdschu, Bandaláh, Másmajah, Njorga, Dembe, Malanga, Mimi, Kornboih, Dschellaba, Gonuk, Kabka and Gúrranguk. Hassan likewise gave an account of the conquest of Begharmeh, by the sultan of Mobba, who was incited to the undertaking by the sovereign of Bornou.*

2. Begharmeh is a country of considerable extent, subject to the sultan of Wara and Mobba. Its inhabitants are said to be the cotton-manufacturers of Súdan. Several different languages are spoken in this kingdom.

3. Borgho or Borgoo is a confederacy or cluster of states to the south-westward of Bornou. We might be tempted to imagine that this reduplication of almost the same name among the dependencies of Bornou has arisen from inaccuracy in the accounts obtained by travellers; but if this be the fact we have no means of correcting the error. The western Borgho has been traversed by Clapperton, and was twice visited by Lander. The eastern is only known from the preceding accounts given by native Africans.

Section III.—*Of the People of Borgho and Yarriba.*

To the southward of Haúsa, and between that country and the mountains of Kong, is the empire so termed, or the assemblage of Negro states distinguished by the name of Borgho. By Clapperton we are informed that the chain of Kong rises in the Borgho country, which is behind Ashantí and Dahomeh, and runs thence in a direction E. S. E. through Borgho, Yarriba, and Laboo, into Benin, the chain being about eighty miles in breadth, and in altitude two thousand five hundred feet. Another mountain-chain, which is perhaps a branch of the Kong, passes through Yarriba, Yúri, Zamfra, Guari, and Zegzeg.

Borgho is said to be bounded on the south by Yarriba, and

* Monathliche Corresp. Februar. 1810.

on the north by a large country termed Gourma, which the natives of Borgho assert to be inhabited by naked savages; but the Mohammedans, by civilized people. Borgho is divided into petty states; Niki, Khiama, Wawa, and Boussa, the last situated on the Niger. The people have few cattle, but plenty of corn, yams and other esculent plants. Their religion is Paganism, but they offer no human sacrifices. The people of Boussa eat monkeys, dogs, cats, rats, fish, and mutton;* the latter only after sacrifices. The towns in Borgho are populous. Niki is said to be the superior state in the empire, though this dignity appears to be disputed, and is sometimes claimed by Boussa. Khiama, the capital of an inferior province, may contain, as Clapperton informs us according to a moderate estimate, 30,000 people. Wawa is supposed to contain 20,000.

The kingdom of Yarriba or Eyeo, supposed by some to be the Gago of Leo Africanus, is situated to the southward of Borgho.† It extends from about the 10th degree of north latitude to within a short distance of the sea-coast, occupying a space between Dahomeh and Benin, from which last country it is separated by the Niger or Quorra. Dahomeh, Maha, and Badagry are considered as tributaries to Yarriba, of which Eyeo, or Katunga, is the principal town.‡

Captain Clapperton repeatedly assures us, that the people of Yarriba speak the same language as the natives of Borgho.§

* Clapperton says, that he was with the sultan of Boussa, when his breakfast was brought in, which consisted of a large water-rat with the skin on, rice, &c.

† Eyeo or Yarriba in situation agrees nearly with the Gago of Leo, which is placed by that writer four hundred miles to the southward of Tombuktú. But Leo reckons Gago among the countries where the language of Tombuktú is spoken; while Kano, which lies between these two countries, belongs to the Gubery family of nations. The language of Yarriba has no affinity to either of the Sudanian idioms.

‡ Clapperton's Second Exped. p. 56.

§ Clapperton, p. 95. In p. 105 he says, "The language of the people of Boussa is the same as that of the other states of Borgoo, and appears to be a dialect of the Yarriba, but the Houssa language is understood by all classes, even by the Cumbrie." At the end of this chapter the reader will find a vocabulary containing specimens of the three principal languages of Súdan, viz. Tombuktú, Gúber, and Bornou, compared with each other and with the idiom of Borgho and Yarriba, and with that of Mobba or Bergú, which are all entirely distinct.

We thus trace a connexion between the great empires in the interior of Africa or Súdan, with the countries on the coast. For Borgho is considered as an ancient dependency of Bornou, and Yarriba extends to Badagry, which borders on the sea of Benin.

According to Lander, the king of Niki is styled, by way of distinction or eminence, the sultan of Borgho. His empire includes the following states: Niki, Bury, Khiama, Sandero, Kingka, Korokoo, Loogoo, and Funda. Boussa and Wawa are said by Lander to be no part of the empire of Borgho, but to form a separate country, where a different language is spoken and different manners prevail. It seems, on the whole, that the domain termed Borgho, is one of very uncertain extent, and the relations of the tribes inhabiting this and the neighbouring countries are very little known. We have to regret the negligence so common among English travellers in collecting vocabularies, in aid of researches into ethnography.

It seems that the Niger or Quorra forms the eastern boundary of Borgho and the country supposed to be connected with it. On the opposite side of this river are the several states of Youri, Nyffé or Tappa, Jacoba and Funda. The inhabitants of these countries appear to be Negroes similar in description to those of Borgho and Yarriba. Clapperton assures us, that the language of the people of Coulfu, which is the principal town in Nyffé, is a dialect of the Yarribean language.* It is therefore highly probable that the people of Nyffé, and perhaps of other countries to the eastward of the Quorra, are, as well as the Yarribean people, of the same race as the natives of Borgho.

The people of Nyffé are in part Pagans, of the same religion as the Yarribeans. The figures on their houses are the same, viz. the lizard, crocodile, tortoise and boa serpent. They sacrifice once a-year a black bull, a black dog, and a black sheep, on a hill in one of the southern provinces. Many of the people of Nyffé, and a great proportion of those of Borgho, have embraced Islám.

We are informed by Lander, that the people of Boussa, which he terms the principal state of Borgho, together with

* Clapperton, p. 142.

those of its sister provinces, Youri, Wawa, and Khiama, derive their origin from Bornou. Lander says that the natives of these states preserve a tradition that the whole country was colonized originally from Bornou, which opinion all classes implicitly believe. He adds that, like the Carthaginians of old, the people of Borgho send annually presents by way of acknowledgment to their ancient country.

This account is in some degree confirmed by the fact noticed both by Clapperton and Lander, that the Borgho people are not the aborigines of the country which they now inhabit. Remains of the ancient inhabitants are the Cumbrie people, a race of outcasts who are now driven into the mountains and forests, or have taken refuge in the islands of the Nile. The Cumbrie are described by Lander as a harmless stupid race, of simple habits, who are treated with contempt by their neighbours and sold into slavery.

Clapperton was informed by the sultan of Boussa, that the first people who inhabited that country were the Cumbrie; that his ancestors and the people of Boussa and Niki, came into Borgho a long time ago from Bornou; and that the sultans of Niki, Yarriba, Khiama, Wawa and Youri, pay tribute to Bornou.* He says, that the language of Boussa and the Borgho states differs only as a dialect from that of Yarriba. He thus describes the Cumbrie: "They are a lazy, harmless race of Negroes, inhabiting the villages in the woods near the Quorra in the states Boussa, Youri, and Wawa. They plant corn and yams, and keep a few sheep and goats. They are nearly naked, rather tall, more stupid-looking than wild. Their language differs from that of the surrounding inhabitants."

In the province of Katongkora in Youri, the people of Wazo and Rajadawa, walled towns containing from six thousand to seven thousand inhabitants, are all Pagan Cumbrie. Clapperton says, they are a fine, active, clean-looking people; and in this part of the country the men and women are gaily dressed. It does not appear that they differ in physical characters from the other inhabitants of Borgho, although it is

* Clapperton, p. 103.

evident that they form a distinct, and in many respects, a peculiar race.

Several Negro states are mentioned by late travellers in the countries bordering on Borgho and Yarriba, and to the northward of Benin, as Jacoba and Adamowa; but whether the inhabitants are of the Yarribean and Borgho race or belong to distinct nations we are not informed.

Physical Characters of the Natives of Borgho and Yarriba.

The people of Borgho and Yarriba speak the same language, though with some differences of dialect; they may therefore be considered as forming one race.

Clapperton assures us, that the general appearance of the Yarribeans had less of the characteristic features of the Negro than any other African people he had seen: their lips are less thick, and their noses more inclined to the aquiline shape than those of other Negroes. The same writer describes the sultan of Boussa as a finely-formed man, with a high forehead, large eyes, Roman nose; his chin covered with about an inch and a half of beard. Lander says, that his features were more like the European that those of a Negro. He was struck with the regularity of features, elegance of form, and impressive dignity of manners and appearance in the sable monarch Khiama.*

The men of Wawa are, according to Lander, in most instances, tall and well-formed, and the women handsome, having far greater pretensions to beauty than the natives of Yarriba or Khiama.

The same writer informs us, in the account of his second journey, that many of the women of Larro, in Yarriba, are of a bright copper-colour, and that great numbers of the population of that town are fairer than mulattoes.

Mr. Lander says that the people of Borgho are more cleanly than their neighbours of Yarriba, and would be more handsome if they had not weak eyes. That part which in the eyes of others is perfectly white, is in theirs of a smoky yellow. Clapperton makes the same observation of the people of

* Clapperton's Second Exped. p. 57.

Nyffé. Lander says, when a Borgho man approaches the king, he stretches himself on the earth, and lies kissing the ground, and covering his head with sand or dust. This is exactly what Leo Africanus related that he had seen done by some of the natives of Súdan.

Section IV.—*Notices of the Physical Characters of the native Races of Súdan.*

We have but few and imperfect accounts of the physical characteristics of the different Negro nations in the interior of the African continent.

The people of Bornou are described in the notices collected by Hornemann, whose account has been confirmed by late writers, as Negroes of a coarse and stout make. The men in Bornou, as in some of the eastern countries of the same great region of the world, prefer for their wives the largest females. The race of Bornou is of blacker colour and of Negro features more strongly characterised than that of Haúsa or Afnu.

The Gubery or Haúsa race are described by travellers as much more handsome in their features than the people of Bornou. Hornemann informs us that they are "Negroes, but not quite black: they are the most intelligent nation in the interior of Africa: they are distinguished by an interesting countenance; their noses are small and not flattened; and their figure is not so disagreeable as that of the Negroes of Guinea: they are much devoted to pleasure, to dancing and singing."

Abdallah, a native of Guber, whose account of his country and other parts of Africa is cited by the author of a memoir already alluded to, is described as having the true Negro features and colour, but a very intelligent, prepossessing countenance.*

Mr. Jackson informs us that the people of Haúsa are acute, intelligent and industrious. "They possess *a peculiarly open and noble countenance*, having prominent noses and expressive black eyes." He adds, that "a young girl of Haúsa, of

* Annals of Oriental Literature, p. 537.

exquisite beauty, was sold at Marocco when he was there for four hundred ducats, the usual price of a female Negro being one hundred.*

According to the same writer the people of Wangara have very large mouths, thick lips, broad flat noses, and heavy eyes. Wangara or Guangara is described in the extracts from Leo Africanus. It adjoins Bornou, and it is probable that the people belong rather to the Bornouy than the Haúsa race.

Dr. Seetzen derived his information respecting Mobba from two natives of that country named Abdallah and Hassan, whose persons he has described. Abdallah had a broad flat nose and an uneven complexion, perhaps from small-pox, which often rages severely among the Negroes. In his mental faculties he appeared to be by no means inferior to Europeans. Hassan, who was Abdallah's countryman, was a man of very mild and gentle disposition, and displayed great sincerity and love of truth. His colour was black, but not quite of so dark a shade as in many Negroes, his nose less broad and flat, and his lips not so much turned out. He was of middle stature, and thin, and had a scanty and short beard. He had left his home with thirty-two of his countrymen, for the pilgrimage of Mecca and Medina, without a para of money, with only a garment of white cotton cloth manufacture of his own country, and a knapsack on his head.†

Section V.—*Of the Falatiya or Felatahs.*

Scattered hordes of a race different in many respects from the genuine Negroes, have long been spread through many countries, very far to the northward and eastward of the

* Jackson, *ubi supra.* M. Rozet declares that there are many Negresses in the Algerine country, whither they have been doubtless brought from the interior of Súdan, and very probably from Haúsa, who are of a jet-black colour, but with truly Roman countenances: "Elles ont le nez aquilin, les lèvres peu prononcées, les yeux grands, et le front découvert." He adds, that he has seen several men of exactly similar features. See M. Rozet's Voyage dans la Régence d'Alger, tom. ii. p. 150.

† Seetzen's Nachrichten v. d. Negerlande, in F. Von Zach's Monathl. Corresp. 1810, p. 141.

Fúlah states, living for the most part in forests and desert places, in small companies, and feeding flocks and dwelling in temporary huts. These people are partly Moslemín and in part Pagans: the former term themselves Phalatíya Arabs. They are, however, not Arabs, but a race of peculiar language and features. The discovery that they are a great ramification of the Fúlah race, was made by the celebrated philologer, Professor Vater. The indefatigable Seetzen is well known, during his abode in Cairo, to have made it his business to collect specimens of the languages of Africa from the pilgrims who passed through that city in their way to the holy places in Yemen, as well as from slaves and other persons, together with whatever notices he could obtain of countries in the interior. The communications of Seetzen with Baron Von Zach were partly published by that distinguished person in his periodical work, entitled "Monathliche Correspondenz," and partly put into the hands of Professor Vater. Among the specimens of languages collected by Seetzen, was a vocabulary given to him by a native of Ader, a country of the Felatahs, in which Soccatoo is situated. On comparing this with the vocabulary of the Fúlah language in Barbot's Description of Guinea, Vater discovered with surprise that the two vocabularies belong to the same language. Professor Vater published Seetzen's collection of Felatah words, which amounted to a considerable vocabulary, in the first number of the "Königsberger Archivs für Philosophie, Theologie, Sprachkunde, and Geschichte."

Several years afterwards Captain Clapperton's journey to Soccatoo, the capital of the Felatah sultan, afforded full and satisfactory assurance of the facts which Vater had so long before asserted.

Clapperton collected, during his last and unfortunate journey, notices which throw much light on the history of the Felatah race. According to information obtained by this intelligent and enterprising traveller, the Felatahs wandered out originally from the country of Melli,* under which term

* It is an interesting fact, that Melli is the name of one of the kingdoms mentioned by Leo Africanus.

they include the Fúlah states in Senegambia, Foota-Torro, Foota-Bonda or Bondou, and Foota Diallo. The wandering Felatahs, like the Fúlah hordes in the borders of the Iolofs, lived, as we have observed, in forests, and fed cattle. They dispersed themselves over the greater part of Súdan, and being everywhere disregarded and despised, their numbers were unknown. Many hordes still continued to be Pagans, but those who had embraced Islám became devotees and zealots for their religion: they performed the pilgrimage to Mecca; many also visited the cities in Barbary. They increased in intelligence, but never formed themselves into a nation, until a revolution took place in their habits and character, parallel in many respects to the change induced among the Arabs at the first outbreaking of the Mohammedan enthusiasm. The author of this revolution was a Felatah Shiek, named Othman, commonly termed Danfodio, who acquired all the learning of the Arabs in Africa, and succeeded in persuading his countrymen that he was a prophet. Having laid this foundation of his power he came out of the woods of Ader or Tadela, and built a town in the province of Gúber, where the Felatahs gathered round him. Being expelled by the people of Gúber, Danfodio with his Felatah followers returned to Ader, and built a town which they called Soccatoo. To the people of his race, who flocked to him from different countries, he gave different chiefs, telling them to go and conquer in the name of God and the prophet, who had given the Felatahs the lands and all the riches of the Kafirs. Each chief bore a white flag: the Felatahs were to wear white robes, emblems of their purity; and their war-cry was to be Allah Akbar. Their confidence in the supernatural power of their chief inspired them with valour. They conquered Kano without a blow, overran Gúber, and killed the sultan: they subdued afterwards the whole of Haúsa with Cubbe, Youri, and a part of Nyffé: they attacked Bornou on the east, and Yarriba on the west, of which they conquered a part, and once entered the capital city Eyeo or Katunga. Danfodio was an object of terror among all the Negro nations in the interior. Some years before his death, Danfodio became religiously mad; but until that time his

government was well regulated. At his death, in the year of the Hegira 1232, (1816,) Gúber, Zamfra, a part of Kashna, and Zegzeg threw off the yoke of the Felatahs; but the present chieftain of Soccatoo, Mohammed Bello, has succeeded in reducing a great part of the country under his dominion.

Similar accounts of the progress of the Felatahs were given to Mr. Lander, who, in his passage through different Negro states, has collected many additional particulars relative to the conquests and dispersion of that people. He says that the Felatahs in former times never resided in towns, but wandered with their flocks and herds, in small companies. "They stole into Haúsa" imperceptibly, and were at length so numerous in that country as to be enabled to form a powerful combination for its conquest, and the establishment of their own empire of Soccatoo.* Most of the Felatahs are Moslemín, but many hordes are still Pagans: both Clapperton and Lander declare that these are precisely the same people in other respects, that they have exactly the same language, and the same features and complexion. Lander says that they have been dispersed over the Borgho territory from time immemorial. The Felatahs in Borgho maintain no intercourse with people of their own kindred in Haúsa, where they are the dominant race, nor have they the slightest idea or tradition of their origin. They are generally termed Foulânie, and speak, as Lander says, the same language, and follow the same pursuits as the Fúlahs near Sierra Leone.

We have not obtained much additional information as to the physical history of the Felatah or Fúlah race from the English travellers who have met with them in the interior of Súdan. Captain Clapperton says merely, that all the Felatah hordes which he met with between Boussa and the sea, had the same features and colour. "Their complexion is as fair as that of the lower class of Portuguese and Spaniards." All variations from this he attributes to intermixture of race with the Negroes. If we were to form our opinion from this account, we should suppose the principal body

* Lander's First Journey, vol. i. p. 25.

of the Felatah nation to be merely a tribe of Mulattoes. But they are very differently described by other writers who have had opportunities of observing them. By Mr. Lander they are said to bear a near resemblance to the red or copper-coloured Kafirs of Southern Africa; a resemblance so strong, that on it the writer, who had previously been amongst the Kafirs near Graham's Town, was led to found an opinion which he confidently expresses, that the Kafirs and the Felatahs are the same race.*

The description given by MM. Golberry and Mollien, of the Red Poules, is the most accurate account that we have yet obtained of the physical characters of this race. On reference to this description there seems to be no doubt that the Fúlah or Felatah race may be reckoned with propriety among the African tribes whose physical character differs from the European as well as from the Negro, and constitutes them a third class of nations distinct from both. To this class we shall have occasion to refer many of the native races of Ethiopia or Eastern Africa.

I shall conclude this chapter and the survey of the nations of the Western and Middle divisions of Africa, with a short comparative vocabulary of the principal families of languages already mentioned; the materials of which are taken from the collections of Oldendorp, Seetzen, Vater, Mrs. Kilham, Clapperton, Lander, and the vocabularies given in the Annals of Oriental Literature. The five first familes of languages, the idioms of Senegambia and Guinea, are nearly the same as those of which the numerals were inserted at the end of the fourth chapter, and the analogy in other parts of the vocabulary bears out the relation there observed between the numerals in the several dialects. The five languages of the interior are those belonging to the nations mentioned in the present chapter. It may be seen that they are all perfectly distinct. Thus we may infer that the races of men inhabiting the three principal divisions of Súdan, as well as those

* He describes the Felatahs of Borgho as differing little either in features or colour from the Negroes, but as having much longer hair, which they weave on both sides of the head into queues, and tie under the chin.

of Mobba or Bergú, and the Western Borgho and Yarriba are distinct, and constitute so many separate families of nations.

The vocabulary marked Eyeo, is taken from a small publication on that language by the Rev. J. Raban, published by the Church Missionary Society. This language is apparently identical with the Yarribean, of which the vocabulary is from Clapperton.

COMPARATIVE VOCABULARY OF LANGUAGES OF WESTERN AND CENTRAL AFRICA, NORTHWARD OF THE EQUATOR.*

1.—*Western Africa, comprising Senegambia and Guinea.*

Families of Languages and Dialects.	Sun	Moon.	Star.	Man.	Woman.	Child.	Father.	Mother.	Head.	Foot.	Fire.	Water.	Hand.
1. Fulah	nāng-i	le-ur	ko-de	gorko	debo	•eutado	ba-ba	ne-ni	horde	kavassongal	i-i-ta	na-bi	je-ung-o
Felatah	nông-e	liulu	———	gur-ko	debbo	beedo	baba	inna	hôre	kussengal	nyite	ji	
2. Mandingo	til-i	kar-o	lo-lo	ke	mū-su	dingding†	mfa	mba	kūng	sing	tah		balo
Jalunkan	telle	karrée		nebeyu	ju-nu	omannayu	umfa	na	ikkūngée	itjenge			ibolee
Súsú	su-ge	ki-ge	tumbí	ke-me	ji-ne	di-ar-bi	fa-fe	ng-a	kun-ji	san-ji	te-a	i-e	bel-a-ke
3. Inta, viz.													
Ashantí	o-ui-a	obosumi	su-ru-a	obarumba	babesia	akokua	uo-se	o-ni	mi-ti	mi-ju-ua	o-ji-a	in-siu	in-sa
Fantí	e-ui-a	obasun	u-ra-ua	berimba	besia	abofrua	me-dia	me-na	mi-tshi	a-nan	o-ja	in-su	in-sa
4. Foy													
Whidah.										affō		asioue	a-lo
Papaa	o-ue-i	sūng	sung-vi	sū-nu	nā-nu	ja-pa-vu	tozi	no-i	tah	a-fō	mie-mie	si	allo
5. Binin	moi	ngoun	fandi	mo-un-lo	mma	mān	nansa	nama	nho	ma-kuo	mu	me-lip	moka
Ibbo	anu	ona	kuondi	uo-i-ka	na-i	uo-a-ta	nna	nne	isi	ok-ba	oka	mi-ri	eka
Moko	ania	ngol	tete	mānju	maut	manuma	ata	eni	lo	a-ko	mu	mi-dip	aka

2.—*Languages of the principal Races in Sudan or the Interior.*

1. Western Súdan	oīni	handu		har	uwēi	jakaina			bungo		nōne	harri	kamba
2. Eastern Súdan or Haúsa	kana	uota	sherata	mata	mātshi	jaru	ubāna	uata	kai	sau	uta	rua	anu
3. Bornú	kau	dum-bal	guna	kām	kāmu	ta-ta	abâni	yany	kela	pelli shybeh	kanou	angy	mousko
4. Mobba, Dar-Szaleih, Bergu	anyk	aȳk	meniet				tonouny	tinyng	kidjy	djastongoly	wossyk	andjy	kara
5. Borgho and Yarriba	o'noo	ajoopa	era'wo	okona	obina		bab-ba	i-ya	orree / e-ri / ori	atalissey / esse	junah / in-nu	ommee / o-mi	awa / o-wo
Eyeo‡	o-rung	o-cu-pa	i-rawo	ok-un-i	o-bri	om-a							

* The numerals of these two divisions of languages have already been given separately.

† Pikkeninne is the word for child, in the Mangree idiom, according to Oldendorp.

‡ Eyeo.

CHAPTER VI.

ETHNOGRAPHY OF EASTERN AFRICA TO THE NORTHWARD OF THE EQUATOR—ABYSSINIAN NATIONS.

SECTION I.—*Outline of the Physical Geography of Abyssinia.*

¶ 1. General description.

I HAVE observed that an elevated region, containing the sources of the Niger and the Senegal, extends in the western part of Africa to the northward of that line which traverses the continent from east to west, and separates the mountainous wilderness of the centre from the level countries of Sahara and Súdan. A similar phenomenon displays itself in the eastern side of the same continent: around the source of the great eastern branch of the Nile, a high country, which has been compared by Humboldt to the lofty plain of Quito, advances many degrecs to the northward of the same traversing chain. Abyssinia, according to Tellez, is called by its inhabitants "*Alberegran*," or the Lofty Plain, by which epithet they contrast it with the low countries surrounding it on almost every side. It is compared by the Abyssins to the flower of the "*denguelet*," which displays a magnificent corolla, environed by thorns, an allusion to the many barbarous tribes who inhabit the circumjacent valleys and low plains. To the southward of the country thus described, the high plain of Narea, or Enarea, reaches still further in the same direction, and serves like a stem to connect Habesh itself with the still more lofty mountains of Kaffa, and the great elevated region of Central Africa. The high country, continuous with the plains of Narea, reaches, according to the information obtained by Tellez and by Brown, nearly seven degrees in breadth, from the sources of the Bahr-el-Abiad to those of the river Zebi, supposed to be the original stream of the Quilimance, a river flowing southward into the Indian Ocean.

On the northern border of Narea is Gonea, the residence of the bonero or sultan. On the lofty mountains of Kaffa, the native country of the Coffee-tree, snow is said to lie; the inhabitants, according to Mr. Bruce, are fairer in complexion than the natives of Sicily and Naples. "The kingdom of Narea," says Mr. Bruce, "stands like a fortified place in the midst of a plain. The people of Narea, as well as those of Kaffa, are Christians: they are surrounded on every side by hordes of Galla and other pagan savages, who wage against them perpetual conflicts. The highlands of Abyssinia, properly so termed, reach from the southern provinces of Shoa or Efat, which are not far distant from Enarea under the ninth degree, to Tscherkin and Waldubba under the fifteenth of northern latitude, where they make a sudden and often precipitous descent into the low forests occupied by Shangalla Negroes. From east to west they extend over nine degrees of longitude. Rising at the steep border or terrass of Taranta from the low tract along the Arabian Gulf, they reach to the mountains of Fazoclo, Dyre and Touggoula, which overhang the low, sandy deserts of Sennaar and the valleys of Kordofan.*

By a minute and elaborate analysis of the information gained by Tellez and other Jesuits, and by MM. Bruce and Salt, Professor Ritter has shown that the high country of Habesh consists of three terrasses, or distinct table-lands, which rise one above another, and of which the several grades or ascents offer themselves in succession to the traveller who advances from the shore of the Red Sea.

¶ 2. 1st Level. Plain of the Baharnegash.

After traversing the low and arid plain of Samhara, inhabited by the black Danákil and Dumboeta, the traveller ascends the heights of Taranta and enters upon the first of these terrasses, which is the country of the Baharnegash, the negush or sultan of the maritime part of Habesh. Here the aspect of nature is observed to change. The acacias and

* Ritter, Erdkunde, 1 Theil. s. 168. 3r. Abschnitt, Nordrand von Hochafrika auf der Ostseite.

mimosas, characteristic of the burning sands of Nubia and the shores of the Red Sea, disappear, and give place to forests of tamarinds, which cover a surface diversified by hills. The herds of elephants, and the antelopes and numerous monkeys which abound in the woods below these heights, are no longer seen in the plains above, where the singular kolquall, reaching the height of forty feet, reddens the forests with its crimson fruit, and, together with the thorny kantouffa, gives a new character to the still arid region. Here Mr. Salt found, in the month of March, the air of the plain hot and dry, and the beds of the rivers without water. In this plain is situated Dixam.

¶ 3. 2d. Level. Kingdom of Tigré.

Above the country which submits to the Baharnegash, another ascent leads to the plains of Tigré, which formerly contained the kingdom of Axum. Tigré abounds in pasturage, yields in the year two harvests of wheat, of teff, and of mais, produces cotton, of which the people of Adowa make their dress; and here the orange, the citron, and the banana imported by the Portuguese flourish only in gardens. At a somewhat greater height, but situated within this region, are the plains of Enderta and of Giralta, containing Chelicut and Antalow, principal cities of Abyssinia. The kingdom of Tigré comprehends the provinces of Abyssinia westward of the Tacazze, of which the principal are Tigré and Shire towards the north, Woggerat and Enderta, and the mountainous regions of Lasta and Samen, towards the south.

¶ 4. High Abyssinia. Kingdom of Amhara.

The lofty hill of Lamalmon was supposed by the Portuguese to be higher than the Alps and Pyrenees, but from it the mountains of Samen appear more elevated. These mountains, of which Amba-Hai appears to be the highest summit, form with Lamalmon and the mountains of Lasta a long but not continuous chain, running from north-east to south-west, and separating the high land of Tigré from the still more elevated or alpine country of the higher Habesh or the king-

dom of Amhara. The mountains of Lasta afford an almost impenetrable barrier. There are only two passes across them which are practicable.* The deep valley of the Tacazze, the ancient boundary of Tigré, flows along the feet of these mountains on the north-eastern side.†

Amhara is a name now given to the whole kingdom of which Gondar is the capital, and where the Amharic language is spoken, eastward of the Tacazze. Proper Amhara is a mountainous province of that name, to the south-east, in the centre of which was Tegulat, the ancient capital of the empire, and at one period the centre of the civilization of Abyssinia. This province is now in the possession of the Galla, a barbarous people, who have overcome all the southern parts of Habesh.

The present kingdom of Amhara is the heart of Abyssinia, the abode of the emperor or negush. It contains the upper course of the Nile, the valley of Dembea and Lake Tzana, near which is the royal city of Gondar, and likewise the high region of Gojam, which is stated by Bruce to be at least two miles above the level of the sea.‡ To the kingdom of Amhara belong the provinces of Begemder, Menna, Belassen, Dembea, Gojam, and Damot. Those of Shoa and Effat, which lie further towards the south, were long ago dismembered from the empire of the Negush.

This highest region of Habesh abounds with Alpine pasturages and well-cultivated plains, and is watered by abundant rivulets. The climate is an almost perpetual spring, interrupted only by tropical rains, which fall tempestuously: wintry snows as well as the droughts of summer are almost unknown. Mr. Bruce says that it never snows in Abyssinia. Mr. Gobat, the missionary, found snow in the higher regions, but it probably does not remain on the ground, and must be of rare occurrence. The mean elevation of this plain is estimated at eight thousand feet. The country is said to be extremely healthy, and Ludolf declares, on the testimony of Abbas Gregorius, that the natives often exceed their hundredth year. Little, as Ritter observes, is known of the

* Salt's Travels in Abyssinia. † Ritter, 1 Th. 3. Abschn.

‡ See Lord Valentia's Travels, vol. iii. pp. 642, 652, 712.

alpine vegetation of Habesh, for most of the plants considered as constituting the Abyssinian Flora belong to the lower regions. The oranges and citrons, and the sugar-canes of which Ludolf speaks as abounding in Abyssinia, are not found in the highlands, where, on the other hand, wheat and teff produce rich harvests. The most characteristic plant of the higher region is the *ensete*, a palmiform plant, the banana of Abyssinia. The plains afford pasturage to numerous herds of oxen and horses. The open tracts are infested by innumerable troops of hyænas, which venture even into the streets of Gondar.

¶ 5. Eastern Limits of Abyssinia.

The higher region of Amhara, or rather the province of Dembea, breaks off towards the north-east, by a mountainous descent into the plains of Sennaar and Lower Ethiopia. Several precipitous defiles lead the traveller into the lower country. In the two principal of these, Tscherkin and Girana, are the limits beyond which camels never ascend towards the heights. On the outskirts of the highlands and at their feet, are the vast forests of Waldubba and of Walkayt, abounding with troops of monkeys, elephants, buffaloes, and wild boars. The human inhabitants of these tracts and of the adjoining forests, and likewise of the valleys of the Tacazze and the Angrab, are Shangalla Negroes, who in several parts environ the hill-country of Abyssinia.*

Section II.—*Enumeration of the different Races of People inhabiting the Abyssinian Empire.*

Several different races inhabit the old empire of the negush, or Abyssinian sovereign, who are commonly included under

* Ritter, *ubi supra.* See Bruce's striking and graphical description of this country and its productions, in the fourth volume of his Travels. Bruce, returning through Sennaar, descended the hill-country by way of the defile of Tscherkin. M. Poncet entered Abyssinia from Sennaar, and ascended by the pass of Girana. See Ritter's Erdkunde, theil. i. on Africa.[9] The preceding outline is chiefly a short abstract from Ritter's elaborate account of the physical geography of this part of Africa.

the name of Habesh or Abyssins. They are clearly distinguished from each other by their languages, but resemble more or less both in manners and in physical character. There are other races different from the Abyssins in these respects, who inhabit the borders and outskirts of the empire, connected with its history, and sometimes partly subjected to its dominion. I shall now enumerate the former, and shall, in a future section, proceed to the latter class.

¶ 1. Tigrani, or Abyssins of Tigré.

These are the inhabitants of the kingdom of Tigré already described, or Abyssinia to the eastward of the Tacazze or Astaboras. They speak a language which has been termed by Tellez and Ludolf '*lingua Tigrana*.' The kingdom of Tigré nearly coincides in extent with the old kingdom of Axum; on the history of which, and of the Gheez or old Ethiopic language, I shall, in the sequel, make some remarks.

¶ 2. The Amharas.

The Amharas have been for ages the dominant people in Abyssinia; the genuine Amhara are considered as a higher and nobler caste, as the military and royal tribe. Their original country is supposed to be the province of Amhara, towards the south-east of Abyssinia: here at least was the capital of the empire, when the sceptre of the negush passed from Axum to the remote Shoa. The Amharic language, however, now extends over all the eastern parts of Abyssinia, including various provinces, some of which appear to have had vernacular languages of their own.

¶ 3. Agows.

There are two tribes bearing this appellation who speak different languages, and inhabit different parts of Abyssinia: they are the Agows of Damot, one of the most extensive of the southern provinces, where they are settled upon the sources and banks of the Nile; and the Agows of Lasta or Tchera, who, according to Mr. Bruce, are Troglodytes, living in caverns, and paying the same adoration to the Tacazze

which those of Damot pay to the Nile. According to Bruce their appellation is Ag-oha, or Shepherds of the River; and the fact of their bearing the same name is no proof of kindred origin. Mr. Salt terms the last-mentioned tribe Agows of the Tacazze. He says that the country inhabited by them extends from Lasta to the borders of Shire: from which it appears that they reach nearly through the whole of Abyssinia, occupying the banks of the river, and dwelling between Tigré and Amhara. From a vocabulary of their language which Mr. Salt has given, we discover that they are a distinct race from the Tigrani, as well as from the Amhara. They scarcely differ from the other Abyssinians in physical character, except that the Agows are, according to Salt, "on the whole a stouter race, and in general not so active in their habits." Mr. Salt says, that they were converted to Christianity in the seventeenth century, and are very strict in their devotions. The people of each village assemble before the doors of their chiefs at the earliest dawn, and recite their prayers in a rude chorus.

¶ 4. The Falasha.

The Falasha are a people whose present condition suggests many curious inquiries, and the investigation of whose history may hereafter throw light on that of the Abyssinians and of their literature and ecclesiastical antiquities. Bruce has given an account of their traditions, which are evidently in a great measure fabulous. They are all Jews as to religion, and probably were such before the era of the conversion of the Abyssins to Christianity; and the fact that they have in use among them the Gheez version of the Old Testament affords, in Mr. Bruce's opinion, a strong argument that that version existed in Abyssinia before the time of Frumentius, who is believed by Ludolf to have been the author of it as well as of the version of the New Testament in use among the Abyssins.* The Falasha derive their origin

* Ludolf says that they have among them the Hebrew Bible, but he weakens his testimony, or rather that of his informant, probably Gregorius, by adding that they use among themselves a corrupt Talmudic dialect. The Falasha language, of which Mr. Bruce has given specimens, and in which he brought with

from Palestine, but their language, which is said to have no affinity with the Hebrew, seems fully to refute this pretension.*

According to Bruce the Falasha were very powerful at the era of the conversion of the Abyssins to Christianity. They were formerly a caste of potters and tile-makers in the low country of Dembea, until, owing to religious animosities, and becoming weakened in long wars, they were driven out thence, and took refuge in rugged and almost inaccessible rocks, in the high ridge called the mountains of Samen, where they live under princes of their own, bearing Hebrew names, and pay tribute to the negush.

Mr. Bruce found, on his return from Gondar, a detached tribe of the Falasha, termed Kimmout, who had been converted to Christianity, but retained the customs and language of their kindred.† They lived separately in a hill country to the north-east of Gondar. It is probable that the Falasha and Agows were, at one period the principal inhabitants of the south-eastern parts of Abyssinia.

¶ 5. Gafats.

The Gafats are another tribe of people in Abyssinia, having a language of their own, and living on the southern banks of the Nile, near Damot. According to Mr. Bruce, they have always been pagans, if their own tradition is correct, and partakers with their neighbours, the Agows, in the worship of the Nile.‡

¶ 6. Gongas and Enareans.

The people of the province of Gonga, according to Ludolf, constitute a sixth Abyssinian nation. They have a language distinct from all those above enumerated, but the same with that spoken by the people of Narea or Enarea, to the southward of Habesh. The Enareans have long been Christians.

him a version of the Canticles, is now well known to be quite alien from the Hebrew language. See Ludolf's Histor. Æthiop. lib. i. c. 14.

* Vator, Mithridates, th. iii.

† Bruce's Travels, vol. iv.

‡ Bruce's Travels, vol. i. p. 402.

This country, according to Ludolf, was conquered by the negush, Melek Seghed, and the king was converted.* They resemble the Abyssins, and were reported by Gregorius to be the finest race of people as well as the most virtuous among them, or in their vicinity.

7. Ludolf enumerates the people of Camba, a kingdom or province to the eastward of Narea, among the natives of Abyssinia who have peculiar languages. He says that there are eight principal tongues in the empire of Habesh, but among them he mentions those of the Galla and the Shankala or Shangalla, who do not properly belong to the number of genuine Abyssinian races.

We do not as yet know whether all the above-mentioned idioms are really distinct languages, or, what is more probable, only dialectic varieties of a much smaller number of mother tongues. We are assured by Ludolf, that the kingdoms or provinces near to Amhara have languages which are akin to the Amharic, but differ widely as dialects. Begember has a peculiar dialect. In Angot, Efat, Gojam, and Shoa, one and the same dialect prevails. Ludolf seems to suppose the language of Gafat to be a very remote dialect of the Amharic, but he says that the idiom of Dembea is entirely a distinct language, both from the Amharic and Tigrana. It may be the language of the Falasha, who were formerly very numerous in Dembea. In a following section I shall make some remarks on the relations of the Abyssinian languages to each other, and to the old Gheez or Ethiopic.

Section III.—*On the Physical Characters of the Abyssinian Races.*

The principal nations of Abyssinia, namely, those who inhabit the highlands, the Shangalla tribes who live in the low forest countries and chiefly beyond the limits of the empire being obviously excluded, bear a general resemblance to each other in physical characters, and may be said to have, in common, a national physiognomy. Considerable varieties of features and complexion have been remarked between in-

* Hist. Abyss. lib. i. c. 3.

dividuals, and in particular families; but no traveller in Abyssinia has reported that the people of Tigré are distinguished by any remarkable traits from the natives of Amhara; and we are expressly assured by Mr. Salt, that the Agows very much resemble the other Abyssinians, under which name he evidently comprises both the races above mentioned, attributing to them a common character.

By this national character of conformation the Abyssins are associated with that class of African nations which I have proposed to denominate by the term Ethiopian, as distinguishing them from Negroes. The distinction has indeed already been established by Baron Larrey, Dr. Rüppell, M. de Chabrol, and others. Some of these writers include in the same department the Abysinnians, the native Egyptians, and the Barâbra, separating them by a broad line from the Negroes, and by almost as broad a line from the Arabs and Europeans. The Egyptians, or Copts, who form one branch of this stock, have, according to Larrey, a "yellow dusky complexion, like that of the Abyssins. Their countenance is full without being puffed; their eyes are beautiful, clear, almond-shaped, languishing; their cheek-bones are projecting; their noses nearly straight, rounded at the point; their nostrils dilated; mouth of moderate size; their lips thick; their teeth white, regular, and scarcely projecting; their beard and hair black and crisp."* In all these characters the Egyptians, according to Larrey, agree with the Abyssins, and are distinguished from the Negroes. "En effet, les Nègres Africains ont les dents plus larges, plus avancées, les arcades alvéolaires plus étendues et plus prononcées, les lèvres plus épaisses, renversées, et la bouche plus fendue: ils ont aussi les pommettes moins saillantes, le joues plus petites, et les yeux plus ternes et plus ronds, et leurs cheveux sont lanugineux." With this description he contrasts that of the Abyssins, who are distinguished by large eyes and a

* "Les Qobtes ont un ton de peau jaunâtre et fumeux comme les Abyssins; leur visage est plein, sans être bouffé; leurs yeux sont beaux, limpides, coupés en amande, et d'un régard languissant: les pommettes sont saillantes; le nez est presque droit, arrondi à son sommet; les narines sont dilatées; la bouche moyenne; les lèvres épaisses; les dents blanches, symmétriques, et peu saillantes; la barbe et les cheveux noirs et crêpus."—Description de l'Egypte.

fine expression of countenance, the inner corner of the eye displaying a slight curve; the cheek-bones are more prominent, and form, with the marked and acute angle of the jaw, and the corner of the mouth, a more regular triangle;* the lips are thick without being turned out, as in the Negroes; and the teeth are well formed, regular and less projecting; the alveolar edges are less extensive: the complexion of Abyssins is the colour of copper. "These characters," says M. Larrey, "are common, with slight shades of difference, to the Abyssinians and the Copts. They are likewise recognised in the statues of the ancient Egyptians, and above all in the Sphinx, as well as several of the Egyptian mummies. "Pour vérifier ces faits," he continues: "j'ai recueilli un certain nombre de crânes dans plusieurs cimetières des Qobtes, dont la démolition avoit été necessité par les travaux publics.† Je les ai comparés avec ceux des autres races, surtout avec ceux de quelques Abyssins et Ethiopiens, et je me suis convaincu que ces deux espèces de crânes présentent à peu près les mêmes formes." He says, that the mummy-heads found at Saqqarah, displayed precisely the same character, viz. the prominence of the cheek-bones, and of the zygomatic arches, the peculiar shape of the nasal fossæ, and the comparatively slight projection in the alveolar edges, when compared with the corresponding structure in the Negro skull.

M. de Chabrol, in describing the Copts, says that they have decidedly an African character of physiognomy, which, as he thinks, establishes the conclusion that they are indigenous inhabitants of Egypt, and identifies them with the ancient inhabitants. "On peut admettre que leur race a su se conserver pure de tout mélange avec les Grecs, puisqu'ils n'ont entre eux aucun trait de ressemblance."‡ This African

* "Les joues forment avec les angles prononcés de la mâchoire et de la bouche un triangle plus régulier."

† Notice sur la conformation physique des Egyptiens, et des différentes races qui habitent l'Egypte, par M. le Baron Larrey. Description de l'Egypte, Etât Moderne, tom. ii.

‡ Essai sur les mœurs des habitans modernes de l'Egypte, par M. de Chabrol. Description de l'Egypte, Etât Moderne, tom. ii. part ii, p. 361.

physiognomy is evidently the character of countenance termed Ethiopian, and not that of the Negro.

Dr. Rüppell has likewise described the Ethiopian character of countenance and bodily conformation as peculiar and distinct from the type both of the Arabian and the Negro. He describes this character as more especially belonging to the Barâbra or Berberins, among whom he resided; but he says, that it is common to them with the Ababdeh and the Bishari, and in part with the Abyssinians. This type, according to Dr. Rüppell, bears a striking resemblance to the character of the ancient Egyptians and Nubians, as displayed by statues and sculptures in the temples and sepulchral excavations along the course of the Nile.* I shall have occasion to cite Dr. Rüppell's observations on this subject more fully when I proceed to describe the Barâbra.

In the former edition of this work I selected the portrait of the learned Abyssinian monk, Abbas Gregorius, the friend and instructor of Ludolf, which was drawn from the life by Van Sand, and engraved by Heiss, in 1691, and which had been alluded to by Blumenbach, in his "Beytraege," as a specimen of the Abyssinian physiognomy.† Ludolf informs us, that Gregorius was of a genuine Amharic family, of the race of Abyssinian nobility, born in a town in the province of Amhara.‡ He says, "justæ staturæ et subnigri coloris erat; capillos crispos ut cæteri Æthiopes, sed vultum liberaliorem habebat." There is something of the African type in the countenance of Gregorius, though scarcely approaching the Negro character. But the portrait of the Abyssinian bishop, engraved in the second tome of the modern division of the splendid French work on Egypt, affords a better exemplification of the Ethiopian physiognomy. A copy of it forms the frontispiece of the present volume. In this may be

* Reissen in Nabein Kordofan, &c. Von Dr. Edward Rüppell.

† Beyträge zen Naturgeschichte, p. 87.

‡ Gregorius said of himself—"Genus meum, ô dilecte mi! ne videatur tibi ex hominibus humilibus (esse) sed ex domo Amharâ (est) prosapiâ nobilium, qui rectores sunt populi Æthiopici, Principes, Duces, Præsides, et consiliarii Regis Regum Æthiopiæ, qui ad officia promovent et inde deponunt, et imperant no-

observed the full anterior projection of the cheek-bone and the thick lips, and somewhat puffed features described by Larrey. There is little hair or beard, but what there is is crisp in appearance, and resembles that of Gregorius. Ludolf mentions the hair of Gregorius as if it were the woolly hair of the Negro, but he probably meant to describe that kind of tortuous and frizzled hair which is nearly intermediate between the straight and flowing hair of many Europeans and Asiatics, and the wool, so termed, of the genuine Negro, and which is found so frequently among some of the South Sea islanders and the natives of Madagascar. The portrait, however, represents something very like wool; and we are assured by Nathaniel Pearce, the companion of Mr. Salt, who knew the Abyssinians well, that some of them have hair almost woolly. Mr. Salt himself in describing the Abyssinians whom he first saw at Massowah, on his journey to Tigré, says that they were stout, robust people, with short, and almost woolly hair.*

The complexion of the Abyssinian varies considerably. Mr. Pearce thus describes Tecla Georgis, the negush or emperor of Habesh, the descendant and representative of the ancient imperial race.

"He has large eyes, a Roman nose, not much beard, and a very manly and expressive countenance, though he is a great coward. He has a dark shining skin, which is very singular, as his father and mother were very fair for Abyssinians: his brother also was very fair, while he, the youngest son, is as dark as mahogany. The ras, Welleta Selasse, used to remark, 'Black without, and black within.'"†

Pearce particularly describes the Abyssinians. He says, "they vary much in their colour, some being very black, with nearly straight hair, others copper-coloured, with hair not so straight, some much fairer, with *almost woolly hair*, and some of the same complexion, but straight haired."

* Salt's Narrative, in Lord Valentia's Travels, vol. ii. p. 460.

† It is singular that such an expression should be used among such a people as the Abyssinians. Abbas Gregorius, on the contrary, reported that the Abyssinians admire their blackness, and consider it the most beautiful complexion. Ludolf adds, "Sunt qui scribunt *Diabolum ab Æthiopibus album pingi.*

Pearce was under the same impression as many other travellers, who attribute all varieties to mixture of breed; and he says that "in the towns of Abyssinia you may find women, the mothers of five, six, or more children, the father of one having been an Amhara, of another an Agow, of another a Tigran, and of a fourth a Galla." But this affords no explanation of the phenomenon, unless it could be shown that the races who thus intermixed display, when separately considered, some remarkable differences of physical character. The Agows, the Amhara, and the Tigrans are all similar races, and we shall find that the Galla do not belong to a different family of mankind. Intermixtures with Shangalla or real Negroes seem here out of the question, since all travellers declare that they are a separate people, and in no degree intermixed with the Abyssinians. It would appear then that the diversities which display themselves are in a great measure simple variations in the breed, originating among the Abyssinian, as similar variations, but in somewhat less degree, are continually springing up in other countries where the external agencies of climate, temperature and situation are more uniform than they are in Abyssinia.

The Abyssins, in a general point of view, are reckoned among black races. Niebuhr thus classified them, and even the Arabians so consider them. It is observed by the editor of Pearce's Travels, that in the History of Arabia Felix, collected from various Arabian authors, by Schultens, there are several accounts of the conquest of that country by the Abyssinians, and the epithets applied to them are—سُودَان—Blacks, which Schultens translates "Æthiopes," and "People with crisp hair"—crispâ tortilique comâ. One of their princes also, suing to the emperor of Persia, entreats him to drive out "those crows" who are hateful to his countrymen. Ludolf says that he was informed by Gregorius, that the children of the Abyssins were not born black, but very red; and that in a short time they turn black. Burckhardt says, that the Abyssinian women are the most beautiful of all black women. The Jesuit Tellez, says of them, "As cores ordinarias sam preta, baça, azeytonada, he a que ellos mays estimam: outros sayem vermelhos, alguns sam brancos, mas he

hum branco exangue y sem nenhuna graça." Their ordinary colours are black, brown, and olive, and this is what they most esteem. Others are red—vermilion! Others white, but their whiteness is exsangueous and without any beauty."

A question which here presents itself is, whether differences of complexion exist among the Abyssinians bearing any relation to climate or the elevation of countries.

The low and hot tracts which extend round Abyssinia to the west and north-west, covered with forests, and containing the plants and animals of tropical climates, are inhabited, as we have already observed, by *Shangalla Negroes*. To the eastward the low countries are occupied by Hazorta or Shiho, who are almost equally black, though not woolly-haired like the Negroes. The physical characters of these races will be described in a following section.

Dixan, although situated at a considerable elevation above the coast, is a comparatively low region, governed by the Baharnegash. Mr. Salt informs us that the people here are of very dark hue, few of them having any claim to the term of *copper-coloured*, which Mr. Bruce bestowed on them. This remark Mr. Salt expressly applies to the inhabitants of all the lower parts of Abyssinia which he had traversed previously to his arrival at Dixan.*

Father Tellez reported that the natives of the high region of Narea or Enarea are allowed by the Abyssinians themselves to excel all the other people of the empire, as well in physical as in moral qualities.† Mr. Bruce declares "that the Nareans of the high country are the lightest in complexion of any people in Abyssinia." He adds, "that those who live by the borders of the marshes below are perfect blacks, and have the features and wool of Negroes, whereas all the people in the high country of Narea, and still more so in the stupendous mountains of Kaffa, are not so dark as Neapolitans or Sicilians."‡ Bruce makes a parallel observation respecting the tribes of Galla, who will be described in the sequel.

* Lord Valentia's Travels, vol. ii. † P. Tellez, cited by Ludolf.

‡ Bruce's Travels, vol. ii. p. 313.

I shall leave my readers to draw their own inferences from these facts.

Section IV.—*Observations on the History of the Abyssinians, and their different Races and Languages.*

¶ 1. Of the Gheez, or Ethiopic, the Amharic and the other languages of Abyssinia.

It it well known that the Gheez or Ethiopic language, the idiom of the so termed Ethiopic version of the Scriptures, and the other books which constitute the literature of Abyssinia, is a Semitic dialect akin to the Arabic and Hebrew. There is no reason to doubt, that the people for whose use these books were written, and whose vernacular language was the Gheez, were a Semitic race. How, and at what era the highlands of Abyssinia came to be inhabited by a Semitic people, and what relation the modern Abyssinians bear to the family of nations, of which that people were a branch, are questions of too much importance in African ethnography to be passed by without examination.

Gheez was the language of Axum, and the subjects of the Axumite sovereign at the period of their conversion to Christianity. Frumentius, the apostle of Abyssinia, was consecrated bishop by Athanasius of Alexandria, and began the work of converting the Abyssins to the Christian faith soon after the 335th year of our era. It may be concluded that there was at that period a flourishing and powerful kingdom in Habesh, the people being of Semitic origin.

The genuine Gheez is now extant merely as a dead language, consecrated to literature and religious uses; it is no longer the national idiom of Abyssinia; the revolution in consequence of which it ceased to be such, is clearly traced in the annals of the empire, which up to that period, and perhaps for some time beyond it, are generally thought worthy of credit.

The old royal family which reigned at Axum, at the era

after that event, supplanted by a new dynasty of princes, who in the historical books are termed the Zagean family. At the period of this revolution, one infant of the ancient race is said to have been preserved from the massacre which destroyed the rest. This child, conveyed to the distant province of Xoa or Shoa preserved the lineage of the ancient emperors. When the Zagean house failed at Axum, the government of the empire was removed to Shoa, about A. D. 1300, where the descendants of the old emperors are said to have been restored to their full sovereignty, and there the first Portuguese missionaries at their arrival found the seat of the Abyssinian monarchy. Shoa is a southern province in the Amharic country, and the Amharic language thenceforward became the "Lesan Negush" or royal idiom of Abyssinia.* The government being no longer in Tigré, Gheez, which was the ancient vernacular tongue of that province, ceased to be cultivated; it was from that period preserved only in books, and used for ecclesiastieal purposes.†

The modern language of Tigré has thus been for five centuries a merely oral dialect. It could not fail to be modified by time and accidents. We are, however, informed by Ludolf, that the Gheez was formerly the vernacular language of Tigré, and that, although the dialect of that province has undergone corruptions in the lapse of time, yet the common idiom of the inhabitants is still near to the ancient speech. Ludolf assures us that the people of other districts in Abyssinia consider the Tigrani as speaking the Gheez language; and that, when they have any doubt about the meaning of a word in their Ethiopic books, they always have recourse to a man of Tigré for explanation, as if the Gheez was his native and peculiar idiom.‡

* Ludolf, Prefat. Grammaticæ Ling. Amharicæ, item Ludolf, Hist. Æthiop. See also Bruce's Abyssinian Annals.

† Some writers have considered this supposed preservation of the old royal family of Abyssinia as a fable, and the revolution which occasioned the removal of the government to Shoa, as a real conquest of the Axumite empire by the Amharas. The result in either case was a change of the seat of government, whence ensued the adoption of a new national language and the abandonment of the old one, and the subsequent predominance of a new race.

The Amharic, or modern Abyssinian, has been the language of the court and nobles of the empire since the period above noted. It is spoken through a great part of Abyssinia. The Amharic is not a dialect of the Gheez or Ethiopic, as some have imagined, but a language fundamentally distinct. Of this any person may be convinced who examines the grammar and dictionary of the Amharic compiled by Ludolf with the assistance of Gregorius, and appended to the dictionary and grammar of the Ethiopic.* It is immediately evident that the Amharic has adopted from the Gheez a great number of words, especially such as are connected with religion and the advancement of arts and civilization. A great number of grammatical forms, as a part of the verbal inflections and of the pronominal suffixes connected with them, have likewise been adopted by the Amharas from the dialect of the more improved Axumites, and the state of the Amharic language might almost be compared in this respect to that of the Algerine Berber or Showiah, which, as Mr. Newman has proved, in an admirable and elaborate analysis of that idiom, to be so engrafted with grammatical forms borrowed from the Arabic, that it might easily be mistaken, as it has indeed been, for a Semitic dialect. The Berber, as M. Venture and Mr. Newman have fully proved, is essentially and in the most original part of its vocabulary an idiom entirely distinct and devoid of any relation to the Semitic or any other known language. This last remark may be applied with equal truth to the Amharic. It is probably an ancient African language, and the original idiom of the inhabitants of the south-eastern provinces of Abyssinia.† Agatharchides, in his account of countries bordering on the Red Sea, terms the idiom of the Troglodytes of Ethiopia —τῆς Καμάρας λέξις—the language of Camára, or as some read, Καμάρα λέξις, the Camára language. The people who spoke that language were, according to Agatharchides,

* Grammatica Linguæ Amharicæ, quæ vernacula est Habessinorum, autore Jobo Ludolfo, Francofurt. ad Mœn. 1698, and Lexicon Amharico-Latinum ab eodem. The same observation as to the distinctness of the Amharic from the Ethiopic was made by Vater. See Mithrid. th. iii.

† Agatharchides de Rubro Mari.

absolute savages. It is said that they lived in caves, upon a coagulated mixture of blood and milk. They practised circumcision, like the Egyptians. It is probable that they were the ancestors of the more civilized Amhára.*

The dialects of the Agows, according to Bruce, have some affinity to that of the Falashas. The comparisons of these languages which have as yet been made, leave this assertion subject to some doubt. There are, however, some slight indications of resemblance in a short vocabulary of the idiom of the Gafats, the Falasha, the Agows of Tchera and those of Damot, collected by Professor Vater.† These nations are perhaps the original inhabitants of the south-western parts of Abyssinia. The people of Gonga, who speak the language of Enarea, belong to the region still further towards the south. The Falasha probably became civilized and were converted to Judaism at an early period. Though their name is said to mean "*Exiles*" in the Amharic, it does not appear that they ever inhabited, since the period when they formed a distinct nation or clan, any country beyond the limits of Abyssinia.

The languages of all these nations are essentially distinct from the Gheez and every other Semitic dialect. Therefore any inquiries that may be set on foot respecting the affinity of the Abyssinians with nations of Semitic origin, have reference only to the people of Tigré, or the ancient kingdom of Axum.

¶ 2. Of the introduction of Judaism into Abyssinia.

By some writers the early diffusion of Judaism in Abyssinia and the neighbouring countries has been considered as an important circumstance in the history of that empire, and it has been connected with the introduction of a Semitic language into the kingdom of Axum. There seems, however, to be no relation between the two events, as the following considerations will render sufficiently manifest.

Judaism appears to have been spread extensively in Arabia and the adjoining countries, before the introduction of Christianity, and from that era till the propagation of Islám. The

* Hudson, Geog. Min. i. p. 46.

† Mithridat. th.

people of Yemen, including the Homerites or the tribe of Hamyar, were divided between the religion of the Sabians and Judaism in the age of Mohammed, and it would appear that many of the Arabian tribes had entirely adopted the faith and ordinances of the Hebrews. Judaism seems also to have reached Abyssinia, and to have taken a deep root in that country; for we cannot otherwise account for its extension over remote provinces, where it still subsists. The introduction of Judaism must have been previous to the conversion of the people by Frumentius; for Christianity, when once planted, soon flourished, and it had so wide and early an extension, that in the time of Cosmas Indico-pleustes, Abyssinia, or at least the kingdom of Axum, was filled with churches and monasteries. But it cannot have been by the spread of Jews and Judaism that the Semitic race and language gained their reception and prevalence in Tigré. It was indeed among the southern or western people of Abyssinia, that the religion of the Hebrews is chiefly known to have prevailed. It was preserved long by the Falashas, about Lake Dembea and in the mountains of Samen, where, on the Jews' Rock, so termed, princes named Gideon and Esther still govern a tribe of people who profess Judaism. The Falasha, as I have already said, have a distinct idiom of their own, unconnected with the Semitic languages, and they have always been a separate race from the Agaazi, or the people of the Axumite kingdom. Moreover we have proofs to which I shall presently refer, that Judaism did not prevail in Tigré, or was not at least the religion of Axum at the era of the introduction of Christianity. The Axumites appear to have been at that period Gentiles, and to have worshipped the gods of the Greeks and Egyptians.

It is very probable that Judaism was introduced into Abyssinia, particularly the western provinces, through the medium of Ethiopia and the kingdom of Meroë and Napata. That country, for some time before and after the Christian era, is said to have been governed by queens who bore the name of Candace. A princess of this name is mentioned in the time of Augustus, whose armies subdued her territory. Another Candace, if not the same, is named in the Acts of the Apo-

not unknown. We learn from various sources of information, that the arts and polytheism of the Egyptians were also spread through the kingdom of Candace. Egypt at that time contained a great number of Jews, and it is probable that both Judaism and the Egyptian idolatry were spread from thence by way of Ethiopia and the Nile into the different provinces of Abyssinia. Perhaps the latter was predominant at Axum, while Judaism prevailed chiefly in the west.

¶ 3. Historical notices of Axum and the Abyssinians.

Few notices are to be found of Axum and the Abyssinians previous to the conversion of the people by Frumentius. Strabo has given us the sum of the information collected by Agatharchides and Artemidorus respecting Ethiopia and the neighbouring countries.* These writers were well acquainted with the kingdom of Meroë, but give no account of the empire of Axum. The Axumite kingdom is for the first time distinctly mentioned in the Periplus of the Erythrean Sea, which was composed, according to Dr. Vincent's opinion, about the tenth year of Nero. In this work "Axomite" is termed a metropolis and royal city, and is said to have been a principal place in the transport of ivory to the Red Sea. The sovereign of the neighbouring country was, according to the Periplus, named Zoskales: he is said to have been a wise prince, and acquainted with the Greek language. A considerable trade with Egypt and with Adúli, was carried on in his dominions, which appear to have been very extensive.† After this period we find occasional and not very infrequent notices of the Axumite kingdom.‡

Ptolemy, in his fourth book, mentions Meroë, which as he says forms an island, being bounded to the westward by the Nile, and toward the east by the Astaboras, or Atbara, which forms a confluence with the Astapus, or Mareb. He afterwards proceeds to enumerate the inland cities remote

* Strabon. Geog. lib. xvii. Diodor. Bibliothec. lib. iii.

† Arriani. Peripl. Mar. Eryth. apud Hudson, tom. i.

‡ Vopiscus, in the life of Aurelian, mentions Axumites among the barbarian

from the rivers, and among these names Auxoume, in which he says there is a palace or royal residence.* Stephanus of Byzantium likewise mentions "Axumites:" so he terms the metropolis of the Ethiopians.†

The most authentic document relating to the kingdom of Abyssinia in early times, is the inscription discovered by Mr. Salt, on an obelisk at Axum. It is in Greek, and was made, doubtless, by Greek or Egyptian artists. It bears the name of Aeizana, a sovereign of Abyssinia, during whose reign, but at a later period, it is supposed that Christianity was introduced. It appears from this inscription that the kings of Axum claimed in that age an extensive sovereignty over many nations, among whom are mentioned the Homerites or the Arabs of Hamyar. It appears also that the religion of Axum was the Gentilism of the Greeks, and not Judaism. Aeizana is styled the son of Mars, and gifts are mentioned as devoted to the God of War.

We have little information on which reliance can be placed respecting the Abyssinian or Axumite kingdom in earlier times. The chronicle of Axum, or the Tarík Negushti, contains in the Gheez or Ethiopic language the history of a long series of kings said to have reigned at Axum from a period of remote antiquity. It begins with a mythical Serpent "Arwe," from whom the first dynasty descended. They were followed by a new line descended from Solomon and the queen of Sheba. This document is evidently, in the early parts, a mere monkish legend. It is proved to be unworthy of credit by the discovery of Mr. Salt, that the princes of Axum were, previously to their conversion to Christianity, not Jews, as the chronicle declares, but worshippers of Mars and the Gentile gods of Egypt.

Beyond the above-mentioned period, researches into the antiquity of Abyssinia have uncertain results. The circumstances which gave rise to the establishment of a Semitic colony, of a people so far civilized and possessing the arts of sculpture and architecture, acquainted with the use of letters and the Greek language, and worshipping the gods of clas-

* Claud. Ptolem. Geog. lib. iv. cap. 8. † Steph. Byzant. voce Axumites.

sical mythology amid the Troglodytes of Ethiopia, are likely to remain enveloped in obscurity.

¶ 5. Abyssinians, a colony from Arabia.—Historical proofs.—Inquiry into the History of the Hamyarite Arabs.

It was supposed by Ludolf and by Professor Murray, that the kingdom of Abyssinia was founded by a colony of Arabians. This opinion receives some support from a passage of Uranius, an ancient writer on the geography of Arabia, who has been cited by Eustathius, by Stephanus of Byzantium, and by Tzetzes. Uranius placed a people whom he termed Ἀβασήνοι or Abaseni on the coast of Arabia, next to the Sabeans, and reported that in their country myrrh and frankincense were produced.*

The supposition that the Abyssins are a people of Arabian origin has been strongly opposed by Mr. Salt, whose opinion has been adopted by a writer of no less authority than Professor Ritter. Mr. Salt has pointed out a variety of particulars in the customs and habits of the Abyssins, which display a nearer resemblance to the manners of the ancient Hebrews than to those of the modern Arabs. The Abyssinians appear to retain, in many respects, the ancient character of the Israelitish people, and even recall the state of society which existed among the nations of Palestine, before their primitive and nomadic habits had become modified by conquest or by the institutions of the Mosaic law. On this argument, supported by many striking facts, it has been contended by Mr. Salt, that the Abyssinians are an ancient people of Ethiopia, of kindred origin with the Arabs as well as with the Hebrews, but not immediately derived from the population of Yemen or of any part of the Arabian peninsula.

If we allow their full weight to all the arguments brought forward by Mr. Salt and others in opposition to the opinion of Ludolf, they afford no proof that Abyssinia was not colonized from Arabia, which indeed affords the only possible way of ingress to a Semitic people into this part of Africa. Although the Abyssins may resemble the ancient Hebrews in many particulars more nearly than the Arabs of mo-

* Stephan. Byzant. voce, Ἀβασήνοι.

dern times, it may still be supposed that in all these respects their manners and customs are equally like those of the ancient Arabs, the children of Midian or of Amalek, or the sons of the East in the time of Job. If we were better acquainted with the history and character of the Homerites, or the Arabs of Hamyar, some centuries before the Christian era, it is extremely probable that we should discover among them proofs of near affinity to the Axumites. Hamyar, in the southern region of the Yemen, is nearly in the situation where Uranius placed the Abaseni. It has the nearest local relations to Abyssinia. The Homerites are mentioned in the inscription of Axum, among the nations subdued by the sovereign of that city; but this must have been by subsequent conquest or invasions made by the Axumites in the land of their progenitors. Ptolemy places the Homerites in the southern part of Arabia, between the promontory of Posidium forming the narrow strait of the Red Sea—*τὰ στένα τῆς ἐρυθρᾶς θαλάσσης* —and the "Regio Adramitarum" or Hadramaut,* and mentions in their coast a place termed "Arabiæ emporium," supposed to be Aden. The capital of the Hamyarites, according to M. Marcel, was Difâr, near Sana'â, the ancient capital of Yemen.† They profess to derive their name and descent from Hemyar, son of Saba, great grandson of Kahtan,‡ the Joktau of the Toldoth Beni Noach. The Kahtanite Arabs are, as this learned writer observes, a distinct race from the Koreish, who are descended from Ishmael. He says, that they were at first Pagans or Sabeans, then became Jews, afterwards Christians, and lastly Mohammedans. These two Arabian nations are said to have had different languages, but it is most probable that the diversity in their idioms amounted only to variation of dialect. According to Sale, the Hamyaritic dialect spoken by the Kahtanite Arabs approached more nearly to the Syriac than the idiom of the Koreish or Ish-

* Claud. Ptolem. Geograph. lib. vi. p. 153.

† Mémoire sur les Inscriptions Koufiques recueillies en Egypte, par. J. J. Marcel. Descr. de l'Egypte. Etât Moderne, tom. i. p. 525.

‡ Marcel, *ubi supra.* See also the genealogical tables of the Arabs in the Preface to Sale's Koran. Hemyar stands in the genealogy of Kahtan, as the son of Abd Shems, surnamed Saba.

maelites: these Arabs say, that until the time of their patriarch Yaárab the language of the family was pure Syriac.* It was observed by Ludolf, that the Gheez, or Ethiopic, has a near affinity to the older dialects of the Semitic language, and that even the roots of many Hebrew words which are lost in Hebrew and the other cognate dialects, are still existant in the Gheez; and Professor Murray, who, since the time of Ludolf, has devoted perhaps more study to the Gheez than any other European scholar, considered that language to be a very ancient Arabian dialect, approaching much more nearly to the Hebrew than the Arabic of the Koran.†

It is possible that an inquiry into the art of writing practised by the Arabs of Hamyah and the forms of their alphabetic character may throw some light on their connexion with the Abyssinians. It is admitted on all hands, that the Hamyarites were acquainted with the use of letters many centuries before the time of Mohammed. Their characters, which were termed "Al Mosnad," are said to be preserved on ancient monuments still existing: they were perfectly distinct from the Kufic letters, which were invented not long before the time of Mohammed, in a city of Irak, and in which the Koran was for a long time written. But little or nothing more is known respecting these Hamyaritic characters. Sale says that they were not separately written, but M. Marcel is of opinion that they were distinct letters, and supposes that they resembled the characters found in the Persepolitan inscriptions, and consequently those of the Babylonian bricks. These opinions appear to be merely conjectural: the description would rather agree with the Samaritan or Phœnician letters, which may have been communicated to the Hamyarites at an early period by the Phœnicians, who are well known to have carried on the traffic of the East, and to have made their constant resort to the havens of Yemen. It has been commonly

* Salt. Prelim. Disc. p. 33.

† At the end of this section the reader will find a table of numerals in the Hebrew, Arabic, Gheez, or old Ethiopic, the Tigran, or modern dialect of the Axumite kingdom, in the Amharic, the Agow, and in the language of Arkeeko and Hurrur, which, though spoken beyond the present boundaries of Abyssinia, are analogous with respect to the numerals to the languages of that empire,

supposed by modern writers, though Bruce would not admit that supposition, that the Gheez alphabet was unknown to the Abyssins previously to their conversion to Christianity; that it was invented for the purpose of introducing among them the knowledge of the Scriptures. But no person who considers the complex and incondite system of the Gheez alphabet can for a moment entertain the idea that it was invented by Frumentius or by any individual acquainted with Roman or Greek, or even Coptic letters. The comparison of the Gheez alphabet with the different forms of the Samaritan and Phœnician letters, seems to decide this question: so many of the Ethiopic letters coincide in shape with the characters of those alphabets as to leave no room for doubt as to their real origin; and it is most probable, that the alphabetic system used by the Abyssins, was obtained by them through the medium of the Hamyarites. If the use of letters had been introduced immediately by Jews, the arrangement of the Hebrew alphabet would most probably have been observed. If, on the other hand, letters had been invented for the Ethiopians by Frumentius or his followers, they would, as I have before hinted, have contrived them on a simpler plan, and on one formed on the model of the more cultivated languages.

¶ 5. Conclusion. Remarks on the physical characters of the Abyssinians.

It seems on the whole most probable that the Abaseni whom Uranius placed on the Asiatic side of the Arabian Gulf, in the neighbourhood of the Arabs of Hamyar, were originally a branch of that people, the reputed descendants of Kahtan, who, at a period not to be ascertained, but probably preceding by some ages the Christian era, passed the straits of Babel-mandeb into Africa, and gained possession of the kingdom of Axum. There, through intercourse with more cultivated nations, and particularly with the people of Egypt and of the Ethiopian cities on the Nile, they acquired some knowledge of arts, and even of the Greek language and architecture. The kings of Axum embraced the polytheism of

dued the neighbouring nations, who from being barbarous Troglodytes became partially civilized. Even the savage Amharas adopted; in their southern provinces, much of the culture of Axum, and in the course of ages became more powerful, and subverted the throne of the negush, which they transplanted to Shoa and afterwards to Gondar.

The phenomenon of a tribe of Arabian origin, transplanted at an early period, which we may date with great probability at some centuries before the Christian era, into an inland region of Africa, is interesting in a physiological point of view. The natives of Tigré, though Arabs by remote descent, having yet for their vernacular speech an idiom which may be considered as a Semitic dialect, have become assimilated in their complexion and physical characters to the native Abyssins.

It is an obvious conjecture that the resemblance of these races in the present day may have resulted from intermixture of stock or frequent intermarriages; but it is perhaps more probable that the change which has taken place in the Asiatic people who originally founded the kingdom of the Axumites has been the effect of their abode in an African climate. In countries situated as are Tigré and Amhara, near together indeed, but separated by barriers with difficulty passed, such as the lofty mountains of Samen, and the deep valley of the Tacazze, itself occupied by a particular tribe distinct from both races, the masses of population could hardly have been intermixed in such a manner as to have become completely blended, and to have given origin to a third stock, of intermediate physical character. Intermarriages take place among nations living in juxtaposition and under one government, and mixed families are formed; but in some parts at least of either country the original type of each stock can hardly fail to be preserved. That the two races are not in fact thus ultimately blended is proved by the difference of their languages, which is still preserved, and we may conclude, that if no other influence had interfered, the Arabian colony in Tigré would have preserved their Asiatic character of person with as much constancy as they have maintained the purity, or at least the distinctness of their

HEBREW.	ARABIC.	GHEEZ or ETHIOPIC.	TIGRE.	AMHARA.	AGOW.	ARKEEKO.	HURRUR.
Mas. and Fem.							
1. Echad Achath	wāhhid	ahadu	ad de	and	lo	ante	a had
2. Shenayim Shetayim	th'nīn. vulg. snīn tnīn	chlectu	kil le te	quillet	leen ya	killi	ko út
3. Sheloshah Shelosh	thilātha vulg. tlāta. slā. sa.	salastu	seleste	sōst	shot ka	sé lass	sheeste
4. Arbagnah Arbang	arba'	atbahadu	er bah te	ar rut	see za	ubah	har rut
5. Chamishah Chamesh	khamsa	hamstu	au mish te	au mist	ac qua	a moos	ham meest
6. Shishah Shesh	sette [corrupted from *sease*]	sedestu	se dish te	se dist	wal ta	soos	sedeest
7. Shibgnah Shebang	saba'	sabaatu	shu ba te	sub hat	lam ta	sub hu	sáte
8. Shemonah Shemoneh	themania, vulg. tmānia or smānia	samantu	shu mun te	se mint	sō ta	the man	sút
9. Tishgnah Teishang	tisa'	tasatu	tish á te	zet ti	si cha	tse	zeytan
10. Eser Esreh	'ashera	asartu	assur te	assir	sukka	assur	assir
20. Esrim	'asherīn (or 'asherūn)	hesra	assera	háh	lerrin	assera	kú e ya
100. Meiah Meiath	mîa-mīt	maat	me te	me to		mete	buk ka la
200. Mathagim	mīteīn						
1000. Eleph	elf	elphe	shé	she		alph	kúm
10,000. Ribbo	lak		elfe	alf			

CHAPTER VII.

OF SEVERAL NATIONS BORDERING ON ABYSSINIA TOWARDS THE SOUTH AND SOUTH-EAST.

Section I.—*Of the Gallas.*

The Gallas are a barbarous and a very numerous people who, about the middle of the sixteenth century, appeared on the southern boundaries of Abyssinia, and have continued to make inroads into that country, and to lay waste its southern provinces. According to Mr. Bruce the traditions of the Gallas derive them from remote regions of Africa, where, on the borders of the southern rains, and within the southern tropic, they had dwelt for ages or had wandered as nomades over the country between the Indian and Atlantic oceans. Their first incursions into Abyssinia were, according to Bruce, contemporary with the appearance of the warlike and nomadic Agagi or Giagas on the frontiers of Congo; and these events, connected as they are in time, have been supposed to have depended on the same causes. Hence some writers have supposed the Gallas and the Giagas to be divisions of one people. "The Gallas," says Mr. Bruce, "appeared first in 1537, in great numbers in the Abyssinian province of Bali, and they have been uniformly for many years making a northward progress. At first they were all on foot, but they afterwards became a nation of cavalry. Their principal food was formerly the produce of their flocks, but they have learnt of the Abyssinians to plough the soil and to make bread. They all agree that, when their nation advanced to the Abyssinian frontiers, they were in the centre of the continent. The ground beginning to rise before them, seven of their tribes or nations filed off towards the Indian Ocean, and

gradually made their way into Bali and Dawaro. Another division spread themselves in a semicircle round the south side of the Nile, and along its banks round Gojam and behind the Agows to the Gongas and Gafats: the high woody banks of the Nile have been their barrier to the southward. The different hordes of this great nation gird Abyssinia round at all points from east to west, making perpetual inroads and laying waste the country.

According to the information obtained by Mr. Salt, the Galla entered Abyssinia from the south, by way of Melinda and Patta, from which places the tribes of this race still form an uninterrupted chain. The ras of Tigré, who spoke the language of the Galla and seemed to be intimately acquainted with their history, informed Mr. Salt that no common bond of union subsists between the different tribes of this nation, except that of their speaking the same language. Twenty tribes at least are independent of each other and in a state of mutual enmity. The two larger divisions of the Galla, known under the general appellation of the Edjow, live under two celebrated chieftains, Gojee and Liban. Most of these have adopted the Mohammedan religion, and the habits of the Abyssinians. The Edjow Galla are divided into several tribes; those under Gojee are called Djawi and Tolumo; those under Liban are styled Wochali, Woolo and Azowa. To the north-eastward of these reside the more barbarous tribes of Asubo: the Maitsha and the Boren Galla dwell in Gojam. Another tribe near the Abay, called Woldutchi, retain the sanguinary ferocity of their ancestors. The Woldutchi, like the Asubo, still ride on oxen, and like the southern Africans ornament themselves with the entrails of animals.*

The Asubo Gallas are still Pagans, and hold sacred the Wanga-tree; the country which they inhabit is one continued forest. The following is the account given by Mr. Bruce, of the physical character of the Galla:—

* Mr. Pearce saw a Galla chieftain, named Welleta Shabo, drink warm blood out of a horn, from the neck of a cow; a fact which Mr. Salt thinks the more credible, since his most Christian Majesty, Louis XI., as stated by a commentator on Philip de Commines, drank children's blood in order to recover his health. See Salt's Travels in Abyssinia, p. 301.

"Under the line, to the southward of Abyssinia, the land is exceedingly high; and the sun seldom makes its appearance on account of the continual rains.* The Galla, the inhabitants of that country, are consequently," says Mr. Bruce, "of a brown complexion, with long black hair; some indeed who live in the valleys of the low country are perfectly black."*

Section II.—*Of the Danákil or Dankali and Adaiel, and the people of Hurrur.*

The most considerable nation in the lowlands of Abyssinia to the eastward, in the maritime region of Samhara between the mountains and the Red Sea, are the Danákil, who appear to have constituted formerly one people with the Adaiel. The incursions of the Asubo Galla separated them from the Adaiel, but they still speak the same language and resemble them in manners. The country occupied by this race extends the 10th degree of north latitude, where they live in the neighbourhood of the Súmáli, to the 15th degree, or to the bay of Howakil, where they border on the country of the Hazorta. The king of the Danákil was engaged in early times in the wars carried on by the Mohammedans of Hurrur and Adaiel against Abyssinia. The Danákil are now divided into a number of independent tribes. The tribe of greatest power are the Dumhoeta, who possess the coast from Béloul to Aréna; next to these are the Taieméla and the Hadarem, the Belessua to the northward, the Adooli and Modeto to the southward of Ayth, related to the colonists of the neighbouring islands. The remaining tribes are termed Adalhu, Aisamalhu, Kedimto, Weéma, Mushiek, Assamominto, and the Russamo to the north-west. These are all Mohammedans, and speak the Danákil language. To the westward of Babelmandeb and southward of Asubo, occupied by the Galla, the same race is spread over a much more extensive country, where numerous unknown tribes under the names of Adaiel and Mara reach from the Bay of Zeila to the Abyssinian province of Angot.†

* I have copied from Mr. Salt the figure of an Edjow Galla, which may give my readers some idea of the physical characters of this race.

† Salt's Travels in Abyssinia.

Berilla, an Edjow Galla

¶ 2. Physical characters of the Danákil.

It appears from the description of the Danákil that they greatly resemble the Súmáli. Mr. Salt says that they have well-formed features. The dress of the men consists of pieces of cloth wrapped round their bodies; their hair, which is crisp, is curiously dressed out, frizzled, powdered with brown dust, and covered with grease in a way similar to that which is practised by the Hazorta and other tribes on the coast. The women have a closer dress: their hair is plaited in small ringlets, and their arms and legs adorned with bracelets of ivory and silver. The Danákil are a pastoral people, and practise but little agriculture. Like other barbarians the Danákil men pass their time in idleness, and leave their household labour to their females. They construct their tombs in rude pyramids. The Danákil, as well as the Adaiel and Súmáli, have a superstitious abhorrence of eating fowls, which led Mr. Salt to suspect that all these tribes are descended from the Egyptians.

¶ 3. People of Hurrur.

Hurrur is a country of considerable extent to the eastward of Adaiel, and between Efat in the southern extremity of Abyssinia and the Indian Ocean. It is now entirely surrounded by tribes of Galla. Mr. Salt has given a vocabulary of the language of Hurrur, which contains a great number of Arabic, and some Gheez words. The people of Hurrur are probably a tribe of Abyssinians mixed with the natives of Adaiel, who are of the race of Danákil.

Section III.—*Of the Súmáli, or Somauli.*

To the southward of Adaiel and the country occupied by the Danákil nation and to the eastward of the Galla, an extensive maritime region is inhabited by the Somauli, a people of very different habits and moral character from the Galla, whose language and physical peculiarities give reasons for

suspecting that they are connected in origin with that people, and perhaps also with the Danákil.

In a report of the late voyage of Captain Owen, we are informed, that the Somauli inhabit the coast of Africa from the Red Sea to the river Juba; they are said to be confined to the coast, the interior being occupied by the uncultivated and ferocious Galla. The Somauli are a mild and pastoral people, followers of Mohammed.*

Tribes of Somauli occupy all the countries lying near the eastern coast of Africa from the gulf of Aden to Magadoxo and the coast of Ajan; between the inland district belonging to the Galla and the sea-shore. They are a pastoral people, and in the sea-ports are well known to be addicted to commerce and navigation, in the pursuit of which many of this nation are established near Mocha in Arabia, and at Arene in the Danákil country. Barbara, a sea-port upon the coast, is their principal settlement, where, according to Lord Valentia, they hold a fair or mart from December to April, for the sale of gum, myrrh, and incense procured from Cape Guardafui, and gold, ivory, slaves, and beasts of burden from the interior. The Somauli convey their merchandise in caravans to Arabia and the coast of Abyssinia, and do not allow the entry of Arab vessels into their ports. Zegle, situated on an island belonging to the Somauli, has also extensive trade, but is nearly deserted during the heats of summer, on account of mosquitos which infest the inhabitants.†

According to M. de Rienzi, the Somauli are remarkable for the beauty of their features; they have a singular custom of staining their hair of a yellow colour, by means of lime, and of dressing it in imitation of the fleeces of their sheep, which have fleshy tails of enormous bulk. The same traveller says that they are very pacific in their disposition, and display

* Narrative of Voyages to explore the Shores of Africa, Arabia and Madagascar, performed in His Majesty's Ships, Leven and Barracouta, under the direction of Captain W. F. W. Owen, R. N. By Lieutenant Wolf, R. N. Journal of the Royal Geog. Society, vol. iii. p. 208.

† M. de Rienzi; Balbi, Abrégé de Geogr. p. 914.

Fig. 1

Fig. 2

Day & Haghe Lith.rs

great address in keeping peace and amity with their fierce neighbours, and even with the Galla.

A similar account of the Súmáli is to be found in a memoir communicated by Mr. Bird to the Royal Geographical Society.* The author describes the Súmáli traders from Barbara. He says, "their fine regular features, their ringlets of soft hair, artificially changed to a flaxen colour, and allowed to flow negligently around their shoulders, present a contrast to the jet-black complexions, and woolly hair of the Súhailis from Ajan." He adds "The Súmális are yet more lightly clad than the Arabs, and in addition to a wrapper for the loins, have only a thin white sheet thrown negligently around their shoulders."†

It might be suspected from the description of the physical characters of the Súmáli that they are emigrants from India, as Professor Ritter conjectures the inhabitants in general of the Barbaric coast of eastern Africa to be. But it seems most probable that the Súmáli are only civilized or improved Galla. The following list of words, similar in the dialects of the southern Galla and the Súmáli, render it probable that these languages are cognate, since the words are not generally such as nations borrow from their neighbours in the progress of civilization.

¶ 2. Comparative Vocabulary of the Galla, Súmáli, and Danákil languages.

Numerals.

	SUMALI.	GALLA.	DANAKIL.
1.	k'ow	to ko.	inni-ke
2.	leb 'ba	lum ma	dum meh
3.	sud 'dé	sed de	sud de o
4.	af four	af foor	fe re
5.	shan	shun	ko no you
6.	l' éh	ja	le hé ye
7.	t'dubbah	toor bah	mel né ne
8.	se deid	sed dét	bá bá ra
9.	sug-gāl	sug gul	se ga la
10.	tubbān	koo dun	thub ban
11.	kowe tubbān	kooda tok	thub ban ketca
12.	lebbe a tubbān	kooda lum ma	thubban ke lummeh

* Observations on the coast of Arabia and the shores of the Red Sea Geog. Journ. vol. iv. p. 194.

† The portrait of a Súmáli or Somauli from one of the figures in the atlas to Lord Valentia's Travels will be found in the following plate.

	SUMALI.	GALLA.	DANAKIL.
20.	leh bah tun		lubba tunna
30.	sud dun		sud dum
40.	affar tun		mo otum
50.	shan e tun		kum tum
60.	leh tun		la tum ma
70.	t'dubba tun		melhin a tumma
80.	sedeit tun		bahar tumma
90.	suggal tun		sega la tumma
100.	bo-gal		bōl
1000.	kūn		tubban a bōl

ENGLISH.	SOMAULI.	GALLA.	DANAKIL.
Father	ab-bai, i	ab-bo	abba
Mother	o-gú	bo-le-sa	
Brother	wellal	o-bo-la	
Sister	wel-la-she	o-bo-le-te	
Son	weel	il-ma	
A man	ninga	nama	
A woman	naak-ta	ne-te	
The sun	ghur-rah	addu	ay-e-ro
moon	tai-gah	dje-a, or ba-te	
stars	hed-du-go	ur-je, or te-u	e-took-ta
Fire	dob	e-bid-deh	
Water	be-yoo	be-shan	
Teeth	il-luk	il-kaé	am-mo
Head	mud-dah	ma-ta	gub-bah
Hair	te-mo	re-feu-sa	do-ger-ta
Eyes	ill	hed-ja	in-te
Nose	san	fun-yan	
Mouth	off	af-fan	affa
Tongue	ar-rab	ar-rub-bah	ar-rub-bah
Cow	lo	sou-a	la
Goat	ar-re	ree	illa
Horse	feras	fer-da	farase
Camel	geil	gal-la	gal-la
Ass	demmer	hur-re	dun-nun
Bird	shim-ber	shim-bero	kim-ber
Pigeon	shim-bero		
Silver	laag	me-ta	luk-kroo
Gold	dab	wer-ke	da-ab
Iron	bir	sib-be-la	bir-ta
Salt	us-sub-bo	ussoo	
Black	med-do	guracha	
Red	mur-ass	deem-to	
To eat	un-to	bil-lak	

Section IV.—*Of the Hazorta and Shiho.*

To the northward of the Danákil as far as the harbour of Massowah, the low countries between the coast of the Arabian Gulf and the feet of the Abyssinian mountains are inhabited by tribes of the Hazorta, and these mountaineers further northward than Massowah and Arkeeho are succeeded by tribes of the Shiho, who speak the same language as the Hazorta and resemble them in person and manners. The chief tribes of the Hazorta are termed Assa-Karré and Assa-Lessan, which have some relation to the Salt Plain, Assa being the Gheez word for salt. The general name of the Shiho, is Torua; the particular names of their tribes are Edo, Gumeddo, Beyiddo, and Assala-iddo. These tribes are pastoral wanderers, and carry merchandise across their country from the coast of Abyssinia. They have numerous flocks of goats: the encampments of the Shiho, according to Salt, consist of conical huts resembling the kraals of the Kaffirs in South Africa.

The Hazorta are termed Arabs by travellers, but they are a different people from the Arabs, and their language contains but few Arabic words, if we may judge from the vocabulary collected by Salt. On the other hand it has many words common to it and the idiom of the Danákil. We are not informed that the Hazorta differ in physical characters from the Danákil and other neighbouring nations. Mr. Salt says that in one of the Shiho hordes he saw some girls with finely-proportioned limbs and beautiful features, and of much lighter colour than the general complexion of the race. In his first journeys to Abyssinia, Mr. Salt saw two individuals of the Hazorta race who were both very black and thinly clad.*

* Lord Valentia, vol. ii.

CHAPTER VIII.

OF THE RACES OF PEOPLE BORDERING ON ABYSSINIA TOWARDS THE WEST AND THE NORTH.

SECTION I.—*Of the Shangalla.*

THEY are the inhabitants of the forests which lie along the feet of the Abyssinian Alps, particularly on the western and north-western side of the kingdom of Gondar and the country of Dembea. The people termed Shangalla are, however, not confined to the western side of Habesh; tribes comprehended under the same designation inhabit various tracts towards the north and beyond the eastern frontier of Abyssinia. The Doba are a Negro tribe towards the south-east: they occupy an extensive, uncultivated plain below Wojjerat, and between the Tigran province of Enderta and the country of the Asubo Gallas. They were visited by Mr. Pearce, who could not understand their language. They were formerly a fierce and warlike people, and were described as such by Dom Francisque Alvarez in 1520.* I have already extracted Mr. Bruce's account of the moral and physical traits of the Shangalla in general, and I shall now merely add some geographical notices respecting their country from another part of his work.

"The Shangalla," says Mr. Bruce, "surround all the N N. W. and N. E. of Abyssinia, by a belt scarcely sixty miles broad. This is called by the Abyssinians, Kolla, or the Hot Country, which is likewise one of their names for

* Mr. Salt has cited the account given by Alvarez, which is as follows: "Ces hommes de Dobas sont fort braves et vaillans gens: ayant une telle loy que personne d'entre eux ne s'y peut marier sans premièrement faire foy, et déclarer par serment d'avoir privé de vie douze Chrétiens; qui rend ces chemins tant décriez et si fort dangereux que personne n'y ose passer, si ce n'est en caravanne." Historiale Description de l'Ethiopie. Anvers, 1558. Mr. Salt's Travels, p. 275.

Mr. Salt has given various particulars relative to the history of the Shangalla tribes in many of the countries round Abyssinia. See Salt's Travels, p. 378, &c.

hell. Two gaps or spaces, made for the sake of commerce in this belt, the one at Tchelga, the other Ras-el-Feel, have been settled and possessed by strangers, to keep these Shangallas in awe, and here the custom-houses were placed for the mutual interest of both kingdoms, before all intercourse was interrupted by the impolitic expedition of Yasous against Sennaar. Ras-el-Feel divides this nation of woolly-headed blacks into two, the one west below Sennaar, and bordering on Fazoclo, part of the kingdom of Sennaar, as also on the country of Agows. These are the Shangalla that traffic in gold, which they find in the earth where torrents have fallen from the mountains: for there is no such thing as mines in any part of their country, nor any way of collecting gold but this. The other nation, on the frontiers of Sennaar, has Ras-el-Feel on the east, about three days' journey from the Sacamoot. The natives are called Ganjar; a very numerous and formidable nation of hunters, consisting of several thousand horse. The origin of these is said to have been, that when the Fúngi or black nation now occupying Sennaar dispossessed the Arabs from that part of the country, the black slaves that were in service among these Arabs all fled, and took possession of the districts they now hold; where they have greatly increased in numbers, and continue independent to this day. They are the natural enemies of Ras-el-Feel, and much blood has been shed between them, while making inroads one upon another, murdering the men, and carrying the women into slavery."

SECTION II.—*Of the Shilúkh and the Fúngi, or People of Sennaar.*

The Abiad or White River, after cutting its channel through the mountainous border which runs westward from Fazoclo, passes among the hills and forests of Dyre and Touggoula and enters a vast plain. There it receives the waters of a great number of rivers never yet seen by Europeans, but of which the names are given by Dr. Seetzen, from information collected from Negro pilgrims.* Here it also receives the waters of the Maleb, which descends, according to Bruce, from the

* Monathliche Correspondenz. Februar. 1810.

highlands of Enarea, more remote than the sources of the Abyssinian Nile.*

After entering the plain of Sennaar, which is supposed by Rennell and Humboldt to be four thousand feet above the level of the sea,† the Abiad forms a great number of islands, many of which serve for a retreat to the Shilúkh, a tribe of warlike and savage Negroes who infest the neighbouring country with their marauding attacks. The Shilúkhs collect tolls in their country for the passage of the Abiad, in which river they gather honey and hunt the hippopotamus. These people were described to Dr. Seetzen by Hassan, an intelligent Negro pilgrim of Mobba, who had passed through their territory in his way to Mecca.‡ The Shilúkhs are completely naked; they are pagans, and worship either trees or unhewn upright stones, like the maen-hirion of the ancient Britons. They are separated from Darfúr by the Bahr-el-Ada.§ We have some notices of the same people from M. Linant, in an account of his voyage on the Bahr-el-Abiad, published by the Geographical Society, which agree with the accounts collected by Dr. Seetzen. It seems that the Shilúkh have a permanent station or town near Aleis on the Abiad, but their capital, or the residence of their king, is at a place called Damah, much further towards the south.

Some later accounts of the Shilúkh given by European travellers, confirm these statements of the Negro pilgrim Hassan. According to M. Linant, this people have a permanent station or town near Aleis on the Bahr-el-Abiad, but their capital, or the residence of their king, is at a place called Damah further to the northward. They are described more particularly by Lord Prudhoe, who says that they are a people of enormous size "Ibrahim Caschief, a man of five feet ten inches high, said he did not measure higher than their breasts. Men and women went perfectly naked: they possessed neither camels nor horses, and the cattle which they had was probably plunder, the sickness after rains destroying both men and beasts. Their food was chiefly fish and dhourra. They had numerous canoes, some containing sixty persons: they are armed with

* Bruce's Travels. Ritter's Erdkunde, theil. i.

† Ritter's Erdkunde.

spears, bows, arrows, and clubs." "When Courschied Bey received some of the principal Shilúkhs, they made him swear by the sun to do them no harm." It seems that they are true Negroes. It is stated in this narrative that the Shilúkhs are the first black people with woolly hair and Negro character on the Bahr-el-Abiad. The following account of them was given to Lord Prudhoe by Baady the late mek or king of Sennaar. "The Shelooks live in the islands of the Bahr-el-Abiad, above Waddi Shallice. Their great sheik resides in the island of Abba, and is named Arwegga. They have numerous canoes, which they manage with great skill, and are men of immense size and great courage. They wear no covering, and worship the sun and moon. The Denka live on the east bank of the Bahr-el-Abiad, part of their country being parallel (in the same latitude) with the Shelooks, and a part extending beyond them. The capital town is Damàh, and their shiek's name Akone. They bury their dead in an upright position, and make of wood the head of a bull which they worship. At the age of puberty both sexes have a tooth drawn from the upper jaw. Among the Shelooks, Mariam is not an unusual name for the women. Originally the Denka and Shelooks were the same nation, but they are now quite separate and constantly at war. Both possess cattle in quantity, and are armed with long spears, which they do not throw, but crouching behind their shields, wait the near approach of the enemy."

It appears from further information obtained by Dr. Rüppell, that the stations above noticed on the lower course of the Bahr-el-Abiad are not the ancient abode of the race of Shilúkh and Denka. We are assured by that intelligent traveller, that the Shilúkh Negroes are a numerous and widely spread people in the country of Bertat, bordering on Fertit, and to the southward of Kordofan, beyond the tenth degree of southern latitude, whence they have dispersed themselves towards the east and north, along the course of the Bahr-el-Abiad.* The family of the Melek Baady, the sovereign of

* Dr. Rüppell's Reisen in Kordufan, &c. s. 133. c.

the Fúngi, who are a branch of the Shilúkh, is said to have been originally from Teysafaãm, a country in Súdan.*

It seems that the Fúngi, the Negro nation who about three centuries ago are known to have made themselves masters of Sennaar, were a tribe of this race of Shilúkh. These invaders expelled the former inhabitants and took possession of their country, assuming the title of Fúngi, which means conquerors.† The subjugation of Sennaar by the Fúngi took place in 1501, and from that period till the time the country was visited by Bruce, twenty sovereigns had ruled over them. They had become Mahommedans, and had adopted the manners of the neighbouring countries, and they had extended their dominion over the surrounding states. Kordofan and even Dongola were subjected to their empire, and these countries continued to pay them tribute till the late invasion of Nubia by Ismayl the son of Mehemet Ali.

The people of Sennaar are no longer Negroes. Whether an abode of three centuries in the plain of Sennaar and a total change of the manner of life have been the cause of this alteration in their physical character, or whether it is to be attributed to intermixture of race, I shall not pretend to determine. Such mixtures have taken place, but, according to M. Cailliaud, they have given origin to particular castes which are distinguishable from the general community. I shall cite the account given by this traveller of Sennaar and its inhabitants, which appears to be the most accurate that has been obtained. He had better opportunities than his predecessors of acquiring information.

"Tradition reports," says M. Cailliaud, or his editor, M. Jomard, "that Sennâr was the abode of the old Macrobii who were conquered by Cambyses, over whom twelve queens and ten kings reigned: that afterwards came the Foungi who gave their name to a part of Bouroum, the country below Fazoclo, termed now Jebel Foungi. The Foungi are said to have come from Soudan; they crossed the White River, and arrived at Arbagny." It would from this appear that the

* Journal of R. Geog. Soc. vol. v. p. 49.

† Bruce's Travels, vol. iv.; Cailliaud's Voyages, tom. i.

Shilúkh of the islands, and the banks of the Abiad near Alcis are only a small tribe left by the main body of the emigrant horde on their way to Sennaar, after crossing Fazoelo from Bertat. At Arbagny the Foungi fought a great battle which rendered them masters of the country. These idolaters partially embraced Islám.

This account was procured from the learned men of Sennaar, by M. Cailliaud, who accompanied the army of Ismayl Bey. Cailliaud has given a chronological table, which he warrants to be more accurate than that of Mr. Bruce. According to it Sennaar was built by the Foungi in heg. 890 (A. D. 1484.) Twenty-nine kings have reigned over it 335 years, till Baady, the present king, all the kings having that name, was conquered by Ismayl in 1821. The Foungi conquered Fazoclo about A. D. 1700. Fazoclo and Bouroum are now tributary to Sennaar.

M. Cailliaud gives the following account of the physical characters of the nations of Sennaar in general.

"Les indigènes du Sennâr ont le teint d'un brun cuivré; leurs cheveux, quoique crêpus, diffèrent de ceux des vrais Nègres: ils n'ont point, comme ceux-ci, le nez, les lèvres, et les joues saillantes: l'ensemble de leur physiognomie est agréable et régulier."

The same traveller observes, that among the inhabitants of the kingdom of Sennaar and the adjoining countries to the south, the results of mixture of race in the intermarriages of Soudanians, Ethiopians, and Arabs were frequently to be traced. He says that six distinct castes are well known in that country, the names and descriptions of which are as follows.

1. El-Asfar. The Yellow people. "Les moins colorés; cheveux plats." These are nomadic Arabs, who keep their race quite distinct. Their customs and habits are distinct. This race is from the Hedjaz: they speak pure Arabic.

2. El-Akmar. "Les Rouges. Ceux-ci ont le teint rouge, les cheveux rougeâtres et crêpus, les yeux rougeâtres aussi. Cette race tient peut-être des originaires de Soudan (meaning the Negro country) sa nuance caractéristique; elle est la moins nombreuse."

The red caste are evidently persons of the xanthous com-

plexion. I have often alluded to the origination of this variety among the African nations as a phenomenon of not very rare occurrence, and I have noticed this particular instance.

3. El Soudan-Azraq: "Les Bleus. Leur couleur est cuivré; ce sont les Foungis."

4. El Ahcdar. "Les Verts."—"Hair, like the Foungi."—It is plain that the general description of the "Indigènes du Sennâr," above cited, is intended to apply to the Foungi. Features nearly Negro.

5. El Kat-Fatelobem. Partly of the first and partly of the fourth, that is, partly yellow and partly green. "Ils ont les cheveux plats, parfois un peu crêpus: le sang qui domine en eux est celui des Ethiopiens, peuples agricoles, dont la couleur ressemble à celle des Abyssins, et qui doit tirer son origine de la race la plus nombreuse des hommes qui composaient la population de l'ancienne Egypte."

Mr. Cailliaud in this instance, if he does not directly intend to describe the Barábras, seems to have formed his ideal definition of a common Ethiopian and Egyptian stock from that people. I beg to refer the reader to the account of the Barábra, which he will find in the succeeding section.

6. Ahbits, Ahbd or Nouba.

"Ce sont des peuplâdes Nègres venues de l'ouest, et qui habitent les montagnes de Bertât où ils vivent isolés. Ils ont les cheveux cotonneux, généralement noirs, *un peu roux:* ils ont les nez moins plats, les lèvres moins épaisses et les joues moins proëminentes que les Nègres de l'Afrique Méridionale. Quelqu'uns ont la figure regulierèment belle."

I shall have occasion to cite some further accounts of the people here termed Nouba in the following section. I may here remark that the variety of physical traits generally noticed among these Negroes in this part of Africa, may render it less difficult to conceive that the Foungi are the real offspring of a tribe which three centuries ago resembled the Nouba of Bertât.

SECTION III.—*Of the Native Races of Bertât, Fertit, Donga, Darkulla and other Negro countries to the southward of Darfúr, Kordofan and Sennaar.*

These countries have never been visited by Europeans. M. Cailliaud is the only traveller who has been in the country of Bertat, and he was only at Qamâmyl on the northern border of that region. I have already cited his description of the natives. Bertat is the region whence the Nouba slaves are principally brought. I have already quoted from Burckhardt, Dr. Rüppell, and others an account of their physical characters.

Darkulla is a mountainous tract in the same great division of Africa. According to Mr. Brown the traders of Darfúr and Borgho sometimes resort thither to buy slaves in exchange for salt, which they carry with them. The people are Pagans; they are remarkable for honesty and cleanliness; they are partly Negroes, and partly people of a reddish or copper colour. Brown says, that the slaves brought from Darkulla are of a red colour; he places it to the south-west of Darfúr. Probably it is beyond Begharme, and in the empire of Bornou.

Donga and Fertit are the names of countries frequently mentioned by African travellers. Little is known of them. They are described as mountainous regions, covered with forests, near the sources of the Bahr-el-Abiad. Fertit is said to contain rich mines of copper.*

* Cailliaud, Voyages à Meroë et au Fleuve Blanc. See also Balbi, Abrégé de Géographie.

CHAPTER IX.

OF THE RACES OF PEOPLE INHABITING NUBIA AND OTHER COUNTRIES BETWEEN ABYSSINIA AND EGYPT.

SECTION I.—*Of the Barábra or Berberins.**

THE people who inhabit the valley of the Nile above Egypt, and from that country to Sennaar, give themselves the appellation of Berberi.† By the Arabs they are termed Núba. The same people in Egypt, where they are well known, are called Berberins. Their general character and habits are well described by M. Costaz, a member of the Egyptian Commission, who was at Philæ in 1799.‡

* I have already made some observations on the name of Barábra in speaking of the Berbers of Atlantica. Many writers have identified these nations, deceived by the resemblance of their names.

The Barábra were first distinguished as a particular race by M. Costaz in 1799, and afterwards described by Denon, Costaz, Hamilton, Legh, Waddington, and Burckhardt. Dr. Seetzen wrote a memoir on this race inserted in the "Mines de l'Orient." He supposed them to be Berbers. Vater compared a considerable number of words in the languages of the Berbers and the Barábra, and found only three which bear any resemblance, they are the following:—

Neck, in Berber, arguh; in Barábra, gummurk		
Year	csoughas	szuaga
Water	aman	amanga

See Mithridates, iii. p. 129.

Professor Ritter has made by far the most extensive researches into the history of the Barábra, and he has collected a great mass of information respecting them, chiefly from Arabian writers. Ritter not only attempts to identify the Barábra with the Berbers, but ascribes to them both an Indian origin. He supports this hypothesis with vast learning and extent of research. It still has the appearance of a paradox, and since Dr. Rüppell discovered the root or stock of the Barábra in the Nouba of Kordofan, cannot be maintained with the least appearance of probability. The last treatise on the Barábra is a learned and able paper in the sixtieth volume of the Edinburgh Review. I shall have occasion to refer to most of these works in the following pages.

† Reisen in Nubien, Kordufan und dem Peträischen Arabiën, vorzüglich in Geographisch-statischer Hinsicht, von D. Edward Rüppell. Frankfurt am Main 1829, p. 32.

‡ Mém. sur la Nubie et les Barábras, par M. Costaz. Description de l'Egypte. Etât Moderne, tom. i. p. 399.

"The Nubians are neither Arabs, Negroes, nor Egyptians; they form a distinct race with a peculiar physiognomy and colour, and speak a language peculiar to themselves, in which they are called Barábras. Wherever there is any soil on the banks of the Nile, they plant date-trees, establish their wheels for irrigation, and sow a kind of millet called dhourra, and also some leguminous plants. Their trade consists chiefly in cloth, which they buy at Esné, giving in exchange dry dates. The Barábras were, in 1779, under the nominal dominion of the Turks, and paid an annual tribute of dates and black slaves, which latter they procured from the caravans of Sennaar. They are in the habit of coming down into Egypt in search of employ, and are known at Cairo, under the name of Berberins. They are much prized for their honesty, in which they differ much from the Arabs their neighbours."

Denon has thus described them: he says, "their skin is of a shining and jet black, exactly similar to that of antique bronzes. They have not the smallest resemblance to the Negroes in the western parts of Africa. Their eyes are deep set, and sparkling, with the brows hanging over, the nose pointed; the nostrils are large, the mouth wide, the lips of moderate thickness, and the hair and beard in small quantity, and hanging in little locks. Being wrinkled betimes, and retaining their agility to the last, the only indication of old age among them is the whiteness of their beard: every part of the body remaining slender and muscular as in their youth."*

We may observe here, that although Denon terms the complexion of the Barábras, a jet black, other travellers have described them as of a much redder hue, and it seems as if their colour varied from a copper tint to a dark shade. The accurate English traveller, Mr. Brown, observes, that the Nubian race commences at Assouan or Syene. In the island of Elephantine, the people are black, but in the opposite town of Assouan, "they are," he says, "of a *red* colour, and have the features of the Nubians or Barábras, whose language they readily speak."

The following account of their physical character is given by M. Costaz:—

* Denon, Voy. Egypte, i. p. 48. Aikin's Translation.

"La couleur des Barábras tient en quelque sorte le milieu entre le noir d'ébène des habitans de Sennaar et le teint basané des Egyptiens du Sayd. Elle est exactement semblable à celle de l'acajou poli foncé. Les Barábras se prevalent de cette nuance, pour se ranger parmi les blancs. Les traits des Barábras se rapprochent effectivement plus de ceux des Européens que de ceux des Nègres: leur peau est d'un tissu extrêmement fin: sa couleur ne produit point un effet désagréable; la nuance rouge qui y est mêlée, leur donne un air de santé et de vie.

"Ils diffèrent des Nègres par leurs cheveux, qui sont longs et légèrement crêpus sans être laineux. J'ai remarqué plusieurs enfans dont le chevelure était mélangée de touffes noirs et de touffes blonds: mais la nuance de ce blond n'est pas la même que celles des Européens: elle se rapproche beaucoup de la couleur de cheveux roussées par le feu: rien n'annonce cependant qu'elle ait été produite artificiellement."

It appears from the vocabularies collected by Burckhardt that the tribes termed Kenous and Nuba speak different dialects, but evidently belonging to the same idiom; and M. Cailliaud assures us, that the people of Succot and Mahas understand the natives of Lower Nubia, or the districts near to Egypt. The Dongolawi also speak the same language, and it is the prevalent idiom, except among the Arabs, who are everywhere a distinct people from the Barábra, as far as Dar Shakie, or the country of the Shegya. Dr. Rüppell gives a full account of the races inhabiting the province of Dongola; from it I shall translate some particulars which are very remarkable.

"The inhabitants of Dar Dongola," he says, "are divided into two principal classes, namely the Barábra, or the descendants of the old Ethiopian natives of the country, and the races of Arabs who have emigrated from the Hedjaz. The ancestors of the Barábra, who in the course of centuries have been repeatedly conquered by hostile tribes, must have undergone some intermixture with people of foreign blood; yet an attentive inquiry will still enable us to distinguish among them the old national physiognomy, which their forefathers have marked upon colossal statues, and the bas-

reliefs of temples and sepulchres. A long oval countenance, a beautifully curved nose, somewhat rounded towards the top, proportionately thick lips, but not protruding excessively, a retreating chin, scanty beard, lively eyes, strongly frizzled but never woolly hair, a remarkably beautiful figure, generally of middle size, and of a bronze colour, are the characteristics of the genuine Dongolawi.* These same traits of physiognomy are generally found among the Ababdi, the Bisheri, a part of the inhabitants of the province of Schendi, and partly also among the Abyssinians. I had not the opportunity of inquiring what relation the languages of these different races have among each other; but the Barábra language, which is spoken from Gebel Deka to Wadi Ibrim and throughout the whole of Wadi Kenús, is to be looked upon as a Núba or Negro tongue, from its words consisting of few syllables, and nearly all ending in vowels, and from its harmonious and soft modulation, a conclusion which is confirmed by the fact that some words in the Barábra language, and in the Kordofan idiom of Haraza, Gebel Atgiau, and Koldagi are identical. Perhaps this affinity of languages is partly the reason why the Arabs settled in the country designate the proper inhabitants of the province of Dongola, and especially the natives southward of Assuan, whose mother-tongue is the Barábra, by the general name of Nuba. This term the Barábra never use themselves, but it is the national name by which the free Negroes of Kordofan are characterised, as I know from various information. I will explain more fully the ideas to which this supposed alliance of language between the Nuba Negroes and the Barábra have given rise.

"Many Barábra speak the Arabic, but very few free Arabs consider it worthy of them to learn the Barábra: both races

* In other parts of the Nubian valley, as at Mahas and Succot, where the population is really intermixed or principally of Arab origin, Dr. Rüppell informs us that "the handsome countenance of the genuine Dongolawi is no more to be found:" "Here," he says, "almost every profile varies, an indication of the mixture of different races: the majority approach to the long and coarse physiognomy of the Arab-Fellahs." Rüppell, p. 63.

keep themselves separated, and marriage connexions between them are, in the present time, of very rare occurrence."*

It is not easy to conceive in what manner Dr. Rüppell reconciles the notion that the Barábra are descended from the old Ethiopians with the opinion which he repeatedly expresses, that they are nearly allied to the people of Kordofan, unless he supposed that country and the valley of the Nile to have been originally inhabited by the same race. This was probably his hypothesis, though, as we shall see, by no means supported by historical facts. In reality the proofs afforded by ancient historians are very strong in support of the conclusion that the Barábra derived their origin from a country westward of the Nile, and not far from the situation of Kordofan. Dr. Rüppell's argument, however, is of a different kind: it turns upon the affinity of language between the present Barábra and the people of Kordofan, a fact which was discovered by himself.

"Kordofan is the term given by the Arabs and Egyptians to a tract of hilly country, which stretches out in a southward direction from the parallel of Haraza to the 10th degree of north latitude, extending about four degrees from east to west, measured westward from the Bahr-el-Abiad. The northern and western boundaries of this land are uninhabited steppes; in the south lie the forests, which are inhabited by the Fertit and Shilúkh Negroes, the latter of whom have spread themselves to the eastward along the shore of the Bahr-el-Abiad, where they border on the districts ruled by different races of the Bedouin Arabs: namely the Mehamudie, Hassanie, Beni Gerar and Kababisch Arabs."

"Kordofan is properly the name of a little group of hills, situated half a day's journey to the south-east of Obeid, where the free Nuba dwell. The word Kordu signifies in the Koldagi language used here, Man; the etymology of the word Fan is unknown to me. Whether the tract of land inhabited by the Nuba, which is designated by the Arabs and Egyptian merchants by the name of Kordofan, whose boundaries I have just marked out, was ever united by a political

* Rüppell, Physiognomik und Sprache der Bewohner der Provinz Dongola. Reisen, § 5.

bond, is an undecided question. So much is certain, that when the dominion of the kings of Sennaar extended over the region of the Nile to the 20th degree of latitude, they kept under their protection a tributary chief in the plain country around Obeid, who exercised an indirect influence over the contests of the surrounding Negro republics. It appears that even in the middle of the former century, the princes of Darfúr raised a quarrel between this chief and the kings of Sennaar; for about -five years ago the Fourian general, Melek Nakdum-el-Musallem, entirely dispossessed Melek-el-Hatshina, who was in alliance with Sennaar. Musallem then resided in Obeid, and governed in the name of the sultan of Darfúr, Mehemet Ibn Fatel, until the year 1820, when he was beaten and killed in a battle at Bara by Mehemet Beg Tefterdar. Since that time the Turks have become masters of the country."

"The population of Kordofan consists of three different races, who are distinct and speak different languages. They are 1. Bedouin Arabs from the Hedjaz. 2. Colonists from Dongola. 3. The original natives of the country, who are Nouba or Negroes." These last are again subdivided by Rüppell into two classes, the free Pagan Nouba who inhabit the hill-country southward of Obeid, and the conquered Mohammedan Nouba in the plain-country near Obeid and to the northward, who cultivate the land. The latter affect the Arabic language, though they also speak their native dialect. This native dialect is nearly identical with the language of Haraza and Koldagi. In Kadgikeel and many other villages to the southward of Obeid the Koldagi language is alone understood. Both the Nouba of the hill-country and those of the plain are Negroes, and have woolly hair and projecting mouths, though the latter by the variation of their features sometimes give a suspicion of intermixture in their race.

Dr. Rüppell has given a short vocabulary of the Koldagi language, collated with several other Negro dialects, which last have no affinity with each other. On comparing the words of the Koldagi with Burckhardt's vocabularies of the Barábra dialects, I find the following instances of resemblance, which allowing for the different orthography of the individuals who wrote the vocabularies, the uncertainty with which the

words of oral languages are taken down, and the effect which a separation of some centuries cannot fail to have produced on the speech of unlettered nations, are strong indications of an original identity of language and of race between the Koldagi Nouba and the Barábra or Nubians of the Nile.

*Numerals.**

KOLDAGI.	KENSY.	NOUBA OF THE NILE.	DONGOLAWY.
1. bera	warum	werka	ouera
2. ora	owum	oūogha	ouoga
3. todje	tosk	toskoga	towsko
4. kenju	kemsou	kemsoga	
5. tessu	didjou	didja	dika
6. farschu	gordjou	gordjoga	gorgo
7. fellad	kolodou	kolodga	koloda
8. eddu	iddou	iddouoga	idduo
9. ueddu	iskodou	oskoda	
10. buré	dimnou	dimaga	dimega
11. bereberku	dimindewaru		
12. oure-to-je-ku	dimin-tosk-ou	dime-tosko	

A few other words follow.

ENGLISH.	KOLDAGI.	KENSY.	NOUBA OF THE NILE.	DONGOLAWY.
Fire	eka	yk	eeeka	ik
Head	oar	ork	ourka	ourka
Mouth	aul	agilk	akka	chundeka
Teeth	gehl	nelky	nyta	
Ear	uilge	uluk	okiga	okuga
Day	onial	ougresk	aly	
Night	qualal	ougouk	awaka	aouoka
Sun	es	masilk	mashakka	mashake
Moon	nundo	noogy	norga	ounatéga
Star	ondou	woussik	windjega	
Rain	aveh	anessik	omorka	
Wind	irschu	tourouk	touga	kirgniata
Horse	chotg	koky	mortyga	ondyga
Ass	andu	hanoub	kadja	
Cow	teh	tyg	tyga	
Dog	boal	welk	mokka	monka
Butter	tes	desk	noyga	senuga
Shoe	quare	koresk	derka	
Knife	gnadu	kandyg	kandyga	
Man	kordu	ogedj	itga	
Woman	eadou	ing	idenga	idingga
Boy	tondu	tot	tota	
River	ser	eesig	amanga	ossigga
Tree	sahleg	saleyg		galguela.
Bird / Fowls	koker	kowertag	kowertyga	okera (Schabun)†

* The Kensy and Nouba are Barábra dialects, the specimens of which are taken from Burckhardt. The Nouba Barábra must not be confounded with the Negro Nouba. Though perhaps originally allied these races are now distinct. The Dongolawy is a third Barábra dialect; the specimen is from Cailliaud and from Seetzen. The Koldagi is a Nouba or Negro dialect, spoken in the mountains southward of Kordofan. The only specimen of this language as yet obtained is in Dr. Rüppell's work.

† The Schabun is another Nouba or Negro dialect.

The testimony of ancient writers, as far as it extends, affords support to the opinion thus maintained respecting the origin of the Barábra.

In the time of Eratosthenes, nearly three centuries before the Christian era, the Nubæ were a distinct and powerful race; they inhabited the left bank of the Nile, from Meroë, the Atbara of modern geography, to the —ἀγκῶνες— elbows or angular windings of the Nile.* It is scarcely probable that a people, separated so long ago as this account would imply from the great body of their African kindred, could retain an oral language with such constancy that its resemblance to the dialect of the Nouba or Koldagi could still be recognised; but we have proof that subsequent emigrations were made from the countries in the southern desert. Procopius states, that when the emperor Diocletian visited Ethiopia, finding that the country above Egypt yielded a scanty revenue, and was not worth the trouble of defending, he gave up a territory of seven days' journey in extent to the Nobatæ. The whole region from Auxomis—Axum—to Elephantine, which an expeditious traveller might traverse in thirty days, was, at that time, principally inhabited by two nations, the Nobatæ and the Blemmyes, the latter of whom harassed the Roman frontier. The Blemmyes dwelt in the inland parts at a distance from the Nile. The Nobatæ were brought by Diocletian from their former abode, the city of Oasis, and were induced to settle in the valley of the Nile immediately above Elephantine. The Blemmyes, as we shall find, were the ancestors of the Bishari, and there can be no doubt that the Nobatæ are the Nouba so called by the Arabs, or the Barábra.† It has been conjectured that the Oasis here described as the original country of the Nobatæ may have been Abu Haraza, where the Koldagi language and people are still predominant, or even Kordofan itself.‡ The difference of names between Nubæ and Nobatæ is probably the result of accident.§

The descent of the modern Nubians or the Barábra from

* Strabon. Geograph. lib. xvii.

† Procop. Cæsar. Persic. cap. xix.; Legh's Travels in Egypt and Nubia.

‡ Edinburgh Review, vol. lx. p. 301.

§ See also Waddington's Journal of a visit to some parts of Ethiopia, Appendix III.

the Nouba of the hill-country of Kordofan, seems to be as well established as very many facts which are regarded as certain by writers on ethnography. But the Barábra are not Negroes; their hair, though frizzled and crisp, is not woolly. That a race of Negroes has become in the course of some centuries so far changed in their physical character, is a fact which requires proof and consideration before it can be admitted.

It may be worth while, in the first place, to advert to the account which travellers give us of the Nouba or Negro tribes of this part of Africa. We shall see that they in fact approximate in their native countries to the character of the Barábra and other Nubians, or at least resemble them much more than do the Negroes of the coast.

Burckhardt says, "the name of Nouba is given to all the blacks coming from the slave-countries to the south of Sennaar." He adds that the Nouba distinguish themselves from Negroes, among other circumstances, by the softness of their skin, which is smooth, while the palm of the hand in the true Negro feels like wood. He says, "their noses are less flat than those of the Negroes; their lips are less thick, and their cheek-bones not so prominent. Their hair is generally similar to that of Europeans, but stronger, and always curled; sometimes it is woolly. Their colour is less dark than that of the Negro, and has a coppery tinge."*

The mountainous country to the southward of Sennaar whence the Nouba slaves are brought is Bertat. Qamâmyl, a district watered by the Toumat, which intersects the country between the Abiad and the Abyssinian Nile, is a part of Bertat. This place was visited by M. Cailliaud, who has collected a vocabulary of the language, and has described the people of Bertat generally. His account agrees with that of Burckhardt. He says that the Negroes of Bertat are vigorous and well made, and that their features, though African, are less strongly marked than those of the Western Negroes. He adds, however, that they have generally woolly hair, but that it is sometimes only curled and crisp.†

* Burckhardt.—Nubia, p. 304.

† Voyage à Meroë et au Fleuve Blanc, par M. Cailliaud. Paris, 1826.

The Nubian race, from which the Barábra originate, were partly settled fifteen centuries ago on the banks of the Nile, where they have become partially civilized. Has the change which has taken place in their physical character, (for their physical characters are changed, though they still have some resemblance to their primitive stock,) arisen from an abode during so many ages in a climate different from that of their native wilderness, aided by the modifying influence of civilization and the habits of a settled and agricultural life, or is it to be ascribed to intermixture of race? Those who are fully persuaded to regard all the varieties of physical structure which distinguish human races as permanent characters, will immediately decide in favour of the latter alternative; but if we regard that point as still undetermined, and form our opinion from the circumstances and probabilities of the particular case in question, we shall adopt, unless I am mistaken, a different inference.

It may be observed in relation to this inquiry, that it is not easy to conceive how the abode of Arab hordes in different parts of Nubia could produce a general modification in the physical character of the whole Barábra race. Occasional intermarriages have doubtless taken place, and the result has been manifest in individuals, but these incidental crossings of breed could hardly modify the whole nation. It is known that the impression of one such mixture is lost in a few generations. In order that the blending of families belonging to different stocks may produce a third tribe of intermediate character, it is requisite that the two parent races should be mixed in nearly equal proportions; since when a few families of one stock are from time to time blended with a large population belonging to another, the impression is speedily effaced, and the offspring becomes assimilated to the greater number. Hence intermixtures of whole nations or of considerable numbers or masses can hardly take place in such a way as to give rise to an uniform intermediate stock. The result is always that in one locality one physical character, and in another a different type, predominates. It is perhaps for this reason more probable that the uniform and general change of phy-

sical character which the Nubian nation has undergone since their removal from Kordofan to the Nile has arisen from a different cause: and this supposition seems to be confirmed by all that we can learn respecting the past and present circumstances and relations of the two races of people who are supposed to have become intermixed.

According to Burckhardt, Nubia was conquered or overrun, after the reduction of Egypt, by several Arab tribes, among whom the principal were the Djowabere and El Gharbye, who for some centuries waged continued warfare with each other.* In the meantime the Barábra, as we learn from many authorities, remained a separate people, and maintained the Christian religion, to which they had been converted in the sixth century.† Selim El Assouany, whose description of Nubia and Ethiopia is largely cited by Macrizi, says that the Nubians of his day were Jacobite Christians; and he declares them to be a people of superior intelligence to the neighbouring nations. Salamoum king of Dongola, according to the information collected by Burckhardt, was a powerful Christian prince at the end of the thirteenth century. Ibn Batuta, who travelled in their country, found the Nubians a Christian people about the middle of the fourteenth century. The present inhabitants are Moslemín, and they pretend, like other Mohammedan nations, to be of Arabian origin, but Macrizi says, that the greater number of genealogists state them to be the descendants of Ham, by which it was meant that they were a genuine African people.‡

It would seem that in former times a total difference of religion and manners must have prevented the Barábra and their Arab conquerors from becoming mixed. In modern times we are assured the two races remain quite distinct, and that intermarriages between the Arabs and the Berberins are very rare occurrences. This is the testimony of Dr. Rüppell, whose information is to be depended upon.§ The habits of

* Burckhardt's Travels in Nubia, p. 113. † See Gibbon, vol. viii.

‡ Extracts from Macrizi; Burckhardt, Appendix, p. 497.

§ Beide Volkstämme halten sich von einander abgesondert, und eheliche Verbindungen zwischen ihnen sind heut zu Tage sehr selten." Rüppell, p. 33. He repeats this observation in p. 66. "Eheliche Verbindungen zwischen beide Nati-

the two races are totally different. The Barábra are husbandmen, who live together in small villages on the banks of the Nile, and occupy themselves in tilling the land. The free Arabs hold them in contempt, and think it beneath them to speak the language of the Barábras.

Section II.—*Of the Fourians and the Fezzaners.*

Two other nations remain to be mentioned among the Nubian tribes, or the Black races inhabiting the eastern portion of Africa beyond Bornou. These are the Fourians, or people of Dar Fúr, and the natives of Fezzan, who, though inhabiting an oasis, may probably have descended from some part of the high country of Eastern Africa.

The nearest Negro country to Kordofan is Dar Fúr. Burckhardt supposed the Fourians to be of the same race as the Kordofaners: he says that the latter speak a dialect of the language of Four. But the specimen given by Rüppell of the Koldagi betrays little affinity to the Fourian speech.

The Fourians themselves are Moslemín, and are in that state of semibarbarous society to which the introduction of Islám has everywhere given rise in Africa; in it the faculties are awakened from the brutal sloth of savage life, the intellects are sharpened, but the moral affections are rendered more malignant rather than improved. The people of Dar Fúr seem to have formed wandering tribes previously to their conversion to Islám, and were in no respect distinguished from the pagan races who still possess the neighbouring countries.* They now dwell in towns, and resemble in manners the natives of Sennaar, Shendy, Dongola, and similar places; their language has a great mixture of Arabic. "In their persons they

onen haben nicht Statt, und obgleich im uebrigen nach unsern Begriffen nicht stolz, betitelt doch der freie Araber mit einer gewissen Verachtung den Dongolawi mit seinem wahrscheinlichen Urvolksnamen 'Nuba.'" Matrimonial connexions between the two nations never take place, and although not proud according to our ideas, yet the free Arab gives to the Dongolawi, with a certain degree of contempt, the title of Nuba, the probable original appellation of his ancestors.

* Brown's Journey to Darfûr.

differ from the Negroes of the Coast of Guinea; their hair is generally short and woolly, though some are seen with it of the length of eight or ten inches, which they esteem. Their complexion is for the most part perfectly black."

The Fezzaners are thus described by Captain Lyon. "The general appearance of the men is plain, and their complexion black; the women are of the same colour, and ugly in the extreme. Neither sex is remarkable for figure, height, strength, vigour, or activity. They have a very peculiar cast of countenance, which distinguishes them from other blacks; their cheek-bones are higher and more prominent, their faces flatter, and their noses less depressed and more pointed at the top than those of other Negroes. Their eyes are generally small, and their mouths of an immense width, but their teeth are generally good; their hair is woolly, though not completely frizzled. They are a dull, phlegmatic people. The females bear children at twelve and thirteen years of age, and at fifteen or sixteen assume the appearrance of old women. Their language is Arabic."

Section III.—*Of the Eastern Nubians, or Bisharine or Bejawy Race.*

To the northward of the country occupied by the Hazorta nation in the neighbourhood of Massowah, and through all the eastern deserts of Nubia and the mountainous country lying eastward of Egypt, different tribes and nations are spread belonging to one race, which is one of the most widely extended in Ethiopia. The Bishari are the more powerful of these nations. The Hadharebe, to the southward of the Bishari, and the Ababdeh to the northward, belong, as it appears, to the same stock.

¶ 1. Of the Hadharebe.

We are informed by Mr. Salt, that "the tribes of people who inhabit the country near Souakin on the Red Sea, though divided into numerous hordes, are all subject to one chief, styled Sultaun Mohammed, who resides at Uddukud: the particular

tribes are Artéda, Bétmala, Karub, Bartoom, Adámar, Sabderat, Harekab, Arandoah, Bishareen, and Umma-ra. All these tribes bear the general appellation of Adareb. The Bartoom reside near Shendy, have many towns, and towards the south border on the Barea, a tribe of Shangalla, who are accustomed to make incursions into Walkayt. The Adareb are connected with the Hallinga Taka, and reside near the confluence of the Nile and the Tacazze. Most of these nations change their habitations according to the season. They are nominally attached to the Mohammedan religion."

The Hadharebe or Adareb, as they are termed by Mr. Salt, are identified by their language with the Bishari. Mr. Salt has given a vocabulary of the idiom of the Adareb, which he terms the Adareb and Bishari language, and Burckhardt collected a vocabulary of the Bishari: these vocabularies, though in a different orthography, and written with occasional inaccuracies on the part of one of the collectors, belong manifestly to the same language.

Súakin is the principal settlement of the Hadharebe. We have from Burckhardt an ample account of this place and its inhabitants.

At Súakin, as in other places in Africa inhabited by Mohammedans, the principal people affect an Arabian origin; and it is to the supposed settlers from Hadramaut, as Burckhardt believes, or to their descendants, that the name of Hadharebe properly belongs.* The etymology of the name appears fanciful, but Burckhardt says that "the principal families claim this appellation exclusively, while by strangers it is given generally to the whole people as well as to the neighbouring tribes. The supposed descendants from Arabian patriarchs are, however, at present in no respect distinguished from the rest of the population: they have all the same African features and manners. The Súakiny or indigenous people are principally from the tribes of Hadendoa, Amarer and Bisharein." The Hadendoa themselves are, as we shall see, a Bisharine tribe.

* He derives Hadhereme, of which Hadharebe is supposed to be a corruption, in the singular, Hadhramy—from Hadhar-el-Mout, حضر الموت, meaning in Arabic, 'Come, death!' which Europeans have corrupted into Hadhramaut.

It would appear from this account that Burckhardt supposed the Hadharebe, Adareb, or rather the Súakiny to be, not a distinct tribe of the Bisharine race, but a people mixed up from different branches of that stock, and deriving their name from a few Arabian settlers who had soon become assimilated to the great body of the population. He says that "they have exactly the same features, language and dress as the Nubian Bedouins:* their favourite dress leaves the upper part of the body almost naked. If to it be added a handsome pair of sandals, two or three large amulets hanging over the left elbow, a sword and korbadj in the hands, the thick and bushy hair white with grease, and a large wooden skewer sticking in it, to scratch the head with, the whole will afford a tolerable picture of a Súakiny Bedouin.

"The Súakiny have in general," as Burckhardt says, "handsome and expressive features, with thin and very short beards. Their colour is of the darkest brown, approaching to black, but they have nothing of the Negro character of countenance. They are a remarkably stout and muscular race."†

¶ 2. The Bishari.

The country of the Bishari reaches from the northern frontier of Abyssinia, along the course of the river Mareb, which flows through the northern forests of the Shangalla, abounding with elephants, to the Belad-el-Taka and Atbara, where dwell the Hadendoa and the Hammadab, said to be the strongest tribes of the Bisharine race.‡ Tribes of the Bishari reach northward as far as Gebel-el-Ottaby in the latitude of Derr, where the Nile, after its great western bend, turns back towards the Red Sea; they occupy all the hilly country upon the Nile, from Sennaar to Dar Berber and to the

* The Bishari are Bedouins, *i. e.* Nomadic tribes of Nubia. I suppose these are meant.

† Burckhardt's Travels in Nubia, p. 439. I have inserted the figure of a Súakiny Bedouin from a drawing of Mr. Salt's, given in Lord Valentia's Travels, agreeing exactly with the above description by Burckhardt. It will serve for a specimen of the physical characters of the Bisharine race.

‡ Ritter's Erdkunde.—Burckhardt's Nubia, p. 369. Burckhardt says, "the Hadendoa Bedouins, the only inhabitants of Taka seen by me, evidently belong to the same nation as the Bisharein and all the Eastern Nubians, with whom they have the same features, language and characteristic manners."

Red Sea; consequently the territory of the ancient Blemmyes.* The possession of many tracts of this mountainous country is disputed with them by the Ababdeh, their neighbours towards the north, with whom they are allied by language and descent, as they are with the Adareb towards the south. The mountain of Offa, at fifteen days' journey from Assouan, is, according to Burckhardt, the chief seat of the Bishari, where ruins are said to exist.

The Bishari are described by Burckhardt: "The inhospitable character of the Bisharein would alone prove them to be a true African race, were this not put beyond all doubt by their language." They are divided into a great number of small tribes. They rarely descend from their mountains into the valley of the Nile. They winter among the mountains near the Red Sea, for the sake of pastures for their flocks of sheep and camels, which are all their riches. They sometimes make plundering expeditions as far as Sennaar and Dongola. Their chief occupation is collecting the leaves of senna, and hunting ostriches in the desert.

The physical character of the Bishari, according to Rüppell, resembles that of the Barábra. Burckhardt says, "the Bisharein of Atbara, like their brethren, are a handsome and bold race of people; they go constantly armed, and are seldom free from quarrels. Their dress, or rather undress, was everywhere the same, consisting only of a dammour shirt, worn by both men and women. I thought the latter remarkably handsome; they were of a *dark brown* complexion, with beautiful eyes and fine teeth; their persons were slender and elegant."

The Bishari were likewise described by Hamilton, who visited a tribe of them in the country above Egypt, where they are the guides across the wilderness, and among mountains: "the better sort ride on dromedaries: they are a shrewd, intelligent people, active, of small stature, and prepossessing countenance: some with a cast of the Negro; others with a very fine profile." This sort of variety in physiognomy is observed by almost every traveller among the

* Strabon, lib. xvii. c. 1. Mémoire sur les Blémyes, Quatremère. Mém. sur l'Egypte. Ritter's Erdkunde.

African people in the eastern parts of the continent, from Kaffirland to Nubia and Egypt. "Their complexion is nearly black; their women are reported to be handsome. When we asked them if they were accustomed to eat live flesh, they denied it, but spoke with pleasure of the luxury of opening the veins of a dromedary or a sheep, and drinking the warm blood." The author suggests the idea that a similar practice, prevalent among the ancient Hebrews, was the object of a prohibition in Deuteronomy, ch. xii. ver. 23.

According to Macrizi, the Bishari and the Ababdeh occupy the country of the Bejas or Boujas, who were a powerful and numerous people in the middle ages, when they were at least partially converted to Christianity. The Bejas were a nomadic people, who were in possession of the gold, silver, and emerald mines of the Desert. Macrizi described the Bejas as living under tents of hair: he says, "their colour is darker than that of the Habesh: they have the manners of Arabs; they have no towns, no villages, no fields. Their provisions are carried to them from Egypt, and Habesh, and Nouba. They were formerly idolatrous, and then took the Islám. They are hospitable and charitable people; they are divided into tribes and branches, every one of which has its chief. They are pastors, and live entirely on flesh and milk." *

The Bishari and Ababdeh are descended, according to Macrizi, from the Bejas, intermixed with Arabs. The Bishari however, as well as the Ababdeh, appear from their general character and languages to be a genuine African race, and if there is any mixture of Arabian blood in their stock, it is probably in small proportion. The Arabian language, which has so generally diffused itself among the barbarous nations who have adopted Islám, has produced little or no effect on the speech of the Bishari.

The name of Bejas was unknown to the ancients, but a people termed Blemmyes are described by Strabo, Dionysius Periegetes, and Stephanus, as occupying the country of the Bejas. By Vopiscus they are mentioned as a powerful nation

* Extracts from Macrizi, by Burckhardt.

in the reign of Ptolemy, whose army advanced into their territory, and brought captives to Rome. They were afterwards so troublesome to the Romans that Diocletian, as we have seen from Procopius, engaged the Nobatæ of Libya to abandon their own country and settle on the Nile, in the country of the Barábra, for the protection of the Roman frontier.

M. Quatremère and Professor Ritter have collected all that the ancient writers have recorded respecting the Blemmyes, and leave no room for doubt that they are the same race afterwards termed Bejas, and more recently known as Bishari and Ababdeh.*

3. The Ababdeh.

The Ababdeh occupy the country to the northward of the Bishari, viz. from the parallel of Deir to the frontiers of Egypt, and in the eastern desert as far northward as Kosseir. They were scarcely known previously to the French expedition to Egypt. They conduct the caravans to Sennaar, as they formerly led those from Kenne to Kosseir until they were dispossessed by the Maazgou and Ataouy Arabs. Their habits resemble those of the Bishari, whose language they are said to speak. They are all Bedouins, and are described as very cruel and perfidious. They wander about, and carry out of their country, as traders, its native productions,—natron, alum, gums, and senna, on their dromedaries. On the borders of Egypt they have been confounded with Arabs. The earliest description of the Ababdeh was given by M. Du Bois-Aymé, a member of Napoleon's Egyptian Commission:

"Les Abâbdeh sont un tribu nomade qui habite les montagnes situées à l'orient du Nil, au sud de la vallée de Qoçeyr.

"Les Abâbdeh diffèrent entièrement par leurs mœurs, leur langage, leur costume, leur constitution physique des tribus Arabes qui, comme eux, occupent les déserts qui environnent l'Egypte. Les Arabes sont blancs, se rasent la tête, sont vêtus. Les Abâbdeh sont noirs, mais leurs traits ont beaucoup de ressemblance avec ceux des Européens. Ils ont les

* See M. Quatremère's excellent work on Coptic Literature, and Professor Ritter's Erdkunde.

cheveux *naturellement bouclés,* mais point laineux. Ils les portent longs et ne se couvrent jamais la tête. Ils n'ont pour tout vêtement qu'un morceau de toile, qu'ils attachent au-dessus des hanches, et qui ne passe pas le milieu du corps. Ils enduissent tout le corps de graisse."*

The Ababdeh were described by Belzoni, who visited one of their tribes in the Eastern Desert. He says, "They extend from the neighbourhood of Suez to the country inhabited by the Bisharein, on the coast of the Red Sea, below the latitude of 23°. They live among solitary rocks and deserts, and feed chiefly on dhourra. They are all nearly naked, badly made, and of small stature. They have fine eyes, particularly the women, as far as we could see, of those that came to the wells. The married women are covered, the rest uncovered. Their head-dresses are very curious. Some are proud of having their hair long enough to reach below their ears, and then formed into curls, which are so entangled and matted with grease that it cannot be combed." He adds, that "as their hair is very crisp, their heads remain dressed for a long time; and that they may not derange their coëffure, when their heads itch, they have a piece of wood, something like a packing-needle, with which they scratch themselves with great ease without disordering their head-dress." "Their complexions are naturally of a dark chocolate; their hair quite black; their teeth fine and white, protuberant and very large."

Some additional notices were given of the Ababdeh in the Memoirs of the Geographical Society,† by Mr. Wilkinson. The author distinguishes the Ababdeh from the Maázy, whom he terms Arabs, bordering on them to the northward. The Ababdeh are said to be much more powerful and numerous. "Some of them have moved northward into this desert, beyond Gebel Dokhan, with their families and flocks: but they seem a very quiet people, and have more simplicity of man-

* Mémoire sur le ville de Qoçeyr et les environs, et sur les peuples Nomades qui habitent cette partie de l'ancienne Troglodytique, par M. Du Bois-Aymé, Membre de la Commission des Sciences et des Arts de l'Egypte. Description de l'Egypte. Etât Moderne, tom. i. p. 103.

† Vol. ii. p. 37, on the Eastern Desert of Upper Egypt.

ners than their northern neighbours; their arms are chiefly spears, long knives, swords, and some guns; with these last, however, the Maázy being much better furnished. They have long bushy hair like the Nubians, which forms a most distinguishing mark between the two tribes; the others wear the cap and turban."

CHAPTER X.

HISTORY OF THE ANCIENT EGYPTIANS.—INQUIRY INTO THEIR RELATION TO OTHER RACES OF MEN.

SECTION I.—*General Remarks on the History of the Egyptians and other Nations coeval and supposed to have been connected with them.*

THE banks and estuaries of rivers affording secure havens on the sea, and the means of communication with inland countries, have been at all times the principal centres of population. The cradles or nurseries of the first nations appear to have been extensive plains or valleys, traversed by navigable channels and irrigated by perennial and fertilizing streams. Three such regions were scenes of the most ancient cultivation of the human race, of the first foundation of cities, of the earliest political institutions, and of the invention of arts which embellish human life. In one of these, the Semitic nations exchanged the simple habits of wandering shepherds for the splendour and luxury of Nineveh and Babylon. In another an Indo-European or Japetic people brought to its perfection the most elaborate of human dialects, destined to become in later ages under different modifications the mother-tongue of the nations of Europe. In a third, the land of Ham, watered by the Nile, were invented hieroglyphic literature, and the arts for which Egypt was celebrated in the earliest ages of history.

Two of these nations, widely separated from each other by an ocean which was scarcely navigated in early times, and, on the continent, by the whole region occupied by the Semitic tribes, are yet found to display numerous and striking phenomena of resemblance in their manners, their superstitions, and in the entire system of their social and political institutions. The Egyptians and Indians have often been com-

pared. The same religious and philosophical dogmas were common to both nations. Both believed the emanation of souls which animate men, animals, planets, rivers, all parts of the universe, from a primitive source, their predestined transmigration through various orders of being, and their ultimate refusion into the divinity. Both nations adorned and exhibited these common principles in a similar manner and under similar emblematical representations. The system of religious observances, the superstitious veneration of animals, of the elements of material nature and of the heavenly bodies, corresponded among both nations. Social regulations, the divisions and subdivisions of hereditary castes, the distribution of offices among them, the privileges and restrictions of different orders in the community, bore, in both regions, a striking and even surprising analogy. Human nature assumes similar aspects under similar conditions, and this undoubted fact will sufficiently account for broad outlines of resemblance between nations which have existed without intercourse in countries situated alike with respect to climate and local circumstances. But no person who fully considers the intimate relation and almost exact parallelism that has been traced between the Egyptians and the Hindoos, will be perfectly satisfied with such a solution in that particular example. So many arbitrary combinations and arrangements as the social and political institutions of Egypt and of India display, so remarkable a congruity in nearly all the philosophical or speculative dogmas, and in the external representations and superstitious observances adopted by these two nations, can hardly be imagined to have resulted from the mere influence of external conditions in any two regions of the earth, or to have existed, otherwise than as the consequence of intercourse or communication.

We cannot refuse to admit a community of origin to the mental culture of the Indians and Egyptians, but there are various considerations which render this concession more difficult than on first adverting to the subject it appears to be, and which oblige us in admitting it to carry back our view to very remote ages. In order to perceive the truth and all the bearings of this observation, it will be requisite to consi-

der what period of antiquity history allows to the three great nations above enumerated, and to what age we must refer the origin of that resemblance and parallelism which the comparison of two of them displays.

Section II.—*Of the Antiquity of the Indian and the Semitic Nations.*

It was known to the ancients that a learned caste among the Indians devoted themselves to philosophical pursuits, and that the system of nature formed in part the subject of their speculations.* When, in modern times, the European conquerors of India began to obtain some knowledge of the literature of the Brahmans, it was understood that the latter were in possession of ancient works on astronomy, containing a series of observations which reached back into very remote periods of antiquity, and by means of which, connected with the events of Indian history, the existence of the Hindoos as a civilized and learned people could be traced by authentic records in ages long preceding the earliest dates from which the chronology of other nations is supposed to commence.† These pretensions, until their real extent and nature were better known, obtained some distinguished patrons among European philosophers. The celebrated M. Bailly entertained a favourable opinion of them, and Professor Playfair was their persevering advocate. But the real bearings of the question were not well understood until Mr. Bentley's Analysis of the Hindú System of Astronomy appeared in the Asiatic Researches. By this writer the principles were explained on which the calculations contained in the Indian works on astronomy were actually formed, and the cloud which had overhung the ancient history of the East was effectually dispelled. The great astronomical work on which the claims of the Hindoos were supposed in Europe to have their principal support, was the celebrated treatise, entitled Súrya Siddhánta. This book,

* Strabon. Geog. lib. xv. 713.

† On the Hindú Systems of Astronomy, and their connexion with History in ancient and modern times, by T. Bentley, Esq.; Asiatic Researches, vol. viii.

according to the notions of the Brahmans, was dictated by divine inspiration more than 2,164,899 years ago. The astronomical system contained in it is entitled the Varaha Calpa. It is, according to Mr. Bentley, the newest of three similar compilations, now generally known in India. It has been clearly demonstrated by the same writer, that the Súrya Siddhánta was composed between seven and eight centuries ago. The most ancient of the three systems above mentioned, termed the Brahma Calpa was invented by Brahma Gupta, nearly thirteen centuries from the present time.

But the origin of astronomical science and of chronology among the Hindoos is not reduced by Mr. Bentley within so recent a date as the period assigned for the invention of these systems. He admits that they have preserved astronomical works more ancient than the three treatises above mentioned. Among these is the compilation of Parásara, who by the position of the colures recorded by him, is ascertained to have lived about 1,200 years before the Christian era. In the time of Parásara, however, Indian astronomers had very imperfect knowledge; they could not determine the times of conjunctions and oppositions of the sun and moon for six years together with correctness, owing to their erroneous estimate of the lunation, nor is any mention made in their works of the days of the week or of the twelve signs, which seem to have been introduced into the Indian astronomy at a much later period. By a careful examination of the older systems of chronology, and a comparison of them with the poetical history contained in the Púranas, it has been proved by Mr. Bentley that the earliest period from which the history of the Hindoos, as deduced entirely from their own literature, may be considered to commence, is about twenty-two centuries before the Christian era.* This conclusion is obtained in part from two of the most ancient Hindoo systems now known, which in early times were applied to purposes of chronology; they are contained in the astronomical work entitled Graha Munjari. In the first of the two systems mentioned in this work, the Calpa or "annus magnus," a

* See Remarks on the principal eras and dates of the ancient Hindús. Asiatic Researches, vol. v.

conjectural period adopted by astronomers to facilitate their method of calculation, is subdivided into a given number of yugs or ages, in such a manner that the Cali Yug of the cycle* last completed, ended 707 years before the historical era of Vicramáditya, or 764 years before Christ. Therefore

The satya yug, or golden age, began before Christ 3164
The trétá yug, or silver age. 2204
The dwápar yug, or brazen age 1484
The cali yug, or iron age 1004
And ended 764
Making in all 2400 years.

"During the first period of 960 years, called the golden age, the Hindús had no real history, the whole being fabulous except what relates to the flood, which is allegorically represented by the fish incarnation.

"With the second period, or silver age, the Hindú empire commences under the Solar and Lunar dynasties; and from Budha, the son of Sóma, the first of the lunar line, they reckon about fifty reigns down to the end of the Dwápar, which make, at an average, twenty-four years to a reign."

It therefore appears that the heroic age of India, the period at which the children of the Sun and Moon are said to have begun to reign over mortal men, commenced, according to the Indian history, about twenty-two centuries before the Christian era. The famous war of the Mahabharat is dated eleven centuries before the same epoch.

This calculation of the antiquity of the Hindoos, founded on the remains of their astronomy, coincides with the most satisfactory conclusions respecting the date of their sacred books, and the oldest relics of Hindoo literature.

In the admirable analysis of the Vedas, inserted by Mr. Colebrooke in the eighth volume of the Asiatic Researches, we are informed that the different portions of these ancient Indian scriptures were composed at different times. The exact period at which they were compiled, or that in which

* The present Cali Yug is the fourth age of the sixty-seventh Maha Yug of the seventh Manwantara, contained in the Calpa of 2,400,000, which consists of fourteen Manwantaras = 2,399,040 + (1 satya yug = 960 years.)

the greater part was actually written, cannot be determined from any date yet obtained; but Mr. Colebrooke is of opinion that some parts of these writings, and those especially which contain prayers recited at the ceremonies termed Yajnya are as old as the calendar, which purports to have been framed for the regulation of such rites. This calendar, from the positions of the solstitial points indicated by it, is proved, according to the same eminent writer, to have been constructed in the fourteenth century before the Christian era. It has likewise been shown from another passage of the Vedas, that the correspondence of seasons with months, as there stated, agrees with the same position of the cardinal points.

These data afford the means of estimating the real antiquity of the Sanskrit language and literature. The ancient dialect of the Vedas, and especially that of the three first of these books is, according to Mr. Colebrooke, extremely difficult and obscure. It is rather to be considered as the parent of the more polished and refined idiom, the classical Sanskrit, than the same language properly so termed.*

It is unnecessary to go into any details in regard to the antiquity of the Semitic nations, but it will be worth while to remark a circumstance which brings the history of these nations in the earliest times into near relation with that of the Hindoos. We have observed that the chronology of India commences like the mythical history of the Egyptians and many other nations, with dynasties said to have been the immediate offspring of the Sun and Moon. The Solar and Lunar races, the first mortal rulers, began their reign, according to the old Hindoo chronology of Parásara, in the trétá yug or silver age. From the preceding period of 960 years, the golden age of the Hindoos, by them called the satya yug, the only record that exists is the remarkable history of the flood, allegorically represented by the fable of Satyavrata and the incarnation of Vishnu in the Fish Avatar. In the ancient

* It would be very interesting to know whether this ancient Indian dialect, the idiom of the Vedas, displays many nearer analogies to the sister languages, the Mœso-gothic, Greek and Latin, than the later Sanskrit. A remarkable instance has been noticed by M. A. W. de Schlegel in his preface to Mr. Haymann's German translation of my work on Egyptian Mythology.

historical fragments of the Assyrian or Babylonian history belonging to the Semitic race, the Hindoo fable has a close parallel in the story of Xisuthrus and his flood, and the fish-god Oannes. I am aware that some critics, and particularly Eichhorn, have considered the fragments of Berosus preserved by Josephus, Abydenus and Alexander Polyhistor to be spurious,* but it is highly improbable that such a coincidence should arise from chance, and the Púrana gives strong testimony to the genuineness of the Chaldean story, which approaches somewhat more nearly to the Scriptural account of the Noachian deluge. This agreement is sufficient to connect without the least mixture of doubt the history of the Semitic and Indian races, both of which commence, or rather recommence with these remarkable accounts of the same event. Both of these nations deduce their origin, according to ancient historical accounts preserved separately among them, and handed down through totally different channels of tradition, from parents who are said to have survived an otherwise universal destruction.

The circumstance that the Semitic nations, as well as the most anciently civilized of the Indo-European race, commence their history or genealogy with this narrative common to both in its leading facts as well as in its fabulous embellishments, is the more important as the languages of the two races are distinct and belong to two great branches of human idioms. To this consideration I shall again have occasion to advert.

Section III.—*Of the Antiquity of the Egyptians.*

The records of the Egyptians carry us back nearly to the same period as do those of the Hindoos when reduced to their original state, for the commencement of monarchy and the origin of historical documents. Previously to the reigns of kings, as recorded in the beginning of the Egyptian annals, we find the reigns of Vulcan and the Sun, and other elements of material nature personified. To these succeeded heroes and

* Eichhorn, Einleitung in das Alte Testament, Theil. i.

demigods, who were their offspring, as among the Hindoos, and they are followed by kings of mortal birth, the reign of the first king being evidently the initial period of all history.

But this era has been variously stated. The Egyptian annals of Manetho appear to assume a period of prodigious antiquity for the commencement of his series of thirty dynasties. The hypothesis that Egypt contained many independent kingdoms, and that several of these dynasties ruled simultaneously over different states, assumed hypothetically by Marsham and others for the sake of reducing the duration of the Egyptian state, is contrary to all historical tradition respecting this country; but I have endeavoured to show that Manetho's Chronicle was constructed, perhaps by mistake, from the combination into one whole of many different records or tables of kings, which, though apparently successive, can be shown by internal evidence to contain repetitions of the same series. By a comparison of Manetho's work with the Theban table of Eratosthenes, we find satisfactory data for fixing the origin of the Egyptian monarchy as deduced from these documents in the twenty-fourth century before our era. It would be too far from my present subject of inquiry to recapitulate the arguments from which this conclusion has been deduced, and I must refer my readers, if any of them should wish to examine it, to my analysis of the remains of Egyptian chronology.

We thus trace, nearly to the same period, the existence of two nations, bearing in their moral characteristics, and in the fact that they have similar religions and civil institutions, marks of an ancient relationship which can hardly be mistaken. Many circumstances would lead us to presume that an early affinity or connexion in origin and descent existed between the Egyptians and the Indians. Before we can proceed further into this inquiry, it will be necessary to advert to the history of the Egyptian language.

Section IV.—*History of the Egyptian Language and its Dialects.*

It would be superfluous to enter into long details on the Egyptian language, but the history of this language is so associated with that of the race and with their relations to other families of mankind, that I must not pass it by without touching upon some of the principal questions which have reference to it.

Doubts have been thrown out in former times respecting the antiquity of the Coptic, and its relation to the idiom of the old Egyptians. Vossius and Hardouin regarded the Coptic as a corrupt mixture of Greek, Arabic and other languages, having little in common with the idiom spoken by the subjects of the Pharaohs. These doubts, which arose from ignorance of the subject, were refuted by Renaudot, and Jablonski. M. Quatremère, in his learned work on the history of Coptic literature, has observed, that although Greek was the idiom of Alexandria and of foreigners residing in Egypt during the Ptolemaic age, it is yet proved by the triliteral inscription of Rosetta and by the testimony of Plutarch, that the native population of Egypt continued for the most part ignorant of Greek, and still preserved their native speech. That this was likewise the case under the Roman domination, and even after the conversion of the people to Christianity, might be inferred from the circumstance that it was found necessary to form the Coptic and Sahidic versions of the Sacred Scriptures. The fact is otherwise placed beyond all doubt, by various testimonies contained in the lives of saints and famous ecclesiastics of the Egyptian church, who are expressly said to have been ignorant of the Greek language, though devoted to study and religion, and some of them versed in theological controversies.*

* Many of these testimonies have been cited by M. Quatremère: among others that relating to Macarius, an Egyptian bishop, who accompanied Dioscorus, patriarch of Alexandria, to the council of Chalcedon. The patriarch was asked what he meant to do with his dumb companion, with whom, as he could only speak the Egyptian language, the heretics could hold no converse. This statement has been cited by M. Quatremère from a Coptic MS. in the Vatican,

The native Copts who have written grammars of their language in Arabic, among whom Athanasius, bishop of Kús, is particularly mentioned, distinguish three Egyptian dialects which they term respectively the Bahiric—بحيرى—meaning the Memphitic or that commonly termed Coptic, the Sahidic—صعيدي—and the Bashmuric,—بشموري—* The last is said, by the writers above mentioned, to have little or nothing in common with the two former, but to be perfectly distinct from them, even in the roots of verbs and nouns. The learned Father Georgi, who has written a history of Egyptian dialects, observes, that the Memphitic was the dialect first, and for a long time only, known to European scholars.† It is the idiom commonly termed Coptic, though that epithet properly includes all the cognate dialects.‡ The first work printed in this idiom was a single sheet containing the three first chapters of St. Matthew's gospel, edited at Oxford, by Thomas Marshall, in 1689. The Upper Egyptian or Sahidic dialect was so little known even to Wilkins, that in the preface to his edition of the Memphitic New Testament he termed it "lingua prorsus ignota." By means of Lacroze, Scholtz, Tuki, and particularly through the numerous Sahidic fragments of the Nanian and Borgian Libraries, the Sahidic dialect, in which the greater part both of the Old and the New Testament is still extant, in various fragments, became better known in Europe. Various opinions have been maintained by learned men as to the relative antiquity of the Memphitic and Sahidic dialects. Georgi considers the Memphitic

containing an eulogium on Macarius by Dioscorus. It appears also that the Acts of the Martyrs published by Father Combefis, were originally written in the Egyptian, and translated into the Greek language. Quatremère, p. 14.

* J. D. Michaelis, Neue Orientalische und Exegetische Bibliothek. Achter Theil. s. 215.

† Fragment Evangelii, S. Johann. Græco-Coptico-Thebaicum sæculi iv. Additamentum ex vetustissimis membranis lectionum evangelicarum divinæ Missæ, &c. ex Veliterno Museo Borgiano—opera et studio F. Aug. Anton. Georgii, Erem. Aug.—Rom. 1789.

‡ The term Coptic is equivalent to Egyptian. The etymology of this name is uncertain. Some derive it from Coptos, though there is nothing to connect the designation of the Egyptian race with that city. Others think it a corrupt contraction of Aigyptos. A more probable etymology than this derives it from Jacobites—Ἰακωβῖται. The Egyptians were so termed as belonging to the Jacobite heresy.

to be the most ancient, chiefly because the old Egyptian names of gods, men, and cities, preserved by Herodotus, Manetho, and others, have a Memphitic rather than a Sahidic termination. Such are the names of Osiris, Busiris, Memphis. Even in Thebes *πιρωμις* appears to have been the Egyptian term for a *man*;* this is in Coptic pi-romi. The ending in ɪ (for the sigma is a Greek addition) is peculiar to the Memphitic dialect: in the Sahidic it would be in ɛ. In the *chartæ papyraceæ* likewise of the Borgian Museum, which were probably written in the third century, and which have been illustrated by MM. Schow, all the terminations of names are Memphitic. The Theban or Sahidic dialect appears, according to Georgi, to have been formed at a later period than the time of Herodotus. There is no trace of it in antiquity, except perhaps an inscription on the pillar of Memnon, made in the fifteenth year of the Emperor Hadrian's reign, which gives the name of the month Κοιακ, in Sahidic, instead of the Memphitic word *χοιακ*. This dialect was much softer than the Memphitic, had none of the harder aspirations, and was more intermixed with Greek words, a very remarkable circumstance, as Michaelis has observed, since it would have appeared probable that in Lower Egypt, near Alexandria, a greater proportion of Greek would have passed into the language of the native population, and because Eutychius and others declare that Greek was little known in Upper Egypt, and, since the schism of the Monophysites, had been scarcely used even in religious rites. Michaelis explains the fact, that the Sahidic contains more of Greek than the Memphitic dialect from a consideration very satisfactory, but such as would not occur to superficial thinkers. The Memphitic dialect, even before the Grecian conquest and the powerful influence of the Grecian language upon the Coptic, had become far more cultivated and developed than the Theban dialect, and therefore required less augmentation from the idiom of foreigners; and the Theban dialect, being both poorer, and having been at a later period reduced to writing, was likely to require and receive a more ample interpolation of Greek words.

ciation of this dialect, which is destitute of the harsh sounds corresponding with the Hebrew cheth.*

It is only of late that any knowledge has been obtained of a third Egyptian dialect, of which a relic is preserved in a curious fragment of a version of the New Testament contained in the Borgian Museum. This fragment comprises a part of the First Epistle to the Corinthians, in a dialect which has many peculiarities distinguishing it from both the others. A comparison of the three dialects has been made with accuracy by Georgi. The newly-discovered idiom is intermediate between the Sahidic and the Memphitic, but more nearly allied by the greater softness of its pronunciation to the latter. Like the Sahidic it changes the Memphitic chei into an h, the ω and ο into α; and the ρ into λ, writing πωλωμι for the Memphitic πιρωμι, a man. There is no doubt that this variety of the Egyptian speech is a peculiar dialect, and it is worthy of observation that the version of the New Testament, of which parts are extant in it, were made, as Michaelis has proved from internal evidence, not from the Sahidic, but immediately from the Greek.

To the inquiry, what was the native country of this newly-discovered dialect? where was it spoken? Georgi has given an ingenious, though by no means a satisfactory reply. He thinks with Cardinal Borgia, the learned proprietor of the Museum where it was preserved, that the biblical fragment which has led to so curious a discovery is in the language of the Ammonians, who according to Herodotus† were a mingled colony of Egyptians and Ethiopians, and spoke a dialect mixed up from the idioms of both these nations. The Egyptian part of this language was the Memphitic, according to Georgi, which, as he thinks, was the only dialect spoken in Egypt in the time of Herodotus: he conjectures that the Ethiopian part was the Sahidic, understanding by Ethiopian not the dialects of the modern nations near Egypt, but the old Ethiopian which, as he infers, though incorrectly, from an observation of the same historian,‡ bore a near affinity to the Egyptian language. It is, however, very improbable that the

* Michaelis, *ubi supra.*

† Lib. ii. c. 42.

‡ Herod. lib. iii. c. 19. Herodotus only says that some of the Ichthyophagi of Elephantine understood the Ethiopian language.

old Ethiopian language was so closely allied to the Egyptian as is the Sahidic dialect to the Coptic; this however is Georgi's hypothesis. The Ammonians of Herodotus were the inhabitants of the Oasis of Augila, containing the temple of Jupiter Ammon, who under Justinian were, as Procopius asserts, converted from the worship of Ammon and of Alexander to the Christian religion, and obtained a bishop, who was present at the great assembly of the Christian church in 553, in Constantinople. Since the new converts must have stood in need of a version of the Scriptures into their language, it is probable that one was actually made, and the third Egyptian version, which is a translation independent of the others, and taken immediately from the Greek original, may have been that of which the fragments have come to light. M. Georgi is less specious in his attempt to show that this so termed Ammonian dialect is the same as the Psamyrian or the Bashmuric of the Coptic writers. There is, indeed, a city of Bashmur mentioned by Abulfeda in the lesser Delta, but this seems here to be out of the question. Indeed the accurate D'Anville writes the name Bashmout. This name rather agrees with the Coptic *π-σα-μηρ*, and applies to a country resembling that termed by Strabo *περαία*, meaning the region to the westward of the Nile. Here, according to Elmacin, lived the Bashmurians or Psamyrii, who, by a native writer cited by Renaudot, are said to have revolted against the khalif Abdolmalek, and to have allied themselves with the neighbouring Negro tribes. To Michaelis this hypothesis of Georgi appears extremely improbable, because the Psamyrians of Elmacin were a people unlikely to have spoken any cognate dialect of the Coptic.* Their language is described as differing essentially from both of the Egyptian dialects. The third dialect of the Borgian manuscripts, wherever it may have been spoken, is, on the other hand, but a slight modification of the Sahidic. Professor Münter, of Copenhagen, considered it indeed as differing from that idiom only in an accidental variation of orthography.† It continues,

* Michaelis, N. Orient. Biblioth. Th. viii.

† M. Frid. Münteri Commentatio de indole Vers. N. T. Sahidicæ. Accedunt fragm. Epist. Paulli ad Tim. ex membranis Sahidic. Mus. Borgian Velitris. Hafn. 1789. Michaelis, N. Or. Bibl. Th. vii. See also Th. iii. N. 66.

however, to be termed, after Georgi's improbable supposition, Bashmuric, in the latest and most accurate works on Coptic literature.

.The remains of Coptic and Sahidic can only be considered as representing the Egyptian language during a comparatively short period of its history. Both of these dialects have long been extinct. The Sahidic appears to have been in use in the time of Macrizi, in the ninth century of the Hegira, but in the early part of the twelfth century of our era, the Coptic had ceased to be intelligible to the people of the middle region of Egypt. It survived however among a few persons, and the last old man who had learnt it as his mother-tongue, is said to have died in 1633. It is probable that the extant relics of the Egyptian dialects belong, for the most part, to a somewhat earlier period of Christianity. The dates of the Coptic and Sahidic version have been computed with some variety of opinion.* The celebrated David Wilkins, who was the editor of the Coptic New Testament published by the University of Oxford in 1716, supposed the Coptic version to have already been in existence about the year of our Lord 271. His principal argument is founded on the account of the ascetic Antonius or St. Anthony, who lived about that time, and who, though ignorant of Greek, is known to have read the New Testament. This reason appeared to the editors of the Acta Eruditorum and to Michaelis unsatisfactory: it only proves that there existed in Egypt, at that time, an Egyptian version of the Scriptures; and Michaelis was inclined to believe that this perhaps older version was the Sahidic. A confirmation of this conjecture is the fact that epistles are mentioned by St. Jerome as written by St. Anthony to the churches of Egypt, in the Egyptian language, and that some fragments of epistles ascribed to St. Anthony have been published by Mingarelli, which are actually in the Sahidic dialect.† According to P. Georgi, with whom

* At a synod of Jacobite patriarchs held at Alexandria between 1130 and 1140, it was ordained that the Symbolum Fidei and the Oratio Dominica should be explained to the people in their vernacular tongue; the Coptic formulæ having become, as it would appear, unintelligible. Vater, Mith. iii. 78.

† Quatremère, Litt. Egypte.—Mingarelli or Dom. Johann. Aloysius Minga-

Michaelis coincides, there probably existed a version of the Scriptures in the language of Upper Egypt, at the beginning of the third century. In the year 202 there were, as Eusebius declares, many martyrs in the Thebaid under the emperor Severus, and it is probable that they read the Scriptures. It is certain that a version of the Psalms and of several books of Scripture existed in the time of Pachomius, in 303. He is said to have received these books from the old hermit Palæmon.*

Whether any relic of Coptic or Sahidic writing will ever be discovered originating from a period anterior to these dates, is very uncertain, for we cannot trace any continuity between the old Egyptian and the Coptic literature. Writing is well known to have been practised in the old Egyptian style, under the Ptolemies, and even under the Roman government.† As long as there were priests of the old religion, and literature was in their hands, the use of hieroglyphics was probably continued, together with that of the enchorial letters which were their representatives. The Coptic alphabet, which is well known to be a modification of the Greek, is supposed to have been introduced by Christians, and it is very probable that it was invented to facilitate the translation and the reading of the Sacred Scriptures in the vernacular dialects of Egypt.

But though Coptic literature has a short period of existence, with respect to the time of its production and cessation, it is extremely valuable, not only for the purposes of biblical criticism, for which it has chiefly been studied, but because it certainly preserves to our investigation the genuine language of the most singular people of the ancient world. The attempts made formerly by Jablonski, to determine, by means of Coptic etymologies, the meaning of Egyptian names in the table of Theban kings by Eratosthenes, and to ascertain from their designations, the characters and attributes of

rellius, published some remains of Egyptian MSS., discovered in the Nanian Library at Venice, in 1785. An account of his work is given by Michaelis in the fourth part of his "Orientalische und Exegetesche Bibliöthek," art. 66.

* Michaelis, Neue Orient. und Exeget. Bibl. Th. xvii. p. 224.

† An Egyptian inscription is mentioned by Julius Capitolinus to have been engraven on the tomb of the emperor Gordian, who died, according to Tillemont, A.D. 244 Jul. Capitol. Hist. August. Script. Quatremère, *ubi supra*.

Egyptian gods, have perhaps not been remarkably successful, and the degree to which the Coptic language may be found really useful in deciphering inscriptions, has not as yet been finally decided. Yet there is no room for doubt, that Coptic is the ancient Egyptian language. It must doubtless have undergone modification in successive ages, and especially through the effect of the conquests which Egypt underwent, and the introduction, at different periods, of foreign manners. Yet it is essentially the same language which was spoken in Egypt before the time of Moses and of Joseph. Coptic words are to be traced in the works of authors, both Hebrew and Greek of every age. A considerable number have been recognised even in the Book of Genesis,* in which they appear not as Hebrew but as foreign words, used in relation to the productions and local peculiarities of Egypt.

Section V.—*Comparison of the Egyptian Language with other Idioms.*

We have seen that the coëval and separate existence of three languages or families of languages, namely the Indo-European, the Semitic and the Egyptian, is to be traced by authentic accounts in the earliest ages from which contemporary records are preserved. It is probable that a comparison of these languages with each other will throw light on the relations of the several tribes to which they belonged, and on the early history of mankind. This subject has incidentally engaged the attention of some writers, but few or none have gone fully into the investigation. A treatise by the Abbé Barthélemy, entitled "Reflexions générales sur les rapports des Langues Egyptienne, Phénicienne et Grecque," which appeared in the "Mémoires de l'Académie des Inscriptions," was written before comparative philology had been much explored, and while some of the principal Indo-Germanic languages were as yet unknown to European scholars. Professor Vater is, if I am not mistaken, the only writer

* See Michaelis, Orient. und Exeg. Bibl. Theil. i. p. 199.

who has compared the Indian dialects in which we should chiefly expect to find some traces of affinity with the Coptic. The examination of a considerable number of words afforded him, as he says, no positive result.* The Coptic contains a great number of Greek words, but these are manifestly acquired, and not originally Egyptian. As the principal remains of Coptic literature, at least those chiefly and almost exclusively studied by European scholars, are translations from the Greek Scriptures, it is obviously the more probable that a considerable number of Greek words connected with religion and with thoughts and habits foreign to the Egyptians would be introduced. A very cursory inspection of the Coptic lexicon is quite sufficient to convince any competent judge, that the native and original vocabulary of the Coptic speech is entirely diverse from that of the Indo-European dialects. Some idea may be formed of the extent of this diversity by inspecting even the short series of Egyptian words inserted in the comparative table at the end of the second chapter of this volume. It may there be observed that, except a few analogies in the numerals which may be traced among all the nations bordering on the Mediterranean, all the remainder of the Egyptian vocabulary is totally unlike that of any European dialect. There is even a perceptible difference between the Coptic and the European idioms in the manner of combination of consonants and vowels and in the structure and form of words. For example, the concurrence of liquid and sibilant consonants is very frequent in the Coptic, very rare in the Indo-European idioms.

* P. Vater found the following words in Coptic and Indian dialects more or less resembling :

Coptic.	*Sanskrit and other Indian dialects.*		
aula	aala		αὐλή
mau		ma	mother
alou	bala		boy
kas	kikasa		bone
khre		chorak	food
sit	shede		to lie

I know that many coincidences of this description might be found, on a comparison of the Coptic with European vocabularies, but they are too remote to afford proof of affinity between these languages and the Coptic.

A somewhat different result has been obtained by a comparison of the Coptic and Semitic languages.

The Egyptians are known to have lived so many ages in proximity and in continual intercourse with the Hebrews and Phœnicians, and with the nomadic tribes of the Semitic stock, that it would be singular and contrary to probable expectation, if there were found no marks of this connexion in the idioms of the two races. In fact there are many words common to the Coptic and the Semitic dialects. The only difficulty is to determine whether these words were adopted by one nation from the other, or were a part of the original stock of words or of the native vocabulary of either race. A comparison of the Hebrew and Arabic with the Coptic, has been made by many philologers. Wilkins has collected a great number of words which have more or less of analogy in these languages.* Forster and Tychsen have pursued the same investigation. The comparative vocabularies which these writers have assembled, have been carefully scrutinised by Vater, who, after omitting all those words in which the analogy appeared to him deceptive and merely fancied, or at most doubtful and uncertain, selected nearly the following series, the component terms of which appear manifestly related in the different languages compared:—

COPTIC.	SEMITIC.	MEANING.
iarōu	yōr. Heb.	river
tlōm	thaelm. Heb. thalam. Arab.	fork
kash	kash	reed, stubble
moschi	mashai. Arab.	to walk
sifi	shif. Arab.	sword
smi	sama. Arab. to hear.	ἀκοὴ
soure	sir. Heb.	thorn
forsh	faras. Heb.	spread
ōili	ayil. Heb.	a ram
shemshi	shmash. Syr.	to serve
shtæh	shtah. Syr.	street
shorsher	sharshar. Arab.	to destroy
khmōm	khmōm. Heb. and Arab.	heat, sc. fervere
nōt. Sahed.	nād. Heb.	to fly

* See Wilkins's Dissertation on the Coptic language, appended to Chamberlayne's Oratio Dominica.

See a very curious and able paper by Dr. Loewe, in the Asiatic Journal, in defence of this opinion, and the attempt to identify by the most ingenious etymological conjectures the Egyptian with the Hebrew. The licence of dissecting words and conjecturing the meaning of their etymons being conceded, any other known language might easily be brought to give similar results.

If any of the preceding instances of resemblance might be attributed to accident, that explanation could hardly be thought applicable to the following:—

Numerals.

COPTIC.	SEMITIC.	MEANING.
snau	shĕnai. Heb.	two
shemoun	shemonah. Heb.	eight

Pronouns.

anuk	anokhi. Heb.	ego
antu*	antha. Arab.	tu

To these must be added the suffix possessive pronouns appended to nouns, in Coptic, I, K, N or EN, for meus, tuus, noster, and the pronominal terminations I and TI, marking the first person singular, and AN, the first person plural in the present tense of verbs, nearly identical with the corresponding suffixes in Hebrew.

These traits of resemblance have the greater weight, as the words which are similar are, some of them at least, of a kind not frequently borrowed from one language by another. There are, however, instances, though they are infrequent, in which a poor language, the idiom of an uncultivated tribe, has adopted pronouns and pronominal suffixes from the dialect of a conquering or neighbouring and more civilized people.†

Many persons who have not made Coptic an object of close attention, have been struck by these instances of resemblance between it and the Hebrew in particular words, and have, without hesitation, set it down for a dialect of the Semitic

* It has been observed by Vater, that the inference resulting from this coincidence in the second pronoun, is weakened by the fact that ANTU has correlatives, and the syllable AN or ANT is common to most of the personal and possessive pronouns in Coptic, as ANTOF he, ANTOS she, ANTOU they. The probable inference from this fact seems to be, not that there is no relationship between the Semitic and the Coptic pronouns which resemble each other, but that the Hebrew has borrowed from the Coptic those forms which are similar in the two languages, without borrowing their correlatives. In fact, the pronouns in the eastern Semitic dialects are more remote from the Coptic.

† The Berber language, which is very remote from the Arabic in the great mass of its vocabulary and in its entire nature, has borrowed the pronominal terminations of verbs from it. This has been clearly proved in Mr. F. Newman's excellent analysis of the Berber language already cited.

language. On the other hand, all the most celebrated scholars in Coptic literature have pronounced that language to be entirely distinct, and to have nothing in common with the Oriental idioms so termed, except a few words borrowed from the Hebrew or Arabic. Among these writers are Jablonski and Lacroze, by far the most learned men in the language and literature of the Copts, who have yet lived. Michaelis also, whose extensive knowledge of the Oriental languages and high reputation for general learning must give great weight to his opinion, has adverted to this question on several occasions in reviews and analyses of various works in his Orientalische und Exegetische Bibliothek. In his account of the works of Hôfprediger Scholtz, on subjects connected with Coptic literature, he declares that "the assertions of those who have claimed the Coptic as a member of the Semitic family of languages, have arisen purely from ignorance, or an extremely superficial acquaintance with the Coptic, and indicate that the writers in question have begun their studies where they ought to have concluded them, viz. with the etymology or the analysis of words, a most difficult inquiry, and one which requires the most cautious and clear-sighted investigation. Hence have arisen the attempts to illustrate Coptic from Hebrew, and Hebrew from Coptic, as well as the speculations of those who have hoped to explain from both of them the Etruscan"——"while every person competent to form an opinion, knows that the Coptic and the Hebrew have not the slightest original affinity, and that although some words occur in the former which resemble Semitic vocables, they are to be attributed to the influence which the proximity and intercourse of Semitic nations has exercisd on the idiom of the native Egyptians."

Professor Vater, who has entered at some length into an examination of this question, after exhibiting the analogies in particular words, which have been traced between the Semitic and Coptic, allows that they can neither be accidental coincidences nor susceptible of explanation by reference to the intercourse of Arabs with Egyptians, in times succeeding the Mohammedan conquest. Yet he concludes, without hesitation, that "the supposition of a common origin or of a family relation between these languages cannot be supported. Be-

sides the objections arising from the difference of grammatical structure, it is observed by Vater that any person who only opens a Coptic lexicon, finds everywhere not only whole pages of words which cannot be forced by the most ingenious etymologist into any resemblance to Semitic vocables, but numerous roots, which, like the Coptic I to go, EN to carry, SE to drink, SCHI to measure, are by their nature strikingly different from the character of the verbal roots in the Hebrew and Arabic."*

It is well known that the Semitic languages are distinguished in a most decided manner from all others, by the nature of their primitive words, and by the whole system of their grammatical structure. The verbal roots,† most frequently dissyllabic, simple in the third person of the preterite, are susceptible of peculiar modifications, the position of pronouns either before or after the root giving rise to the variations of tense, of which there are only two. A second character which distinguishes these languages is, that they have nothing analogous to auxiliary verbs, which, either disjoined or in composition, perform in the European idioms so important a part in the system of verbal conjugation. These traits, to which may be added the incapability of composition, or of forming new words by the combination of two or more simple ones, and the want of any inflection of termination answering to the cases of nouns, separate the Semitic at a wide interval from the Indo-European idioms. In both these classes of languages, however, the greater part of the modifications of which words are susceptible, affect the terminations. By these the numbers and genders are distinguished in nouns, and for the most part in verbs.

* Mithridates, Th. iii. p. 75.

† The primitive words are, as every one knows, for the most part triliteral—sometimes, especially in Arabic, quadriliteral verbal roots. The triliteral form may perhaps appear to be more extensively prevalent than it really is; owing to the artifice of grammarians, and their attempt to maintain uniformity, and to reduce exceptions under the general rule. Still that this in reality is the nature of Semitic roots in a degree which forms a broad line of distinction between them and the primitive words of other languages, must, I apprehend, be conceded. In the Indo-European languages in general a great proportion of the verbal roots, in Sanskrit all of them, are monosyllabic. On the Semitic, compare Michaelis, Orientalische und Exegetische Bibliothek, Num. 16, and

The Coptic language differs from both the preceding in many of these particulars. Its words are susceptible of but few modifications except by means of prefixes and infixes. In this, and in almost every other peculiarity of grammatical structure, the Coptic recedes from the character of the Asiatic and European languages, and associates itself with several of the native idioms of Africa.

The distinction both of gender and number in Coptic nouns is by means of prefixes or articles, both definite and indefinite, of which there are singular and plural, masculine and feminine forms, the nouns themselves being indeclinable.

Precisely similar are the modifications of nouns in other African idioms. In the language of the Kafirs, for example, not only the cases but the numbers and genders of nouns are formed entirely by prefixes, analogous to articles. The prefixes vary according to number, gender and case, while the nouns remain unaltered except by a merely euphonic change of the initial letters. Thus, in Coptic, from *sheri*, a son, comes the plural, *nen-sheri*, the sons; from *sori*, accusation, *han-sori*, accusations. Analogous to this we have in the Kafir *ama* marking the plural, as *amakosah* the plural of *kosah*, *amahashe* the plural of *ihashe*, *insana* the plural of *usana*. The Kafir has a great variety of similar prefixes; they are equally numerous in the language of Kongo, in which, as in the Coptic and the Kafir, the genders, numbers, and cases of nouns are almost solely distinguished by similar prefixes.*

The Coptic verbs, unlike the Semitic, have a great variety of inflections by mood and tense: they have five distinct moods, a present tense, four preterites, and three future tenses, all marked by distinct inflections. These inflections, contrary to what happens in the Indo-European languages, are almost entirely produced by changes in the prefixes, the root of the verb remaining at the end of the word quite unaltered. The prefixes are sometimes blended with auxiliary

* These prefixes, in the African languages, the Coptic and Kafir at least, are something more than articles. They are formative prefixes, essential parts of words of which they determine and particularize the meaning, like the system of nouns endings in Sanskrit. Compare Tattam's Coptic Grammar, p. 12; Boyce's Grammar of the Kafir Language, Graham's Town, 1834, p. 4; Vater's Extracts from Brusciotti à Vetralla's Work on the Congo language, Rom. 1659; Mithridat. iii. p. 211.

verbs, the use of which is almost entirely unknown in the Semitic. In all these respects the Coptic stands distinguished from the principal idioms of Europe and Asia.

In the same parts of grammatical structure a most remarkable accordance will be found to subsist between the Egyptian language, and the idioms of several other African nations.

In the Amharic, although the system of verbal conjugation has been evidently modified by the long predominant influence of the Gheez or Ethiopic, yet striking instances remain of the tendency to inflection by means of prefixes. A similar observation is applicable to the grammatical forms of the Berber language. Passive verbs are formed in the Amharic by the syllable TA merely prefixed to the whole verb, and two forms of active conjugations are produced by the prefixes A' and ASE, which give the meaning "to do or cause to be done." *

But the languages of Southern Africa are unaffected by any influence derived from the Gheez, Arabic, or any other Semitic speech, and in these we trace more decidedly, the principles of structure above alluded to.

Grandpré, Brusciotti and some other writers have given short and imperfect accounts of the grammatical construction of the idioms spoken in the empire of Kongo; from which Professor Vater published extracts in the third volume of the Mithridates. There is besides a grammar and dictionary of the Banda dialect spoken in Cassanga, which is nearly related to those of Kongo and Kakongo, compiled by a Catholic missionary named Cannecattim, of the contents of which we have some information from Mr. Bowdich. A tolerably copious grammar of the Amakosah Kafir has likewise been published at Graham's Town by the Wesleyan missionaries settled there. With the aid of these materials it would be no difficult matter to institute a comparison of all the languages here mentioned. I shall not attempt to enter into a full examination of this subject. A cursory survey of the materials which are in my hands is sufficient to convince any person that many essential characters of affinity exist between the most remote dialects of these nations, as, for example, be-

* Ludolfi Grammatica Linguæ Amharicæ, quæ vernacula est Habessinorum. Frankfurt, 1618, pp. 14 and 16. Mithridat. iii. 112. See a note on the Berber verbs at the end of this book.

tween the languages spoken in the empire of Kongo and that of the Amakosah, the most southern tribe of Kafirs. It is stated by Cannecattim, that the principal character of the Banda language, the Jagas' dialect of the Kongo speech, is that the inflections of nouns and verbs in number, voice, tense and person are distinguished by prefixes instead of terminations: it would seem that the mutations of words in general affect their beginnings and leave the roots and endings unaltered. This peculiarity belongs to other dialects of the same mother-tongue, as may be seen in Vater's remarks on the idioms of Loango and Kakongo, of Kongo and Angola.* It is remarkable that the same law of grammatical construction prevails likewise in the Kafir language, namely, in the dialect of the Amakosah. This may be seen in the specimen of a Kafir conjugation of verbs, given by Mr. Thompson in an Appendix to his Travels in South Africa, and it is proved by the following general remarks on the structure of this language in the Kafir grammar by the Wesleyan missionary, Mr. Boyce.

"The Kafir language is distinguished by one peculiarity which immediately strikes a student whose views of language have been formed upon the examples afforded by the inflected languages of ancient and modern Europe. With the exception of a change of termination in the ablative case of the noun, and five changes of which the verb is susceptible in its principal tenses, the whole business of declension, conjugation, &c. is carried on by prefixes, and by the changes which take place in the initial letters or syllables of words subjected to grammatical government."†

From what has been said in the preceding pages, the reader may have perceived that these observations are applicable nearly in the same extent to the Coptic or Egyptian language. The distinctions of gender and number and case in nouns, are entirely produced by prefixes, the nouns themselves being indeclinable and subject to no modification in their endings. In like manner the inflections of verbs by mood and tense, which are very numerous in the Coptic, are all effected by

* Mithridat. iii. pp. 212—220. † Kafir Grammar, p. 3.

means of prefixed syllables, the root of the verb being insusceptible of any change.

In the formation likewise of verbal nouns and derivatives, and in nouns expressing relations, the Coptic makes an extensive use of prefixes; and this observation is of the greatest importance to my present purpose, as it is equally applicable to the Kafir, and probably to other African languages. All such modifications as the European languages express by terminations added to verbs are denoted in the Coptic by these prefixes. Thus the prefix MAD indicates abstracts, REF is equivalent to our ER in maker or to OR in orator, the prefix JIN to ION in creation; SA indicates habit, as AX in mendax, SCHA intensity; RAM is a national prefix, as RAM-CHIMI, an Egyptian, from CHYMI, Egypt.* In like manner, as we are assured by Mr. Boyce, by prefixes to the verbal root, with sometimes a slight change in termination, the Kafir language forms nouns verbal, abstract, concrete, which, though never heard before, would be immediately understood by an individual who knew the meaning of the verbs from which they were derived. Thus in Kafir from *hamba*, to walk, comes, *umhambi*, a walker; from *lumka*, beware, *cave*, comes *ubu-lumku*, wisdom or caution, *umlumki* or *ilumko*, a wise man.†

Resources are not yet in existence for instituting a general comparison of the languages of Africa. Many years will probably elapse before it will be possible to produce such an analysis of these languages, investigated in their grammatical structure, as it is desirable to possess, or even to compare them by extensive collections of well-arranged vocabularies after the manner of Klaproth's Asia Polyglotta. Sufficient data however are extant, and I trust that I have adduced evidence to render it extremely probable that a principle of analogy in structure prevails extensively among the native idioms of Africa. They are probably allied, not in the manner or degree in which Semitic or Indo-European idioms resemble each other, but by strong *analogies* in their general principles of structure, which may be compared to those dis-

* Vater, iii. s. 89.

† Kafir Grammar, p. 3.

coverable between the individual members of two other great classes of languages, by no means connected among themselves by what is called family relation. I allude to the monosyllabic and the polysynthetic languages, the former prevalent in Eastern Asia, the latter throughout the vast regions of the New World. If we have sufficient evidence for constituting such a class of dialects under the title of African languages, we have likewise reason—and it is equal in degree—for associating in this class the language of the ancient Egyptians.*

Section VI.—*Further Considerations resulting from the contents of the preceding Sections.—On the Diversity of Languages among ancient Nations.—Conclusion as to the Relation of the Egyptians to other Human Races.*

The almost entire diversity of language which distinguishes the Egyptians from the nations of Asia, renders it extremely difficult, upon any probable supposition, to explain the marks of intimate relation which in so many other respects appear to connect the ancient dwellers on the Nile with the immemorial inhabitants of India.

There are many persons who will be disposed to get rid of all difficulties connected with this inquiry, by denying or explaining in a summary way the phenomena from which they result. On recognising the fact, that the Egyptian and Indian languages are wholly unconnected, they will conclude at once that there was no intimate relation in ancient times between the nations themselves. They will attribute to merely accidental coincidence, or to the effects resulting from similar local circumstances or external conditions, all

* An extensive field of inquiry is opened by the observation that traces exist among the most distant African nations of ancient connexion with the Egyptians. I shall not venture to do more than to call the attention of my readers to this suggestion. The traces of animal worship, the belief in metempsychosis, circumcision and a variety of observances recorded by travellers among the Kafirs, the native people of Madagascar, as well as among tribes in the western parts of Africa, are too extensively diffused, and occur in too many instances, to be attributed to accidental coincidence.

the phenomena of resemblance which have been discovered between the customs and manners, the religion, institutions and traditions of the two races. I have already adverted to this view of the subject, and shall not repeat what I have before said. I shall now only express my conviction, that such of my readers as will take the pains to consider the evidence of relationship or near connexion in all the most striking characters which identify or distinguish nations, language alone excepted, as they will find it stated in my work on Egyptian mythology, which is in fact a comparison of the Egyptians and Hindoos under various points of view, will acquiesce in the belief that the phenomena surveyed are fully sufficient to establish the conclusion deduced from them. They will allow that a common origin, if not of the races themselves, at least of the mental culture characteristic of both of them has been proved, and that the people of India and of Egypt derived from one source the first principles of all their peculiarities of thought and action, of their religious and social observances and civil and political institutions, that these principles had even been developed to a considerable extent before the nations themselves were entirely cut off from communication with each other, or with a common centre. If this be admitted, as it will be, if I am not mistaken, by those who found their opinions on the facts of the case, we shall be led to one of two conclusions, either that the marks of resemblance between the Egyptians and the Hindoos result from some close relation in the first ages of the world, or that it has ensued from some partial colonization of one country from another, not sufficiently extensive to produce any effect on the vernacular language of either, but yet capable of assimilating the people in other respects.

If we consider the historical evidence or the historical possibility of such an event as this last hypothesis assumes, great difficulties present themselves. Colonization of Egypt from India or of India from Egypt is equally denied by the history of all known times. It has been conjectured* that the persecution

* By Athanasius Kircher. The conjecture of this learned Jesuit has been espoused and advocated by Dr. F. Buchanan, Asiat. Res. vol. iv.

which the priests and idolaters of Egypt underwent during the tyranny of Cambyses, may have given occasion to the abandonment of their country by a considerable number of the hierarchical caste, and that the emigrants took refuge in India, whither they transplanted the arts and customs and the religious tenets of their African progenitors. But such a migration is rendered improbable by the fact that the Egyptians had no maritime knowledge or practice of navigation before the era in question. It has indeed been fully proved by Dr. Vincent, that in ages prior to the discovery of the monsoon by Hippalus, no direct intercourse existed by sea between Egypt and India.* Had any number of persons, flying from Egypt in the reign of Cambyses, endeavoured to take refuge in India, they could only reach that country by coasting along the shores of Persia and other parts subject to the despot whom they are supposed to have been anxious to escape. But what is more conclusive against this, or any other hypothesis which assumes that the East was colonized from Egypt, is the consideration that if any great number of the priests or of the cultivated part of the Egyptian people had reached India, they would doubtless have carried with them and have introduced into that country their hieroglyphics, their peculiar literature and arts, and some traces could not fail to be discoverable of their language. Nor can the Hindoos be imagined to have founded a colony in Egypt, which some have thought more probable than any considerable movement in the opposite direction, without introducing their Vedas and their alphabetic writing. Of colonization from either quarter and in either direction we could scarcely fail to discover some vestiges in the arts and customs, and in the literature of either country, as well as in the intermixture of language, or the preservation at least of that peculiar to either race, as a learned or sacerdotal idiom.

The deeply learned and philosophical A. W. Von Schlegel, in the preface which he has prefixed to M. Haymann's German translation of my work on Egyptian Mythology, after admitting the general conclusion which it was my object by

* Dr. Vincent's Voyage of Nearchus.

that work to establish, adverts to the possible ways of accounting for the facts, and touches upon the hypothesis of a colony from India settled in early times in the land of the Pharaohs. The historical fact, that Buddhism was actually planted in the more eastern and northern countries of Asia by emigrant Brahmans, seems to him scarcely in point, chiefly because Buddhism, engrafted upon the system of the Brahmans, belongs to a comparatively late period of the world. "But it is a matter of certainty that before the emigration of the Buddhists from India, a colony of Brahmans had settled upon the isle of Java, and had brought the previously savage inhabitants to a high degree of culture. It appears from the law-book of Menu, that the ancient Indians were not so disinclined, and such strangers to navigation as it is often supposed. On the other hand, it is not to be doubted that the Phœnicians early carried on trade by sea with the Indians, and brought Indian wares to the Egyptians. If Sesostris the Great really penetrated to India upon his adventurous campaigns, as Champollion, supported by his explanation of the Egyptian monuments, imagines, he might have brought back from thence Brahmans as prisoners. But these possibilities of foreign influence do not reach back far enough into past ages, if we give only half as much credence as Plato gave, to the declarations of the Egyptian priests on the very ancient preservation of their religion.

Without adopting Plato's opinion respecting the period from which the Egyptian hierarchy had existed, and from which the nation may be supposed to have assumed its peculiar character, we are at liberty to carry back the era of connexion or intercourse between the Egyptians and the Hindoos to a very remote age. In the instances of colonization pointed out by M. de Schlegel, the phenomena before adverted to, as the traces likely to have preserved evidence of such an event, are actually found to have accompanied it. In the northern and eastern countries where the Buddhists have established themselves, the Pali language and the peculiar literature connected with the ceremonial of their religion, point out clearly their Indian origin. And in Java copies of the ancient

Indian mythology, such as pieces of the Mahabharata, preserve the most palpable proofs of colonization from Hindústan or the Dekhan. The language of the Javanese people has likewise undergone most extensive modifications from intermixture with that of their conquerors, or of the tribe who brought them to adopt the Indian culture. Nothing of this description is to be traced in Egypt, and we must therefore attribute results of so different a kind to a different cause.

It would appear that the traits of intimate connexion which are discovered on comparing the Indians and Egyptians, are to be attributed rather to some near relationship which subsisted between these nations in the first ages of the world, than to a partial colonization of one country from another in later times; and we might be justified in inferring an original identity of race, if this conclusion was not opposed by the diversity of language.

It seems vain to attempt by means of historical or philological researches to lift up the veil which conceals the original condition of nations and the revolutions of human society in the first ages of the world. Having traced the existence of the Hindoos and the Egyptians as separate nations into those early times in which the light of history is but a feeble dawning, it would be the most cautious and perhaps the most philosophical course to abstain from any conjecture as to their mutual relation beyond this period, or from any attempt to penetrate into the nature of causes of which we only know the distant results. But the minds of most persons are so constituted as, in the impossibility of arriving at certain truth, to prefer a probable hypothesis to the alternative of acquiescing in absolute ignorance. In some suggestions which I shall venture to make before I take leave of my present subject, I shall aim at nothing more than from events known to discover what is the most probable opinion as to their antecedents, the latter belonging to times and circumstances which are beyond the limits of certain knowledge.

It may be observed as a general fact, that languages appear to have become more permanent as we come down towards later times. During the last ten, or perhaps the last fifteen

centuries, they have undergone few alterations except through the effect of conquest, or the intermixture of nations. Thus the Bretons who emigrated from this island to the shores of Armorica, in the fifth century, are still easily intelligible to the natives of Wales: the Bretonne language scarcely differs from the Welsh, except in a slight intermixture of the one dialect with French and of the other with English words. In like manner the Scots, who emigrated from the north of Ireland to Argyleshire, at a somewhat earlier period, can still converse with the natives of Ireland. The Greek now spoken at Athens may be termed the same language as the Greek, if not of the time of Pericles at least as that of Constantine Palæologus: it is indeed corrupt, but still retains in part the same inflections and the same vocabulary. Languages by intermixture of nations become disintegrated; they lose a part of their grammatical modification. By lapse of time many inflections are lost, as the German languages have entirely lost the passive voice in verbs, which may be traced distinctly in the Mœso-gothic.* In the meantime no new forms of human speech are produced: no new varieties of inflection expressive of the modifications of ideas by changes in the endings or the initial syllables of words are ever attempted: particles and auxiliaries are inserted to imply the want of obsolete inflections. Formations of language and the development of grammatical systems have long ceased. As in geology, we now only witness the disintegration of what the first ages produced. How different was the habit of the human mind with regard to language in the age when the Sanskrit, the Greek, the Latin and the Mœso-gothic idioms were developed from one common original! If we examine the system of verbs in these languages, we find the same laws of grammatical inflection, and the same principles of development and modification, (as the use of "*guna*" and the reduplication of syllables,) adopted in all of them, but giving rise by the various ways in which they are exercised, as if by common consent and on a preconcerted plan, to the diversities which distinguish the grammatical systems of these four languages from

* Grimm's Deutsche Grammatik.

each other. Perhaps nearly a similar instance of variety in the development of common principles of formation may be traced in the sister languages of the Finnish family: the relation between the Finnish and the Hungarian may be compared to that between the Greek and Latin and Sanskrit. A later and more restricted method of variation, hardly extending to the origination of new, but only modifying old or common forms, has been exercised in the development of what may be considered as principal dialects, rather than sister-languages. Such were the changes which gave rise to the diversity between the Erse or Gaëlic, and the British or Welsh languages, and that between the two great branches of the Germanic family, which the German grammarians distinguish as Cimbric or Western and the Teutonic or Suevian branch, a diversity which many have considered as too great to have been produced since the era when the German race settled in the northern region, which they had occupied some centuries before the Christian era. Such dialects as I now allude to must be distinguished from modern dialects, of which the French and Italian may be examples. The differences between modern cognate dialects consist in the different degrees to which the forms of the old languages have been broken down, as in the comparison of French and Italian verbs, or in the different proportions in which they have been corrupted by intermixture with foreign languages. We find in comparing modern dialects nothing like the development of new forms, or the origination of new inflections. Nothing of this kind can be traced when we examine and compare the French, Italian, Spanish, Portuguese, Romance, and Provençal dialects. The development of new grammatical forms is indeed but feebly displayed in the comparison of ancient dialects, such as the Welsh and Gaëlic, or the old dialects of the Germanic tongue, the Icelandic, Anglo-Saxon, and High German. We must go back to the era when the sister-languages of the Indo-European family separated from each other, in order to find a free and copious development of new forms of speech from common elements. At that time languages were varied without corruption or intermixture with foreign idioms, according to rules purposely framed and

steadily pursued, rules partly founded on euphony and a preference of particular sounds and modes of enunciation, which are various in different languages; some, for example, substituting almost everywhere gutturals for sibilants, and others labials or dentals in the place of both; partly, and perhaps chiefly, by the design of expressing as many modifications as possible of the original idea by mere variety of beginning, ending, or by inserted consonants or syllables.

We may perhaps refer with probability the formation of cognate dialects, such as the ancient dialects of the Celtic and Germanic languages, to the first millennium before the Christian era. I allude to the period at which these dialects branched off from their respective parent languages. The era at which those languages themselves, I mean cognate or sister-languages, acquired their mutual difference, at which, for example, the Sanskrit, Latin, Greek and Mœso-gothic were developed from a common original, must have a much earlier date. It must be referred at latest to the second millennium, reckoning backwards from the Christian era, and to the early part of that period.

In the thousand years which preceded the origin of these languages, it may be conjectured that the propensity to variation, or the diversifying tendency, was in still greater activity, and that it may have given rise not only to the development of kindred idioms, but to the formation of essentially distinct languages, such as the Semitic and Indo-European stems.

This last supposition would be a probable one, and somewhat better than a merely gratuitous conjecture, if nothing more could be advanced in its favour than the general considerations already adverted to. But I think we may find some historical evidence in its support. I shall, however, at present mention only one argument, founded indeed on a fact to which I have already had occasion to allude. The Semitic nations and those of the Indo-European stock have preserved one common history or tradition, which unequivocally connects them in origin and descent, and this tradition has been handed down, not in one but in several channels among the tribes of each stock. The Hindoos, as

I have already observed, derive their descent according to their own mythical history, which is not less genuine history because it comes down to us in the proper style of remote antiquity, from a patriarch who survived an otherwise universal deluge. The Babylonians had the same legend, but slightly varied; so slightly as to leave no doubt as to the connexion of the two stories, or of the derivation of both from the strikingly different yet originally identical history of the Noachian deluge. Thus two Semitic nations trace their descent from the same stock and from the same patriarch from whom the uniform tradition and the received mythological history of the Hindoos deduce the origin of that race. The Hindoos are not the only Indo-European people who have preserved this tradition. To trace it further among these and among other nations in various parts of the world, would lead me much too far from my present subject. It is sufficient for my purpose to remark that the Hebrews, and the Chaldeans, and the Hindoos, whose archives will be allowed to reach with much greater certainty, and in a much more tangible and intelligible form, into the early ages of the world, than those which any other nation can exhibit, give this declaration of their common origin. Yet, having thus originated from a common source, we find them, at the end of a thousand years, separate nations, speaking languages scarcely less diverse than is that of either race, when compared with the idiom of the Egyptians.* If my readers are willing to allow a sufficient weight to these considerations, and I think they cannot refuse to do so without rejecting in a mass all the historical tradition of the primeval world, it will be evident that no insuperable difficulty will remain in accounting for the near connexion in manners, customs, religion, and other characteristics, of those branches

* I have purposely avoided all reference to the biblical account of the confusion of languages, about which so much dispute has taken place. For my own part I find no difficulty in admitting such an event as supernatural in an age when so many events must have happened which were out of the present course of nature. But may not the habit of language-making, if I may use such an expression, which we trace in its active working in the first ages, and which afterwards ceased for ever to exist or operate, sufficiently account for the diversification of human idioms?

of mankind which have preserved indications of early connexion or affinity, though separated into distinct nations at a period of the world which preceded the discrimination of languages. To express this argument in a few words, if the Goths, the Hindoos, the Greeks and Latins, originally speaking one language, had so far diversified their speech as they must be allowed to have done fifteen centuries before the Christian era, the diversifying process within nearly an equal period of time may have given rise to differences even so great as those which exist between the Semitic and Indian languages. That such was the fact we have the historical proof above cited. But if so great a diversity in language as this, was really brought about, no difference of human idioms will afford proof of original diversity of race, and the Egyptians and Hindoos may have had common ancestors from whom they derived their characteristic traits of resemblance.

CHAPTER XI.

ON THE PHYSICAL HISTORY OF THE EGYPTIAN RACE.

SECTION I.—*General Remarks on the physical Characters of the Egyptians.*

We must now direct our attention to a subject more closely related to the ethnography of one quarter of the world, than the inquiries to which the preceding chapter has been devoted, though these are not unconnected with the history and origin of the African nations.

To what physical department of mankind the Egyptian race belonged has often been a matter of discussion. If we were to form an opinion of the old Egyptians from the accounts left us by Herodotus and other ancient writers, who say that the Egyptians were *οὐλότριχες—μελάγχροες—πρόχειλοι*—"woolly-haired blacks, with projecting lips," we should entertain no doubt they were perfect Negroes. But neither the Copts, their descendants, nor the Egyptian mummies, of which so many thousands are yet extant as unquestionable witnesses, allow this supposition to be maintained. If, as it appears, the Egyptians were not Negroes properly so termed, we are not thence entitled to deny the fact of their consanguinity with the Ethiopians, who are proclaimed by the voice of all antiquity to have been a black and a genuine African race. We have seen proofs that the Nubæ, or Barábra, who now occupy the country of the old Ethiopians, belonged originally to the class of African nations termed Nouba, who are Negroes of a particular class; and the same causes, whatever they may have been, which transmuted the Nouba into the modern Berberins, may have produced a corresponding effect on the more ancient inhabitants of the same regions.

But it is not my business to indulge conjectures, and I shall hasten to lay before my readers such positive information as I can collect on various points connected with the physical history of these nations.

Section II.—*Descriptions of the Egyptians, left by ancient Writers.*

I have observed, that if we had no other data than the description left by the Greeks of the personal traits of the Egyptians, we should certainly conclude that they were Negroes.

There is a well-known passage of Herodotus, from which no reader would fail to draw this inference. The authority of this historian is of the more weight, as he had travelled in Egypt and was therefore well acquainted, from his own observation, with the appearance of the people; and it is well known that he is in general very accurate and faithful in relating the facts and describing the objects which fell under his personal observation. In his account of the people of Colchis, he says that they were a colony of Egyptians, and supports his opinion by this argument, that they were *μελάγχροες καὶ οὐλότριχες*, or, black in complexion and woolly-haired.* These are exactly the words used in the description of undoubted Negroes.

Herodotus in another place alludes to the dark complexion of the Egyptians, as if it was very strongly marked, and indeed, as if they were quite black. After relating the fable of the foundation of the Dodonæan oracle by a black pigeon, which had fled from Thebes in Egypt, and uttered prophecies

* The same Colchians are mentioned by Pindar in the fourth Pythian ode as being black, with the epithet *κελαινῶπες*:

ἐς Φᾶσιν δ' ἔπειτ' ἐλ-
ήλυθον, ἔνθα κελαι-
νώπεσσι Κόλχοισι βίαν
μίξαν, Αἰήτα παρ' αὐτῷ·

on which passage the scholiast observes, that the Colchians were black, and that their dusky hue was attributed to their descent from the Egyptians, who were of the same complexion, v. 376.

from the beech-tree at Dodona, he adds a conjecture respecting the true meaning of the story. He supposes the oracle to have been instituted by a female captive from the Thebaid, enigmatically described as a bird, and subjoins, that "by representing the bird as black they marked that the woman was an Egyptian." *

Some other writers have expressed themselves in similar terms. Æschylus, in the Supplices, mentions the crew of the Egyptian bark, as seen from an eminence on the shore; the person who espies them concludes them to be Egyptians, from their black complexion.

πρέπουσι δ' ἄνδρες νήϊοι μελαγχίμοις
γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν. †

"The sailors too I mark'd,
Conspicuous in white robes their sable limbs."

There are other passages in ancient writers in which the Egyptians are mentioned as a swarthy people, which might with equal propriety be applied to a perfect black or to a brown or dusky Nubian.

We have in one of the dialogues of Lucian a ludicrous description of a young Egyptian, who was represented as belonging to the crew of a trading vessel at the Piræus. It is said of him that, "besides being black, he had projecting lips, and was very slender in the legs, and that his hair and the curls bushed up behind, marked him to be a slave." ‡

This description of the hair, however, might rather apply to frizzled and bushy curls, like those worn, as I have already shown, by the Barábra and Bishari, than to the woolly heads of Negroes. Mr. Legh says, in describing the Barábra near Syene, that their hair is frizzled at the sides, and stiffened out with grease, resembling the sort of coëffure on the head of the sphinx. He adds, that the make of their limbs

* Herod. lib. ii.

† Æschylus in Suppl.

He applies the same epithet to them again:

ἔπλευσαντ' ὧδ' ἐπιτυχεῖ κότῳ,
πόλει μελαγχίμῳ σὺν στράτῳ·

‡ Lucian. Navigatio seu Vota. The original words are: Οὗτος δὲ, πρὸς τῷ μελαγχρὼς εἶναι, καὶ πρόχειλός ἐστι δὲ καὶ λεπτὸς ἄγαν τοῖν σκελοῖν,—ἡ κόμη δὲ καὶ ἐς τοὐπίσω ὁ πλόκαμος συνεσπειράμενος οὐκ ἐλευθερόν φησιν αὐτὸν εἶναι.

resembles that of the Negroes.* In Egyptian paintings, particularly in the representations of agricultural scenes at Eleithias described by Mr. Hamilton, the hair has a very similar appearance.†

From comparing these accounts, some of which were written by persons who had travelled in Egypt, and whose testimony is not likely to have been biassed in any respect, we must conclude that the subjects of the Pharaohs had something in their physical character approximating to that of the Negro. They were evidently much darker in colour than the Greeks, since the same term is applied to their complexion which usually designated that of African blacks: they must have had hair frizzled, either by nature or art, thick or projecting lips, and slender limbs. But there are some considerations which would induce hesitation in ascribing to the Egyptians the entire Negro character, even if we had no other data than the accounts left by old writers. In the first place, as it has been remarked by Mr. Brown, we do not find the difference of aspect between the Egyptians and other nations of antiquity so decidedly stated, or that it produced, on strangers, so strong an impression as it would have done if they had resembled the people of Guinea. Even when intermarriages are mentioned between Egyptians and foreigners, which happens occasionally in history, we find no comment such as the great disparity of aspect between white and black persons might probably suggest. Another circumstance to which attention has not been given, is the fact that in the climate of Egypt no real Negroes exist as native inhabitants. I shall not assume prematurely any opinion respecting the nature of that relation which appears to subsist between the physical characters of the Negro and the intertropical climate, but it is a matter of fact, that no part of Africa situated in the latitude of Egypt is the native country of a genuine Negro race.

Two or three other testimonies may be found which set this matter in a clearer light, and seem to prove, independently of all other data, of which however we shall collect many, that the Egyptians, though of very dusky or em-

* Legh's Travels in Egypt, p. 98. † Hamilton's Ægyptiaca, p. 97.

browned complexion, were not really black; and secondly, that considerable difference existed among them, some being much lighter than others.

Ammianus Marcellinus says, "Ægyptii plerique, subfusculi sunt et atrati, magisque mœstiores, gracilenti et aridi." By saying that Egyptians *for the most part* are of a brownish or somewhat brown colour, and of a tanned or blackened hue, the writer shows that this was not the case equally, at least, with all of them; and the expressions *subfusculi* and *atrati*, are very different from *nigri* or *atri*.

A curious document has lately come to light, which confirms these remarks. It has been already adverted to by Professors Heeren, and K. Ottfried Muller.* Two old Egyptian commercial contracts are extant: the facsimile of one is at Berlin, and the original of the other at Paris. Of these an interpretation has been given by Professor Boeckh and by M. H. S. Martin. Both of these belong to the Ptolemaic period, but the names of the persons mentioned indicate them to be native Egyptians. The persons interested in the contracts are described according to their external appearance and colour. In the Berlin document the seller, who is named Pamonthes, is termed μελαγχρὼς, and the buyer, μελίχρως, which may be rendered "of a black," or perhaps "a dark brown colour," and "yellow or honey-coloured." The same epithet is given to the buyer, who is named Osarreres, in the Parisian manuscript. The shape of the nose and features are also stated, but not in such terms as to give any idea of the Negro physiognomy.

From these expressions we may infer that considerable diversity of figure and complexion existed among the Egyptians. Some persons were apparently of much darker complexion than others. Still there is nothing that gives real support to the opinion, which some writers † have been in-

* Heeren, Ideen, ii. 2. (1826.) Abschn. I. Ansicht des Landes und Volkes, English Translation, vol. ii. c. 2. K. O. Muller, Handbuch der Archäologie und Kunst. Breslau, 1830, s. 219. Anhang. Die Ungriechischen Völker.

† M. A. de Humboldt speaks of the white race of Egyptians, as if it were well known that there was such a race distinct from the rest of the community.

clined to adopt, that there were different races of people in the same country, and all included under the common national designation of Egyptians. It is probable that in Egypt, as elsewhere, the higher classes were fairer than the common people; but this is a conclusion derived rather from analogy* of other nations, than known as a matter of fact in respect to the Egyptians themselves.

Section III.—*Of Mummies.*

We have an authentic source of information respecting the physical characters of the Egyptian race, in the innumerable mummies in which the mortal remains of that people are preserved.

It may be remarked, that Egyptian mummies belong to various ages. At what time the practice of embalming was first adopted we have no information; but it appears to have been in use in the time of the patriarch Joseph. It continued even after Christianity was established, and was not obsolete in the time of St. Augustin.† The interval between these periods, according to Dr. Russell's computation of scripture chronology, is about twenty-two centuries.

Mr. Lawrence has collected a variety of facts and statements relative to the form of the head in the mummies deposited in the museums in several countries, or described by anatomical writers. He observes that in the mummies of females seen by Denon, in those from the Theban catacombs, described and figured in the great French work on Egypt, and in several skulls and casts in the possession of Dr. Leach, the osteological character is entirely European, and he adduces the testimony of Cuvier to the same effect.‡

M. Cuvier declares that he has examined, either at Paris or in other parts of Europe, more than fifty heads of mum-

* Professor K. Ottfried Muller has drawn this conclusion rather more strongly, as it appears to me, than is warranted by positive information on the subject, Handbuch der Archäologie, locis cit.

† Blumenbach, Beyträge zur Naturgeschichte, s. 124. There is a memoir by Walch, in the third volume of the Commentaries of the Royal Society of Göttingen, on Christian Mummies.

‡ Lectures on the Natural History of Man.

mies, and that not one of them presented the characters either of the Negro or the Hottentot. He concludes that the Egyptians belonged to the same race of men as the Europeans; that their cranium and brain was equally voluminous with ours; "qu'en un mot, ils ne faisoient pas exception à cette loi cruelle qui semble avoir condamné à une éternelle inferiorité les races à crâne dêprimé et comprimé."*

We may observe that M. Cuvier's idea or definition of the Negro is plainly restricted to black men who have very narrow and compressed skulls. This will exclude not only the Egyptians, but a very great number of the black and woolly-haired natives of Africa, who have expanded foreheads and well-formed features. The skulls of Egyptian mummies have the oval figure which prevails among the Indo-Atlantic nations; but there are some instances in which this form varies, and approximates, in a slight degree, towards the African.

There is an Egyptian skull in the museum of the College of Surgeons which, in weight and density, resembles the heavy skulls of some Guinea Negroes. Its form is European, except that the alveolar-edge of the upper jaw is rather more prominent than usual. This, with a corresponding structure of the soft parts, might have given to the countenance much of the Negro character. Soemmerring has described the heads of four mummies examined by him: two of them differed in no respect from European skulls: the third, as he says, represented the African form, in having the space marked out by the insertion of the temporal muscle more extensive than in European heads.† Blumenbach has published engravings of

* Extraits d'Observations sur le Cadavre d'une Femme connue sous le nom de la Venus Hottentotte. Par M. G. Cuvier, Mem. du Muséum d'Hist. Nat.

Nothing can be more vague and conjectural than Baron Cuvier's notices of African ethnography. He not only considers the limitations of races as much more strongly and permanently defined than they really are, but makes the most singular mistakes in grouping and identifying tribes. He represents the Bushmen as an entirely distinct race from the Hottentots, and separates them even in geographical position; and he identifies the former with the Galla, a people as unlike to them in every respect as are the Carribees to the Australians.

† "Formam Africanam, alte progrediente vestigio insitionis musculi temporalis, repræsentat." But he adds—"Vertex non est compressus, neque ossa faciei robustiora sunt ossibus Europæorum."—Soemmerring de Corp. Hum. Fabricâ.

three Egyptian skulls in his Decades Craniorum. One of these differs, as he observes, widely from the skulls of Negroes of Guinea, but has something of the Ethiopian character and resembles the portrait of Abbas Gregorius. Another so nearly resembles the cranium of an Indian from Bengal that no material difference can be perceived between them.

I have already cited, when treating on the comparative density of crania belonging to different races of men, a remarkable passage of Herodotus, which has been thought to prove that the skulls of the ancient Egyptians had in general a greater density than those of the Asiatics.* Herodotus says, that after the battle fought by the army of Cambyses with the Egyptians, the bones of those who had fallen were separated into two distinct heaps: he observes that the skulls of the Persians were so soft as to be easily broken by a pebble: those of the Egyptians had much greater firmness and density. Nor was this a singular fact. He observed the same circumstance on examining the bones of those who had fallen at Papremis, under the son of Darius, in fighting against an Egyptian army commanded by Inarus. An opinion was long ago expressed by Dr. Shaw that the skulls of the Egyptians are more dense and massive than those of Europeans.† The fact is, however, by no means constant. There are great varieties in the proportional weight of these crania: some are very light, and this is also true respecting some of the skulls of Negroes.

The hair in Egyptian mummies is never woolly like that of Negroes of Guinea. In several mummies which I have had an opportunity of examining, it is remarkably fine, and disposed to be curled and frizzled. In a plate contained in the Description de l'Egypte, representing a painting found

* Vol. i. p. 283.—I beg to refer the reader to the paragraph here cited in the first volume of this work, where it has been shown that although there is no *constant* difference between different races of men in the particular alluded to, yet that a greater density of the skull is frequent among Negroes. It may be considered as one of the characters of the African races, subject, like others, to variation.

† Shaw's Travels, p. 377. See Blumenbach, Decades Craniorum, i. p. 14.

at Eilithyia, numerous human figures are seen. It is remarked that their hair is black and frizzled: "les cheveux sont noirs et frisés, sans être laineux comme ceux des Nègres." This account agrees with the appearance of the hair in mummies. Sometimes long-flowing ringlets have been found, and even periwigs, or ornamental head-dresses of hair, artificially plaited and fixed upon the head.*

Section IV.—*Remains of Painting and Sculpture.*

The remains of painting and sculpture afford information on the external characters, in addition to that which mummies present us in regard to the crania and the osteology of the Egyptian race.

If we may form an idea of the complexion of the Egyptians from the numerous paintings found in their temples and in splendidly decorated tombs, in some of which the colours are known to be preserved in a very fresh state, we must conclude that this people were of a red-copper, or light chocolate colour, and that they resembled the reddest of the Fúlah and Kafir tribes now existing in Africa. This colour may be seen in the numerous plates in the Description de l'Egypte, and in the coloured figures given by Belzoni. A similar complexion is represented on the heads of the cases made of the sycamore-wood, which answer the purpose of sarcophagi, and in almost all Egyptian figures. This red colour is evidently intended to represent the complexion of the people, and is not put on in the want of a lighter paint, or flesh-colour, for when the limbs or bodies are represented as seen through a thin veil, the tint used resembles the complexion of Europeans. The same shade might have been generally adopted if a darker one had not been preferred, as more truly representing the national complexion of the Egyptian race.† Female figures are sometimes distinguished by a yellow or tawny colour.

The features of the Egyptians are likewise represented in

* M. Cailliaud (Voyages à Meroë et au Fleuve Blanc, tom. i. p. 258) describes remains found at Syout, to which there were masses of false hair—mêches de cheveux postiches, enforme de tours, &c.

† See Belzoni's Travels, p. 239.

their paintings and sculptures, which display in general a very remarkable and peculiar physiognomy or type of countenance and bodily conformation. Denon has thus recorded the impression produced on him by these representations:—

"In delineating the character of the human figure, the Egyptians, being unaccustomed to borrow from other nations, could only copy from their own figure, which is rather delicate than strong. The female forms, however, resembled the figures of beautiful women of the present day, round and voluptuous: a small nose, the eyes long, half shut, and turned up at the outer angle, like those of all persons whose sight is habitually fatigued by the burning heat of the sun, or the dazzling whiteness of snow; the cheeks round and rather thick; the lips full; the mouth large, but cheerful and smiling; displaying, in short, the African character, of which the Negro is the exaggerated picture, though perhaps the original type."*

No writer has taken greater pains in this investigation than Blumenbach, who has examined many mummies, and has in several works expressed his opinion respecting the physical characters of the Egyptians, founded on this inspection, and on a study of the remains of ancient art. Blumenbach has been led to the conclusion that De Pauu, Winckelmann, and D'Hancarville, were mistaken in ascribing to the Egyptian monuments one common character of physiognomy. In Blumenbach's opinion, there are three varieties in the physiognomy expressed in paintings and sculptures, or three principal types to which individual figures, though with more or less of deviation, may be reduced—these are the Ethiopian, the Indian and the Berberine. "The first," according to this writer, "coincides with the descriptions given of the Egyptians by the ancients. It is chiefly distinguished by prominent maxillæ, turgid lips, a broad, flat nose, and protruding eye-balls." The second is considerably different from the first: its characters are—"a long narrow nose, long and thin eye-lids, which turn upwards from the bridge of the nose towards the temples, ears placed high on the head, a short and thin bodily structure, and very long shanks." As a specimen of this

* Denon's Travels in Egypt, translated by Aikin.

form he mentions the painted female figure on the back of the sarcophagus of Captain Letheuilly's mummy, which he considers as decidedly resembling the Hindoos. "The third sort of Egyptian figures partakes something of both the former. It is characterised by a peculiar turgid habit, flabby cheeks, a short chin, large prominent eyes, and a plump form of body." This is the type most generally followed in Egyptian paintings. It is supposed to represent the ordinary form of the Egyptians, and what may be termed their peculiar national physiognomy. It is thought by Blumenbach to approach very nearly to the form of the Barábra or Berberins.*

Section V.—*Of the Copts.*

The Copts are believed, on apparently sufficient grounds, to be the representatives and nearly genuine descendants of the old Egyptians, whose physical characteristics they may be supposed to have inherited. Egypt has indeed undergone many conquests, and from each may have received additions to its former stock of inhabitants. But the diversities of manners and religion have prevented any considerable intermixture of these different tribes of its population; and the best-informed travellers, particularly some of the French scientific men who accompanied Napoleon, have clearly recognised in that country several distinct races, which have not approximated in the least towards a common standard, but still remain as diverse in their physical character as in their moral disposition and habits. During the period of the Ptolemaic and Roman

* See Blumenbach's account of an examination of several mummies, in Philosophical Transactions, 1794. See also the learned treatise on mummies in his "Beyträge zur Naturgeschichte."

In the plates of the great French work, "Description de l'Egypte," are many strikingly peculiar representations which may be supposed to exemplify the national countenance of Egyptians, and most of its varieties. In tom. i. plate 16, there are several figures showing the red Egyptian complexion, particularly figure 2. In pl. 27, fig. 1, are two sitting figures, with Negro characters. In tom. ii. pl. 47, fig. 12, is a countenance with the full cheeks and characteristic expression of the Egyptians. Pl. 94, fig. 2, is an excellent specimen.

and Byzantine domination, Egypt received a considerable number of Greek and Roman colonists; but the European settlers were probably confined mostly to the Delta, and a few Grecian or Roman cities. That the Egyptian race remained nearly unaltered in the interior and remote parts of the country, may be inferred from the preservation of their language, which was extant in its three dialects, with a slight admixture of Greek words, until the era of the conquest of Egypt by the Moslemín; and subsequently to that event, the Christian population has been preserved, by obvious causes, from intermixture with strangers. Among the modern Copts many travellers have remarked a certain approximation to the Negro. Volney says that they have a yellowish, dusky complexion, neither resembling the Grecian nor Arabian. He adds, "that they have a puffed visage, swollen eyes, flat nose, and thick lips, and bear much resemblance to Mulattoes." I have already cited Baron Larrey's description of the Copts, the principal traits of which are a full countenance, a long aperture of the eye-lids—" coupés en amande "—projecting cheek-bones, dilated nostrils, thick lips, and hair and beard black and crisp. M. Pugnet, an intelligent physician, and an ingenious and discriminating writer, has made an attempt to distinguish the Copts, or Qoubtes, as he terms them, into two divisions, those whose ancestry has been intermixed and partly of Greek and Latin descent, and a class of purely Egyptian origin. He says that nothing is more striking than the contrast between the small and meagre Arabs and the large and fine stature of the Qoubtes. "A l'extérieur chétif et misérable des premières, ceux-cì opposent un air de majesté et de puissance; à la rudesse de leurs traits, une affabilité soutenue; à leur abord inquiet et soucieux, une figure très épanouie." This description applies to both classes of the Coptic race: the following, to those who are supposed to be the unmixed descendants of the old Pharaonic Egyptians:

" Les Egyptiens sont en général d'une taille au-dessus de la moyenne, leurs formes se prononcent vigoureusement, la couleur de leur peau est d'un rouge obscur; ils ont le front large, le menton arrondi, les joues médiocrement pleines, le nez droit, les ailes nasales fortement sinueuses, les yeux

grands et bruns, la bouche peu fendue, les lèvres grosses, les dents blanches, les oreilles hautes et très détachées; enfin, les sourcils et la barbe extrèmement noirs."

M. Denon says he was struck with the resemblance of the Copts to the old Egyptian sculptures, characterised by "*flat foreheads*, eyes half-closed, and raised up at the angles; high cheek-bones; a broad, flat nose, very short; a large, flattened mouth, placed at a considerable distance from the nose; thick lips; little beard; a shapeless body; crooked legs, without any expression in the contour; and long, flat feet."

Mr. Ledyard, whose testimony is of the more value, as he had no theory to support, says, "I suspect the Copts to have been the origin of the Negro race; the nose and lips correspond with those of the Negro. The hair, whenever I can see it among the people here (the Copts), is curled; not like that of the Negroes, but like the Mulattoes."*

It seems that the complexion of the Copts is liable to considerable variations. Though it must be true, as M. Larrey asserts in the passage above cited, that the Copts are generally of a dusky and yellowish colour, like the Abyssins, yet we are assured by Mr. Belzoni that some of them are nearly as fair as Europeans.†

Some peculiarities have been observed in the teeth, and in the position of the ears in Egyptian heads, which I shall mention separately in a note.

Section VI.—*Of the Ethiopians.*

The fame of Ethiopia, though eclipsed in late periods by the greater splendour of Egypt, reaches back almost equally far into the ages of remote antiquity. At a time when even Italy and Sicily were nearly unknown, the Ethiopians, as Heeren has observed, were celebrated in the poetry of the

* Ledyard's Observations, in the Reports of the African Association.

† Belzoni's Travels, p. 239.

Greeks,* and a well-known passage in the Iliad seems locally to connect the history of the Grecian gods with that region of Africa.† But such a connexion with Ethiopia is, as we might expect, much more manifest in the mythology of Egypt. The Egyptians and Ethiopians had similar religious institutions: they had not merely observances which bore a striking analogy, but had even common festivals and ceremonies. The Ethiopians are said first to have established the pomps or processions termed *πανηγύρεις*. The gods of the Egyptians were worshipped, as we are assured by Herodotus, from the earliest times in Ethiopia.‡ The processions in which the sacred images were, according to that writer, conveyed up the Nile to visit their Ethiopian temples, appear to have been connected with an annual festival celebrated at Meroë in Ethiopia, where the gods were supposed to descend from heaven and feast at the table of the Sun. This Ethiopian fable and the corresponding Egyptian and Ethiopian festival, are supposed by Diodorus and Eustathius to have been alluded to by Homer, in the passage often cited from the Iliad.§

History connects, almost as far as it reaches back, the Egyptian and Ethiopian nations. "Notices of Ethiopian wars and of intercourse with Ethiopia occur frequently," says Heeren, "in the earliest annals of the Egyptian priests." The earliest seats of royalty in Egypt were in the Thebaid, at Diospolis, and Thinis; even one of the first of Manetho's dynasties is a series of princes of Elephantine. Here, on the borders of Ethiopia, said to be the part of Egypt that first became peopled, were the earliest foundations of the empire of the Pharaohs, destined in after ages to shine with so much splendour in countries which were perhaps not yet habitable.

* Heeren's Ideen uber die Politik, den Verkehr und der Handel der vornehmsten Völker der alten Wet, Theil ii. Ritter, Erdkunde, Th. i. 3. Abschnitt, § 11.

† Iliad. *v.*

‡ Herod. lib. ii. Diodor. Biblioth. 3.

§ Herod. lib. iii. Strabo declares that the people of Meroë worshipped Hercules, Pan and Isis, besides other barbarous gods, Geog. lib. xvii.

The Ethiopians possessed in the time of Diodorus many of the arts of Egypt. They practised writing in hieroglyphics, and their characters were those of the Egyptians; they even claimed the discovery of the art: both nations embalmed their bodies; the Ethiopians prepared mummies similar to those of the Egyptians. They had the same castes and political divisions, and Ethiopia was governed by a hierarchy which appears to have been even more predominant and exclusive in its sway than that of the Egyptians. That the Egyptians and Ethiopians were people of the same race, and in earlier times almost nationally identified, there can be little room for doubt. In the Toldoth Beni-Noach, Cush and Mizraim are brothers, which in the style of ancient genealogy indicated the consanguinity of the races so termed. Cush is always rendered by the Septuagint *Αἰθίοπες*, and Mizraim *Αἰγύπτιοι*. The historical traditions of the two nations, when compared, lead to the same result. The Ethiopians, according to Diodorus, pretended that the Egyptians were a colony of Ethiopians; on the other hand, the Egyptians claimed the honour of having first colonised Ethiopia, both nations, as it would appear, agreeing in the admission of a common original.

Thus far we proceed upon tolerably clear grounds. The indications are sufficient, which identify these nations. But if we attempt to penetrate further into the obscure subject of Ethiopian history, and to form any estimate of the antiquity of this people in comparison with the Egyptians, there is only one resource of which we can avail ourselves. I allude to researches into the topography of the countries on the upper Nile, and the remains of architecture and sculpture which have been discovered by late travellers in that region.

Mr. Bruce related, that on his return from Abyssinia through Nubia, he found remains of sculpture, resembling those of the Egyptian style, in countries far above Egypt, and particularly near the confluence of the Nile and the Astaboras, but little regard was paid to his statement. Burckhardt however left no room for doubt of the fact, that the country now called Nubia, and anciently Ethiopia, contains in various places extensive ruins, the remains of a people who

once possessed and practised the architectural arts of the Egyptians. Belzoni was the first modern traveller who personally explored and described these remains, to a considerable extent, in the region of Nubia which is in immediate contiguity to Egypt. The pyramids and sculptures in the higher course of the Nile have been examined, more or less completely, by writers of later date, by Waddington, Cailliaud, Light, Hoskins, and Rüppell.

By some of these writers the relics of ancient architecture in Nubia have been thought to display a character more archaic or simply primitive than even those of Egypt. The fact that the temples of Ibsumbul are excavated in the earth rather than raised above the surface of the soil, the huge and gigantic forms which their sculptured images display, and the comparison of these ancient subterranean temples with the mythologically sculptured caves of Elephanta near Bombay and of Ellora in the Dekhan, referred by general consent to an ancient period in the history of the East, give some further support to the most exaggerated opinion respecting the antiquity of the Nubian remains.

But in order to form a tolerably correct idea of the nature of these remains, and the countries in which they have been discovered, we must adopt the division proposed by Professor K. Ottfried Muller, and consider separately those belonging to the ancient kingdom of Meroë near the confluence of the Nile and the Astaboras, which Muller terms Upper Nubia, and the antiquities of Lower Nubia, the region of the Nile immediately above Syene the southern limit of Egypt.

1. Lower Nubia is considered as extending from Assouan as far southward as Solib, near the limit of Succot and Mahass. It is separated from Meroë, or Upper Nubia, by a vast distance, which, measured along the course of the Nile, is scarcely less than 200 geographical miles, and through all this tract no relics of antiquity have been discovered. On the other hand, from the isle of Elephantine to Solib, the narrow valley of the Nile contains innumerable remains of temples and various monuments of sculpture and architecture in the finest style of Egyptian antiquity. The ruins of Parembole in the isle of Beremrem near Debod, those of Taphis

at Tafa, of Talmis at Kalabsche, the great cavern-temple at Tulzis with colossal figures at Gyrshe, the ruins of Pselkis at Dakke, Corte, the Hierosycaminon at Maharraka, the temples and rows of sphinxes at Wady Sebua, remains at Hamada, Hasseya, Derr; Ibsambul with its two cavern-temples and colossal images, one of them supposed to be a monument in honour of the great Rhamses,—ruins in Wady Halfa, Semne, Aamara, and the temple of Solib, with reliefs of the second Amenophis:—all these, and similar remains of lesser note, present themselves in succession, at very short intervals, to the traveller who ascends the course of the Nile. From Solib, as I have before observed, ruins in this style cease to be discoverable; for a great space nothing that resembles the architecture of the Egyptians has been seen.

2. Upper Nubia was the site of the ancient kingdom of Meroë; the northern extremity of the island, or peninsula so termed, lies between the confluence of the Astaboras or Atbara with the Nile. Here near Shendy, about the seventeenth degree of north latitude, are vast ruins near the Nile of forty-three pyramids at Gurkab, and not less than eighty at Assur. These are supposed to be near the site of the ancient city of Meroë. Southward from Shendy are the ruins of Mezaurah, supposed by Heeren to have been the seat of an oracle, and Naga, a temple of Ammon, with avenues of rams. To the northward of Meroë are extensive ruins of similar architecture, or Jebel Barkal near Dongola, and at Merawe, the site of the ancient Napata, a residence of the queens who bore the name of Candace.

It has been observed by Muller that the remains of architecture and of sculpture in Upper Nubia display in no instance the severe and simple style which is typical of remote antiquity, and of which the character is so strongly impressed on all the monuments of Upper Egypt. All the relics of pyramids and temples in this region of Nubia indicate plainly a late and degraded state of the Egyptian arts. The frequent recurrence of female figures in those sculptures representing queens, who, sometimes alone, sometimes accompanied by a royal consort, are seen performing the solemn acts of religion and military government, leave

scarcely any room for doubt that all these representations, and the temples in which they are displayed, belong to the age of Ethiopian queens, when successive princesses bearing the name of Candace ruled over Meroë, and had their residence at Napata, in the ruins of which place these historical sculptures have been discovered. The period of this dynasty of queens, one of whom was visited by the armies of Augustus and another is mentioned in the Acts of the Apostles, extended from the Macedonian times down to nearly 400 years after the Christian era.

A circumstance which tends strongly to confirm this opinion respecting the period of history to which the remains found in Upper Nubia belong, is the fact that the Egyptian arts of architecture and sculpture are known to have been spread nearly in the same ages through other African countries in a southerly direction from Egypt. The remains found at Axum in Abyssinia, consisting of obelisks and inscriptions, belong to the fourth century of the Christian era: they display indeed no hieroglyphics, nor anything that can be considered as a trace of remote antiquity. Similar remains, and of the same period, have been found by voyagers on the Red Sea, at the port of Azab, and even at Adulis.

The remains of Lower Nubia are of a widely different character. They are closely associated in the style of sculpture, in the architectural type which they display, and in the character of their hieroglyphic inscriptions and temple ornaments, with the most splendid and perfect architecture of Thebes or Diospolis. Every thing connects them historically in the closest manner, with the second or middle period of the Egyptian monarchy, when, after the calamities undergone during centuries of invasion by the nomadic nations, the kingdom of the Pharaohs rose to new power and dignity. It is probable, and indeed historically recorded, that the sovereigns of the hundred-gated Thebes, held at least temporary and occasional sway over part of Ethiopia. The circumstance that the temples found at Ibsambul, and other parts of Lower Nubia, have so frequently the character of grottoes or excavations, rather than of erections on the surface of the ground, is sufficiently explained, as Muller remarks, by the narrowness

in many places of the Nile valley, which leaves not sufficient space for buildings of a different sort, and the incomplete state in which many of these Nubian temples have been found, may be referred with great probability to the uncertain, and often fluctuating relations of the Egyptian monarchy with Ethiopia."

On a review of this subject it appears that the researches which have been made in the countries above Egypt, are far from bringing any new proof of the superior antiquity of the Ethiopian people, when compared with the Egyptians. There is nothing which goes back beyond the middle period of the Egyptian monarchy. Even that is more ancient, however, than the Homeric times, and such a degree of antiquity will suffice for giving to Ethiopia a place in the early poetry of the Greeks.

That the Egyptians and Ethiopians were kindred tribes, or branches of one ancient stock, the earliest known position of which is almost between the two countries, or at least in the southern region of Egypt, while the middle and lower tracts were perhaps, as Herodotus intimates, yet scarcely habitable, or at least but little inhabited, still remains an historical fact. It may be doubted whether those original founders of the throne of the Pharaohs, who dwelt near Thebes and Elephantine, might more properly be termed Egyptians or Ethiopians. In their physical characters the natives of that region of the Nile valley were probably of much darker colour, and might be termed black when compared with the paler and redder inhabitants of middle and lower Egypt. Some travellers have thought that they discovered a memorial of this fact, in some singular representations in the temples of Upper Egypt. Several of these are groupes of figures, or single figures, some of which are painted red, and others black. The red figures have been supposed by Hamilton and others who have described them, to be meant for Egyptians, and the black for Ethiopians. In some instances the groupes of black figures represent captives or slaves, and they are led in procession, tied with chains or bonds. But in many places it is manifest that these paintings were designed to typify or commemorate the relation which the black caste bore to the red. Both sets of figures have the Egyptian costume and the

habits of priests; the black figures are represented as conferring on the red the instruments and symbols of the sacerdotal office. "This singular representation," says Mr. Hamilton, "which is often repeated in all the Egyptian temples, but only here at Philæ and at Elephantine with this distinction of colour, may very naturally be supposed to commemorate the transmission of religious fables and social institutions from the dark Ethiopians to the comparatively fair Egyptian." It consists of three priests: two of them with black faces and hands, are represented as pouring from two jars strings of alternate sceptres of Osiris and *cruces ansatæ*, over the head of another whose face is red. There are other paintings which seem to be nearly to the same purport. In the temple of Philæ, the sculptures frequently depict two persons adorned equally with the characters and symbols of Osiris, and two persons answering to those of Isis; but in both cases one is invariably much older than the other, and appears to be the superior divinity. Mr. Hamilton conjectures, that such figures represent the communication of religious rites from Ethiopia to Egypt, and the inferiority of the Egyptian Osiris. In these delineations there is a very marked and positive distinction between the black figures and those of fairer complexion; the former are most frequently conferring the symbols of divinity and sovereignty on the latter.

Besides these representations described by Hamilton, there are others of a much more unequivocal kind which are frequently repeated, and of which many specimens may be seen in the beautiful plates of the "Description de l'Egypte." I cannot introduce a detailed account of the latter in this place, but must refer my readers for particulars to the work now cited, as well as M. Pugnet's treatise, to which I have before referred. It is impossible to mistake the idea which is intended to be conveyed. It is nothing else than this, that the Egyptians were connected by kindred with the Ethiopians, and that the red tribe were descended from, or uniformly begotten by, the black people.*

* Description de l'Egypte, tom. ii. pl. 86. 92. 84. In pl. 92, the parent is red, but a *nota* is added, stating, that the original figure is black.

I attach no importance to these conjectures, but have thought it worth while to take notice of the representations on which they are founded, and which have excited so much curiosity in persons who have surveyed them. The only conclusion which I would venture to draw from all that I have been able to collect on the history of the Ethiopians, is, that they formed with the Egyptians, originally one people. This appears to be the general result of all the traditions of both nations, and of all the mythical as well as emblematical representations which have reference to the subject.

As for the physical characters of the Ethiopians of Meroë, we have few or no very accurate accounts. Such notices, however, as we can collect, agree in representing them as black, as indeed are all the present inhabitants of the same country. The latter cannot be considered as the descendants of the old Ethiopians. The Nubians or Barábra, who occupy the greater part of the Nilotic Ethiopia, are, as we have seen from abundant historical evidence, the descendants of a nation brought from the western Oasis, after the country above Egypt had been desolated by long wars, to take possession of it, and form a barrier against other barbarous assailants of the Roman limits. These are not the descendants of the Ethiopians, nor is there any evidence whatever to be found in support of a conjecture lately thrown out, that the Ethiopians were the same people with the Bejas of the eastern desert and the coast of the Arabian Gulf. The language of the latter na-

M. Pugnet, who first noticed particularly figures of this description, has the following observation:

"Quoique je ne veuille me livrer ici à aucune conjecture sur leur origine: viz. (celle des Egyptiens) je crois devoir rétracer un tableau, que m'a offert l'un des tombeaux des Rois, Bab-el-melouk—Stant plures virorum effigies, à quibus plane ostendit pictor gigni homines è terrâ. Qui gignuntur, colore rubro sunt, parentes nigerrimi. Ce langage hieroglyphique n'exprime-t-il pas ce que pensaient les anciens, que l'homme rouge est né de l'homme noir? L'homme noir est certainement un Ethiopien, et l'Egyptien s'est peint toutes parts sous la couleur rougeâtre qu'il retient encore aujourd'hui. On voit ailleurs des groupes de l'une et de l'autre couleur, rendre au même hommage à des divinités noirs, mais bientôt les hommes rouges se séparent des autres pour se rendre, non loin d'eux, auprès d' une divinité qui leur ressemble. Ailleurs, enfin, on reconnait l'Heliotrapèse décrite par Homère: des hommes rouges transportent leurs dieux sur les confins des hommes noirs, et y célèbrent un festin commun." Apperçu du Sayd, p. 44. Mémoires sur les Fièvres pestilentielles par M. Pugnet, Paris.

tion has no resemblance to the Egyptian. We can only learn what were the physical characters of the Ethiopians, from the accounts which the ancient writers have left respecting them.

Herodotus reports the Macrobii Æthiopes, in whose country was the table of the sun, to have had the largest and the most handsome persons of all nations. This description of their bulk and stature agrees with the accounts given of the Shilúkh on the higher parts of the Nile. The Ethiopians cannot have been ancestors of the Shilúkh, whose abode in this region of Africa has been only of three centuries in duration, but it is remarkable that nations succeeding each other as occupants of the same country appear so often to acquire similar characters of person.

We find no accurate description of the Ethiopians of Meroë earlier than that given by Ptolemy. A remarkable passage of this writer gives us incidentally some information. In discussing the different methods of determining the position of parallels of latitude, Ptolemy observes, that we may be guided, when other resources fail, by observing the natural productions of particular countries. Thus we do not find, as he says, that immediately under the tropic men have the colour of Ethiopians, nor are there elephants and rhinoceroses in that latitud. "For some distance beyond the tropic the native people are only of a moderately dark colour, as are those who live thirty schœni bepond Syene. But in the country about Meroë, the people are quite black, and for the first begin to be complete Ethiopians,* and here elephants and other strange animals are found." It seems probable from the use of the term "Aethiopes," as distinguishing the native race of intertropical climates, that Ptolemy meant by it to describe Negroes.

The Ethiopians, properly so termed, are always distinguished in the Hebrew Scriptures by the national name of Cush, and the Septuagint always translate Cush by *Αἰθίοπες*, —Ethiopians. These interpreters, as they resided in Egypt, must have known the people whom they have so designated.

* *Ἐν δὲ τοῖς περὶ Μερόην τόποις, ἤδη κατακόρως εἰσὶ μέλανες τὰ χρώματα, καὶ πρώτως Αἰθίοπες ἄκρατοι, καὶ τὸ τῶν ἐλεφάντων καὶ τὸ τῶν παραδοξοτέρων ζώων γενος ἐπινεμεται.*—Cl. Ptolem. Geog. lib. i. c. 9.

Hence a passage in the prophet Jeremiah, which seems to have been a Hebrew proverb, affords sufficient proof that the genuine Ethiopians were a black people:—"Can the leopard change his spots, or the Cush his skin?"

SECTION VII.—*On some peculiarities in the Teeth, and in the position of the Meatus Auditorius, in Egyptian Heads.*

Blumenbach has repeatedly observed a peculiarity in the teeth of Egyptian mummies. The incisores are thick and round; not, as usual, flattened into edges, but resembling truncated cones; the cuspidati are not pointed, but broad and flat on the masticating surface, like the neighbouring bicuspides. This seems to be a very frequent character of the teeth in mummies. It is doutless attributable in part to mechanical attrition, depending on the nature of the food which the teeth were constantly employed in masticating. Blumenbach thinks this not altogether sufficient to explain the peculiarity, and imagines it to depend in part on a natural variety.*

Mr Lawrence says that he has examined the teeth in several Egyptian mummies, and although he found them to have this peculiarity, he was convinced that it was accidental, and not arising from any natural difference. In several heads of mummies which I have had opportunities of inspecting, the same appearance displayed itself. The incisores have appeared worn to mere stumps, which are thick and round, and are mere truncated cones.

Although it seemed most easy to account for this appearance by attributing it to the nature of the food used by the Egyptians, and supposing that their teeth were worn away by masticating a hard material, yet the generality of its occurrence in Egyptian mummies, and its rarity in other races are remark-

* Blumenbach says, the Egyptian teeth differ widely from those of nations who file them away. "Aber von eben diesen durch die Kunst abgeschliffenen Zähnen unterscheiden sich jene an den gedachten Mumien schon auf den ersten Blick, besonders durch die auffallende Stärke und Dicke des Theils der Kronen, der nach den Alveolen gekehrt ist."—"auch von den Zähnen, deren Kronen beym kauen des nahrungsmittel abgenuzt worden. Daher ich doch immer noch eher vermuthe, dass bey jenen alten Aegyptern auch eine Nationaleigenheit im Bau selbst dabey mit zum Grunde liegen mag."—*Beyträge*, p. 100.

able, and afford some probability to Blumenbach's conjecture, that this peculiarity depended upon some natural variety in the teeth of the Egyptian race. A constant uniformity in the structure and arrangement of the teeth, is an important particular in the identification of species, and if any human race were found to deviate materially in its dentition from the rest of mankind, the fact would give rise to a strong suspicion of a real specific diversity. On this ground it is a matter of some interest to determine the question above adverted to, respecting the teeth of the Egyptians. The most satisfactory method of obtaining information on this point, is by inspecting the mummies of children. This appears scarcely to have been done until an opportunity occurred some years since at the Bristol Institution, when two young mummies * were examined, containing the remains of children whose death had occurred between the third and fourth year, between the completion and loosening of the first set of teeth. In an account of this examination by Mr. Estlin, it is stated, that "in one of the mummies all the first set, consisting of twenty teeth were cut, and the rudiments of the second may be seen under the gums. All the teeth prove to be precisely similar to those of other children under five years of age. Each jaw contained, with the exception of one tooth which had dropped out, the usual number of incisores, cuspidati and molares, and all of these had precisely the form of the teeth of European children of the same age. This examination leaves no room for doubt that the particular appearance of the teeth so often noticed in the mummies of adult Egyptians, must have depended on the nature of their food, unless, which seems not very probable, it was produced by filing, or some analogous practice."

¶ 2. Position of the Ears.

It was long ago observed by Winkelmann, that the ears are invariably placed much higher in Egyptian statues, than

* These mummies were carefully examined by Mr. Richard Smith, Mr. Estlin, and myself, and an account of the inspection was drawn up by Mr. Estlin, for the Philosophical Society attached to the Bristol Institution.

in those of the Greeks; but the circumstance was attributed to a capricious custom in the artists of Egypt. The fact has lately attracted greater notice. M. Dureau de la Malle, in examining the Egyptian remains collected in the Museum of Turin, was particularly struck by this peculiarity in the statues of Egyptian kings and gods. It happened that six mummies recently imported from Upper Egypt, came under examination at the period of M. de la Malle's visit, and afforded him an opportunity of ascertaining whether the ear and the meatus auditorius are really placed higher in the heads of Egyptians than in those belonging to other races of men. In the skulls of these mummies, as well as in many others brought from the same country, although the facial angle was not different from that of European heads, the meatus auditorius, instead of being situated in the same plane with the basis of the nose, was found by M. de la Malle to be exactly on a level with the centre of the eye! The head was also much depressed in the region of the temples, and the vertex elevated; the difference in this particular between European and Egyptian skulls being not less than from one inch and a half to two inches. According to M. de la Malle this peculiarity is still to be found in the Copts, and he cites as a specimen, Elias Boctor, a Copt from Upper Egypt, who has resided twenty years in Paris, as a teacher of Arabic. In this person, the high position of the ears is remarkable, and gives them the appearance of two little horns. The Jews are said by this writer to partake in some degree of the same character.*

The osteological characteristic ascribed to Egyptian skulls by M. Dureau de la Malle, has been recently considered by M. Dubreuil, who has described the heads of two mummies in a memoir presented to the Academy of Sciences. In these skulls the peculiarity in question was wanting, and M. Flourens, who read a report on the same memoir, makes a similar observation respecting the Egyptian heads in the Museum of Paris. It must be concluded that this is by no means a constant character.

* Révue Encyclopédique. Medical and Surgical Journal, July 14, 1832.

CHAPTER XII.

OF THE ARABIAN TRIBES DISPERSED THROUGH THE NORTHERN REGIONS OF AFRICA.

Section I.—*General Observations.*

The survey of African ethnography, with reference to the regions which lie on the northern side of the equator, would be incomplete without some notice of the Arabian tribes who have now for many centuries inhabited various countries in Atlantica and the Sahara, as well as a great part of the Nubian desert.

The immigration of Arabians into Africa is generally considered to have commenced after the Hegira, and the conquest of Egypt and Lybia by the Mohammedans; but there is reason to believe that the same people, or tribes nearly allied to them in origin, had begun to direct their movements towards the same quarter from much earlier times.

M. Malte-Brun has strongly censured that "Orientalisme," or propensity to deduce the origin of all nations from the East, in which, as he thought, writers on ethnography have capriciously indulged. It must be admitted that no class of writers have raised theories more chimerical, or on more slender foundations, than many of those who have employed themselves in tracing the origin of nations; but without inquiring how far they are justly liable to censure on the ground above indicated, or adverting to the general question which regards the eastern origin of mankind, I shall venture to remark that early historical records testify the frequency of migrations into Africa rather than in a contrary direction. We have few and scarcely authentic hints of any ancient settlements of Africans in Europe or Asia. Danaus and his daughters, Cecrops and

the Cecropidæ, the black pigeons or the African priestesses of Dodona, belong to mythology; and the woolly-haired colony of Sesostris, at Colchis, to obscure and doubtful tradition. The most ancient relic of archæology properly so termed, and the oldest ethnographical work extant, by at least one thousand years, is the Toldoth Beni-Noach, embodied in the Book of Genesis. On this work we have two elaborate commentaries by Bochart* and Michaëlis,† the latter of whom treats it merely as a compendium of the historical and geographical information that could be collected at the time of its composition. In this ancient document three great divisions of African races are expressly derived from the family of Noah, viz. the Mizraim, or Egyptians; the Lehabim, supposed to be Lybians; and the Cush. Whether under this last name, which in the time of the LXX. was equivalent to Ethiopian, the stock or ancestry of the Negro nations are included, I shall not at present inquire.

The migratory movements of Semitic tribes into Africa appear thus to have preceded the first dawning of history. The oldest account expressly recording such a migration is Manetho's narrative of the invasion of Egypt by the Arabian Shepherds. It appears to me clear, and I have endeavoured to prove, that Manetho connects the exode of the Beni-Israel with the departure of the Shepherds: but even before the age of Abraham, Egypt must have been already opened to the inwanderings of nomadic people from Asia, otherwise the patriarch with his horde could not have passed so easily to the residence of an Egyptian sovereign, who, though styled Pharaoh, may have been one of the Shepherd-kings of Egypt, or a native prince reigning under their sway. The establishment or restoration of a powerful monarchy in Egypt arrested, for a long course of time, the immigratory movement into Africa in the same direction; but the Asiatic language and the literature of the Axumites prove that a similar impulse still continued in action where not resisted. For a short period in a much later age the kings of Abyssinia held a doubtful

* Sam. Bocharti Geographia Sacra.

† Specimen Geographiæ Hebræorum Exteræ. Auctore J. D. Michaëlis. 4to. Goëtting.

ascendancy over a part of Arabia; but this domination of a black people over Asiatics was a fact so unusual, and produced so strong an impression,* that this seems to have been the principal incitement to that reaction which not only repelled the encroachment of Africans on Asia, but spread the arms and the dominion of the Arabs over a great part of the civilized world.

There is no doubt that many Mohammedan nations in Africa pretend to an Arabian origin, whose ancestry is either purely African or but slightly mingled with Asiatic blood; but it is also well established, that in the first centuries after the propagation of Islám, parts of many Arabian tribes really migrated. Some of them kept their stock unmingled with that of the Africans, while others became blended, and lost, in a great measure, their distinctive characters. There are no documents extant, at least there are none easily accessible in this country, which would suffice for an enumeration of the Arabian tribes who have migrated from the Hedjaz, and for their subsequent history; nor, if I could procure the means of drawing up such a catalogue, would it be interesting to the majority of my readers, or within the scope of my present work. I shall confine myself to a brief notice of the most extensive Arabian races in Africa, of which I shall collect such particulars as may tend to illustrate their physical history.

Section II.—*Of the Arabian Tribes inhabiting Parts of Atlantica and of the Sahara.*

The various tribes of Arabs who are spread over the wide region of Mauritania and the Sahara are enumerated by Leo Africanus under three heads, according to their genealogy. These three principal divisions are termed Cachin, Hillel, and Machil.† "The Cachin are subdivided into three nations, or tribes, Etheg, Sumait, and Sahid. The most noble and famous Arabs are of the family of Etheg, to whom Almansor gave the regions of Duccala and Tedlis. They can furnish," says Leo, "at any

* See passages cited above in page 141.

† T. Leo Afric. lib. i. p. 12.

time, a hundred thousand warriors, chiefly cavalry. The Arabs termed Sumait occupy the Lybian desert opposite Tripoli; they levy eighty thousand warriors, chiefly infantry. The Sahid inhabit Lybia, near Guargala, and partly dwell in Fez, and upon Mount Atlas. The other two great divisions, Hillel and Machil, are supposed to be Ismaylites and Kahtanites. The Hillel, or Hélal, include the Benihemir, or Beni-Amer,* who inhabit Tremezin and Oran, the Muslim, or Moslemín, near Cape Bojador, and the tribe El-Hharitz. The Machil, or Maghylah, comprehend a great number of small tribes spread through the deserts—the Sebayn, or Aoulad-Aby-Seba, the Delemyn, or Aoulad-Deleym, or Wadelims, in the neighbourhood of Cape Blanc, the tribe El-Ouadayal or Ludaya, in possession of Oulatah and Ouadan and the Barbousch."

According to M. d'Avesac, who has taken much pains to trace the names of these tribes in the Arabian Genealogies, and to correct them when faulty, in which attempt he has depended a good deal upon conjecture and the resources of his own ingenuity—the races of Arabs above enumerated are all of pure blood. They are supposed to have emigrated from the East in the first ages after the Hegira. The dialect which they speak is a peculiar one, and is termed the Western or Maghrebin Arabic.

Besides the tribes of pure blood already enumerated, there are others of mixed breed, blended more or less with the Tóuaryk, or native Berber people, who are confounded under the name of Ssanhaga, or Zanaga. The principal of these are the Terârzah, or Trarzas; Berâknah, or Bracknas; Douysch, or Doviches. Many of the Terârzah inhabit the deserts to the northward of the Senegal: to the Berâknah belong the Moors of Ludamar, known to Mungo Park, and the Gégébah, among whom M. Caillié lived. In the groupe of Douysch are many tribes, as the Houlahs, or Bouseif; the Kountahs; and the Zaoust, who live near Araouan. They are spread over the deserts northward of the Niger and the Senegal from the Atlantic to Haúsa and Kashna: their country forms a zone, or

* Helal and Amer are among the descendants of Adnan, the Arabian patriarch of the Ishmaelite family. See Sale's Arabian Genealogies.

long frontier, which separates the genuine Arabs of the desert from the country of the Negroes, and which is only broken in some places by the districts belonging to the Tûaryk.*

The best description which I have found of the moral and physical characters of the Moors of the Desert is in the work of M. Durand† on the borders of the Senegal; from this I shall extract some particulars:—

"They are distributed," says M. Durand, "in tribes more or less considerable, independent of one another, and having each its chief. Each tribe is divided into hordes, and each horde encamps in the district best able to furnish pasturage for their cattle, so that an entire tribe is never assembled at the same place.

"In the interior of the desert live the tribes of Ouadelims, Labdesseba, Laroussye, Chélus, Tucanois, Ouadelis, Gedingouma, Tafanou, Ludamar, and many others.‡ The two first are the most formidable: they carry on their robberies at the very gates of Maroco, and the Emperor is afraid of them. They are composed of large, well-made, strong, and vigorous men. They have generally bristly hair, long beards, large dropping ears, and nails as long as claws: they make a formidable weapon of them, of which they make use in their wars with their neighbours. The Ouadelims especially, more fierce, more arrogant, more warlike, and more given to pillage than others, spread terror and dismay wherever they go: they are, however, like all other Moors, deficient in courage when they have not a marked superiority.

"These people live under tents, which they transport at their wish. They are of a round form, and terminate in a cone: they are covered with a stuff of goat-skin, so well made and compact that the water never penetrates it: the women manufacture this material.

"The women are besides charged with the household concerns: they prepare the millet, cook the victuals, carry the

* M. d'Avesac, cited by M. Balbi, Géographie, p. 887. See also his work before cited, on the Geography of Northern Africa.

† Voyage au Sénégal. Par M. Durand.

‡ M. Durand has included among the Moors some tribes who are reckoned by M. d'Avesac to belong to the class of Arabian tribes of pure blood. His description probably refers chiefly to the Moors bordering on the Senegal.

water, and take care of the cattle and horses, which always live under the same tent. Those who are rich have Negro slaves, by whom they are served; but without being exempted from waiting upon their husbands. Nothing is more arrogant than a Moor towards his wife, and nothing more humble than the wife in the presence of her husband.

"The women raise the stakes of the tents when they change their camps, they load and unload the camels, and when the husband mounts on horseback the wife holds the stirrup: they are not admitted to their husbands' repasts, but retire until they call them to give them the remains.

"The women are in some manner the property of their husbands: a Moor does not marry until he has the means of buying a wife.

"On account of the preference which the Moors give to beauties of great bulk, the women early take the greatest care to attain that quality. Every morning they eat an enormous quantity of couscous, and drink several bowls of goats' milk. Young girls are obliged to take this nourishment whether they have an appetite or not; and when they refuse it, blows are employed to force them to obey. This violence happily occasions neither disease nor indigestion, but on the contrary, a degree of "embonpoint" results from it, which passes for perfection in the eyes of the Moors.

"The boys are better treated. They generally teach them to read and write Arabic. As soon as they are able to work they are respected by the Moorish women, even by their mothers, who no longer eat with them." *

The Arabs of pure blood, or those who are supposed to have preserved their race unmixed with the Berber, Tûaryk, and other African nations, have been more recently described by M. Rozet, a scientific officer connected with the late expedition sent out for the conquest of Algiers. The following is an abstract of the most interesting particulars in his account:

"The Arabs inhabiting the regency of Algiers may be divided into two classes; the cultivators of the soil, who live

* Durand, Voyage au Sénégal, tom. i.

in houses or cabins; and the Nomadic or Bedouin Arabs, who dwell in tents, without confining themselves to any particular country. They are, however, the same people, speaking the same language, with greater or less purity, but differing much in habits.

"The cabins of the agricultural Arabs are made with branches of trees or reeds, which are seldom plastered over with mud; they are thatched with reeds, or the leaves of the date-palm. Their huts are never solitary, but in groupes of ten or twelve, and sometimes even forty, forming small villages always surrounded by hedges of cactus, to which they give the name of *dascars*. We often find among these cabins, houses ordinarily inhabited by the sheiks or nobles of the tribe: there are also mosques constructed of lime and sand, but they are generally merely cabins, somewhat larger than those by which they are surrounded.

"Each family generally possesses two cabins, one for themselves and the other for the cattle. The whole furniture of an Arab hut consists of a few baked earthen pots for dressing the food, and milking the cows; sheep-skins, or mats of rush stretched upon the ground, which serve them for beds; some bottles of goats' or sheeps'-skin for keeping water, and for carrying milk to the town: and an earthen lamp: there are, besides, their agricultural tools, a frame for weaving wool, made of pieces of wood and of reeds, a distaff, and spindle; and lastly, a mill to grind their corn, composed of two stones, which go one within another, and which are turned with the hand.

"The tents of the Bedouin or Nomadic Arabs, are generally made of a black and white stuff, composed of wool and the hair of the camel. The piece of stuff, which is very large, is placed upon poles of wood, by means of which they give it the form of a triangular prism: it covers a space of four metres in length, by two or three in breadth, which serves for a family, composed often of a man, three or four women, and five or six children: they lie upon mats or skins. In the neighbourhood of Algiers, the tents of the Bedouins are placed according to their own choice; and collected together in number from ten to twenty: but among the nomadic tribes

who live under the authority of a sheik, the tents of each tribe are disposed in a circle, and form what the Arabs call a *douar*; the empty space in the midst is for their cattle by night. In each tribe there is a tent which serves for a mosque, and in which the men meet at the hour of prayer. The Arab tents are formed so that the air may circulate freely: which renders them very fresh during the summer. When we were encamped in the peninsula of Sydi-Efroudj, our tents were all covered with mud; they were thus hermetically close, so that it was impossible to remain in them during the heat of the day. In the summer, the Bedouins lie under the tents, or round them, and their cattle stay without; but in the winter they put them under cover, and those families who only possess one tent, lie with their cows and sheep, which keep them warm during the night. There are some very large tents, made of several pieces of stuff, in which they can shelter numerous herds of cattle."

The physical characters of the Arabs of pure blood are thus described by M. Rozet:

"The Arabs are generally large men; they are well made, and sufficiently plump, without being fat or thin; they have black hair, open foreheads, lively eyes, a well-formed mouth and nose, an oval countenance with long features: their skin is brown, sometimes olive; *I have seen many as black as Negroes, but preserving all the other characteristics of the Arab race.* There is no more difference between the men and women than among other people: the women would be easily recognised at first sight, by those who have seen the men. The Arabs are courageous and fierce: they behead their conquered enemies; but they seldom exercise cruelties towards them, as do the Berbers and Moors." *

Section III.— *Of the Arabian Tribes in Egypt and Nubia.*

In Egypt the Arabs of the upper country from Esneh to Assúan are descended, according to Burckhardt, from the great tribe of Djaafereh. The Fellahs, or peasantry inhabit-

* Rozet, Voyage dans la Régence d'Alger.

ing the parts of Egypt northward of Benisoûef are partly Maghrabyn, that is, descended from Arab tribes of the western desert, and in part Arabs immediately from the peninsula.*

I have already observed that several districts in the valley of the Nile above Egypt are inhabited partly by Arabs, and in part by the Barábra. Those races, according to the information we obtain from Dr. Rüppell, do not intermarry, but live in separate villages, and keep their families distinct. In some divisions of the province of Dongola, as in that of Wady Araba, the people are exclusively Arabs, and speak only the language of their original country.† They claim a pure descent from the tribe of Alekati. According to Burckhardt, the Arabian tribes of Nubia are descended from Bedouins, who entered the country soon after the promulgation of Islám. The tribes of Djowbereh—جوابرة—and El Gharbyeh—العربيه—the latter being a part of the great tribe of Zenatyeh—زناتيه—took possession of the country from Assúan to Wady Halfa. The Arabs of Nubia, meaning the kingdom of Dongola, are descended from these tribes, and from a branch of the Koreish who settled at Mahass, and from a few sheriffs who took their abode in the Batn-el-Hadjar.

In the districts on the Nile which lie immediately to the southward of Wady Halfa and the kingdom of Dongola the population is more simply of Arabian extraction, than between that country and Egypt. The Arabs on the Nile speak as pure Arabic, according to Burckhardt, as their kindred in the Hedjaz. Damer is a great centre of Mohammedan learning, whither the youth are sent from the surrounding countries for instruction in reading the Koran and in the doctrine of Islám. It is governed by a sort of hierarchy.‡

Shendi is the central position of several Arab tribes, who have settled in Upper Nubia. The principal of them are the Nimrab, Nayfab, and the Djaálein, who are still chiefly Bedouins.§

* Burckhardt's Travels in Egypt and Nubia.

† Rüppell's Reisen in Nubien, Kordofan, &c. p. 11.

‡ Burckhardt, *ubi supra*, Ritter, Erdkunde, *ubi supra*

To the tribe of Djaalein belong the remarkable nation of Sheygya of Shakieh Arabs, whose manners and character have been described by Mr. Waddington, Dr. Rüppell and other travellers in Ethiopia.

After this brief indication of the division of Arabian tribes, who have colonised the countries on the Nile, I shall add some notices of the habits and physical characters of the most remarkable of them.

¶ 1. Egyptian Arabs.

Volney divides the Egyptian Arabs into three classes; the first are the Fellahs, or husbandmen, the posterity, he says, of the Arabs who emigrated from the peninsula after the conquest of Egypt by Amrou, in 640. They still retain the features of their ancestors, but are taller and stronger. In general they reach five feet four inches, and many five feet six or seven inches. Their skin, tinged by the sun, is almost black. They have oval heads, prominent foreheads, large but not aquiline noses,* and well-shaped mouths. They are the greater part of the Egyptian peasantry. The second class of Arabs are Maghrabyns, or settlers from Mauritania. They are very numerous in the Sayd, where they live in villages by themselves; they likewise are Fellahs. The third class are Bedouins of the desert or wandering tribes.*

A more particular account of the physical characters of the Arabian people in Egypt is to be found in the work of M. Pugnet, which I have cited in a former chapter. I shall extract the following observations in the author's own words.†

"La taille des Arabes est de cinq pieds deux ou trois pouces. Leurs membres secs, leur peau enfumée, et l'irrégularité de leurs traits les font assez ressortir entre tous les habitans de l'Egypte. Ils ont, la plupart, le front saillant, les yeux petits et enfoncés, le nez droit et aigu, les joues plâtes et sillonnées, les lèvres minces, et un aspect sévère.

"Rien de plus frappant que le contraste qui règne entre eux

* Volney's Travels in Egypt and Syria.

† Mémoires sur les Fièvres pestilentielles et insidieuses du Levant, avec un Aperçu physique et médical du Sayd. Par Pugnet, médecin de l'armée d'Egypte, dédiés aux Premier Consul. à Lyon. An x.

et les Qoubtes. Autant les Arabes sont petits et maigres, autant les Qoubtes sont gros et grands. A l'extérieur chétif et misérable des premiers, ceux-ci opposent un air de majesté et de puissance; à la rudesse de leurs traits, un affabilité soutenue; à leur abord inquiet et soucieuse, une figure très épanouie: au teint rembruni de leur peau, une teinte faiblement jaunâtre: en un mot, on voit dans les Qoubtes un fond Egyptien qu'ennoblit et décore la gravité Romaine temperée par l'urbanité Grecque."

¶ 2. Nubian Arabs.

Dr. Rüppell has drawn an accurate portrait of the Arabs of Nubia in general. He says that the descendants of Arabs who have immigrated into this part of Africa keep themselves a separate race, seldom intermarrying with the natives; and that they inherit in part the physiognomy of their ancestors. A somewhat prominent forehead, separated by a notch from the beautifully curved nose, a well-proportioned mouth, with small and never spreading lips; lively, deep-set eyes,; a rounded chin, covered with a tolerably strong beard; hair little or not at all curled; stature rather above the middle height; and occasionally a clearer colour of the skin—eine mitunter hellere Hautfarbe—appear to constitute the prominent physiognomy of this race of people. Like that of their ancestors, their chief occupation is keeping cattle, and their abode is in movable tents. From an unknown period the Arabian inhabitants of the province of Shakieh have abandoned this restless life, and in later times some Arab races in the province of Dongola have occupied settled habitations, and carry on agriculture by means of water-wheels for irrigation.

Rüppell confirms the account of Burckhardt respecting the origin of the Shakieh Arabs. He says the Shakieh declare themselves to be a branch of the Bedouin tribe of Djahelin, or Djaalein, which formerly migrated from the Hedjaz into Nubia, and of which the principal mass settled at Schendi. They are at present all cultivators of the land, and speak exclusively the language of their ancestors. The inhabitants of Dar Shakieh form, in the proper sense of the word, an aristo-

cratical republic: they acknowledge the authority of a Melek, chosen from among themselves, who resided at Meroë * at the era of the Turkish invasion, but who was only a leader in battle.

The same writer gives the following particular description of the Arabs of Dar Shakieh: "I found them in their disposition hospitable and obliging, and these good qualities are uniformly ascribed to them. In war these Arabs are famed for their bravery: they are also characterised by the aristocratic love of freedom of their forefathers. Each Patrician, or Sheik, dwelt in a fortified castle, continually jealous of his neighbour's power; but I was assured that this private warfare immediately disappeared in times of common danger. With regard to the features of the Shakieh Arabs I refer to what I have said in general upon the Bedouin races who have immigrated into this part of Africa. Since the Shakieh possess a great number of slaves, upon whom all the house and field labour is imposed, their women live in the day-time under the shade of their dwellings in pleasing idleness: this may be among the causes why their colour is a yellowish brown, whilst the Dongolawi, living further towards the north, and other Barábra, are nearly brown-black. A peculiar beauty of the Shakieh women consists in their large, lively eyes, the lashes of which they blacken with powder of antimony, partly for fashion's sake and partly for health. The fine ladies also cover their lips with it. Some of their Sheiks, or political chiefs, are learned Fakirs; that is, they make a regular study of the laws of the Mahommedan religion: for this end they generally betake themselves in their youth to the schools at Damer. I have heard of one only who went so far as Cairo to study; but I have not found any who have performed the pilgrimage to Mecca from religious zeal. The necessary expenses are probably a hindrance. These Fakirs, governing with worldly power, study the appearance of regular habits; they renounce the enjoyment of the busa-drink, and punctually perform all the appointed religious ceremonies;

* By Meroë, Dr. Rüppell means Merawé, supposed by himself and M. Cailliaud to be the Meroë of the ancients.

they are also accustomed to shave their heads, and to encircle them with a cloth in the form of a turban." *

Mr. Waddington has described the Sheygya Arabs—so he terms the Shakieh of Rüppell. He says that Melek Chowes —Rüppell calls him Melek Chaus—the chief of Merawe, was "a fat, lively, good-tempered man, and very fair for a Sheygya, who are in general jet-black." "The Sheygya," he adds, "as already mentioned, are black—a clear, glossy, jet-black, which appeared to my then unprejudiced eyes to be the finest colour that could be selected for a human being. They are distinguished in every respect from Negroes—by the *brightness* of their colour; by their hair, and the regularity of their features; by the mild and dewy lustre of their eyes; and by the softness of their touch, in which last respect they yield not to Europeans." †

Mr. Waddington repeats his observations on this race of people, whose personal traits appeared to him very remarkable. As their physical characteristics were the object of his especial attention, we must give him credit for accuracy in this particular.

It appears on the whole, from the testimony of various unprejudiced writers, that the race of Arabs has undergone considerable modifications of their physical character, and that in Africa, although in many places their countenances still retain more or less of their primitive type, they have become a people of greater stature, stouter form, and more regular features, than the inhabitants of the peninsula. Their complexion has also varied, and, according to Mr. Waddington and Dr. Rüppell and M. Rozet, there are black people in Africa among the genuine descendants of Arabians.

* Rüppell's Reisen, p. 65.

† Waddington's Journal to some parts of Ethiopia, p. 122.

CHAPTER XIII.

OF THE NATIVE RACES OF SOUTHERN AFRICA, BEYOND THE TROPIC.

SECTION I.—*Introductory Remarks on the Physical Geography of Southern Africa.*

UNDER the designation of Southern Africa, I mean to include all that part of the African continent that lies to the southward of the equator. I have observed that some of the races of people already enumerated among the inhabitants of Northern Africa, as the Súmáli and the Galla, extend southward as far as the river Juba, which flows into the Indian Ocean. Beyond this point the eastern part of the continent is inhabited by nations of different languages and physical characters, and we begin to trace the proofs of connexion rather with the southern than the northern stems. The mouth of the river Juba, which is called Zebee in the interior, lies just under the equinoctial line. On the western coast the series of Negro nations inhabiting the long maritime tract of Guinea are lost sight of when we reach the gulf of Benin and Biafra; and of the adjoining country lying immediately under the equator, we have little information. New races of people are found on the first points of coast that are known, after it has taken a direction towards the south: we thus commence, on both sides of the continent, a new investigation. We shall find it most convenient to pursue, in tracing the connexion of tribes in the southern part of the African continent, a direction contrary to that hitherto followed, proceeding from the south towards the north.

¶ 1. Of the extreme part of South Africa.

South Africa is commonly said to terminate in a point. Nothing can be more erroneous than this notion. We might, as Professor Ritter has observed, with equal reason term the

western coast of Spain, between Cape Finisterre and St. Vincent, the extreme point of Europe. Africa presents, towards the south pole and the southern ocean, a front extending one hundred and thirty geographical miles from east to west, with a deviation of only fourteen miles towards the north. This line is included between the Cape of Good Hope and Algoa Bay.

The region of Africa, of which this line is the southern boundary, is traversed by chains of mountains running from east to west, and marking the limits of three successive steps or terrasses of different elevation. The whole structure of the country thus described might be compared, as Professor Ritter has observed, to that of Tibet or Daouria, with its series of different levels succeeding each other in regular gradation, but the arid nature of its climate distinguishes all the productions of Africa from those of Asiatic regions which have the advantage of a more abundant and equable supply of moisture. Hence the characteristic differences observed in these different regions of the world in vegetation and in the whole aspect of organized nature.

The highest elevation in the series above described of successive terrasses or levels, is the region through which the Gariep winds its course towards the Atlantic Ocean, termed by Ritter the "Table-land of the Orange River." The extent of this plain towards the north is unknown. According to the most probable conjecture it is prolonged northward to the tropic, and unites with the central highland of Africa. Here all the small rivers, like the Gariep, take a westerly direction, inclining slightly towards the north. The high region of the Orange River is limited towards the south by a vast range of mountains which traverse nearly the whole continent from east to west, and of which the chains of the Roggeveld, the Nieuwveld, the Snieuw-berg and the Winter-berg, are parts. The table-land to the northward of this boundary-line consists partly of vast forests, where the soil is watered by the Gariep, partly of steppes covered with herbage, and, in many vast spaces, of arid and sandy deserts. The highest chain of mountains elevating themselves above this surface, are the Karri and the Madjaaga or Iron Mountains, supposed to rise

one thousand feet above the plains: the level surface is itself, according to Professor Ritter's calculation, five thousand or five thousand three hundred feet above the level of the sea.

To the southward of the mountain-chain which forms the boundary of the highland above described, a second and lower level extends from east to west, containing the districts named the Karroos, a term given in the colony to plains of which the soil is a hard dry clay divided by innumerable fissures. The Zwarteberg or Black Mountains, a long chain extending from east to west, and separated by various ravines or *kloofs*, is the barrier which forms the southern limit of the Karroos, and divides them like a wall from the third level or littoral terrass towards the south. This lower region stretches along the coast from the Cape of Good Hope to Algoa Bay: it becomes narrower as we proceed from west to east.

¶ 2. Of the Eastern Parts of Africa, southward of the equator.

Of the geography of southern Africa, considered as a whole, we have less consistent knowledge than of that of the northern part of the same continent. The interior of the eastern part, from the river Juba to the Keiskamma, was almost unknown until within a very short period. John de Barros, Andrew Battel, and the Portuguese missionary João dos Sanctos, the latter of whom set out from Lisbon in 1586, were the only travellers on whose accounts of the inland country much reliance could be placed, until the late expedition under Captain Owen; and the attempts of Lacépède to determine, with almost mathematical precision, the limits of the high and low countries, and the course and number of the great chains of mountains supposed to proceed in different directions from the great central plain, must be looked upon as conjectural and premature. Even Ritter has carried his systematical attempt to generalise beyond the extent of his data in this part of geography, though the exactness with which he has compared all the information accessible at the time when his work was written is such as to entitle his opinions to attention. Enough, indeed, is known to establish the principal point in which Ritter differs from Lacépède. That

writer imagined the high central country of Africa to extend only to the twentieth degree of southern latitude, and to send out merely some chains of mountains towards the south. Ritter supposes the elevated region to reach, as we have seen, much further, and to be continuous with the plains of the Orange River. In every part of the eastern coast where travellers have penetrated, or have acquired accurate accounts of the interior, similar geographical phenomena are said to have been found. A low country lies along the coast of the Indian Ocean, greater or less in extent, through which vast rivers flow from the west, carrying such quantities of water as to imply, in the latitudes which they traverse, extensive regions of elevated land for a perennial supply, and to give strong reason to suspect the existence of great inland seas and lakes, of which these rivers are the outlets. This supposition has, indeed, in some instances, been confirmed. This high plateau is bordered in some places by lofty mountain-chains. In all places it is observed that the inhabitants of the high and low countries differ remarkably in their physical and moral characteristics. The people of the high countries are greatly superior to those of the low plains: the former recede further from the physiognomy and colour of the Negro; and this observation holds good even where, from sameness of language and other circumstances, we have reason to conclude the same races to have peopled both the higher and lower districts.

Lichtenstien considered the Snow Mountains, or Sneeuwberg, as forming the origin or starting point of the great longitudinal chain which is the eastern boundary of high South Africa. From the elevated tracts about these mountains various rivers take their rise, which flow southward towards Algoa Bay, as well as other streams destined to an opposite direction, and to become tributaries to the great Gariep. From this quarter Barrow and Janssens describe the high wilderness, inhabited by the Bushmen, as continued towards the elevated tracts where the different branches of the Orange River commence. The eastern country, from the Keiskamma to Dalagoa Bay, is commonly termed the coast of Natal. Here, according to the report of Captain Owen and his officers, the maritime region is separated from the interior by a range of mountains,

nearly six thousand feet in height. To the eastward is the country of the Amakosah Kafirs, to the westward are the wide plains occupied by the Bechuana and the Amazúlúh. The country of Natal is bounded to the northward by the Mapúta and other considerable rivers, which take their rise in the interior and run to the eastward into Dalagoa Bay. From the mouths of those rivers the land runs out eastward as far as the mouth of the Inhambane, and is termed the coast of Inhambane. Thence, or from Cape Corrientes, the most advancing point towards the east, commences the region of Sofala, which reaches to the mouth of the river Zambesi, and from the Zambesi northward to Cape Delgado, in the tenth degree of southern latitude, is the coast of Mosambique: from Cape Delgado to the Juba, under the equator, is the coast of Zanzibar. Behind this vast extent of maritime country the inland has been visited but in few places by European travellers; but wherever an ingress has been gained, or where information has been acquired, it appears that chains of mountains, and in some places several chains, run from north to south, beyond which a high plain extends towards the interior of the continent. Notices obtained by several travellers confirm the information which led d'Anville to lay down, in his map of Africa, a lake or inland sea in the high country behind the Mosambique coast. Chains of mountains are likewise described which are said to be of great elevation: among them the most celebrated are the mountains of Lupata, which, as Ritter conjectures, may be connected even with the Alps of Abyssinia. The high countries are said to be inhabited in part by ferocious savages, and partly occupied by empires of great extent, the subjects of which have attained a considerable degree of civilization. In some parts there are vast plains, over which nomadic tribes wander with their herds, from whom it has been conjectured that the Galla, as well as the Jagas, the invaders of Abyssinia and of the empire of Kongo, originated.

I shall proceed in the sequel to inquire successively into the population of these different districts of southern Africa.

Section II.—*Of the Races of men inhabiting the ultra-tropical parts of South-Africa—Hottentots—Kafirs.*

The southern region of Africa, to a considerable extent northward of the Cape of Good Hope, is peopled by tribes belonging to two woolly-haired races, differing in many respects from each other as well as from the nations commonly termed Negroes, yet having with the latter, and with each other, some common qualities. The Hottentots, who are of much lighter colour than Negroes, and differ from them likewise in the shape of their skull and in other respects, formerly inhabited the territory now occupied by the colony of the Cape, and they still possess the country bordering on the colony towards the west. The origin of the word Hottentot is unknown: the people term themselves Qaaiquæ, and the wild Hottentots, or bushmen, have the name of Saabs. The Kafirs, who live to the eastward of the Hottentots, have a greater resemblance to Negroes. This might be inferred from the fact that they are very often so termed by travellers. In the late survey of Eastern Africa we are assured that "all the country east and northward of the Camtoos River was formerly inhabited by a race of Negroes very distinct from the Hottentots, who appear to have peopled it from the northward, generally by the interior, whence they have spread towards the west." "These Negroes," says the same writer, "were formerly termed by the Arabs and Portuguese, Kafirs, or Kaffers, meaning literally infidels. When the Dutch first colonized the Cape, all the country beyond this settlement was, in conformity with the language of the first discoverers, called the country of the Kafirs, since latinized into Caffraria." Kafir—كافر—and Kafiria would have been a more correct mode of orthography for the name of the people and that of the country.*

¶ 1. Of the Quaiquæ, or Hottentot Race—Tribes of Hottentots.

There is no African people whose physical history presents more interesting subjects for consideration than the Hotten-

* Owen's Survey. Geog. Journal, vol. iii. p. 199.

tots. If we were to admit the supposition that the human kind consists of distinct families, there is assuredly none which presents stronger claims to be regarded as a race of separate origin than the Hottentots, distinguished as they are by so many moral and physical peculiarities, by a language and manner of utterance so different from those of other men, and by their situation at the remote extremity of a great continent. If we adopt the opinion which Lichtenstein and Vater have maintained, that Southern Africa was peopled from the north, and that one tribe has been pressed by a secondary tribe, or moved onwards towards the south, we shall then regard the Hottentots as the last relic and specimen of the most anciently existing race of men who have trodden upon the soil of Africa.

It was the opinion of Professor Vater, that the Hottentots probably made their way from the north into their present region along the western side of Africa, and that they arrived at the southern extremity, many ages before the Kafirs advanced towards the same quarter by the eastern coast. However this may have been, the latter people have certainly encroached upon the Hottentots. The names of rivers and of places now within the territories inhabited by the Kosas and Bechuanas, plainly derived from the Hottentot language, are proofs of this fact. Similar encroachments made by both these tribes on the country of the Gonaaqua Hottentots are matters of historical tradition.

When the Dutch colonists occupied the Cape of Good Hope, the Hottentots were a comparatively numerous and extensive nation. By Kolben and other early voyagers, and by the older African geographer, who described the Hottentots, as Dapper, this nation is said to have been divided into a great number of tribes, most of which are now lost, or have coalesced, since the occupation of their country, under the common national term. Kolben enumerated eighteen nations or tribes, whose names are as follows: 1. The Gunyeman, nearest to the Cape, who sold their territories to the Dutch. 2. The Kokhaqua, further towards the north. 3. The Sussaquas, near Saldanha Bay. 4. The Odiquas. 5. The Khirigriquas, through whose territory the Elephant River flows. 6. The Great and the Lesser Namaaquas. 8. The Attaquas. 9. The

Khorogauquas. Both these tribes are placed northward of the Namaaquas, where the Kafir tribe of Damaras are now found. 10. The Koopmans, named after a chief. 11. The Hessaquas, who were the richest of all the Hottentot tribes in herds and flocks. 12. The Sonquas to the eastward of the Cape. 13. The Dunquas. 14. The Damaquas. 15. The Gúaros or Gauriquas. 16. The Houteniquas. 17. The Khantouers. 18. The Heykoms, who are said to reach as far towards the north-east as Tierra de Natal, and who must, if this account is correct, have inhabited the country now occupied by the Amakosah.*

It is impossible to identify these tribes of Hottentots in all instances with those which now exist, or to trace the history of such as have become extinct; and until lately our knowledge of the nations belonging to this race was far from accurate and complete. Even Professor Vater has committed a mistake, which has been followed by Malte Brun, in reckoning the Damaras as a Hottentot tribe. That people are now well known to be a division of the Kafirs or Bechúanas, as indeed they were described to be by Mr. Barrow. The tribes of Hottentots now, or until within a short period in existence, may be briefly enumerated as follows:

1. Hottentots within the colony.

2. The Gonaaquas to the eastward, near the Great Fish River. These people are now nearly, if not entirely extinct, or lost as a tribe, and their country is occupied by the Kosah Kafirs. They were formerly the most wealthy and the most civilized of the Hottentot race.

3. The Kora or Koraaqua.

4. The Namaaqua.

5. The Saabs, Bushmen on Bosjesmen. These people were supposed by Lichtenstein to be a distinct race from the Hottentots, or at least to speak a language wholly separate. Their speech is in fact unintelligible to all other Hottentot tribes.† Their utterance is performed with the peculiar clucking, so characteristic of the Hottentots, and of which only some

* Kolben's Natural History of the Cape of Good Hope, 1719. Astley's Voyages, vol. iii.

† Thompson's Travels in Africa.

of the Kafir tribes partake, and that in a slight degree. But the language of the Saabs is a cognate, though remote dialect of the Hottentot speech; and it is now universally agreed, that the Bushmen are a tribe, though a very miserable and degraded one, of the Hottentot race.

I shall add some remarks on the three last-mentioned tribes of the Hottentot race.

¶ 2. Of the Kora Hottentots.

The Korana Hottentots, properly the Kora or Koraaqua, are a numerous and distinct tribe of the Hottentot race. They have the features common to the whole nation, but are of larger stature than the Bushmen, and superior to all other tribes of the same stock. "Many are tall, with finely-shaped heads and prominent features, and have an air of ease and good humour which is very prepossessing. They are a mild, indolent, and unenterprising race, friendly to strangers, and inclined to cultivate peace with all their neighbours except the Bushmen, towards whom they bear the most deadly animosity. Their wars with that people are prosecuted with such rancour, that quarter is seldom given by either party to old or young. The weapons of both these tribes are similar, but those of the Koras are superior in workmanship, and their poisoned arrows are occasionally feathered."*

The Kora women have seldom more than four or five children. If they have twins, one of them is destroyed, as among the Bushmen.

The Koras are continually roaming from place to place, according as the want of pasturage or caprice may dictate: their huts, composed of a few sticks, and a covering of mats, are easily carried on their pack-oxen, which are docile and well-trained.

Their language differs considerably from that of the Bushmen, but nearly resembles the dialects of the colonial Hottentots, and the Namaaquas. They can converse with Hottentots from the Cape, but fully understand only such of the Bushmen as have been accustomed to visit the colony.

* Thompson, vol. ii. p. 32.

The Koras are locally attached to the higher tracts of the great river Gariep, from the principal branches of which they seldom or never migrate to any considerable distance. They are found along the whole course of that river, from the cataracts described by Mr. Thompson towards its source. They are divided into independent clans, or kraals, which wander about with their herds and flocks of sheep or goats, and are most extensively spread on the northern side, where they reach, according to Mr. Burchel, as far northward as Litákú. Along the Yellow River, or Ky Gariep, for several days' journey up its course, many of their kraals are found.* The flocks of the Koraaquas are not numerous, owing to the difficulty which is experienced in protecting them from wild animals, and particularly from troops of dogs.

The Koras inhabiting the Hartebeest River, are entirely destitute of cattle, and live precisely as do the Bushmen; that is, upon game, when they can obtain it, and upon esculent roots, and even upon ants, the gum exuding from trees, and the mucilaginous twigs of bushes. They kill their game like the Bushmen, by poisoned arrows and pitfalls: in times of drought they are reduced to extreme destitution. These Koras, like the rest of their nation, formerly possessed cattle, but have lost them, having been plundered by their neighbours. "Their present situation exhibits," as a sensible and judicious traveller has observed, "the obvious process by which the Bushman race have been originally driven back from the pastoral state, which was formerly the condition of the whole Hottentot family, to that of the huntsman and robber."†

¶ 3. Of the Namaaqua Hottentots.

The Namaaquas are a race of Hottentots inhabiting the country adjoining to the sea-coast on both sides of the Gariep. They are a pastoral people, resembling the Koraaquas and the aboriginal tribes of the colony in their general character-

* Burchell's Travels, vol. i. p. 345.

† Thompson's Travels in Southern Africa, vol. i. p. 430.

istics; living chiefly on milk; addicted to a roaming life; and of a disposition mild, indolent, and unenterprising.

"They are divided, like all the Hottentot tribes, into a variety of separate clans, governed by a chief whose authority is very circumscribed and precarious. The kraals bordering on the colony have been long ago extirpated or reduced to servitude by the boors. The extensive plains between the Gariep and the Kamiesberg are represented by old writers as occupied by a numerous race of people, possessed of large flocks and herds, and living in ease and abundance. The only remaining tribe is that resident at Pella and in its vicinity. It is named after a tribe of bees, which associate amicably with the common sort, *Obseses*, probably from this horde being formed by the association of several smaller ones. In Great Namaaqualand the population is rapidly decreasing, but some clans are still existing, and even numerous. They are termed the Nannimap, Koerissimap, Tsaumap, Tsaugamap, Karramap, Aimap, Kanma-tsawep, Gandemap," &c.

The Namaaquas live in movable huts, resembling those of the Koraaquas, excepting in being larger, and the floor usually dug out of the soil a foot or eighteen inches deep. They have no permanent stations, but roam from place to place, with their flocks and herds and utensils, according as they want water and pasturage. "Even Pella, which the missionaries have endeavoured for many years to establish as a village, is occasionally deserted for months, and it is very doubtful whether the wandering habits of the tribe, depending on the soil and climate, can ever be overcome."

They have a breed of sheep different to those from the colony, being destitute of the large tails. Their dress, manners, superstitions, and mode of life resemble those of the old colonial Hottentots, except in so far as some have been partially enlightened and improved by intercourse with the missionaries, to whom they are sincerely attached.*

¶ 4. Of the Saabs, or Bushmen.

The Saabs, or Bushmen, are the most degraded of the Hot-

* The above particulars are taken from the statements given by Mr Thompson. See his Travels in Southern Africa, vol. ii. pp. 64, 65.

tentot race: human nature is nowhere seen in a more destitute and miserable condition, though neither the poverty nor wretchedness of the Bushman, nor the physical degradation which is their result, is greater than that of the savages of Australia, or of Tierra del Fuego. In these similarly situated extremities of the earth, we observe the condition of mankind, both physically and morally, nearly the same.

The native country of the Bushmen, as they are termed by the colonists of the Cape, is the district which lies between the Orange River and the mountains extending from the Roggeveld eastward to the Snow-Mountains, a district even more barren than the Karroo itself.* Whole years pass without the soil being fertilized by rain. The ground is covered with broken masses of rock and blocks of stone, and but a few of the succulent tribe of plants will grow on the thin soil. This tract of country is situated between two very different climates, that of the colony of the Cape, and of the interior, or Kafir country. "It has not the winter-rains of the former, nor the cooling thunder-storms in the hot season of the latter: now and then, as if by chance, a hasty cloud will discharge itself in passing over this region." "But few animals can live here. The ostrich, eland-antelope, rhinoceros, and a few sheep, introduced by neighbouring settlers, are the only luxuries of the miserable inhabitants. Their common objects of pursuit are serpents, lizards, ants, and grasshoppers. They will remain whole days without drinking; as a substitute they chew the succulent plants: they do not eat salt. They have no fixed habitation, but sleep in holes in the ground, or under the branches of trees. They are short, lean, and in appearance weak in their limbs; yet are capable of enduring much fatigue. They are less indolent than the Koras, and other civilized Hottentots. Their sight is acute, but their taste, smell, and feeling are weak. They do not form large societies, but wander about in families. Bodily strength alone procures distinction among them."

* Lichtenstein's Travels, translation, vol. ii. pp. 193, 194.

¶ 5. Remarks on the Physical Characters of the Hottentots.

In the first volume of this work I have enumerated the Hottentots and Bushmen among the seven principal varieties of mankind which recede from each other most widely in the shape of the skull and in other physical peculiarities.* I have already described the peculiarities of the Hottentots, as fully as it appeared necessary with a view to determine the relation of that race to other branches of the human family.† I shall now add some further particulars, which are requisite in order to render the description complete.

The following outline is collected from Mr. Burchell's portraiture of the Hottentots:

"Hands and feet little; eyes so oblique, that lines drawn through the corners would not coincide as being on the same plane, but would intersect sometimes as low down as the middle of the nose; space between the two cheek-bones, flat; scarcely any perceptible ridge of the nose; end of the nose wide and depressed; nostrils squeezed out of shape; chin long and forward; narrowness of the lower part of face a character of the race."

The complexion of the Hottentots is like that of the palest Negro, but still more dilute. Dr. Sparrmann compared it to the colour of a person affected with jaundice. Mr. Barrow says it is of a yellowish brown, or of the hue of a faded leaf. According to Mr. Burchell, the complexion of the whole race of Hottentots is of a tawny-buff or fawn colour; such as a painter might imagine that of a Guinea Negro would be, if it were half washed off, and a light tint of ochre put over the remainder. Their eyes are of a deep chestnut colour.

The hair of the Hottentots is said by Sparrmann to be more woolly than that of the Negroes. It is thus described by Mr. Barrow:—"The hair is of a very singular nature: it does not cover the whole surface of the scalp, but grows in small tufts at certain distances from each other, and when clipt short, has the appearance and feel of a hard shoe-brush,

* Vol. i. p. 247. † Vol. i. p. 272, et seqq.; item, p. 312, et seqq.

except that it is curled and twisted into small, round lumps, about the size of a marrow-fat pea. When suffered to grow, it hangs on the neck in hard, twisted tassels, like fringe.

The hump, or steatopyga, is a character of the Hottentot race which has attracted much attention. On this subject, the following observations by Mr. Burchell are instructive:—"The exhibition of a woman having this peculiarity in the principal countries of Europe has made the subject well known to all those who are curious in such matters, and I readily take advantage of that circumstance to excuse myself further digression. But I ought not to allow this occasion to pass by, without endeavouring to correct some erroneous notions, which the debates of both the learned and unlearned have equally contributed to render current. It is not a fact that the whole of the Hottentot race are thus formed; neither is there any particular tribe to which this steatopyga, as it may be called, is peculiar; nor is it more common in the Bushman tribes than among other Hottentots. It will not greatly mislead if our idea of its frequency be formed by comparing it with the corpulency of individuals among European nations. It is true that the Hottentot race affords numerous examples of it, while on the other hand I do not recollect to have seen any very remarkable instance of it in the other African tribes which I visited in this journey."

It may be worthy of observation that, although Mr. Burchell did not visit any tribe unconnected with the Hottentot race who have this deformity, it is by no means confined to them. Other nations in South Africa, as the Makúani of the Mosambique coast, have the same peculiarity, as we shall have occasion to observe in a following section.

The language of the Hottentots is another distinguishing character of the race. Their utterance, according to Lichtenstein, is in general remarkable for numerous rapid, harsh, shrill sounds, emitted from the bottom of the chest, with strong aspirations, and modified in the mouth by a singular motion of the tongue. The diphthongs *eou*, *aao*, and *ouou*, predominate, and the phrase frequently ends with the final *ing*, pronounced in a musical tone of voice. In this motion of the tongue there appear to be three progressive sounds, pro-

duced by the manner in which the back of the tongue is withdrawn from the upper part of the palate, or the point of the tongue either from the incisor teeth or the upper grinders. The peculiar construction of the organs in this race, facilitates much the formation of these sounds, which in others would be very difficult.

The preceding description belongs to the Hottentot race generally. The following observations by Lichtenstein, on the peculiarities of the Bushmen, are worthy of attention:—

"A wild, shy, suspicious eye, and crafty expression, form a striking contrast to the frank, open physiognomy of the Hottentot. The universally distinguishing features of the Hottentot, the broad, flat nose, and large, prominent cheek-bones, are, from the leanness of the Bushmen, doubly remarkable. Their figure, though small, is not ill-proportioned, and they would not be ugly if they had more flesh. Yet the men may be called handsome in comparison with the women. The loose, long, hanging breasts, and the disproportionate thickness of the hinder parts, united with their ugly features, make them, to Europeans, disgusting. The Hottentot women, though resembling the Bushmen, are, from their greater height and better proportioned limbs, in comparison with them, handsome."*

It must not be forgotten that this description, like most of the delineations given by travellers who attempt to portray in a striking and graphical manner the physical characters of particular races, is drawn from the most strongly marked examples, and would convey a very exaggerated idea if looked upon as giving a general picture of the whole race. The Bushmen are the ugliest tribe of the Hottentots, and not, as Lichtenstein supposed them, a particular race; but even amongst the Bushmen there are individuals whose countenances are far from repulsive or disgusting. We are assured by Mr. Thompson, and some other travellers, that some of the females of the Bushmen race have pleasing and even handsome features. †

* Lichtenstein's Travels, translation, vol. i. p. 117.

The annexed plate contains figures of two Hottentot females, from the collection of portraits by Mr. Daniells. They appear to be very characteristic of the Hottentot physiognomy, and display something of that approximation to the Chinese which has been pointed out by Mr. Barrow and other writers.

The reader will find some further details on certain anatomical peculiarities of the Hottentots in a note at the end of this section.

Section III.—*Of the Kafirs.*

¶ 1. General Observations on the History of the Kafirs.

When the Portuguese navigators of the Indian Ocean came to the coast of Mosambique and Sofala, they found there inhabitants of two kinds, Arabian settlers of mixed or pure blood, and the black natives of the country: the former were Mohammedans, and they were termed Moors by the Portuguese, who had been accustomed to give that name to people of the same religion and of similar manners in the north of Africa: the latter were called by the Arabs, Kafirs, or infidels, and the Portuguese adopted for them the same denomination. In the account of the voyage of Friar João dos Sanctos to the Zambesi and Sofala, we find these two classes of inhabitants everywhere distinguished and termed accordingly. The Dutch voyagers who followed the Portuguese in their expeditions to the African coast, gave after them the same denomination to the aborigines of the eastern parts. The only tribe who lived near to the Dutch colony at the Cape of Good Hope were the Kosas, and to these the name of Kafir was appropriated. Other tribes became afterwards known, who, speaking the same language, and resembling the Kosas in manners, were considered as likewise belonging to the race which had received the denomination of Kafirs. This term is now generally used in the sense here expressed. Under the name of Kaffers, or more properly Kafirs, are comprised all the nations or tribes who by affinity of speech are proved to belong to the same race as the Kosas, or Amakosah.

It is now well known that tribes of Kafirs, the term being

Female Hottentots

always used in the sense above defined, extend not only northward of the Amakosah, or the eastern coast, but reach quite across the continent, beyond the country of the Namaaqua Hottentots, to the shores of the Atlantic. How far northward Kafferland, or Kafiria, extends, and how many African tribes or nations belong to the race, is yet unknown; but from the results of various inquiries, it seems very probable that a great part of the native population of Africa to the southward of the equator belongs to this race, or is more or less nearly related to it.

I shall, in the first place, enumerate the nations who are considered by well-informed writers as *undoubtedly* belonging to the Kafir race, and in a following chapter shall advert to the supposed extension of the same family towards the north.

The following division comprises the principal tribes:—

1. The Amakosah, or the Kosa Kafirs, are nearest to the south: with these may be joined the tribe of Amatymbah, Mathimba, or Tambuki Kafirs, further towards the north, who speak the same dialect as the Amakosah, as well as the Amapondah, who inhabit the sea-coast to the eastward of Amatymbah.

2. The Bechúana tribes in the interior of Southern Africa are an extensive subdivision of the Kafir race. Their language, termed the Sichúana, is spoken through a great extent of country. It differs from the Kosa; but is a dialect of the same speech.

3. The Damaras, further towards the west, who inhabit mountainous tracts of country bordering on the Atlantic Ocean, to the northward of Namaaqualand.

4. The Amazúlúh, Zoolahs, or Vatwahs, a powerful and warlike nation of the Kafir race to the northward of the Bechúanas, the extent of whose country is unknown.

5. The people about Dalagoa Bay, further to the northward than the coast of Natal, who may be termed settled or native inhabitants, and who in many places have suffered from the devastations of the Zoolahs, though differing in many respects from the tribes already enumerated, are considered by well-informed persons as certainly a part of the same stock. Their peculiarities will be noticed in the sequel.

I shall first enumerate a little more particularly, and describe more fully the tribes belonging to these subdivisions.

¶ 2. Of the Amakosah and other Kafirs of the coast of Natal.

Amakosah, in the singular Kosa, is the national appellation of the southern Kafirs: their country is called Amakosina. According to the traditional accounts preserved by the old people of this tribe, they first settled on the great Kei River, under their chief Togul; but whether they were a colony from the Tambuki or Amatymbah tribe, or from some nation of the same race further towards the north-east, has not been ascertained. The period of their emigration appears, from the traditional accounts, to have been about one hundred and fifty years ago. They purchased with herds of cattle, tracts of country on the coast between the Sunday and Fish Rivers, from the Gonaaqua Hottentots, who formerly inhabited them.

¶ 3. The Bechúanas.

The Bechúanas are a widely-extended branch, or subdivision, of the Kafir race, inhabiting the interior of Southern Africa, and consisting of many nations independent of each other, and often engaged in mutual hostilities. They have in common their language termed the Sichúana, a clearly distinguished dialect of the Kafir speech. They likewise differ in some traits of manner and habit from the Amakosah, but are undoubtedly a branch of the same stock.

The Bechúana tribe, principally known as yet to Europeans, are the people termed Batclapís, whose chief town is Litákú, situated in south latitude 27° 6′ 44″.*

To the same division of the race belongs the Barolong tribe, whose country is about one hundred miles north-eastward from Litákú.†

The Tammahas, Murútsi, and Wankítsi, are also tribes of Bechúanas. The Sichúana language is likewise spoken by the Batcloqueeni, a warlike people, who laid waste the

* Geograph. Journal, iii. 317. Mr. Thompson says this name is more correctly *Matclhapees*.

† Thompson's Travels, i. p. 242.

country of the Barolongs. The Tammahas live north-eastward of the Batclapís; the Murútsi again further in the same direction; and the Wankítsi to the westward of the latter.*

The wandering savages termed Mantatees, or Ficani, who travel through the interior country in hordes consisting of many thousand men, are of the same race. The barbarous horde which plundered Litákú consisted of at least forty thousand. The men are described as tall and muscular, having their bodies smeared over with a mixture of coal and pitch. Their natural colour is scarcely a shade darker than that of the Matclhapees, whom they nearly resemble in features. Their language is a dialect of the Sichúana.†

In the same division of the Kafir race we may perhaps comprise the various tribes enumerated by Mr. Campbell to the northward of the Bechúana country. We are informed by a late traveller that the Sichúana dialect is spoken by the tribes in the interior so far as they have yet been visited, and varies but slightly from the idioms of the Damara and the Dalagoans, on the two opposite coasts of Africa. The Amakosah tongue, spoken also by the Amatymbah and other adjoining tribes, differs more considerably from that of the Bechúana, but not to such a degree as to constitute a different language. "The body of all these dialects is the same, and whatever may be the diversities of idiom and construction among them, it has been found that natives of several tribes, when brought into contact, are able, after a very little practice, to converse fluently with each other."‡

The habits and mode of life are very similar among all these tribes.

The information obtained by Mr. Campbell, and other travellers in the interior of the Bechúana country, has been summed up in a brief memoir by Mr. Cooley, published in the third volume of the Geographical Journal.§ The following are the most remarkable observations:

Both Lichtenstein and Barrow agree in representing the Amakosah as greatly elevated above the savage state.

* Thompson's Travels, p. 243. † Ibid. p. 305. ‡ Ibid. p. 332.

§ A Memoir on the Civilization of the Tribes inhabiting the Highlands near Dalagoa Bay, (abridged,) by W. D. Cooley, in 3d vol. of Geogr. Jour. p. 310.

"The Bechúana tribes, situated in the interior, three hundred miles northward of the Orange River, are still superior to the Amakosah in arts and civilization. They inhabit large towns and well-built houses, cultivate the ground, and lay up stores. *In their physiognomy, also, they rise a degree above the Amakosah; their complexion is of a brighter brown; their features more European, and often beautiful.*"

"As we proceed north-eastward from the country of the Batclapís, the most southern of the Bechúana tribes, along the elevated tract which limits the basin of the Gariep, we find the improvement of the inhabitants increasing. In the country of the Tammahas, Mr. Campbell saw fields of corn several hundred acres in extent, near the town of Mashow, which contains ten thousand people; and in another plain, a cultivated tract not less than twenty miles in circumference. Among the Murútsi, one hundred and sixty geographical miles north-east by east of Litákú, he was surprised by the appearance of progress in arts and industry. The Murútsi cultivate sugar and tobacco, manufacture razors and knives of iron almost steel, build their houses with masonry, and ornament them with pillars and mouldings.

"Beyond the Murútsi, according to information furnished by the natives, towards the north-east or east, are the Macquaina, a numerous people, surpassing the Murútsi in wealth and numbers. The Murútsi and other southern tribes obtain from the Macquaina beads, the money of the country, which are obtained by the latter people from the Mollaquam, who live near the great water, or derived in commerce from the Mahalasely, a great nation situated to the north-east of the Macquaina. The Mahalasely, as well as their neighbours the Matechcylai, are of a brown complexion, and have long hair. They wear clothes, ride on elephants, climb into their houses, 'and are gods.' This last expression," says the author, "is usually applied to Europeans, with whom the Mahalasely are thus placed upon a level. All the nations, from the Murútsi to the Mahalasely, have the art of mitigating the virulence of small-pox by inoculating between the eyes."*

The Murútsi, Macquaina, and Wankítsi, are said to trade

with the Damaras on the western coast of Africa, and it is probable that their neighbours towards the north-east, the Seketay, Bamangwatú and Mahalasely, maintain a commercial intercourse with the empire of Monomotapa.

From various statements derived from the reports of natives, and other information collated, it is concluded by Mr. Cooley, that the most civilized nations of South Africa are situated at no great distance from Dalagoa Bay. On the route from Kurrichane,* the capital of the Murútsi, eastward to Dalagoa Bay, seven large towns occur in a journey of eight days, viz. seventy or eighty miles. He conjectures the population of the country southward of the Bazaruto Islands, and reaching to the limits of the Cape colony, to be not less than two millions. "But these limits," he observes, "are not to be considered as the boundaries of the race, language, or commerce of the tribes belonging to the Kafirian stock, which, in fact, extend across the whole continent, from one ocean to the other, and towards the north far beyond the Zambesi River."†

¶ 4. The Damaras.

The Damaras are a people of the Kafir race, who inhabit the coast of the Atlantic northward of Great Namaaqualand. They are separated from the Bechúana tribes to the eastward by an extensive, arid desert. They speak a dialect similar to that of the Bechúanas, and might perhaps be considered as a part of that nation.

They live in villages like the Bechúanas: the clans nearest to the colony are named Ghoup, Nevis, Gamaqua, and Kurars, which are not their native appellations. They cultivate their country, which is fertile, with millet and beans, have numerous flocks, abundance of wild animals in their forests, and manufacture the native copper-ore of their country. A large river, which discharges itself into the Atlantic in latitude twenty-two, is supposed to flow through their land.‡

* The chief town of the Murútsi is Kurrichane, two hundred and fifty miles from Litákú, according to Mr. Campbell, who visited it.

† Geograph. Journal, ibid. ‡ Thompson, vol. ii. p. 74.

¶ 5. Of the Amazúlúh, Zoolahs, or Vatwahs.

The Zoolahs are a warlike people of Kafir race, who have lately conquered and extirpated the former inhabitants of the country southward of Dalagoa Bay, as far as Hambona. They have formed a barbaric kingdom of great extent, strikingly contrasted with the patriarchal sway prevalent among other tribes of the same race.*

The Zoolahs, or Vatwahs, issued originally from the country adjoining the Mapoota River, and the mountains westward of English River, which falls from the west into Dalagoa Bay. According to Captain Owen, they are the people formerly termed Abutua or Butwah, who are represented in some maps of Africa as occupying an extensive country in the interior. They are a bold and warlike people, of noble carriage, and are distinguished by having large holes cut in the flaps of their ears, in which they suspend ornaments. They have the finest figures of any of the nations yet discovered in this country. The devastations of the Vatwahs have been like those of a swarm of locusts: they have expelled the natives from the whole country from Mamalong, or King George's River, to Port Natal.

The Vatwahs, like all the tribes of the interior from thirteen degrees of south latitude to the borders of the colony, are well acquainted with the use of iron. It is said that tribes in the interior manufacture the implements of agriculture used on the coast, even by the Portuguese. The Vatwahs are said to clothe themselves with skins, and to live much on animal food. In war they bear shields of bullock's hide, and six or eight assagais, and a spear. They have a manly openness of character; and the oppressors of the weaker tribes are said never to attack an enemy without sending previous notice of their approach. The armed force of the Zoolah nation is said to amount to nearly one hundred thousand men.

The Zoolahs have overcome the countries southward of the Mapoota River to the coast of Natal. From the frontier of the Amaponda, or Hambona Kafirs, on the south-west, as

* Thompson, vol. ii. p. 356.

far as the river Mapoota and Dalagoa Bay on the north, and as far into the interior, at least, as the great ridge of mountains, in whose western sides the Gariep, or Orange River, has its principal sources, the whole country is now under the formidable sway of a military clan consisting of Zoolah warriors. In many parts of the country they are said to have extirpated the native tribes.

The Zoolahs, as I have before observed, are a fine handsome people, having the features of the Kafir race. They are described by Owen, who terms them Zoolos and Hollontontes, as "*fine Negroes*, tall, robust and warlike in their persons, open, frank, and pleasing in their manners, with a certain appearance of independence in their carriage, infinitely above the natives with whom the party had hitherto communicated."*

¶ 6. General Remarks on the Moral Characteristics of the Kafir Nations.

The Kafirs in general, even the most barbarous of their tribes, hold a decided superiority, when compared with the destitute savages who occupy the insulated hamlets of central Negroland. It is yet unknown from what quarter they have derived the rudiments of art which exist among them, and the improvements of moral and intellectual character which they have obtained. One trait certainly directs us to a foreign source—they practise universally the rite of circumcision, though they have given no account of the origin of this custom. It is scarcely within probability that they borrowed it from nations who profess Islám, or we should find among them other proofs of intercourse with people of that class.

It is more probable that this practice is a relic of ancient African customs, of which the Egyptians, as it is well known, partook in remote ages.

The Kafirs are associated together in large communities under chiefs or kings, differing in this respect from the most

* Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar, under the direction of Captain W. F. W. Owen, R.N., by command of the Lords Commissioners of the Admiralty, vol. i. p. 95.

savage class of African nations, who live in insulated hamlets without intercourse with each other. They are semi-nomadic, moving occasionally their towns, which resemble camps. Their clothing is scanty, and made of tanned skins. They practise polygamy. They have considerable herds of cattle. They are acquainted with the use of iron, and have the art of working this metal, common to them and to many other pagan nations of Africa, especially in the eastern part of the continent. They are likewise acquainted with the use of copper, and some of their tribes, particularly the Damaras, work the ore of that metal and manufacture with it various ornaments.

The Kafirs practise agriculture, have fields and gardens fenced with thorny shrubs, cultivate maize, millet, kidney-beans, and water-melons, make bread and beer, manufacture earthenware of sand and clay baked in fire. They wear mantles, and the females a more complete covering of softened skins: they live in towns of considerable size and population. Old Litákú was thought by an intelligent traveller to be capable of containing from eight to ten thousand inhabitants. The houses are circular, and resemble those of the Fúlahs and other nations of Northern Africa.

The Kafirs are not, as some have thought, destitute of religion. The Kosas believe in a Supreme Being, to whom they give the appellation of *Uhlunga*, supreme, and frequently the Hottentot name *Utika*, beautiful. They also believe in the immortality of the soul, but have no idea of a state of rewards and punishments. They have some notion of Providence, and pray for success in war and in hunting expeditions, and during sickness for health and strength. They believe in the attendance of the souls of their deceased relatives, and occasionally, especially on going to war, invoke their aid. They conceive thunder to proceed from the agency of the Deity, and if a person has been killed by lightning, say that *Uhlunga* has been among them. On such occasions they sometimes remove from the spot, and offer an heifer or an ox in sacrifice. Sometimes they sacrifice to rivers in time of drought, by killing an ox, and throwing part of it into the stream.

They have some superstitions resembling those connected

with the brute worship and conservation of animals prevalent among the old Egyptians. If a person has been killed by an elephant, they offer a sacrifice, apparently to appease the demon supposed to have actuated the animal. One who kills by accident a *makem*, or Balearic crane, or a *brom-vogel*, a species of tucan, must offer a calf in atonement. Sometimes they imagine that a shulùga, or spirit, resides in a particular ox, and propitiate it by prayers when going on hunting expeditions.*

¶ 7. Physical Characters of the Kafirs and Bechuanas.

Mr. Barrow was the first writer who clearly distinguished and described the Kafirs: previously to his time they had been frequently confounded with the Hottentots. He says—

" The Kafirs are tall, robust, and muscular, and constitute one of the finest races in the world. The complexion of some tribes varies from a deep bronze to jet-black, but most generally the latter is the prevailing colour." This description refers to the tribes near the sea-coast. Of the Bechuanas in the interior, Mr. Barrow remarks, that " they are not, like the eastern Kafirs, invariably black, some being of a bronze colour, and others of nearly as light a brown as the Hottentots. Their hair," he adds, " is longer, and more inclined to be straight."

The Kafirs are frequently in the practice of covering their bodies with wood-soot or charcoal mixed with fat. Can this circumstance have been overlooked by Mr. Barrow, and have caused him to believe the natural complexion of the Kosahs to be of a darker shade than more recent travellers have generally reported it to be ?

Some older writers agree entirely in their accounts of the people of Caffraria with Mr. Barrow.

Lieut. A. Paterson, who visited the eastern shores of Caffraria, describes the complexion of the natives as of a jet-black colour; and Dampier has thus described the people of the coast near Cape Natal, which is in the country of the Tam-

* These particulars are collected from the works of MM. Barrow, Thompson, Burchell, and other travellers.

buki **Kafirs**:—"They are of a middle stature and well made, with oval faces, and noses neither flat nor high, but well proportioned. The colour of their skin is *black*, and their hair crisped: their teeth are white, and their aspect altogether graceful."

Professor Lichtenstein has bestowed more pains on the history of this people, and has done more to elucidate it than any other writer. He says that in respect to the colour of the Kafirs, Mr. Barrow is certainly mistaken, and that their *universal* complexion is rather of a *clear* than a *dark brown*. Lichtenstein has given the following description as generally applicable to the Kafir nation.

"The universal characteristics of all the tribes of this great nation consist in an external form and figure varying exceedingly from the other nations of Africa. They are much taller, stronger, and their limbs much better proportioned. Their colour is brown—their hair black and woolly. Their countenances have a character peculiar to themselves, and which do not permit their being included in any of the races of mankind above enumerated. They have the high forehead and prominent nose of the Europeans, the thick lips of the Negroes, and the high cheek-bones of the Hottentots. Their beards are black and much fuller than those of the Hottentots."

"Their language is full-toned, soft, and harmonious, and spoken without clattering; their root-words are of one and two syllables—their sound simple, without diphthongs. Their pronunciation is slow and distinct, resting upon the last syllable. Their dialects differ in the different tribes; but the most distant ones understand each other."

"Mr. Barrow remarks very rightly that the Caffres have, in many respects, a great resemblance to Europeans; and indeed they have more resemblance to them than either to Negroes or Hottentots; this resemblance is to be remarked particularly in the form of the bones of the face, and in the shape of the skull. Their countenance has, however, something in it wholly appropriate to themselves, which, no less than their colour, and the woolly nature of their hair, distinguishes them, at the first glance, from Europeans. From both the latter characteristics the translators of Mr. Barrow's

Kafir of the Amakosah.

Travels derive the principal foundations of their doubts concerning the accuracy of his opinion with respect to their origin, giving particular weight to the circumstance that he calls the colour of some of the tribes black. This is, however, not the case with any: here is to be found one of the strongest distinctions between the Caffre and the Negro: the skin of a pure Caffre, when free from all foreign connexion, is rather a clear than a dark brown."

It appears that considerable variety exists in the physical characters of the Kafir race, and that some individuals and even some tribes display greater resemblance than others to the Negroes in the interior of Africa. Mr. Burchell has made some remarks on this subject which appear to be important.* He says that he was led by his personal observation to adopt the opinion, that on travelling further towards the north the Kafir tribes would be found gradually to approach, in features and complexion, towards the characters belonging to the black races who inhabit the equinoctial parts of the same continent. Individuals whom he saw among the Bechúanas, belonging to a northern tribe termed Nuaketsi, had thicker lips, more flattened noses, and a blacker complexion than the people of the same race who lived further towards the south. Other remarks led him afterwards to generalise this observation. We shall find it confirmed by a more extensive survey of the nations of Southern Africa.

In describing the personal characters of the Matclhapi, whom he terms Bachapins, the Bechúanas of Litákú, Mr. Burchell says, that " they differ from the Hottentots in the shape of their countenance; they have not the pointed chins or narrowness in the lower part of the face that is peculiar to the race last mentioned: in their figures they are much more robust. They have not the excessively flat and dilated nose of the natives of Guinea, though examples more or less approaching towards the latter may frequently be seen."†

* Burchell's Travels in Southern Africa, vol. ii. p. 438.

† I have selected as specimens of the physical characters of the Kafir race the portrait of a Kosah Kafir, by Mr. Daniells. The head of the Kosah Kafir recedes far from the ordinary characters of the Negro races, and in the expansion of the forehead appears equal to the majority of Europeans.

It does not appear that intermixure with Europeans, or with any people of similar features, has given occasion to this variety in the Kafirs. Facts have been discovered which completely give a denial to this suggestion. Among the many Kafirs who were seen at Litakú by Mr. Thompson, it appears that there were individuals supposed to be descendants from Europeans who had formally been shipwrecked on the coast. Such persons were distinguished from the native race by their features, and especially by their long beards. The hair of the genuine Kafirs is very woolly, and it approaches to that of the Hottentots, which is observed to be different from the woolly hair of the Negro in growing in small, separate tufts. "The hair of these people," says Mr. Burchell, "is, in its natural state, so excessively woolly that it can never form itself into locks, unless it be left to grow for a great length of time, and then be clotted together with grease and dust. It is, therefore, with much pains and continual care that the women dress it into separate threads, or small ringlets."*

¶ 8. Of the natives of the country near Dalagoa Bay.

The native inhabitants of the countries round Dalagoa Bay are a different people from the Zoolahs.

The chorography of these countries is given by Captain Owen. Mapoota, or the Oil Country, is to the southward of Dalagoa Bay, and included between the river Mapoota, which flows into it from the south-west, and the shores of the Indian Ocean. To the westward of Mapoota is Temby, the dominion of King Kapell, reaching northward to English and Dundas rivers, which run into the bay from due west. On the north side of English River is the country of Mafoomo: the tract immediately northward of Mafoomo is called Mabota, as far as the banks of the river King George or Manice, and on the west is Mattoll, the southern boundary of which is Dundas River.† The native people of Dalagoa Bay are then principally the inhabitants of Mapoota, Mafoomo, Mattoll and Temby. These tribes are mentioned repeatedly by Owen, as resembling each

* Burchell's Travels in South Africa.

† Owen, vol. i. p. 75.

other in every respect.* We are expressly assured that the same language is spoken all round Dalagoa Bay, from Mapoota to Inhambana,† which lies considerably to the northward, under the tropic, and near Cape Corrientes.

The fact that the idiom of these people is a dialect of the Kafir language was first ascertained by Lichtenstein, who made the discovery by means of a vocabulary collected from the natives of Dalagoa Bay, by White.‡

We are assured by Owen, that the language of the people of Dalagoa Bay is nearly the same, and of the same origin as that of the Kafirs and Zoolahs.§

The same testimony was obtained by Mr. Thompson from different quarters. The Kafirs and the natives of Dalagoa Bay understand each other, as he reports, with little trouble, and the Zoolahs communicate readily with both.‖

* Ibid. p. 141. † Ibid. p. 74.

‡ Journal of a Voyage performed in the Lion East-Indiaman, from Madras to Columbo and Dalagoa Bay, by Captain W. White; London, 1800. See Lichtenstein's Travels, English translation, vol. i. p. 243, and Adelung and Vater in the Mithridates, oder Allgemeine Sprachen-Kunde, th. iii. p. 262 and 288.

§ Owen, vol. i. p. 218.

‖ Thompson's Travels in Southern Africa, vol. i. p. 373.

CHAPTER XIV.

OF THE NATIVE RACES OF SOUTHERN AFRICA WITHIN THE TROPIC.

SECTION I.—*General Observations—Extension of the Kafir Race in the intertropical parts of South Africa.*

IN the preceding chapter I have described the Kafir tribes best known to Europeans by their proximity to the English colony, and have traced the extension of their language, and of the family of nations to which they belong, through countries approaching the southern tropic, or ever to the northward of that line. I now proceed to survey the population of those regions of Africa which lie between the same tropic and the equator. In these parts of the continent it will be found that tribes of the same race, and dialects of the same language, are extensively spread.

I have already shown from a variety of testimonies that the Kafir language, or a dialect of the idiom spoken by the Amakosah, is prevalent among the native tribes about Dalagoa Bay, and that the latter may therefore be considered as belonging to the Kafir race, although their physical characters are nearly similar to those of the intertropical Negro nations.

The idiom spoken by the tribes of Dalagoa Bay, is also spoken by the people who inhabit the coast as far to the northward as the Bazaruto islands. Of this fact we are assured by Mr. Thompson, who cites the authority of Mr. Owen.*

The Bazaruto islands are opposite to the coasts of Sabia and Sofala. Captain Owen says that the language here

* Thompson's Travels in Southern Africa, vol. i. p. 373.

spoken is akin to the dialects of Dalagoa Bay, Inhamban and the Majowyie. "The Majowjie and the Macwanos are the two tribes best known to the Portuguese around Mosambique, and to the northward." He adds, "We are thus enabled to trace a similitude of language from twelve to thirty-three degrees south, sufficient perhaps to assign a common origin to all the numerous tribes between those latitudes.*

The nations, termed in Captain Owen's orthography, Macwanos and Majowyie, are probably the Makúa or Makúana of the Mosambique coast, who will be described in the following section, and the Monjou of Mr. Salt, who are conjectured with great probability, by a writer in the Edinburgh Review, to be the Mujao of the Portuguese, termed M'Jao by the natives of Zanzibar.

It was long ago concluded by Lichtenstein and by Professor Vater, that the people of the Mosambique country are of the Kafir race. This inference was drawn chiefly from the account given of that people by Mauritz Thomaň, a Jesuit, who lived many years in that country.†

Lichtenstein delivers it as an opinion which he has adopted after much research, after studying the works of Portuguese writers on this country, and after visiting the Kafir country at two different times in parts very remote from each other, that all the native tribes to the southward of Quiloa, are of the Kafir stock.‡

Mr. Thompson assures us that he has seen "a vocabulary of the language of the island of Johanna, one of the Comoro isles, drawn up by the Rev. W. Elliot, a missionary lately resident there, which proves that these islanders, and probably also the aboriginal tribes of Madagascar, speak a dialect very intimately allied to those of Caffraria and Mosambique."§

It is the more remarkable that the Kafir language should be found in islands remote from the coast, as we know that all

* Owen's Voyage, vol. i. p. 276.

† Thoman's Reise und Lebens-beschreibung, Augsburg, 1788. Lichtenstein, vol. i. p. 243. Vater in Mithridates, 3. s. 269.

‡ Lichtenstein, *ubi supra*. § Thompson's Travels in South Africa, vol. i. p. 333.

the natives of this shore of Africa are destitute of the art of navigation, and have a great aversion to the sea.

We thus trace the Kafirs northward as far as the river Mongalo or Cape Delgado, in twelve degrees of south latitude. We shall now survey more particularly the history of the different tribes on the eastern coast, as far as means are to be found for pursuing the investigation.

Section II.—*Of the Makúa or Makúana—the Suhaili, and other native Races of the Coasts of Mosambique and Zanzibar.*

From the mouth of the river Zambesi northwards, as far as Cape Delgado, the border of the Indian Ocean is termed the coast of Mosambique, and from Cape Delgado to the river Juba, it is the coast of Zanzibar. The native inhabitants of the coast of Mosambique are the black races termed Makúa or Makúana: those of the coast of Zanzibar are the Suhaili or Sowauli.

The slaves who are seen in the Portuguese settlements, passing under the designation of Mosambique Negroes, are principally of the race of Makúa. They are not distinguished by ordinary observers from the Negroes brought from other parts of Africa. A young native of Mosambique whom I saw some time since in London, was a tall well-made black man, with woolly hair and Negro features. He appeared to be a lively and intelligent person, and gave to Dr. Natterer, a German physician, who brought him from the Brazils, a short vocabulary of his native speech. He said that Makúani is the name of the Mosambique nation, and that the neighbouring tribes who speak different languages, are termed Mtschauva, Mnijempan'i, Mlomoi and Maravi.

The Makúana nation occupy the country behind the sea-coast to some distance in the interior. They are frequently mentioned by the Portuguese writers, to whom they were well known. According to Mr. Salt they consist of many powerful tribes, extending in the inland country from Mosambique northward as far as Melinda, and southward to the mouth of the river Zambesi, hordes of the same race being

spread further towards the south-west. "The Makúanas are a strong athletic race, very formidable, and constantly making aggressions on the Portuguese settlements on the coast: they fight with spears, darts and poisoned arrows."* They were a fierce and warlike people at the time when Eastern Africa was visited by Friar João Dos Sanctos, who has described them. "The Macúas," says that writer, "were subject to King Gallo, a poor prince, whose brother becoming a Moore, or Mohammedan, was therefore odious to the Kafirs, which think basely of the Moores, and more easily turn Christians, holding of them more honourable conceit. They are blacke and curled, and worship not idols." According to Dos Sanctos they occasionally eat human flesh. "The deformity of their countenances augments," as Mr. Salt says, "the ferocity of their aspect. They tattow their skins, and sometimes raise the marks an eighth of an inch above the surface. They file their teeth to a point, and give to the whole set the appearance of a coarse saw. They dress their hair fantastically: some shave one side of the head, others both sides, leaving a hairy crest from the forehead to the nape of the neck, while others wear only a knot on the top of their foreheads: they suspend ornaments of copper or bone from the cartilages of their noses. The protrusion of their upper lip is more conspicuous than in any other race of men whom I have seen, and the women purposely elongate it as a mark of beauty. The form of the females approximates to that of the Hottentot women, the spine being curved, and the hinder parts protruding. It is impossible to conceive a more disagreeable object than a middle-aged woman belonging to a tribe of the Makooa."

Dos Sanctos gives a similar account of the physical characters of the Macua: "They have no powerful chief from Cuama to Mosambique on the coast; but within-land are great kings of curled Cafres, most of them Macuas by nation." "Their speech is rough and high, as if they fought: they file their teeth as sharp as needles: they cut and rase their flesh: they are strong and endure labour."†

The people who inhabit the northern banks of the Zam-

* Salt's Travels in Abyssinia. † Purchas's Pilgrims, vol. ii. p. 555.

besi are Makúa, as we learn from the statement of Dos Sanctos as well as from late writers. The borderers of this river were described by the officers who accompanied Captain Owen, who says, "the further our travellers advanced from the coast, the more they observed the natives to improve in their appearance. Of those of Marooro, many weré firmly knit, stout and elegantly proportioned: some were perfect models of the human form. They go naked, with the exception of a piece of cloth, barely sufficient for decency of appearance. Some have their beard shaved, others only in part, but many not at all. In this latter case the hair, for it is worthy of remark that they have not wool, grows long, is neatly plaited, and hanging in slender tails, communicates to the countenance a wild and savage aspect, in this resembling the people of Madagascar, whose hair is neither wool nor hair, and is dressed in general in a similar manner."* The variation here noted from woolly to merely frizzled hair, or the difference of description, is often discoverable in the accounts of cognate races, or of the same tribe seen by different travellers. The mode of dressing the hair practised by these people is similar to that used by the Kosahs, as well as by the nations of the mountainous regions, particularly the Mocaronga, who will be mentioned in the next section.

"Wild as the Makooa are in a savage state," says Mr. Salt, "it is astonishing to observe how docile and serviceable they become as slaves, and when enrolled as soldiers, how quickly their improvement advances."

Mr. Salt has also described another tribe, termed Monjou, inhabiting the country further in the interior, and, as he supposed, situated in a north-casterly direction from Mosambique. Persons of this tribe told him that they were acquainted with traders of other nations, named Evesi and Maravi, who had travelled far enough inland to see large waters, white people, and horses. He says the Monjou are Negroes of the ugliest description, having high check-bones, thick lips, small knots of woolly hair, like peppercorns, on their heads, and skins of a deep, shining black. Mr. Salt has given vocabularies of

* Expedition up the Zambesi, in the Geographical Journal.

the languages of the Makooa and the Monjou, in which there appears to be sufficient resemblance to prove that they are only different dialects of one original speech.

The Súhaili, or the Sowauli, as they are termed by Mr. Salt, live on the coast of Zanzibar, northward of the Makooa, from Magadoxo, or Mug-dasho, to the neighbourhood of Mombasa. "In person they resemble the Makooa, being, as Mr. Salt says, of the true Negro race, black, stout, and ill-favoured. Their language is spoken at the sea-ports of Magadoxo, Juba, Lama, and Patta. It is stated by Mr. Bird, in a memoir published in the Geographical Journal, that the Súhaili are seen northward as far as the coast of Ajan; that they have jet-black complexions and woolly hair, without the thick lips or protruding mouth of the Negro. Captain Owen calls them Sowhylese: he says that they are Mohammedans, and differ in person and character both from the Arabs and native Africans.

Nothwithstanding the wide differences in physical character between these nations of the intertropical coast of Africa and the Amakosah and other southern Kafirs, it seems probable that they are branches of one race. The number of common or resembling words in the vocabularies of their respective languages which have been as yet collected, are sufficient to prove some connexion or affinity between them, and to render it highly probable that a closer resemblance will be found on further inquiry.

Some other races are mentioned by Dos Sanctos in the inland country behind the Makooa, and between them and the high mountainous region. Among these are the Mongas, who may perhaps be the people termed by Mr. Salt, Monjous. The Mumbos are a numerous and very savage people, who live to the east and north-east of Tete, and at Chicoronga. They are cannibals, according to Dos Sanctos, and have in their town a slaughter-house, where they butcher men every day.

The Zimbas, or Mazimbas, are another man-eating tribe, near Senna. "Whilst I was at Senna," says Dos Sanctos, "the Mazimbas warred on some of the Portugals friends, and did eate many of them." "These are tall, bigge, and strong,

and have for armes small hatchets, arrowes, azagaies, and great bucklers of wood, lined with wild-beasts' skins, with which they cover their whole bodies."

Section III.—*Of the Nations and Countries in the Interior of Southern Africa.*

The interior of Southern Africa within the tropic is not entirely a "terra incognita." The Portuguese colony of Rios da Senna,* and the navigation of the Zambesi, has afforded a way of access to the inland countries, which have been penetrated in this direction by several Europeans, both in former and in later times. One of the most intelligent of them is the old friar João dos Sanctos, from whose quaint account, translated by Purchas, I shall extract some particulars:

"The river Cuama, or Zambese," which flows through the Portuguese colony of Senna, "rises so farre within land that none know of its head; but by tradition of their progenitors they say it comes from a lake in the midst of the continent, which yields also other great rivers divers ways visiting the sea. They call it Zambese, of a nation of Cafres dwelling neere

* Some information has been communicated by Mr. Bowdich from Portuguese authorities on the history of the Portuguese colony of Rios da Senna. It is said to have been founded by Barreto, who in 1570 fitted out an expedition at Sofala, in order to penetrate, by the Mongas, to the gold-mines of Manica, belonging to the Quiteve, or sovereign, of Matapa. Barreto for the first time traversed the mountains of Lupata, denominated "the spine of the world." He founded the settlement of Senna, and afterwards penetrated into the higher country to Chicova, in quest of silver-mines, built the fort of Tete, and took quiet possession of the banks of the Cuama. Manica, another of the Portuguese stations, is twenty journeys south-west of Senna. Here that people barter the cloths of Surat, with coarse silks and iron, for gold, ivory, and copper. Zumbo, where there is another factory, is on the Cuama, a month's journey from Tete. Tete and Senna were lately visited by the officers in the expedition of Captain Owen. (See Bowdich's Account of the Discoveries of the Portuguese in the interior of Angola and Mozambique, from original MSS. p. 104, et seqq.) The relative positions of the Portuguese stations, according to the information obtained by Captain Owen's officers, at Tete and Senna, are as follows:—The town of Senna is in latitude 17° 30′ south, longitude 35° 38′ 8″. Tete is sixty leagues higher up the Zambesi or Cuama. Chicova is fifteen days' journey beyond Tete, aud Zumbo eight days further. Manica is eight days from Sofala.—*Journal of Geog. Soc.* vol. ii. p. 158, &c.

that lake which are so called. It hath a strong current, and is in divers places more than a league broad. Twenty leagues before it enters the sea it divides itself into two armes, each daughter as great as the mother, which thirtie leagues distant pay their tribute to the father of waters. The principal of them is called Luabo, which divides itself into two branches, one called Old Luabo and the other Old Cuama. The other less principal arme is called Quilimane, (the river Dos Bons Sinaes of Vasco de Gama.) This river hath also another great arme issuing from it, called the river of Linde, so that Zambese enters the sea with five mouths, or armes, very great." Many of these particulars have been confirmed by the officers attached to the late expedition under Captain Owen.

"They sail up the Luabo west-north-west above two hundred leagues, to the kingdom of Sacamba, where it makes a great fall from the rocks, beyond which there is a strong current twenty leagues, to the kingdom of Chicoua, where there are mines of silver." Here the highlands commence. "Beyond Chicoua it is again navigable, but how farre they know not."

The forests of the Cuama are described by Dos Sanctos as abounding with "elephants, rhinoceroses, buffaloes, wild kine, horses, asses, zeuras made like mules, wild dogs, and a kind of worme as great as hogs, and fashioned somewhat like, with feet and long nailes thereon, which live in holes like conies, and feed on ants.

"Midway from Sena to Tete, ninety leagues from the sea, are the mountains of Lupata, very high, craggie, and extensive, therefore by the Cafres called 'the backe-bone of the world.' The river of Zambese," continues the author, "forceth their stonie heart to yield him passage; in some places, as affrighted, lifting themselves steepe upright in the ayre, in others with beetle overhanging brows, expressing their frowning indignation, as if they would fall upon that piercing enemie, which yet swiftly flieth and lightly escapeth."

"These hills traverse the kingdom of the Mongas, the most warlike Cafres. The Mongas have the Cuama on the south, and reach to the land of Monamotapa. The kingdom of Monamotapa is situate in Mocaronga, which was, in times past, all subject to Monamotapa, but is now divided into four

kingdoms, to wit, Monamotapa, which is still bigger than the three others together, and is above two hundred and eight leagues long and as much broad. Secondly, Quiteve along the river of Sofala; Sedanda, on the Sabia; and Chicunga, or the land of Manica." All these regions, or districts, are well known by the same names in the present day.

"The natives of all these countries are called by the Kafirs Mocarangas, because they speak the Mocaranga tongue. On the north-west Monamotapa borders on Abutua,* which [illegible] across the whole continent to Angola. In this kingdom of Abutua is much fine gold: traffic is carried on between Angola and the Zambesi. The country southward to the river Inhambane is divided between the three kingdoms separated from Monamotapa." We thus find the empire of Monamotapa, or the region inhabited by the race termed Mocarongas, brought into contact with the Kafirs, who have been traced northward with certainty to the river Inhambane. "Near to Missapa," says Dos Sanctos, "there is a high mountain called Fura or Afura, whence may be seen a great part of Monamotapa. This is supposed to be the Ophir of Solomon: thence much gold is carried down the Cuama."

Many of the particulars mentioned by Dos Sanctos, and the general tenour of his information, coincide with notices furnished to M. d'Anville for the construction of his map of Africa. These notices were obtained by M. d'Anville from the Portuguese government through their ambassador in France, M. da Cunha; and Mr. Bowdich, who says that he had an opportunity of perusing in manuscript d'Anville's original memoir, has given some extracts from it. That celebrated geographer obtained a similar account of the empire of Motapa, and its extent and dismemberment. Mocaronga, however, is termed by Bowdich, Mocaranya. It is said to have included the kingdoms of Manica, Sofala, and Sabia. This dominion was divided between three princes, as reported by Dos Sanctos. The final dismemberment of the dominion of Quiteve, according to Portuguese authorities, took place in 1759. At present

* Abutua is conjectured to be Butua, and the same as Vatwa, the denomination of the Amazulûh Kafirs.

the Maravi and Movizas appear to be the most powerful nations in this part of Africa.

If we knew certainly what was the language of the Mocaronga much light might be thrown on the ethnography of this part of Africa. It seems to have been spoken through a great extent of country. Dos Sanctos assures us that it was the idiom of the people subject to the Quiteve, who was sovereign of Manica and Sofala, as well as of the great region of Monomotapa. "They speak the Mocaronga tongue, the best language of all the Cafres; and whereas the Moores of Africa draw their words out of the throat, these pronounce with the end of their tongue and lips. They speak many words with a whistling accent, wherein they place great elegance, as I have heard the courtiers of the Quiteve and Monamotapa speak." The country of the Monjous and Makúana is continuous with that of the Mucarongas, and it is very probable that the language of the latter people is allied to the idiom of the two former. The following words, collected by Mr. Salt from the narrative of Dos Sanctos, have an evident affinity with corresponding words in the Makúana and Monjou dialects.

ENGLISH.	MUCARONGA.	MONJOU.	MAKUA.
God	Molungo	Moloono	Wherimb
A tree	*Matuvi	Mere	It-tu-va
A dog	Im-pum-pes	Oom-pú-ah	Ma-la-po-a h
Flesh of animals	In ha ma	Enáma	Ne-ya-ma
To drink	Cuni (a particular kind of drink.)	Khun-wa	Ghoo re a

Dos Sanctos has given some interesting notices referring to the moral and physical history of the Mucaronga race, and particularly to the "Cafres," as he terms them, subject to the Quiteve.

"The Quiteve's people," says Dos Sanctos, "are the strongest of the Mucarongas, and the best archers, and the most expert at the azagay."† "The Quiteve, for so the king is termed, is of curled hair, a gentile, which worships nothing." "I believe for certain that this Caphar nation is the most brutal and barbarous in the world, neither worshipping God nor any idol, nor have image, church, or sacrifice"—"only they believe

* Ma is a frequent prefix in many of the idioms of the Kafir nations.

† Purchas's Pilgrims, pp. 1548, 1551.

the soul's immortalitie in another world. They confess that there is a devill, which they call *Musaca*. They hold monkeys were in time past men and women, and call them the old people." "Every September the king goes from Zimbaobe, his citie, to a high hill, to perform obites, or exequies, to his predecessors there buried." "In this feast the king and his nobles clothe themselves in their best silks and cottons: after eight days festivall they spend two or three days in mourning, then the devill enters into one of the company, saying that he is the soul of the deceased king."

"The Cafres"—of Quiteve—"are as blacke as pitch, curled, and wear their hair full of hornes made of the same hair, which stand up like distaffes, wearing slender pins of wood within these locks to uphold them without bending." "The vulgar go naked, both men and women, without shame, wearing only an apron made of a monkey's skin."

"In Mocaronga some parents, as blacke as pitch, have white, gold-locked children, like Flemmings. Whilst I was in the country, the Quiteve nourished one white childe in the court as a strange prodigie. The Monamotapa kept two other white Cafres with like admiration."

Mr. Bowdich's collection of papers relating to Portuguese discoveries in South Africa, contain some notices of the countries in the interior, which formerly belonged to the empire of Motapa and the adjoining regions.* The most important of these are extracts from the despatches of Colonel Lacerda, written at Tete in 1798, containing the depositions of an adventurer named Pereira, who had penetrated into the interior, and gave an account of several kingdoms before unknown, which he reported himself to have visited. This traveller, whose relation has been generally credited,† set out from Maringa, three days' journey north of Tete, in company with traders of the Moviza, a nation of the interior. He passed through the territory of the Maravis, divided into the districts of Benerenda, Mocenda, and Mazaramba. The Maravi are

* An Account of the Discoveries of the Portuguese in the interior of Angola and Mozambique, from original MSS. By T. E. Bowdich, Esq. Lond. 1824.

† On this authority many places are marked in Mr. Arrowsmith's last map of Africa.

a nation of robbers. They are the people, as it seems, who have given their name to a great lake, which d'Anville laid down in this part of Africa from the report of the missionary Liugi Mariano, under the designation of Lake Zambri, or Merawe. After passing this lake, and a rapid river termed Arooangà, Pereira came into the country of the Movizas, a civilized people, having, however, their teeth filed, who trade with the Mujaos, and through them with the coast of Zanzibar. They pay tribute to a neighbouring state, subject to a prince termed the Cassemba, whose capital, a fortified town, was visited by Pereira, after he had passed a wide but shallow lake. The sovereign is said to live in a style of great magnificence, clothed in silk and gold. He has, moreover, a well-disciplined army, and appoints magistrates to prevent drunkenness among his subjects!

The writer of an excellent article in the one hundred and twenty-fourth number of the Edinburgh Review has afforded some evidence to these reports, which otherwise would have appeared entitled to little credit, derived from information given by an intelligent Arab, a native of Zanzibar, who had himself travelled in the interior of South Africa, and had visited the lake in the country of the Movizas. This lake is said to be termed by the natives N'Yassa, or the "Inland Sea:" it is situated to the westward of a chain of mountains of great elevation, beyond which is a vast highland plain. The lake becomes visible to the traveller, who has ascended this bordering chain, at a great distance, in the midst of the plain, studded with innumerable islands, and extending from north-east to south-west. It is said to contain fresh water, but no hippopotami or crocodiles, though these creatures aboûnd in the rivers to the eastward and below the mountains. The natives of this country are, therefore, mountaineers, and they display that superiority both in the physical and social state which often distinguishes the inhabitants of elevated countries in Africa from those of the lower and hotter regions. "The Moviza, the Mucamango, Muchiva, the Monomoezi, are different tribes or nations inhabiting the plains above the sources of the great rivers." All these are said to be of a "bright brown complexion, tall, handsome, and vigorous, like

the Amazuluh, or the fairest of the Bechúana tribes, near the Cape of Good Hope." The Moviza and the Monomoezi are styled Vavúa, or the rich people. The fairest tribe are said to be the Wambungo. These people, according to the writer whom I am now citing, are termed white by the neighbouring black races, and give the foundation of the story so prevalent in many accounts of Africa that a white nation inhabits the interior. *

To the northward of the country of Monomotapa is the empire of Munemugi, extending, according to Dos Sanctos, who terms it a great Kafir country, behind the coast of Melinda, bordering towards the south on the lands of the Mauruca, a part of the Makúa and of Embeve, and reaching northwards to the empire of the Abyssines." In this last assertion Dos Sanctos is probably mistaken. It is more likely that the people described border on the countries of the Galla, who wander over the plains behind the region of the Súmali, to the northward of the Juba. The Munemugi are probably the Monomoezi; Mune, Mono, or Mani, meaning sovereign, as it has been observed, is prefixed to the titles or names of many South African chiefs and sovereignties. Monomotapa, Monomoegi, Monikongo, are examples.

Section IV.—*Of the Races inhabiting the Western Parts of South Africa.—Empire of Kongo.*

On the western side of Africa, to the southward of the equator, the inland countries are almost unknown beyond the boundaries of the Cape colony and Namaaqualand, if we except the region comprised in the empire, so termed, of Kongo. Of the latter we have more information through the medium of the Portuguese colony, and of the missionaries who have been sent to convert the natives to the Roman Catholic religion. A vast region, nearly three hundred leagues in extent, reaching from Cape Lopez or Gonsalvo to Cape Negro, and in breadth to the space of two hundred leagues, is said to have been for ages subject to one sovereign, who was styled the Mani-kongo, and who governed the provinces of his wide

* Edinburgh Review, No. 124, p. 352.

domain by his Sovas, or black viceroys.* This is Lower or Southern Guinea, or the empire of Kongo.

According to Professor Ritter, who has analytically examined all the accounts which are likely to throw light on the physical geography of Kongo, the limit which separates the lower region of this empire from the high central table-land of Africa, is formed by chains of mountains, which run from south to north, and bear in the map constructed by Lopez, and in various geographical outlines, the names of "Serra de Cristal" and "de Prata," and of "Monti Freddi e Nevosi;" they are continuous with the mountains of Dongo and Matamba, which form the eastern border of the kingdoms of Benguela and Kongo: passing in a northerly direction at right angles with the rivers which descend from the central region towards the Atlantic, they are traversed by those rivers, and give existence to the great cataracts of the Coanza and of the Zaire. The low country to the westward of this line is nearly two hundred leagues in breadth, from the sea-coast. Between the highest level of the mountain-plain which lies to the eastward of Kongo and the low lands, there is a band of broken and diversified surface, which is the richest and most populous part of the whole region. There is the celebrated province of Bamba, termed "la chiave e lo scudo, la spada e la difesa del Re," which, though only a sixth part of the empire, could set on foot 400,000 warriors. The Portuguese only frequented the lower or littoral region, abounding in sandy deserts but traversed by innumerable channels, where heats hardly tolerable and pestilential emanations, with swarms of reptiles and noxious animals, expose to perpetual hazard the lives of the inhabitants.† This was the country traversed by Captain Tuckey, who did not penetrate beyond the cataracts.

It would seem, from this outline of the physical geography of Kongo, that the great mass of the population are the inhabitants of comparatively low plains, at no great elevation above the surface of the ocean. In the high country, and near the higher course of the Zaire, and to the eastward of

* Description of Kongo in Astley's Voyages, and in the fifth tome of the Algemeine Historie der Reisen.

† Ritter's Erdkunde, 1 Theil, s. 257 et seqq.

the river Cambra, dwell the Anziko, the Angeka, and N'teka, on mountains rich in mines, and covered with forests of sandal-wood. These people are savages, who are said to feed on human flesh.

In the early history of the Portuguese settlements in Kongo, the Jagas hold a very conspicuous place. They were hordes of fierce nomadic warriors, who overran the high plains to the westward of Loango and Kongo, and struck terror into the inhabitants of all the neighbouring countries. The description of the Jagas answers almost exactly to that of the Mantatees and Vatwahs, who have been so formidable in their incursions on the borders of the English colony. The name of Jaga, denoting warlike nomades, is now a title of honourable distinction, and is claimed as the exclusive right of the Cassangas, a powerful tribe, who live to the eastward of the empire of Kongo. It is in the territory of the Cassangas, according to the information obtained by Mr. Bowdich, that the most remote fairs, or trading resorts, frequented by the Portuguese from Angola and Kongo, are held. Attempts have been made to penetrate from the country of the Cassangas further into the interior, and to open, if possible, a communication with Mosambique, on the eastern coast. A mulatto traveller, sent from Cassanga, after a journey of two months, is said to have reached the capital of a tribe termed Múlúa, a large town laid out in regular streets, where fifteen or twenty Negroes are sacrificed every day. From the Múlúas the Cassangas receive in barter the copper which they sell to the Portuguese. The Cassangas have, for their northern neighbours, the Cachingas, and the Domges on the east, who maintain a communication with the Portuguese at Mombaza. The Mexicongos, or Kongos of the interior, describe the Hocanguas as a powerful nation, beyond whom are the dominions of the Amaluca, a nation of the interior, whose name indicates an affinity to the Kafir Amazuluh and Amakosah.

The proper inhabitants of the great empire of Kongo are said, by the early Portuguese travellers, to have spoken one language, divided into a number of dialects.* I shall enume-

* Lopez, Relazione del Reame di Congo, per Fil. Pigafetta, cited by Ritter, *ubi supra.*

rate the tribes constituting this great nation in two classes beginning with the countries and tribes northward of the river Zaire.

¶ 2. States comprised in the Kongo empire, situated to the northward of the Zaire.

Loangò is the principal country to the northward of the Zaire. Proyart, who has described it, says that its inhabitants, and all the people of this part of Africa, as far as the Zaire, including the nations of Majomba, Kakongo, and Angoy, speak one dialect, with very little variation. Loango extends from Makanda, in the 4° 5′ south latitude, to the river Loango Luisa. The capital town, Bouali, at a distance from the coast, contains 15,000 inhabitants. The country is very unhealthy to Europeans. A great export of slaves has been carried on from districts in the interior, particularly from Majomba and Quibangua.* Slaves from the latter district are said to be "very fine Negroes, well made, very black, with white teeth and pleasing countenances."

A remarkable fact in the history of Loango is that the country contains—according to a statement which was fully credited by Oldendorp, himself a writer of most correct judgment and of unimpeachable veracity—many Jews settled in the country, who retain their religious rites, and the distinct habits which keep them isolated from other nations. Though thus separate from the African population, they are black, and resemble the other Negroes in every respect as to physical characters.†

To the southward of Loango lies the kingdom of Kakongo, termed by European seamen, Malemba, from the name of its principal port, which was a place of embarkation for vast numbers of slaves. The Portuguese resorted to these countries with the double purpose of making slaves and converts. They were more successful in the former object, the functions of Christian missionary and kidnapper being incompatible.

To the northward of Loango lies the kingdom of Jomba, often termed, with the ordinary prefix, Majomba. This

* Malte-Brun's Geography of Africa.

† Oldendorp's Geschichte der Mission der Evangelischen Brüder, &c. Barby, 1777, § 287.

must not be confounded with another kingdom of Majomba, which, as well as that of N'teka, lies to the eastward of Loango. Further southward is the kingdom of N'Goyo, Goy, or Angoyi, which often takes its name from the bay of Cabinda. The slaves exported from this part of the coast are termed Kongos, Sognies, and Mandongos. The Sognies are stout, copper-coloured men.

Proyart describes all the nations above mentioned as having one language, which he says is different from that of Kongo, spoken to the southward of the river Zaire. The difference, according to Professor Vater, is, however, certainly not greater than that between the English and Danish. The idiom of Angola, and that of Kongo, are said, by Pigafetta, to differ nearly in the same degree as the Portuguese and Castilian, or as the Venetian and Calabrian dialects of the Italian.*

¶ 3. Kongo, the kings of which claimed formerly a kind of sovereignty over all the neighbouring states, is situated to the southward of the river Zaire, and extends from that river to the high mountains and sandy deserts of Angola, and to the river Danda. On the east it is bounded by Matamba, and other districts still less visited. The history of Kongo has been tolerably well known to Europeans from the conclusion of the fifteenth century, at which time the Portuguese formed settlements there, and entered into alliances with the Kongoese sovereigns, who made profession of Christianity. The capital of Kongo, termed St. Salvador by the Portuguese, is said to be a well-built town, shaded by palm-trees. Kongo is divided into numerous provinces, of which Bamba, Sogno, Pemba, Quia-Maxondo, N'Damba, N'Sasso, N'Sella, are the principal. The Portuguese style the chieftains of these districts dukes.

The kingdom of Angola, N'Gola, or Dongo, extends southward from the river Danda in 8° 30′ south latitude to 16°. It is said to have included the province or kingdom of Benguela The people of this latter country have a peculiar language, different from that of their neighbours, and difficult to under-

* See page 35, vol. v. of the "Allgemeine Historie der Reisen," an admirable collection in twenty-one quarto volumes, the first parts of which are a translation of Astley's Voyages.

stand. In Angola is the capital of the Portuguese possessions in Africa, Loando San Paoli.

Oldendorp has described the Negro nation of Mandongo as occupying the interior of Angola, divided into three states, Colambo, Cando, and Bongolo. Professor Vater remarks that Bongolo is probably Benguela, and that Mandongo is a modification of Dongo, one of the names of Angola itself. Inclosed between Kongo and Benguela is the kingdom of Matamba, a mountainous and forest country, now independent of the Mani-kongo.

Portuguese and other Catholic missionaries have compiled works on the languages of Loango, Kongo, and Angola, from an examination of which Vater, following Grandpré, has declared the language of this region to be divided into many dialects, but essentially the same; soft and harmonious, abounding with inflections, the verbs and nouns being modified by them in such a manner as to express a great variety of changes in their sense. The editor of Tuckey's voyage to the river Zaire says—"There does not seem to be the least truth in the complicated mechanism of the Kongo language, which some fanciful author thought he had discovered." The same writer seems to treat with ridicule the opinion of Malte-Brun, who has followed Professor Vater without citing his name. The editor was apparently unacquainted with the accurate and laborious researches of the German philologer.

Mr. Marsden, whose opinions on any subject connected with the history of languages, and particularly of the languages of the African nations, are entitled to the greatest attention, has remarked that the specimens he possèsses of the idiom of Loango and the dialect to the northward of the Zaire, prove them to be radically the same with the language of Kongo, which is spoken to the southward of that great river. Dialectic differences are found, as it seems, in places at a short distance from each other; but one speech, variously modified, extends through the whole empire of Kongo, and a great deal further. Of this language copious vocabularies were collected by Captain Tuckey, commander of the expedition sent to explore the river Zaire, and the adjoining coasts. These vocabularies, as Mr. Marsden observed, appear to

have been taken accurately from the mouths of the natives, and agree generally with those formerly collected and given by Brusciotti, Oldendorp, and Hervas. They also correspond with vocabularies from the neighbouring countries of Loango and Angola, with some variety of pronunciation, and less perfectly with those of the Cambo and Mandongo people given by Oldendorp, belonging likewise to the western coast. According to Mr. Marsden, it is highly probable that all these tribes of people understand each other in conversation.

So much for the information obtained with respect to the languages of Kongo and its provinces. The vocabularies given by Tuckey were collected at Malemba, in Loango, and at Embomma, near the mouth of the Zaire, on the northern shore of that river.

SECTION V.—*Indications of Affinity between the Languages and Races of People in various parts of Southern Africa.*

A striking resemblance in the forms of words, and especially in the common prefixes to national and local names, is to be traced in various idioms of Southern Africa. The syllables MA, MU, N', and AN,* which come before the names of countries and tribes from Majomba to Angola, in the western region, are equally prevalent in the names of the Kafir communities in the south-eastern parts of the continent: it is surprising to find the Mono-emugi, or Mono-moezi, and the Monomotapa, with titles or prefixes so similar to that of the Manikongo, or emperor of the Kongoese nations. These traces afford an indication of some analogy between the languages of different nations in very distant parts of Southern Africa, and the suspicion hence arising has been confirmed and converted into certainty by a discovery made accidentally by Mr. Marsden. That distinguished writer, whose attention was for many years directed to subjects connected with philology, collected at Bencoolen a short vocabulary from the mouth of a Negro servant, a native of Mosambique, and before Captain Tuckey's voyage was undertaken he had fully recognised a decided

* MA and N' are prefixes of the names of particular tribes throughout a great part of Southern Africa.

resemblance between the words contained in it and specimens of the language of Kongo. On comparing it subsequently with the vocabularies obtained by Captain Tuckey on the coast of Loango, and with other specimens of the Kongo language from Oldendorp and Brusciotti, and likewise with some words of the language spoken at Dalagoa Bay and amongst the Kafirs, obtained by White and Sparrmann, he discovered in all these collections some striking coincidences. In an appendix to Captain Tuckey's narrative of his voyage to the Zaire, Mr. Marsden recorded this interesting discovery, of which he displayed the proof in a list of twelve words from nearly all the languages above mentioned. His specimen of the language of the Mosambique coast was of very small extent—at least he has only published eight or ten words. I had lately an opportunity, through the kind assistance of Dr. Hodgkin, of obtaining a more extensive vocabulary of this idiom from a native of Mosambique, brought to England by Dr. Natterer: this Negro termed his mother-tongue the Makúani. It proves to be nearly the same language with that of which Mr. Salt has given a specimen under the title of Makooa or Makboana, and which, as he reports, is spoken by the Negroes of the country behind the Mosambique shore, and it is likewise cognate with the dialect of the Monjou, who live at some distance in the interior. We have thus four specimens of the Mosambique language,* which not only illustrate each other, and somewhat extend our as yet scanty acquaintance with that idiom, but further prove its affinity with the dialect of the Súhaili, or Sowauli, the Negro nation inhabiting the coast of Zanzibar, further northward than Mosambique, and reaching even beyond the equator and the mouth of the river Juba. The following table will present a condensed view of the affinities which I have been enabled to trace between languages proved thus to be related to the Kafirian stock. The first column contains words of the Amakosah tongue; the second some words of the Bechúana; the

* In M. Balbi's Introduction to his Atlas Ethnographique, vol. i. p. 226, are three short vocabularies of dialects spoken in the same parts of Africa. It may be seen that the numerals marked as those of the Matibani bear a considerable resemblance to the terms used by the Makúani.

third a part of the vocabulary from Dalagoa Bay, collected by White; the fourth contains the specimens above mentioned of the dialects of the Mosambique country; the fifth some words of the idiom of the Súhaili; the sixth a part of the vocabularies of Malemba and Embomma, collected by Tuckey on the coasts of Kongo and Angola; and the last somé words given by Oldendorp as specimens of four other dialects spoken in the empire of Kongo. To these I shall add a specimen, extending only to the numerals, of the Sonho, a dialect of the Kongo language, and of the Banda, which is the idiom of the Jagas, in the countries lying eastward of Kongo. These last are taken from Mr. Bowdich's Memoir on the Discoveries of the Portuguese.

English.	Kosah.	Bechuana.	Dalagoa Bay.	Mosambique.	Suhaili.	Kongo Dialect, *from Tuckey.*	Kongo Dialect, *from Oldendorp.*	Sonho and Banda.
One	ihnye inye, 2	mongahela	chingea	moosa, 2	che-mōje	mosey, 2 basey, 1	boose, 1 moschi, 4	'móchi, S. móchi, B.
Two	mabini babini, 2	babéeri	severey	pili, 2	mabbere	colé, 1 meoly, 2	soli, 1 mecre, 4	sólle, S. yári, B.
Three	zimbini, 3 mat'hátu a-tatu, 2	t'harro bararro	trirarou	thára ba-tatu, 3	mudatoo, 2	tatau, 1 tatoo, 2	tattu, 1 sitattu, 4	sátu. sátu.
Four	zintatu, 3 mani sanu, 2	inn'ni	moonau	me-sana, 3 ssessé, 2	muchéche	si-ja yaea kea	ena, 1 mina, 3 siya, 4	máia, S. uána, B.
Five	zine, 3 masthlanu zinhlanu, 3	thanou	thanou	thana	manoo	tanoo	tanu, 1 sit-tan, 4	sánu, S. sánu, B.
Six	sikana zintandatu, 3	t'haro		thana moasa	funjáte	sanbanoo	sambaan	sámánu, S. samannu, B.
Seven	sit handatte zixenxe, 3	liasjupa		thana pili	mukendeh	sambody	entshevine, 3 sanboari, 4	samboári, S. sambuári, B.
Eight	zimboxo or sibozo, 3	arinn'ni		thana ssessé	munnané	enanu n'ana	nane, 1 sinan, 4	náne, S. naqui, B.
Nine	t'huome i-toba, 3			looko	kome	e'vana nana	voa sivoa	eôua, S. ivoua, B.
Ten	sjume sami i-shami	sjume	koumau	mino komili ssesse	moje	coomy ecaumi	kumi sikami	cúmi, S. cunhi, B.

The words in the above and succeeding tables are taken, as numbered, from the following authorities:—

Kosah words (1) from Lichtenstein.—Kosah words, marked (3) from the Kafir Grammar, published at Graham's Town by the Rev. Mr. Boyce, a Wesleyan missionary.—Bechúana words from Mr. Burchell's Vocabulary of that language.—Words of the language of Dalagoa Bay from White.—Words of the Mosambique dialects, as follows:—

Those marked (1) from Salt's Vocabulary of the Makooa.—Those marked (2) from the Vocabulary obtained by Dr. Natterer from his Mosambique native.—Those marked (3) are from Marsden's Vocabulary.—Those marked (4) from Salt's Vocabulary of the Monjou.

Suhaili or Sowauli words from a Vocabulary by Salt.—Kongo dialects from Tuckey are—Malemba (1).—Embomma (2).

Kongo dialects from Oldendorp are his four last, viz. Loango, Camba, Mandongo, Kongo, numbered successively.

English.	Kosah.	Bechuana.	Dalagoa Bay.
	Names of Persons, Relations, and Qualities.		
Man	uhmto	muhnto }	monhee
	pl. umuntŏ	monuna }	
Woman, wife	umf-asi	massári	aduhast
Child }	uhmtoana }	unjana	lusaana
Children }	lusatschana }		
Young man	lutscha }		
People	ga-baanto	baato	
Father	bao	raacho	
Mother	mao, 1. mau, 2	maacho	
Brother	umkihueh	muehuluah	molupaliáka, 2 } alloombo, 4 }
Dead	u-file, 2	foi	ufile
	Names of Material Objects.		
Heaven	isuhlu }	maano	
Sun	ilànga }		
	lelanga }	loetshatsi	diambo
Moon	injanga }		moomo
Evening star	ngaandi }		
Night	upsuhoh	bussecho	
Water	maasi, 1 }	meetsi	matee
	macsi, 2 }		
Mountain	mango		
Salt	tjua		munyou
Day			
Tree	immihti		
Bird			
Head			
Rain	fula	puhla	
House	inslhuh	moossi	m'zo
Road		sela	

Mosambique, viz. Makuana and Monjou.	Suhaili, or Sowauli.	Kongo Dialects: Malemba and Embomma.	Kongo Dialects, from Oldendorp.
muntu, 1		moontau, 1	mond, 1 mundu, 4
muke, 1 mĕkōnqué, 4	ma na moo ke	kentou, 1 quinto, 2	kentu, 4 makaintu
mischan, 4 (a girl)	sejana (a girl)	mauana moana	
		bantoo, 2	
te-te, 1 titi, 2	babbe-akou	tata, 1, taata, 2	tata, 1, tate 2
mama, 1, 2 amaoo, 4	amavo	mama, 1, 2	mama, 1, 2
molupaliáka, 2 alloombo, 4			
kufoa, 3 o-kua, 1		ku-foy	affua
ezooah, 1 moloongo (God) 4 moyse, 3 tan d'wa, 1 (star)		czooloo, 1 tangua, 2 mooezy, 1 n'gondue, 1 gondo, 2 massecha, 1	sullu, 4 tunga, 4 gondo, 1 gonde, 4
maschi maze madje	moye	maza, 1 and 2	
mago, 1 matoombe, 4 muku, 1 jete, 4 riubu, 3 mere, 4 noo-ne, 1		m'zanza monqua moonqua booboo moiné, 2 noone, 1 noonee, 2	
mu tu we, 4		n'too, 1 m'too, 2 voula, 1 vola, 2 mzo, 1 and 2 mozeila, 1 cuzala, 2	

English.	Kosah.	Bechuana.	Dalagoa.	Mosambique.	Suhaili.	Kongo—*Tuckey.*	Kongo—*Oldendorp.*
Ear	eelehbe	zebe		makoot wé, 4		kooto matoo, 1 matoo, 2	
Mouth	umloomu			yanu, 1 ounwa, 4 menu, 2		noua, 1 m'noi, 2	
Earth	umslhaba			e-lapoo, 1			
Foot	jenjhao, enjau, 2	lonao	chizenda	njeou, 2 mo-guru, 3			kulu, 1, 3 kolo, 2
Tooth		meno	menho	meno, 3		manoo, 1 menoo, 2	
Eye	ameeslhjo	liklho	teesho	meso, 3 mezo, 4		mesau, 1 mieso, 2	
Arm	un-kono					koko	
Wood	kuhni			ikuni, 4		koony, 2	
Tongue	mlume	lolemi	loodjem	lini, 4		loodeemee, 1 loodimee, 2	
Dog				malapua, 1, 2 umpooa, 4		m'boa	
Pig	guluhwe inguluhbe		gulloway	kolua, 1, 2 legulloove, 4 gurruway, 3		n'gooloo gooloobo	enguloo
Ox	inkomo			engope, 2		gombe, 1	
Beard	indéö					n'deva, 1 devoe, 2	
Eat	jeslu	jah				dea, 1. lia, 2	
See	pona	bona				mona, 2	
Give		na				vana, 1. vama, 2	
Bread	ma-behli					volo, 1. bolo, 2	
No		njoa				nana, 1	

A still more decisive proof of near relation is displayed between the language of the Amakosah Kafirs and the dialects of the Kongo nations, by a comparison of the personal and possessive pronouns in all these idioms. The following table contains, in one column the personal and possessive pronouns in the idiom of Loango* and Kakongo; in a second those of the dialect of Kongo; and in a third the same words in the Kosah Kafir. It is observed by the author of the Kafir Grammar, that the possessive pronouns in the idiom of the Amakosah are formed from the genitive cases of the personal pronouns:

IDIOMS OF LOANGO AND KAKONGO.		IDIOMS OF KONGO.		LANGUAGE OF THE AMAKOSAH.	
Personal Pronouns.	*Possessive Pronouns.*	*Personal Pronouns.*	*Possessive, or Genitives.*	*Personal Pronouns.*	*Possessive, or Genitives.*
Singular.		Singular.		Singular.	
1st per. i	ame	meno	me	mina	am
2d u	aku	nguc	ku	wena	ako
3d ka	andi	oyandi	ndi	yena	ake
Plural.		Plural.		Plural.	
1st per. tu		etu	etu	tina	etu
2d lu		enu	enu	nina	enu
3d ba		au	au	yena	ake

The preceding collections exhibit specimens of languages spoken in the most distant parts of Southern Africa: they may be considered as exemplifying, though by a brief specimen, the idioms of the whole African continent to the southward of the equator, except the Hottentot dialects. The Súhaili on the eastern coast, near the river Juba, the Kongo languages in the west, and the Kafir in the south, occupy the extreme points of a great triangle. The instances of resemblance are sufficiently numerous to show undoubted proof of connexion between all these languages; but this proof of connexion is of different extent in different instances. The words of the Súhaili dialect are few in addition to the numerals; but few as they are, they show several instances of near analogy

* It may be doubted whether the short syllables given as personal pronouns in the Loango dialect are the simple forms, or rather affixes or suffixes, consisting of abbreviations of the primitive forms.

to the Bechúana and Kosah languages. This is likewise the case with the idioms of the Makúani and other dialects of Mosambique.*

Although the instances of common words in the various idioms of Southern Africa as yet discovered, are not absolutely considered very numerous, yet they are so in relation to the extent of the vocabularies obtained and compared. When we consider the nature of these words, common to the idioms of so many distant nations, the supposition that they may have been borrowed by one people from another seems altogether untenable. We are ready to think that no other hypothesis can explain these indications of affinity in the idioms of tribes in so low a degree of social culture, and spread over countries so remote, except the obvious one, that the tribes themselves were originally subdivisions of the same stock. I shall not, however, attempt to lay down this conclusion as proved with respect to all the nations whose idioms are compared in the preceding table, but I think it may be considered as undoubted in regard to several of the most remarkable of them, and to some of those which are very widely separated. In the instance of the Kosah and Kongo languages, a much stronger evidence has been shown than with respect to the remainder, and some additional proof might still be furnished. The dialects of the empire of Kongo—including the dialect of Loango in the north, that of Kongo in the south, and the Banda, or idiom of Cassanga, in the interior—may be considered as forming collectively one nearly-related family of languages. Those of the Kafir tribe are another. Between these two comes the Bechúana language. Besides analogy in particular words, the specimen of pronouns above given indicates a grammatical affinity between several of these idioms, and we have good reason for the opinion that this affinity is very extensive. I have shown in a preceding chapter, by a comparison of all the information I could collect respecting the grammatical system of the Kongo dialects from Grandpré,

* It is remarkable that the Makúana table of numerals, which contains the same series as the Súhaili, though abbreviated and corrupted up to five, has no proper words to express the higher terms, but repeats the lower numbers from five to ten, a fact which seems to argue a falling off into a state of extreme barbarism.

NEGRO OF MOZAMBIQUE.

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Brusciotti, and from Cannecattem, as cited by Vater and Bowdich, with the accounts given from authentic sources respecting the Kosah Kafir language, that the same laws of construction, and the same principles of declension and conjugation, hold in all these extensively-spread languages. In a great degree the same laws of construction are, as I have observed, in all probability, common to all the genuine African languages; but those of Southern Africa are by many circumstances shown to be the most intimately related. We have likewise, in the instance of these last, besides the proof of near analogy in grammatical construction, which alone would bring the respective languages within the same CLASS, a further proof of relationship in the resemblance of their vocabularies. On the evidence of these facts we may, perhaps, venture to comprise them all in one FAMILY of languages.

Perhaps, indeed, after taking into consideration the coincidences already pointed out in their respective vocabularies, and the still more decided marks of affinity which depend on grammatical structure, we shall be warranted in comparing the relation between these idioms of South Africa with that which is now generally allowed to subsist between the languages of the Indo-European nations.

SECTION VI.—*Physical Characters of the Nations of inter-tropical Africa, to the southward of the Equator.*

We have seen that a vast region in Africa, including perhaps the whole space between the tropic of Capricorn and the equinoctial line, is principally the abode of nations connected by affinity of languages with the races of people who inhabit countries further towards the south. Some of the tribes comprised in this region are strongly distinguished in many respects from the Kosahs and Bechúanas. The slaves brought from Mosambique to the Cape of Good Hope are considered as a very different class of people from the Kafirs. By Mr. Barrow, for example, they are contrasted with the Kafirs. "At Mosambique and Sofala, the black people," says this excellent writer, "are all Negroes;" and he speaks

of the stupid Negroes of Mosambique "as inferior in many respects to the Hottentots." The slaves exported from Kongo, which has been long a principal resort of the Portuguese traders in black men, have always been regarded by slave-dealers and planters as genuine Negroes. By those who hold the Negro race to be very distinct in physical characters from the Kafirs, and who doubt or disbelieve the asserted influence of external agencies in modifying the complexion and form of mankind, it will be thought very improbable that the natives of Mosambique and Kongo are of the same stock with the Amakosah.

The difficulty of admitting this opinion will be materially lessened, if I am not mistaken, by a consideration of the following circumstances:

Whatever may be thought of the affinity of the Kafirs with the distant nations of Kongo and Mosambique, there seems no room for doubting that the people round Dalagoa Bay are tribes of that stock. We have shown that there is sufficient reason for extending this observation to the people of Mafoomo, Mattoll and Temby. The Mapoota people seem to be fairly included in proper Kafir-land, from which their country forms a promontory: they are nearly surrounded by Kafir tribes, viz. the Zoolahs and Amapondah. By Captain Owen, and by Mr. Thompson, they are considered as undoubtedly of the same race. Of these Mapoota people Captain Owen has given us the following description:

"A much greater variety is observable in the countenances and features of these people than is usually perceived in Negro countries, all being jet-black, with thick woolly hair, differing in nothing but this well-marked variety of features from those of the coast of Guinea. The men are stout, handsome and athletic, and the women well-made, but generally not so well-featured as the men: still many might be called pretty."

"On this coast the custom of tattooing was practised; notching the face is universal, each tribe having its distinctive mark. This is common to all the Negro nations of Africa; but the people of Dalagoa Bay and to the southward have also a peculiar fashion for shaving and dressing

their hair. The chiefs of Mapoota and Temby wear their heads shaved, except a large tuft on the crown, on which is placed a small pad or roller, into which the wool, combed out straight and tight, is tucked with much neatness. The Zoolas or Vatwahs, on the contrary, shave the crown, and leave a ring of wool round the head, similarly dressed by being trussed over a pad, and kept in its place by wooden skewers."*

By the variety of features here described, we are to understand that while the Negro form of countenance is frequent, there are many who deviate from it, and approach the European type: a similar observation has been made among all the northern tribes of the same groupe of nations, as with respect to the people of Kongo, and the same remark has occurred to nearly all the travellers who have described the Kafirs and Bechúanas. In all the races of Eastern Africa, and in many of those of the interior, we shall find that similar variations exist.

If the physical traits of the Mapoota tribe, who will, as I suppose, be admitted to be undoubtedly of the Kafir race, so nearly approach the Negro character, it will be less difficult to admit that the natives of Mosambique and Kongo belong to the same stock. The observations of the missionary Moritz Thoman have been cited to prove a general resemblance in customs and manners between the Amakosah and the people of Mosambique, and many particulars collected in the preceding sections of this chapter from the descriptions given by Dos Sanctos, as well as by late writers, exemplify the same remark.

By Captain Tuckey, or by the narrator of the voyage performed under his command, it is said that the people of Kongo are a mixed race, having no national physiognomy, and many of them resembling, in their features, the people of Europe. The attempt to account for all variations of physical character on the hypothesis of mixture of races, cannot be adopted in this instance with any degree of probability. We are assured that there are very few Mulattoes among the people of Kongo, and the Portuguese can never have been in

* Owen's Narrative, vol. i. p. 78.

such a proportion to the native people, with respect to numbers, as to produce any impression on the physical character of the race; and it does not appear that the individuals who are said to have European features are either more fair or have hair less woolly than the remainder of the people.

Professor Smith remarked that the chief, or *mafooh*, of Malambo, and many of his retinue, had interesting, noble countenances, with more of the Arab than of the Negro character.*

There are, however, deviations from the black complexion and woolly hair of the Negro race among the people of Kongo, though these deviations take place in a manner which does not allow them to be referred to intermixture of race with the Portuguese. Many, for example, have red hair, which is very rare, if it ever occurs amongst the Portuguese. The following description is collected from the accounts given by Pigafetta and Cavazzi:

"The complexion of the genuine natives of Kongo is black, though not of the same degree; some being of a deeper dye than others; some are of a *dark brown*, some of an *olive*, and others of a *blackish red*, especially the younger sort. Their hair is in general black and finely curled, but some have it of a *dark sandy* colour. Their eyes are mostly of a fine lively black, but some of a dark sea-green colour; they have neither flat noses nor thick lips like other Negroes. Their stature is mostly of the middle size, and, excepting their black complexions, they much resemble the Portuguese, though some of them are more fat and fleshy than these."†

According to Pigafetta's statement, the "Negroes of Kongo have black, curly, and frequently *red* hair." He observes that "they resemble the Portuguese pretty much, except in colour: the iris was in some black, but in others of a bluish green, and they had not the thick lips of Nubians."‡

It appears, on the whole, very probable that all the nations of Africa, southward of the equator, with the exception of the

* Pigafetta drew up, and prepared for publication, the memoirs of Lopez, who resided several years in Kongo. See Astley's Voyages, vol. iii, p. 132.

† Modern Universal History, vol. xvi.

‡ Relazione del Reame di Kongo, per F. Pigafetta. Winterbottom's Account of Sierra Leone, vol. i. p. 197.

Hottentot tribes, including the people of the western coast as far northward as the empire and the dialects of Kongo and Loango reach, and on the eastern shore the Makúana and the other inhabitants of the Mosambique country, and even the Súhaili who extend nearly to Ajan beyond the Juba, are connected in origin. On the sea-coast, within the tropics, these nations, especially those among them who continue in the absolutely savage state, display much of the Negro character. Some, perhaps, have the physiognomy which is considered as most characteristic of that description of men in an equal degree with the inhabitants of Guinea. But the tribes who dwell in the high countries in the interior, and those who appear to have issued from that region at no very distant period, among whom we may perhaps include the Amakosah, deviate greatly from the ordinary Negro type. Of this they still retain some vestiges even in the form of their skull, as I have shown from the results of Dr. Knox's researches, in the first volume of this work. Their complexion is sometimes nearly black, although in other tribes it becomes a clear brown. The hair of many is woolly, in others it is considerably longer than the hair of the Guinea Negroes, and is rather frizzled than woolly, or, as Owen describes it, intermediate between the hair of the Negro and European, and similar to the curled locks of the Madecasses.

The form of the skull in the natives of Mosambique recedes considerably, as I have observed in the first volume of this work, from the type which is considered as proper to the Negro tribes, and makes an approach towards the form characteristic of the Kafirs.* I believe that this observation may be generalized and applied to all the native races of the eastern parts of Africa. There are several specimens of these skulls in the museum belonging to Guy's Hospital, which are marked as belonging to Mosambique Negroes, in the catalogue of the museum, published by Dr. Hodgkin. The fact of this approximation to the form of the Kafirs in the cranium of the Mosambique or eastern Negroes, was long ago remarked by that excellent anatomist, who observed that the forehead in the skulls belonging to these races is more elevated than

* See vol. i. p. 207.

in the natives of Guinea, though somewhat narrow and conical, and the jaw scarcely more protuberant than in the European.

¶ 2. Of the Dondos, or White Negroes of Kongo, and the adjacent Countries.

Many writers on the History of Kongo have mentioned the Dondos, or White People, who are occasionally born in that country and the adjoining provinces. The earliest account of these persons is the following, which I copy exactly as I find it, from Purchas, who has given the relation of Andrew Battell. Battell was an Englishman, who was taken prisoner by the Portuguese, and resided eighteen years in Kongo and the neighbouring countries.

"Here are sometimes borne in this countrey, white children, which is very rare among them, for their parents are Negroes. And when any of them are borne, they be presented unto the king, and are called Dondos. These are as white as any white man. These are the king's witches, and are brought up in witchcraft, and always wayte on the king. There is no man that dare meddle with these Dondos. If they goe to market, they may take what they list, for all men stand in awe of them. The king of Loango hath foure of them."

Dapper gives a more particular account of these white people. He says that they have grey eyes, and red or yellow hair, and when viewed at a distance resemble Europeans. When examined more nearly, he asserts that their colour is as that of a dead corpse, and their eyes as if they were fixed in their head. Their sight is weak, and they turn their eyes like such as squint; but they see strongly at night, especially at moonshine. It is added, they are very strong, but so idle that they would rather die than undergo any tiresome labour. The Portuguese term them Albinoes.

Section VII.—*On certain Anatomical Peculiarities of the Hottentots.*

¶ 5. M. Le Vaillant and other travellers have described a peculiarity of conformation which they represent as characteristic

of the female Hottentot. Others have denied that any such thing exists. A female of the Bushman tribe, who was long known in England under the name of the Hottentot Venus, died in Paris in 1815, and her body was there examined by M. Cuvier. From a memoir on the subject by that celebrated anatomist, we have obtained more accurate information than we before possessed on this particular, as well as in some other points relating to the organization of the Hottentot race. The following is a very brief abstract of M. Cuvier's memoir.

The author begins by some observations on the habitudes of the female who is the subject of his description, during life.

He remarks that her gesture had something peculiar, which resembled the movements of apes: "Elle avoit surtout une manière de faire saillir ses lèvres tout à fait pareille à ce que nous avons observé dans l'orang-outang. Son caractère étoit gaie, sa mémoire bonne. Elle dansoit à la manière de son pays, et jouoit avec assez d'oreille de ce petit instrument qu'on appelle guimbarde. Les colliers et autres atours sauvages lui plaisoient beaucoup, mais ce que flattit son goût plus que tout le reste, c'étoit l'eau de vie. On peut même attribuer sa mort à un excès de boisson, auquel elle se livra pendant sa dernière maladie.

"Sa hauteur étoit de quatre pieds, six pouces, sept lignes. Sa conformation frappoit d'abord par l'énorme largeur de ses hanches, qui passoit dix-huit pouces, et par la saillie de ses fesses, qui étoit de plus d'un demi-pied. Du reste elle n'avoit rien de difforme dans les proportions du corps et des membres. Ses épaules, son dos, le haut de sa poitrine, avoient de la grâce. La saillie de son ventre n'étoit point excessive. Ses bras, un peu grêles, étoient très-bien faits, et sa main charmante. Son pied étoit fort joli, mais son genou paroissoit gros et cagneux, ce qu'on a ensuite reconnu être dû à une forte masse de graisse, située sous la peau du côté interne." M. Cuvier thinks these characters general in the tribe, since they are attributed to the Houzouanas by M. Le Vaillant.

"Ce que notre Boschismanne avoit de plus rebutant, c'était sa physiognomie; son visage tenoit en partie du Nègre, par la saillie des mâchoires, l'obliquité des dents incisives, la

grosseur des lèvres, la brièveté et le reculement du menton; en partie du Mongole par l'énorme grosseur des pommettes, l'aplatissement de la base du nez et de la partie du front et des arcades surcilières qui l'avoisinent, les fentes étroites des yeux."

"Ses cheveux étoient noirs et laineux, comme ceux des Nègres; la fente de ses yeux horizontale et non oblique comme dans les Mongoles, ses arcades surcilières rectilignes, fort écartées l'une de l'autre, et fort aplaties vers le nez, très saillantes, au contraire, vers la tempe, et au-dessus de la pommette. Ses yeux étoient noirs et assez vifs: ses lèvres un peu noirâtres, monstrueusement renflées; son teint étoit fort basané.

"Son oreille avoit du rapport avec celle de plusieurs singes, par sa petitesse, la foiblesse de son tragus, et parce que son bord externe étoit presque effacé à la partie postérieure.

"On a pu, quand elle s'est depouillée, vérifier que la protuberance de ses fesses n'étoit nullement musculeuse, mais que ce devoit être une masse de consistance élastique et tremblante, placée immédiatement sous la peau. Elle vibroit en quelque sorte à tous les mouvemens.

"Les scins, qu'elle avoit coutume de relever et de serrer par la moyen de son vêtement, abandonnés à eux-mêmes, montrèrent leurs grosses masses pendantes terminées par une aréole noirâtre, large de plus de quatre pouces." "La couleur générale de sa peau étoit d'un brun-jaunâtre. Elle n'avoit d'autres poils que quelques floccons, très courts d'un laine semblable à celle de sa tête, clair-semés sur son pubis."

"A cette première inspection l'on ne s'aperçut point de la particularité la plus remarquable de son organization. Elle tint son tablier soigneusement caché—ce n'est qu'après sa mort qu'on a su qu'elle le possédoit."

"Elle mourut le 29 Décembre, 1815." "Les premières recherches (au Jardin du Roi) durent avoir pour objet cet appendice extraordinaire dont la nature a fait, disoit-on, un attribut special de sa race.

"On le retrouva aussitôt." "Le tablier n'est point un organe particulier; c'est un développement des nymphes." I shall

not insert the details of the minute anatomical description by which this conclusion is fully established, a conclusion which completely refutes the opinion held by M. Péron, who supposed the females of the Bushman race to be endowed with a peculiar organ not found in other races, and such as would afford some reason for imagining a specific diversity between them and other human races. M. Cuvier seems indeed to have regarded the Bushman tribe as such a race: he erroneously supposed them to be of a different stock from the Hottentots, and seems to have looked upon them as approximating very nearly to the Simiæ. He was therefore led, without any prepossession of mind, to the inference which he adopted respecting the supposed anatomical peculiarity, and which some further remarks contribute to confirm and illustrate.

He says: "On sait que le developpement des nymphes varie beaucoup en Europe; qu'il devient en général plus considérable dans les pays chauds; que des Négresses, des Abyssines en sont incommodées au point d'être obligées de se détruire ces parties par le fer ou par le feu. On fait même d'avance cette opération à toutes les jeunes filles d'Abyssinie." "Le collége de la Propagande envoya un chirurgien sur les lieux pour vérifier le fait, et sur son rapport le rétablissement de l'ancienne coutume fut autorisé par la Pape."

"Il n'y auroit, donc, de particulier dans les Boschismans que *la constance* de ce développement et son excès." The former of these supposed facts seems to be altogether a mistake, since the Hottentots are often destitute of the peculiarity.

M. Cuvier says further, "Le voile des Boschismannes n'est pas une de ces particularités d'organisation qui pourroient établir un rapport entre les femmes et les singes, car ceux-ci, loin d'avoir les nymphes prolongées, les ont en général à peine apparentes."

"Il n'est pas de même de ces énormes masses de graisse que les Boschismannes portent sur les fesses." "Elles offrent une ressemblance frappante avec celles qui surviennent aux fémelles des Mandrilles, des Papions, etc., et qui prennent à certaines époques de leur vie un accroissement vraiment monstrueux." He might have found a similar analogy to the

tails of the African sheep. The steatopyga of the Hottentot consists merely of fat traversed in various directions by strong cellular fibres.

The pelvis of the Hottentot female bore some resemblance to that of the Negress: "c'est-à-dire, il est proportionnellement plus petit, moins évasé, la crête antérieuse de l'os des iles plus grosse, et plus recourbée en dehors, la tuberosité de l'ischion plus grosse." These characters in the Negress and the Bushman female approximate, but in an extremely small degree, to those of the pelvis of the simiæ.

In one or two minute characters of the skeleton, M. Cuvier recognised a correspondence between the Bushmen and the Guanches. He says, "la lame qui sépare la fossette cubitale antérieure et la postérieure de l'humerus, n'étoit pas ossifiée: il existe un trou à cet endroit, comme dans l'humerus de plusieurs singes, des chiens, et de quelques autres carnassiers. J'ai trouvé aussi que la Gouanche et la Boschismanne avoient les angles de l'omoplate plus aiguës et le bord spinal plus prolongé que la Négresse et l'Européene."

The former of these characters, namely, the foramen observed in the humerus, or the opening into the fossa or cavity of the olecranon, has been thought the more important, as it is known to exist as a constant character in many tribes of animals, as, for example, in many of the simiæ, in dogs, and some other carnivorous kinds, in the wild-boar, the chevrotin, and the daman. The subject has been lately referred to by M. Dubreuil, in a memoir presented by him to the Academy of Sciences, on which a report has been given by M. Flourens.* In two skulls of Guanches exhibited by M. Dubreuil, this foramen was wanting. It is therefore not a characteristic of the race which inhabited the Canary Islands. M. Flourens discovered it in the humerus of an Egyptian mummy, and in the skeleton of a female Mulatto, but sought for it in vain in that of a Negress. He remarks that it exists occasionally in Europeans. From all these facts we must conclude that the presence or absence of this character in human skeletons is probably an instance of individual variety.

* Mémoire sur les Caractères des Races, pris de la Tête Osseuse. Par M. Dubrueil.

CHAPTER XV.

CONCLUDING OBSERVATIONS ON THE PHYSICAL CHARACTERS OF THE AFRICAN NATIONS, ON THEIR RELATION TO THE CLIMATE OF AFRICA, AND ON THEIR CONSTANCY OR LIABILITY TO VARIATION.

SECTION I.—*Inquiry into the Relations between the Phenomena of Variety in the Physical Characters of the African Races and Climate, and other external conditions.*

IN concluding this survey of African ethnography, I shall endeavour to collect some inferences from the facts already reviewed, which may contribute, as far as their evidence extends, to a solution of the inquiries stated at the outset of this part of my work.

If we inquire, in the first place, whether the physical characters of the African nations display themselves under any relation to climate, facts seem to decide the question in the affirmative; for we might describe the limits of Negroland to the north and south with tolerable correctness, by saying that it is bounded on both sides by the tropics: that is, that the native country of all the black races, properly so termed, seems to be the intertropical region. If we follow the prolongations of Central Africa to the southward of the tropic of Capricorn, we find the Hottentots, in whom the hue of the Negro is diluted to a yellowish brown, and the Kafirs, who in the country of the Bechúanas are said to be red or copper-coloured; but here are no people resembling the black natives of equatorial Africa. To the northward of the Senegal we have the Tuaryk in the oases of the Great Desert, and wandering

tribes of Arabs, in both of which races some tribes or families are said to be black; but the same races are in general brown or almost white, and the Berbers, akin to the Tuaryk, inhabiting the second system of mountains or highlands in this quarter of the world, an elevated region eight or ten degrees in breadth and extending lengthwise through a great part of Africa, but under a temperate climate, are not like the native races of the intertropical parts, but white people with flowing hair, similar to the nations of Europe, and in some high tracts displaying all the characters of the xanthous variety of mankind.

Perhaps it may be thought by some of my readers that these facts, although their bearing is sufficiently plain, are too limited in their number and extent to carry much weight of evidence, or authorize a general induction. I shall endeavour to examine the question in a more extensive field, by following the plan suggested at the outset of this part of my work. But for that purpose it will be necessary to anticipate what properly belongs to a succeeding part of this inquiry, and to bring into comparison different zones both in Europe and in Africa, from the northern limits of the former continent to the southern extremity of the latter. In thus adverting to European countries, and their population, I shall not enter into particulars, but merely touch upon some facts well known, and which do not require to be established by ethnographical researches. These researches, in relation to Europe, belong to a future part of my work, and are not wanted for my present undertaking, which only requires a reference to some leading facts, such as may usefully be brought into a comparison with corresponding facts in the history of African nations.

The mountains of Atlantica may be considered as forming the southern side of an extensive declivity or depression in the surface of our planet, which contains or rather forms the basin of the Mediterranean. In a wide sense, this basin may be described as reaching in breadth from the chain of Atlas to a boundary line which touches the most northern coast of the Mediterranean sea, and is continued on one side by the

Pyrenees, on the other by the Alps. The northern limit of the depressed region thus described may be termed the Pyreno-Alpine line.

The highlands of Atlas, or rather the southern border of that system of mountains, form moreover the northern margin of another low region, the southern boundary of which is the chain of the Jebel Kumra, or Lunar Mountains, the border of Central Africa.

If we compare the climates of the three elevated borders which rise above and contain between them the region of the Mediterranean and the Dry Sahara, we find the intermediate one much less different from the climate of the northern than from that of the southern chain which lies within the region of tropical rains and heats. That the climate of Mount Atlas is more similar to that of the Alps and Pyrenees than to that of central Africa is proved by the fact well known in botanical geography, that the vegetation of Southern Europe extends to the Atlantic chain. The flora of the northern coast of the Mediterranean undergoes no very great modification within that limit. Both of the coasts of that inland sea are considered as belonging to the same botanical province. But tropical Africa displays a widely different vegetation.

In like manner, the physical characters of human races vary comparatively little from the northern limit of the Mediterranean region to Mount Atlas, while on the border of Central Africa they display a remarkable change. The inhabitants of this last chain of mountains are Negroes, while the Berbers of Atlas differ but little in colour and other physical peculiarities from the Piedmontese and Spaniards under the northern limit of this region.

Another geographical department, which may be compared with those above described, may be distinguished if we take the Pyreno-Alpine line for a southern, and the Scandinavian Alps for a northern limit. This may be termed the Central European region.

We shall further increase the number of geographical departments, for the purpose of a more extended comparison, if we divide the Central European region, as well as the Great African region, each into three zones, or districts, in different

latitudes. The European region may be divided into the latitudes of France, of Germany, and of Scandinavia; and Africa into Negroland between the tropics, Kafirland beyond that line, and further southward, the country of the Hottentots. These divisions, including the Mediterranean region and the Sahara, will constitute eight zones.

We shall now find, on comparing these several departments with each other, that marked differences of physical character and particularly of complexion, distinguish the human races which respectively inhabit them, and that these differences are successive or by gradations.

First. Among the people of level countries within the Mediterranean region, including Spaniards, Italians, Greeks, Moors, and the Mediterranean islanders, black hair with dark eyes are almost universal, scarcely one person in some hundreds presenting an exception to this remark: with this colour of the hair and eyes, is conjoined a complexion of brownish white, which the French call the colour of brunettes. We must observe, that throughout all the zones into which we have divided the European region, similar complexions to this of the Mediterranean countries are occasionally seen: The qualities, indeed, of climate are not so diverse, but that even the same plants are found sporadically in the north of Europe as in the Alps and Pyrenees. But if we make a comparison between the prevalent colours of great numbers, we can easily trace a succession of shades or of different hues.

Secondly. In the southernmost of the three zones to the northward of the Pyreno-Alpine line, namely, in the latitude of France, the prevalent colour of the hair is a chestnut-brown,*

* M. Esquirol has given a table indicating the varieties of temperament, or rather of complexion, which displayed themselves in the hospital of the Salpétrière at Paris, and the proportional number of individuals of each complexion. He says further, that these proportions are nearly identical with those which are prevalent in the mass of the population of the centre of France. They are as follows.

Hair, chestnut-brown in	118 cases.
fair or blond	39
grey or white	36
black	31
yellow or red	2

Eyes,

to which the complexion and the colour of the eyes bear a certain relation.

Thirdly, In the northern parts of Germany, England, in Denmark, Finland, and a great part of Russia, the xanthous variety, strongly marked, is prevalent. The Danes have always been known as a people of florid complexion, blue eyes, and yellow hair.* The Hollanders were termed by Silius Italicus, "Auricomi Batavi," the golden-haired Batavians, and Linnæus has defined the Finns as a tribe distinguished by "capillis flavis prolixis."

Fourthly, In the northern division we find the Norwegians and Swedes to be generally tall, white-haired men, with light grey eyes, characters so frequent to the northward of the Baltic, that Linnæus† has specified them in a definition of the inhabitants of Swedish Gothland. We have thus, to the northward of Mount Atlas, four well-marked varieties of human complexion succeeding each other, and in exact accordance with the gradations of latitude and of climate from south to north. The people are thus far nearly white in the colour of their skin, but in the more southernly of the three regions above defined, with a mixture of brown, or of the complexion of brunettes, or such as we term swarthy or sallow persons.

Fifthly, In the next region, to the southward of Atlas, the native inhabitants are the "gentes subfusci coloris" of Leo, and the immigrant Arabs in the same country are, as we have seen by abundant testimonies, of a similar light-brown hue, but varying between that and a perfect black.

Sixthly, With the tropic and the latitude of the Senegal begins the region of predominant and almost universal black; and this continues, if we confine ourselves to the low and plane countries, through all intertropical Africa.

Eyes, chestnut or brown in	102 cases.
blue or light	98
black	17

Dict. des Sci. Méd. Jacobi's Summlungen, b. i. p. 298.

* According to Dr. Clarke they still deserve this description. See his Travels in the North of Europe.

† "Gothi corpore proceriore, capillis albidis, oculorum iridibus cinereo-cœrulescentibus."—*Linnæus's Fauna Suecica.*

Seventhly, Beyond this is the country of copper-coloured and red people, who, in Kafirland, are the majority, while in intertropical Africa there are but few such tribes, and those in countries of mountainous elevation.

Lastly, Towards the Cape are the tawny Hottentots, scarcely darker than the Mongoles, whom they resemble in many other particulars besides colour.

It has long been well known, that as travellers ascend mountains, in whatever region, they find the vegetation at every successive level altering its character, and assuming a more northern aspect, thus indicating that the state of the atmosphere, temperature, and physical agencies in general, assimilate as we approach alpine regions, to the peculiarities locally connected with high latitudes. If, therefore, complexion and other bodily qualities belonging to races of men depend upon climate and external conditions, we should expect to find them varying in reference to elevation of surface; and if they should be found actually to undergo such variations, this will be a strong argument that these external characters do, in fact, depend upon local conditions. Now, if we inquire respecting the physical characters of the tribes inhabiting high tracts within either of the regions above marked out, we shall find that they coincide with those which prevail in the level or low parts of more northern tracts. The Swiss, in the high mountains above the plains of Lombardy, have sandy or brown hair. What a contrast presents itself to the traveller who descends into the Milanese, where the peasants have black hair and eyes, with strongly marked Italian and almost Oriental features! In the higher parts of the Biscayan country, instead of the swarthy complexion and black hair of the Castilians, the natives have a fair complexion, with light blue eyes and flaxen or auburn hair.* And in Atlantica, while the Berbers of the plains are of brown complexion with black hair, we have seen that the Shúluh mountaineers are fair, and that the inhabitants of the high

* I have been assured of this fact by Col. Napier. The Basques of the high tracts approaching the Pyrenees, as he informs me, are a people of strikingly different aspect from the inhabitants of the low parts around, whether Spaniards or Biscayans. They are finely made, tall men, with aquiline noses, fair complexion, &c.

tracts of Mons Aurasius are completely xanthous, having red or yellow hair and blue eyes, which fancifully, and without the shadow of any proof, they have been conjectured to have derived from the Vandal troops of Genseric.

Even in the intertropical region, high elevations of surface, as they produce a cooler climate, seem to occasion the appearance of light complexions. In the high parts of Senegambia, which front the Atlantic, and are cooled by winds from the Western Ocean, where, in fact, the temperature is known to be moderate and even cool at times, the light-copper coloured Fúlahs are found surrounded on every side by Negro nations inhabiting lower districts; and nearly in the same parallel, but at the opposite side of Africa, are the high plains of Enarea and Kaffa, where the inhabitants are said to be fairer than the natives of southern Europe. The Galla and the Abyssinians themselves are, in proportion to the elevation of the country inhabited by them, fairer than the natives of low countries; and lest an exception should be taken to a comparison of straight-haired races with woolly Negroes or Shungalla, they bear the same comparison with the Danákil, Hazorta, and the Bishari tribes, resembling them in their hair and features, who inhabit the low tracts between the mountains of Tigre and the shores of the Red Sea, and who are equally or nearly as black as Negroes.

We may find occasion to observe that an equally decided relation exists between local conditions and the existence of other characters of human races in Africa. Those races who have the Negro character in an exaggerated degree, and who may be said to approach to deformity in person—the ugliest blacks with depressed foreheads, flat noses, crooked legs—are in many instances inhabitants of low countries, often of swampy tracts near the sea-coast, where many of them, as the Papels, have scarcely any other means of subsistence than shellfish, and the accidental gifts of the sea. In many places similar Negro tribes occupy thick forests in the hollows beneath high chains of mountains, the summits of which are inhabited by Abyssinian or Ethiopian races. The high table-lands of Africa are chiefly, as far as they are known,

the abode or the wandering places of tribes of this character, or of nations who, like the Kafirs, recede very considerably from the Negro type. The Mandingos are, indeed, a Negro race inhabiting a high region; but they have neither the depressed forehead nor the projecting features considered as characteristic of the Negro race.

We may further remark, and perhaps this observation is fully as important as that of any other connected fact or coincidence, that physical qualities of particular races of Africans are evidently related to their moral or social condition, and to the degrees of barbarism or civilization under which they exist. The tribes in whose prevalent conformation the Negro type is discernible in an exaggerated degree, are uniformly in the lowest stage of human society; they are either ferocious savages, or stupid, sensual, and indolent—such are the Papels, Bulloms, and other rude hordes on the coast of Western Guinea, and many tribes near the Slave Coast, and in the Bight of Benin, countries where the slave-trade has been carried on to the greatest extent, and has exercised its usually baneful influence. On the other hand, wherever we hear of a Negro state, the inhabitants of which have attained any considerable degree of improvement in their social condition, we constantly find that their physical characters deviate considerably from the strongly-marked or exaggerated type of the Negro. The Ashanti, the Súlima, the Dahomans, are exemplifications of this remark. The Negroes of Guber and Haúsa, where a considerable degree of civilization has long existed, are perhaps the finest race of genuine Negroes in the whole continent, unless the Iolofs are to be excepted. The Iolofs have been a comparatively civilized people from the era of their first discovery by the Portuguese, to which I have alluded in the preceding pages.

Perhaps we ought to enumerate among the instances of physical peculiarity connected with local conditions, the woolly nature of the hair in the South African races. As this is a character common to tribes who in other respects differ so considerably from each other in the shape of the head, and other particulars of form and organization, as do the Kafirs

and Hottentots, we may draw an inference that it is connected with the local circumstances either of the countries where these races now dwell, or of others which they may have heretofore inhabited. These may have been within the region still occupied by the Negroes of equatorial Africa. On similar grounds we may refer to some unknown condition of climate, the steatopygous deformities of the Bushmen. As these remarkable depositions of fat are not the peculiarity of one tribe, namely the Saabs, who have been erroneously looked upon as a separate race, but appear also among the Hottentots, and, as we have shown from sufficient testimony, among the Makúani, a people of different origin, who are allied to the Saabs in nothing but the savageness and squalid misery to which both tribes are reduced, we have no room for doubt that the cause of the phenomenon is some influence connected with climate and situation. If the question should be asked, why then does not the same cause produce a like effect in other instances, as among the descendants of European colonists, the only reply will be, that the local influence is perhaps not sufficiently strong to give rise to the phenomenon generally, but only sporadically; and other concurring agencies may be required. It has been observed, that the descendants of Frenchmen who have settled in the Valais are not, like the native inhabitants, subject to the goitre and cretinism so frequent among the Savoyards,* and that the Plica Polonica or "Weichselzopf" to which Polish families are subject in the neighbourhood of the Vistula scarcely ever appears among Russians or Germans who are settled in the same districts.†

* Report on the Cretins of the Valais, by M. Rambuteau, prefect of the Department of the Simplon, in 1803, addressed to the Minister of the Interior. M. Georget, Dict. de Médecine, art. "Idiotisme."

† Merkwürdige Fälle von Plica Polonica aus vieljähriger Erfahrung gesammelt zur Aufheilung ihrer verborgenen Formen vom Dr. Kützen zu Bromberg. Mit einem Vorwort über Raçenkrankheiten von. C. W. Hufeland. Hufeland und Osann's Journal der praktischen Heilkunde, 1834.

SECTION II.—*Examination of the question, whether the Physical Characters of human Races are in Africa permanent, or liable to variation. What instances of such Deviation can be proved to have taken place.*

The inquiry above stated is more important with respect to the history of mankind, than even that which relates to the connexion of physical characters with local circumstances. For if it be allowed that all the characteristics of the Negro and the Hottentot are in relation to the nature of external agencies in the countries which they inhabit, it will not immediately follow that the climates of Africa are capable of transmuting other races of men into Negroes or Hottentots, or of giving rise to peculiarities similar to those which distinguish these tribes, in others originally destitute of them. It might still be maintained that the people so characterised are races originally constituted by nature to inhabit particular regions, and endued from their first creation with peculiarities which render them fit for their abode within a destined space, just as we suppose the numerous and multiform species of monkeys to have been originally distinct from each other, and each originally fitted to inhabit its own native seat.

Before I proceed to point out the instances of variation which can be traced among the African races, it may be useful to attend to the following consideration.

The dark-coloured nations of Africa do not appear to form a distinct race, or a distinct kind of people, separated from all other families of men by a broad line and uniform among themselves, such as we ideally represent under the term Negro. There is, perhaps, not one tribe in which all the characters ascribed to the Negro are found in the highest degree, and in general they are distributed to different races in all manners of ways, and combined in each instance with more or fewer of the characters belonging to the European or the Asiatic.

The distinguishing peculiarities of the African nations, may

be summed up into four heads, viz. the characters of complexion, of hair, features, and figure. We have to remark,

1. That some races, with woolly hair and complexions of a deep black colour, have fine forms, regular and beautiful features, and are, in their figure and countenances, scarcely different from Europeans. Such are the Iolofs, near the Senegal, and the race of Guber, or of Haúsa, in the interior of Súdan. Some tribes of the South African race, as the darkest of the Kafirs, are nearly of this description, as well as some families or tribes in the empire of Kongo, while others have more of the Negro character in their countenances and form.

2. Other tribes have the form and features similar to those above described: their complexion is black, or a deep olive or copper-colour approaching to black, while their hair, though often crisp and frizzled, is not the least woolly. Such are the Bishari and the Danákil and Hazorta, and the darkest of the Abyssinians.

3. Other instances have been mentioned in which the complexion is black, and the features have the Negro type, while the nature of the hair deviates considerably, and is even said to be rather long and in flowing ringlets. Some of the tribes near the Zambesi are of this class.

4. Among nations whose colour deviates towards a lighter hue, we find some who have woolly hair, with a figure and features approaching to the European. Such are the Bechúana Kafirs, of a light brown complexion. The tawny Hottentots, though not approaching the European, differ from the Negro. Again, some of the tribes on the Gold Coast and the Slave Coast, and the Ibos in the Bight of Benin, are of a lighter complexion than many other Negroes, while their features are strongly marked with the peculiarities of that race.

These observations can hardly be reconciled with the hypothesis that the Negroes are one distinct species. We might more easily adopt the notion that there are among them a number of separate species, each distinguished by some peculiarity which another wants; but on that supposition the deviation will be so gradual from the physical character of other human races, as to undermine the ground on which the opinion

of a specific and strongly marked distinction has been founded. Separate species of organized beings do not pass into each other by insensible degrees.

I shall now allude in a summary manner to the most remarkable instances in which deviations in the physical characters of races appear, from the testimonies collected in the foregoing pages, to have actually taken place.

1. The Arab tribes who emigrated into Africa eleven or twelve hundred years ago, have undergone a very considerable change in their physical character. I shall not repeat what I have before said on this subject, but refer my readers to the seventh chapter of this book, where they will find the testimonies of travellers and naturalists, who have made the most accurate researches into the history of the Arabs of Nubia and Maghrab. The general result appears to be, that though the Arab races retain everywhere more or less of their primitive type, as they have everywhere retained their ancient manner of existence, yet they have become in many places a people of greater stature, stouter form, and more regular features than the inhabitants of the peninsula. Their complexion has also undergone a change, and, according to several accurately informed and scientific writers, such as Mr. Waddington, Dr. Rüppell, and M. Rozet, there are black races in Africa, among the genuine descendants of emigrants from Arabia. It must be remembered, that the parts of Africa which these tribes inhabit, are not the Negro countries, but various tracts in Atlantica and the Sahara, and on the borders of Egypt and Nubia.

2. The native Lybian or Atlantic race, affords a parallel instance of deviation in physical character, or at least in complexion. Aborigines of the mountainous tracts, they are strangers in the Desert to which they perhaps resorted soon after the surface of the Sahara-bela-ma was abandoned by the waters which once covered it. If it seems to any one more probable that they first peopled the low country, they must be considered as foreigners in the mountainous region of Atlantica. On either supposition the Tuaryk appear to be the same people as the Berbers and Shúlúh. The former are, as we have seen, of various hues. Some tribes, as those of Gua-

lata, are said to be black, without having any other characteristic of the Negro, which might suggest the supposition of intermixture with the nations of Súdan. Others are yellow, or copper-coloured, and some, as we have lately observed, viz. in mountainous countries, white, and even xanthous.

3. There are no authenticated instances, either in Africa or elsewhere, of the transmutation of other varieties of mankind into Negroes. The experiment has never been tried, for although Europeans and Asiatics have settled, and all their descendants have dwelt for generations on the soil of intertropical Africa, they have never adopted the manners of the aboriginos. We are not sufficiently informed respecting the fact asserted by Oldendorp on the authority of his black informants, that there are many Jews in Kongo, whose physical characters have assimilated to those of the native inhabitants. We have, however, examples of very considerable deviation in the opposite direction. The descendants of genuine Negroes are no longer such: they have lost, in several instances, many of the peculiarities of the stock from which they sprang.

I have already described the Barabra of the Nile, and shall now only refer my readers to the testimonies which I have collected in the sixth chapter of this book, in reference to that people. It has been there stated, that although descended from the Koldagi Nuba, or Negro mountaineers of Kordofan, the Barabra, exempt, as they are said to be, from intermixture with the Arabs, and other inhabitants of the Nile-valley, have, nevertheless, acquired and now display physical characters of a very different description from those of the Negro. A similar change has taken place apparently under nearly corresponding circumstances in the characters of the Funge, the conquerors of Sennaar, who, though descended from the Shilúkh Negroes, have no longer the genuine characters of the Negro race.

One of the peculiarities of the nation last mentioned, is the frequent appearance among them of a red complexion and of red hair, a phenomenon analogous, as it would seem, to the so-termed accidental development of light varieties of complexion in the black nations, of which so many instances have been recorded. White Negroes, or Dondos, are fre-

quently born from black parents, in all parts of Africa. Many of them are of the xanthous variety, and have red hair. They seem to be particularly numerous in the black race which repeopled Sennaar some hundred years ago, where, under the name of "El Aknean," "the Red People," they form, according to M. Cailliaud, a separate or distinguishable caste. In other parts of Africa, the xanthous variety often appears, but does not multiply. Individuals thus characterised are like seeds which perish in an uncongenial soil. In the instance of a white Kafir, of which I have cited from Mr. Burchell a description in the preceding volume of this work, and in many examples of white Negroes described in the same place, it would appear that the complexion of such persons is not so remote from that of fair Europeans as to leave much room for doubt, that by distant marriages a stock might be propagated from persons of this description, which might be reckoned among the white and xanthous races of mankind.

4. The difference of physical characters between the Kafirs, meaning the Amakosah, and the Negroes known to us in Western Africa, are so great as to have appeared to many travellers to be distinctive of separate races, and of varieties of the human species, very remote from each other. The Kafirs have been thought by intelligent and accurate observers, to resemble the Arabs more than the natives of intertropical Africa. The conclusion to which we are led by the most careful researches into their history, is, that nothing in their physical or moral qualities confirms the hypothesis of an Asiatic origin. They are a genuine African race, and, as it appears highly probable, only a branch of one widely-extended race, to which all the Negro nations of the empire of Kongo belong, as well as many tribes both on the western and eastern side of southern Africa. The skull of the Kosah Kafirs, though still retaining something of the African character, deviates very considerably from that type, and approaches the form of the European skull, or that of the Indo-Atlantic nations. To the form described by Dr. Knox as characteristic of the Kafir, the eastern Negroes of Africa appear generally to approximate; the skulls of Mosambique

blacks or Makúani filling up the gradations that may be imagined between the depressed forehead and strongly-marked African countenances of the Ibos, and the well-developed heads and bold and animated physiognomy of the Amakosah and Amazúluh. The complexion of these tribes presents every variety from the dark black of the Loango or Angola Negro to the olive-brown or copper colour of the Bechúana, who inhabit high plains beyond the tropic. The nature of the hair is one of the most general, as it is certainly the most characteristic peculiarity of these nations. Yet even this displays deviations, and in some tribes among whom there is no probable ground for conjecturing diversity or intermixture of race, the hair is positively stated to be not woolly but merely curled, or in flowing ringlets of considerable length.

Many other instances may be collected in the preceding survey of the African races, in which variations of a similar description are proved to have taken place. The more accurate are our researches into the ethnography of this region of the world, the less ground do we find for the opinion that the characteristic qualities of human races are permanent and undeviating.

Among the various considerations which confirm this view of the subject we must not neglect to take into the account the conclusions to which we are led by a comparison of the languages of Africa. If, as it would appear highly probable, the various idioms of Africa constitute one family of languages, in which the language of the Kafirs and that of the Egyptians are included, this will go far towards the proof of a common origin. On this subject I shall add nothing further to what has been already stated in the fifth section of chapter the tenth.

An attempt to analyse accumulated facts, such as those which we have now reviewed, and to deduce some general conclusion respecting the manner in which varieties in races take their rise, the theory of the causes which produce them, and the nature of the influence which these causes exert, will find its proper place after we have completed the ethnographical survey of other regions of the world. In the

next book we shall proceed to consider the population of Europe.

Section III.—*General Observations on the intellectual Faculties of the African Nations.*

I cannot finish the concluding reflections which form the subject of the present chapter, without adverting, in a general point of view, to the opinion of those who consider the native races of Africa as mentally inferior to the rest of mankind. I shall briefly survey the evidence deducible with reference to this question from the preceding account of the African nations, and from some other arguments which appear to throw light upon it.

It is well known that many celebrated writers on natural history, and particularly on that of man, have regarded the natives of Africa as inferior to Europeans in intellect and in the organization contrived for the development, or exercise of the intellectual faculties. Among these writers the most eminent are Camper, Soemmering, Cuvier, Lawrence, White, Virey, and M. Bory de St. Vincent. By all of these it is maintained that Negroes make a decided approach towards the natural inferiority of the monkey tribe—that they were endowed by the Creator with the noble gift of reason in a very inferior degree, when compared with the more favoured inhabitants of Europe.

It has been well observed by a late writer that it is important to elucidate this question if possible, on several accounts; and that if it were proved to be correct, the Negro ought to occupy a different situation in society from that which has been declared to belong to him by the British government, and we may add, by the unanimous acclaim of the British nation. In reality the Negro—if his capabilities and aptitudes are such as some of the writers above mentioned, particularly White and Bory de St. Vincent, argue—is only fitted, by his natural constitution and endowments, for a servile state; and the zealous friends of his tribe, Wilberforce and Clarkson and others, who are thought to have obtained an exalted station

among the great benefactors of the human race, must be regarded as well-meaning enthusiasts, who, under an imagined principle of philanthropy, have argued with too much success for the emancipation of domestic animals—of creatures plainly destined by nature to remain in that condition, and to serve the lords of the creation in common with his oxen, his horses, and dogs. If science has led to this conclusion, and it is the true and just inference from facts, the sooner it is admitted the better: the opinion which is opposed to it must be an unreasonable and injurious prejudice.

It may be observed, that those writers who maintain the mental inferiority of the African have not extended that allegation to all the native races of Africa. They have restricted it, for the most part, or have principally ascribed it to the Negroes of the intertropical region, comprising, however, the Hottentots.

I have endeavoured to show that the Kafir, or woolly-haired tribes in the southern parts of Africa, cannot be considered as a people permanently distinct from the Negroes; some tribes of the Kafir race, namely those who live near or within the tropic, having every attribute that can be ascribed to the most genuine Negroes. The Kafirs, in fact, are not distinguished by any decided or clearly-marked line. They are, as Dr. Knox has very properly termed them, only improved Negroes, or Negroes of a temperate and mountainous region. Those who maintain that a natural and permanent inferiority belongs, as a general attribute, to the Negroes, and that they form a particular race of a lower rank in the creation than white men, must extend this assertion to all the woolly-haired nations of Africa. They must, indeed, comprehend not only the Hottentots and Negroes, usually so termed, but likewise the Kafirs: all these tribes have physical characters in common, which appear to be much more distinctive and permanent than any characteristics which separate them.

But if it is pretended that all the woolly-haired races in Africa are uniformly inferior in intellect to other tribes of men, the assertion is at most a gratuitous one. Nay, it is contradicted by the most clear and decisive testimony. Travellers in South Africa have been struck by the proofs of vigour and

acuteness of understanding displayed by the Amazúluh, Amakosah, Bechúana, and other Kafir nations. And if the alleged inferiority of organization and of capacity in the skull is the ground on which deficiency of intellect is ascribed to the woolly-haired nations, this at least does not apply to the Kafirs, many of whom have a form of the head, and particularly an expansion of the anterior parts of the skull, resembling the heads of Europeans.

A similar objection to this doctrine might, indeed, be furnished by many black races between the tropics, and among those tribes who are considered as genuine Négroes. I need not repeat what I have said respecting the physical and the intellectual characteristics of the Mandingos, and the people of Guber, Haúsa, and other nations.

But if the allegation of intellectual inferiority is scarcely to be maintained with respect to the woolly-haired nations considered as one class, it will be still more difficult to uphold it, with any degree of probability, when we extend yet further the limit by which the African family or department of nations is defined. I am aware that the facts which I have been able to collect relating to the languages of the African nations are very incomplete, and that far more extensive researches must be instituted before the subject can be said to have been elucidated in a satisfactory manner. Yet I think I have collected evidence sufficient to prove that the languages of many African nations, including particularly the Egyptian and the Kafir and Kongoese nations, belong to one department of human idioms. The divisions constituted by difference of language are, perhaps, not less important or less permanent than those depending on physical characters. If it should be allowed that the native races of Africa constitute, by the analogy of their languages, one department of nations, and that the ancient Egyptians are included in this class, no person will maintain their universal and permanent inferiority of intellect.

This assertion has not, in fact, been made so extensively. Apish stupidity and resemblance to the orang and macauco have been predicated of the Hottentots, and chiefly of some nations on the western coast, of those tribes particularly who

display in their conformation the peculiarities of the Negro in a strongly-marked or exaggerated degree.

If these tribes are, as I have endeavoured to prove, not a distinct class of nations, but only the offsets of stems differing widely from them when existing under more favourable circumstances; if the apparent inferiority in their organization, their ugliness, thin and meagre and deformed stature, are usually connected with physical conditions unfavourable to the development of bodily vigour—there will be no proof of original inferiority in anything that can be adduced respecting them. Their personal deformity and intellectual weakness, if these attributes really belong to them, must be regarded as individual varieties. Similar defects are produced in every human race by the agency of physical circumstances parallel to those under which the tribes in question are known to exist.* If these were reversed, it is probable that a few generations would obliterate the effect which has resulted from them.

* An interesting remark, which bears upon this subject, has been made respecting the natives of some parts of Ireland:—"On the plantation of Ulster, and afterwards on the successes of the British against the rebels of 1641 and 1689, great multitudes of the native Irish were driven from Armagh and the south of Down into the mountainous tract extending from the barony of Flews eastward to the sea;—on the other side of the kingdom the same race were expelled into Leitrim, Sligo, and Mayo. Here they have been almost ever since, exposed to the worst effects of hunger and ignorance, the two great brutalizers of the human race." The descendants of these exiles are now distinguished physically from their kindred in Meath, and in other districts where they are not in a state of physical degradation. They are remarkable for "open projecting mouths, with prominent teeth and exposed gums: their advancing cheek-bones and depressed noses bear barbarism on their very front." "In Sligo and the northern Mayo the consequences of two centuries of degradation and hardship exhibit themselves in the whole physical condition of the people, affecting not only the features, but the frame, and giving such an example of human deterioration from known causes as almost compensates, by its value to future ages, for the suffering and debasement which past generations have endured in perfecting its appalling lesson." "Five feet two inches upon an average, pot-bellied, bow-legged, abortively featured; their clothing a wisp of rags, &c.—these spectres of a people that once were well-grown, able-bodied, and comely, stalk abroad into the day-light of civilization, the annual apparitions of Irish ugliness and Irish want." "In other parts of the island, where the population has never undergone the influence of the same causes of physical degradation, it is well known that the same race furnishes the most perfect specimens of human beauty and vigour, both mental and bodily."—See an excellent paper on the Population, &c. of Ireland, in the Dublin University Magazine, No. XLVIII. pp. 658–675.

The crania of Negroes existing in European collections, and those which have been principally examined by anatomists, have been almost exclusively taken from tribes who may be supposed to have presented the most unfavourable specimens of the African organization. They have been the skulls of unfortunate wretches kidnapped from the coast, or their enslaved offspring. It was from Negro skulls of this description that those proportional measurements were taken by Soemmering and others, from which an attempt was made to prove that the amplitude of the brain is less in the Negro than in other races of men. A string carried over the sagittal suture, and reaching from the root of the nose to the posterior edge of the foramen magnum, was found by Soemmering to be shorter in Negro than in European skulls. From this and other measurements described in Soemmering's treatise, and of which the reader will find a sufficient account in the former volume of this work, it was inferred that the capacity of the cranium, and consequently the size of the brain, is less in Europeans than in Negroes. I have endeavoured to prove that there is a fallacy in all these statements, arising from the standard of comparison, which is a given extent of facial bones, or length of the superior maxilla; that one of the prominent peculiarities of the strongly-marked Negro head is an absolute excess in the length of the upper jaw, the extent of which therefore ought not to be the basis of comparison, and that from these measurements of Soemmering no decisive result can be deduced. This opinion has received a most ample confirmation from the results of a series of observations by Professor Tiedemann, published in the Philosophical Transactions for 1836, on the brain of the Negro in comparison with the brain of the European and that of the orang-outang. In this paper the learned author proposes to answer the two following questions:—

1st. Is there any important and essential difference in the structure of the brain between the Negro and the European?

2dly. Has the brain of the Negro any greater resemblance to the brain of the orang-outang than has the brain of the European?

To these inquiries the author has obtained very satisfactory solutions.

He has, in the first place, established some general conclusions respecting the quantity of the brain in Europeans. The opinion of Aristotle, who supposed the brain of man to be larger than that of other animals, both absolutely and relatively, is liable to some exceptions. These exceptions however are not numerous. The whale and the elephant alone have brains absolutely larger than the human, which considerably exceeds in absolute weight the brain of animals much larger than man, as the horse, the zebra, the stag, camel, lion, tiger, bear. There are more numerous exceptions to the observation that the brain is larger in man than in other animals in relation to the size of the whole body. The sparrow and many small birds, as well as some of the smaller apes, and several of the rodentia, have larger brains than man in proportion to the bulk of their bodies.

With respect to the weight of the brain when human heads are compared with each other, M. Tiedemann has shown that the previous researches of anatomists have led to no satisfactory result, and he has given the details of an extensive series of observations made by himself in a more accurate method. From these the following inferences are deducible:

1. The brain of an adult male European varies in weight from 3 lbs. 3 ozs., troy weight, to 4 lbs 6 ozs.

2. The brains of females weigh from four to eight ounces less than those of males. There is even at birth a perceptible difference between the male and female brain; nevertheless the female brain is, for the most part, larger than the male in proportion to the size of the body.

3. The brain arrives, on an average, at its full size towards the seventh or eighth year.

4. The vulgar opinion that the mass of the brain diminishes in old age rests on no adequate evidence. Tiedemann's induction rather tends to establish the negative of this supposition.

5. The proportion of the brain to the body decreases from infancy to adult age. With this fact Tiedemann connects the greater sensibility and susceptibility of children and young

persons. He is of opinion that there is a connexion between the size of the brain and the intellectual capacity of individuals, and instances MM. Cuvier and Duhaytien, who had very large heads, but on this subject it does not appear that he has instituted any researches.

In comparing the Africans with other races of men in relation to the capacity of the cranium, by which he estimates the magnitude of the brain, M. Tiedemann adopted the following method of proceeding: 1. He weighed the skull with and without the under jaw-bone. 2. He then filled the cavity of the skull with dry millet-seed, through the foramen occipitale magnum. The skull was then weighed again carefully filled. 3. He then deducted the weight of the empty skull from that of the filled one, and thus obtained a measure of the capacity of the cavity of the cranium.

Tiedemann has given the results of a great number of observations made on this method. Forty-one instances display the capacity of the cavity of the cranium in Negroes of different races. Seventy-seven similar measurements of male European skulls are added, twenty-four of male Asiatics of the so termed Caucasian race, twelve of female Europeans, twenty of skulls of the Mongolian, and twenty-seven of the American race, and forty-three of the Malagar and Polynesian nations, in which Australians are included. The general result of these comparisons is that the cavity of the skull in the Negro is generally in no degree smaller than in European and other human races. Tiedemann concludes that the opinion of many naturalists, such as Camper, Soemmering, Cuvier, Lawrence, and Virey, who maintain that the Negro has a smaller brain than the European, is ill-founded and "entirely refuted by my researches." He says, "I look upon Camper's facial line and facial angle as very unsatisfactory in determining the capacity of the skull, the size of the brain, and the degree of intellectual power."*

Tiedemann has added to these remarks on the size of the brain in different races some measurements of the medulla oblongata and spinal chord, from which he concludes that there

* White's Tr., ubi supra, p. 504.

is no discoverable difference between these parts in the Negro and the European, except any variety that may result from the different stature of individuals. With respect to other asserted points of difference, he proves that the nerves of the Negro, relatively to the size of the brain, are not thicker than those of Europeans; that the external form of the spinal chord, the medulla oblongata, cerebellum, and cerebrum of the Negro show no important difference from those of the European; and that no difference can be shown to exist in the inward structure, and the arrangement of the cortical and medullary substance. The brain of the orang-outang, as well as that of the chimpanzee, differs prodigiously in size, and very considerably in its organization, from the human brain, and in all the particulars of this difference the brain of the Negro is precisely similar to that of the European. The only point in which Tiedemann could discern the slightest resemblance between the brains of the Negro and that of the Simiæ was in the arrangement or position of the gyri and sulci on the surface of the hemispheres. These gyri and sulci are more numerous in the brain of the pongo and chimpanzee in the Hunterian Museum than they are in the human brain, either European or African, and they are likewise more regular or symmetrical. The corresponding structure appeared to Tiedemann somewhat more symmetrical in the brains of the Negroes examined by him than in European brains; but it is very probable that this slight appearance of resemblance is only an individual variety.

It appears, then, that there is no character whatever in the organization of the brain of the Negro which affords a presumption of inferior endowment of intellectual or moral faculties. If it be asserted that the African nations are inferior to the rest of mankind on the ground of historical facts, and because they may be thought not to have contributed their share to the advancement of human arts and science, we have, in the first place, the example of the Egyptians to oppose to such a conclusion, and this will be allowed by all to be quite sufficient, if only we may be permitted to reckon the Egyptians as a native African tribe; but those who insist on tracing the Egyptians from Mount Caucasus, and represent

them as foreigners in Africa and late intruders among the native people of that continent, will not admit this instance to be of any avail in our argument. But if we are confined to nations who are strictly Negroes, it will be sufficient to point out the Mandingos, as a people who are evidently susceptible of mental culture and civilization. They have not, indeed, contributed towards the advancement of human art and science; but they have shown themselves willing and able to profit by these advantages when introduced among them. The civilization of many African nations is much superior to that of the aborigines of Europe during the ages which preceded the conquests of the Goths and Swedes in the north and the Romans in the southern parts. The old Finnish inhabitants of Scandinavia had long, as it has been proved by the learned investigations of Rühs, the religion of fetishes, and a vocabulary as scanty as that of the most barbarous Africans. They had lived from immemorial ages without laws, or government, or social union; every individual the supreme arbiter, in everything, of his own actions; and they displayed as little capability of emerging from the squalid sloth of their rude and merely animal existence. When conquered by people of Indo-German race, who brought with them from the East the rudiments of mental culture, they emerged more slowly from their pristine barbarism than many of the native African nations have done. Even at the present day there are hordes in various parts of northern Asia, whose heads have the form belonging to the Tartars, and to Sclavonians, and other Europeans, but who are below many of the African tribes in civilization.*

* Among the circumstances which have contributed to retard the progress of civilization in Africa, one of the most important and influential is the compact and undivided form of the African continent, and the natural barriers which render access to the great regions of the interior so remarkably difficult. It has been observed by Professor Ritter, that the civilization of countries is greatly influenced by their geographical forms, and by the relation which the interior spaces bear to the extent of coast. While all Asia is five times as large as Europe, and Africa more than three times as large, the littoral margins of these latter continents bear no similar proportion to their respective areas. Asia has seven thousand seven hundred geographical miles of coast; Europe, four thousand three hundred, and Africa only three thousand five hundred. To every thirty-seven square miles of continent in Europe, there is one mile of

coast: in Africa, only one mile of coast to one hundred and fifty square miles of continent. Therefore the relative extension of coast is four times as great in Europe as in Africa. Asia is in the middle, between these two extremes. To every one hundred and five square miles, it has one mile of coast. The calculation of geographical spaces occupied by different parts of the two last-mentioned continents, is still more striking. "The ramifications of Asia, excluded from the continental trapezium, make about one hundred and fifty-five thousand square miles of that whole quarter, or about one-fifth part. The ramifications of the continental triangle of Europe form one-third part of the whole, or even more. In Asia the stock is much greater in proportion to the branches, and thence the more highly advanced culture of the branches has remained for the most part excluded from the great interior spaces. In Europe, on the other hand, from the different relation of its spaces, the condition of the external parts had much greater influence on that of the interior. Hence the higher culture of Greece and Italy penetrated more easily into the interior, and gave to the whole continent one harmonious character of civilization, while Asia contains many separate regions which may be compared individually to Europe, and each of which could receive only its peculiar kind of culture from its own branches." Africa, deficient in these endowments of nature, and wanting both separating gulfs, and inland seas, could obtain no share in the expansion of that fruitful tree, which, having driven its roots deeply in the heart of Asia, spread its branches and blossoms over the western and southern tracts of the same continent, and expanded its crown over Europe. In Egypt alone it possessed a river-system so formed as to favour the development of similar productions.—Die Erdkunde von Asien, von Carl Ritter, 2. B. Berlin, 1832. Einleitung, §. 24, 25.

NOTES

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ILLUSTRATIONS.

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NOTE I.

On the terms Berber, Barbaria, Barbari, &c. with reference to p. 15.

SEVERAL considerations important to ethnography, are connected with the application of the term Barbar, or Barbari, to different nations, and with that of Barbaria to different parts of Africa, and the subject deserves some inquiry.

Barbary, or Barbaria, as applied to the northern region of Africa, is a comparatively modern name. It is supposed to be derived from the designation of the Berber people. On this I shall cite a curious passage from Leo Africanus:

"Our cosmographers and historians affirm," says Leo, "that in times past, Africa was altogether uninhabited, except that part which is called the Land of the Negroes; and most certain it is, that Barbary and Numidia were for many ages destitute of inhabitants. The tawny people—gentes subfusci coloris—of the same region were called by the name of Barbar, derived from the verb *barbara*, which, in their tongue, signifies *to murmur*, because the African language sounds in the ears of an Arabian not otherwise than the voice of brutes. Others will have Barbar to be one word twice repeated, forasmuch as *bar* in the Arabian tongue signifies a desert; for they say that when King Iphricus, being by the Assyrians or Ethiopians driven out of his own kingdom, travelled towards Egypt, he, seeing himself so much oppressed by his enemies, that he knew not what should become of himself and his followers, asked his people how it was possible to escape, who answered him, '*Bar-bar*,' that is, '*To the desert, to the desert*,' giving him to understand by this expression, that he could have no safer refuge than to flee over the Nile into the desert of Africa. This reason," says Leo, "agrees with those who affirm the Africans to be descended from the people of Arabia." *

All that can be inferred from these traditional stories related by

* Joh. Leon. Afric. Descriptio Africæ Rerumque in eâ memorabilium, lib. i. p. 4, primæ editionis. I have followed in part Purchas's quaint translation, but have altered it with reference to the text of Leo.

Leo, is, that the real origin of the term Berber was entirely unknown among his countrymen, and that this term was in his time among the Arabs used as the general denomination of the native African or Libyan people, as distinguished from their Arabian conquerors.

The name of Barbary does not appear to have been applied by Europeans to the north-western parts of Africa, previously to the Mohammedan conquest; but it is of much greater antiquity in the eastern side of the same continent, where it was widely extended. It seems to have comprehended the inhabitants of various countries between the Upper Nile and the Arabian Gulf.

The author of the Periplus of the Erythræan sea describes the country behind Myos Hormos and Berenice as occupied by a people called Barbari, a term which is here used as the name of a particular nation;* and Agathemerus says, that the coast of Ethiopia was termed Barbaria.† The extent of the region so named is clearly to be traced in Ptolemy's Geography. This writer terms the country on the Arabian Gulf "Troglodytica" as far to the southward as Mons Elephas. Mons Elephas was situated beyond the promontory of Mosyloa, which forms the strait of Babelmandeb. In this coast of the Troglodytes he places the Adulitæ, or people of Aduli, the Avalitæ, and the Mosyli, who gave name to a port or emporium, celebrated for its trade in cinnamon, and mentioned by the author of the Periplus and by Pliny. Beyond Troglodytica to the "promontory of Raptum, all the coast," according to Ptolemy, "is termed Barbaria." "The inland country abounding in elephants, is termed Azania." We learn from this, that the Barbaria of Ptolemy is what is now called the coast of Ajan.‡ It seems therefore that in the early centuries after the Christian era Barbaria was the maritime region of Africa, looking towards the Erythræan or the Indian Ocean, and that the people of that coast were termed Barbari, or Barbarii, a name which is still preserved in the port of Barbara, and perhaps, though in a region at a considerable distance from the ancient Barbaria, among the inhabitants of Dar Berber, in Upper Nubia, and among the Berberins or Barâbra.

The word *Barbari* appears in a most remarkable manner to have been used by many nations as an epithet rather than a proper name for races of people upon whom they looked with contempt as

* Hudson, Geog. Minor. tom. i. † Ibid. tom. ii.

‡ Claud. Ptolem. Geog. lib. iv. cap. 8. The Byzantine writers continue to use the same term. Stephanus (de Urbib. voc. Βάρβαρος) adds, that the adjacent sea was termed Βαρβαρικὸν πέλαγος, and Cosmas Indicopleustes terms the people of this region Βαρβαρίοι.

ignorant of their own language and manners. Strabo indeed has remarked that when Homer termed the Carians *βαρβαρόφωνοι*, he intended only to imply that they spoke impure Greek; but if this was his meaning, the particular exception serves only to establish the sense of the term in general. *Βάρβαροι* was the denomination of people who spoke an idiom different from the Greek. We are assured by Herodotus that the Egyptians likewise termed all those who spoke a language different from their own BARBARI.* It is somewhat doubtful whether he meant to say that the Egyptians applied this particular word, *Barbari*, or some term in their own language that was equivalent to that expression in Greek. It is still more remarkable that this identical word, or one that only differs accidentally from it by the peculiarity of Sanskrit orthography, was used by the Hindoos with a meaning precisely similar. Varvvarah, or Varvvaras—**वर्वरः**—means, according to Professor Wilson, a "low man, an *out-cast* or *barbarian*," and in another sense, "woolly or curly hair, as the hair of an African."

The only way of explaining, with any degree of probability, so extensive a diffusion of the term Barbarii, or Barbari, and at the same time its local application to the country and the people of the African coast, is the conjecture that Barbar was originally an Egyptian term, or name given by the Egyptians to the maritime country on the Red Sea, or its inhabitants. The word might be derived, as Leo derives it, from Bar, a desert, were it not improbable that an Arabian name could have been adopted by the Egyptians, the people so termed not being Arabians. The Coptic word *βερβερ*, signifying *hot*, may be the etymon of the name, if it originally belonged to the country. *Βορβερ*, as well as *Βερβωρ*, means to cast out. Could the people be hence termed "Outcasts?" These southern borderers on Egypt, probably ferocious nomades, as are the Bishari at present, being dreaded and hated by the Egyptians, and their name being equivalent to that of *Savages*, it is possible that it may have been borrowed by the Greeks from the Egyptians in this sense.† The Hindoos used, as it seems, the same name in both of its meanings, both as a national appellation, which was extended, however, from the natives of the Barbari coast to other crisp-haired Africans, and likewise in the sense of outcasts or barbarians.

By the Arabian conquerors of Africa, the name of Barbar,

* *Βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφι ὁμογλώσσους.*—Lib. ii. 158.

† This conjecture is adopted by Mr. Kerr, in the introduction to his General History and Collection of Voyages and Travels.

already in use as a general term for the nomadic tribes near Egypt, was easily transferred to the inhabitants of the western desert. The gentile appellation of the Berbers is Amazigh, a term which reminds us of the Amakosah.

NOTE II.

On Chap. I. *Section* 4, *p.* 25.

There is some discrepancy in the statements preserved respecting the language of the northern African population under the Roman government, and during the times which preceded the Mohammedan conquest. Procopius says, in reference to the inhabitants both of Mauritania and Numidia, "Phœnicum linguâ etiam nunc utuntur incolæ." It is extremely improbable that the Numidians ever used generally the Phœnician language, and equally so that Procopius possessed the information requisite for ascertaining the fact. The great majority of the population used amongst themselves, in all likelihood, a speech unintelligible to the Greeks and Romans, and this was imagined to be Punic, whereas there can be little doubt that it was the idiom which the inhabitants of the country spoke before the arrival of Phœnician colonies, and which they are well known to have preserved and to have used as their vernacular and only dialect long after Carthaginians and Romans had ceased to be known among them, even by name.

That Latin was in common use in the cities, and among the cultivated part of the people, and even among classes who possessed but a moderate degree of mental culture, we may infer from the fact that the Christian teachers never appear to have used, or to have thought it necessary to learn any other speech. In Egypt we know that those who converted the people to Christianity were anxious to translate the Scriptures, and even formed three versions for the use of natives who could not read Greek. But nobody ever heard of a Punic or Libyan version, or even of any necessity to interpret from Latin into any vernacular language of North Africa. There is a letter of St. Augustine extant, in which he entreats St. Jerome to translate the best Greek commentators into Latin, for the use of the Christians in Africa. Even among the great variety of sects which divided the Christians of that country we do not find that any difficulty was experienced on account of variety in language, or that any peculiar dialect existed among them. Latin was the universal idiom of religious instruction, and it is, therefore, most probable that it was the ordinary medium of communication in the cities of Barbary.

Note III.

On the Physical Characters of the Berber Race :—pp. 29—30.

The osteological characters of the Berber race are as yet but imperfectly known. Almost the only heads belonging to this family of nations that have been figured and examined are those of a few Guanche mummies. Very lately, however, the skull of a Berber has been described by M. Dubreuil, in a Memoir presented to the Academy of Sciences, which has been already cited. The individual to whom this skull belonged was a Berber of the tribe of Krechnad, inhabitants of the plain of Metidjah. It presented, according to the author of the Memoir, some traits characteristic of the Negro, and others similar to those of the European skull. The form of the cranium is oblong, and the forehead narrow and retreating, as in the Negro ; but the face, though projecting and elongated, deviates from the circular shape ; the nasal bones, instead of being flattened, are vaulted ; the auditory foramen is nearer to the occiput than to the forehead, a character to which M. Dubreuil attaches some importance.

From the examination of one cranium it would be impossible to consider anything as decided with respect to the race. Many European heads might be found to which the preceding description would apply. The characters noted in this skull are different from those of the Guanches, who are, however, concluded, on apparently safe grounds, to have been a branch of the Berber race.

M. Dubreuil has also described a newly found Guanche skull, and his account of it has been compared by M. Flourens with that of another Guanche skull in the Museum of Paris, which it strongly resembles in osteological characters. These characters, which are the following, coincide in general with Blumenbach's description of Guanche skulls published in his "Decades Craniorum."

This Guanche skull is of a fine oval form, the posterior part of which is much more voluminous than the anterior. It is remarkable for the height of the head, the rounded shape of the vault, the entire absence of angles and projections, "par des reliefs symmétriques et adoucis. Le front domine la partie inféricure." The temporal fossæ are considerably excavated. The auditory foramen approaches the posterior part of the head, or the occiput. The occipital hole is rounded like the entire cranium. The face is somewhat rounded, oval. The nasal fossæ and the palatine vault have little extent :

the teeth are set vertically. It is remarked by M. Dubreuil that in two Guanche mummies the coronoid apophysis of the lower jaw is more distant from the condyle than in European heads. This character exists in the Guanche mummy preserved in the Museum of Paris. It appears, according to M. Flourens, in a still greater degree in the lower jaw of an Egyptian mummy.

M. Dubreuil added some observations on a perforation of the humerus observed in the skeletons of two Guanches, similar to that remarked by M. Cuvier in the female of the Bushman race. To this subject I have already adverted when describing the anatomical peculiarities of the Hottentots.

NOTE IV.

On the Vocabularies at the end of Chapter II. *in pages* 41, 42.

The following remarks on the comparative vocabularies of the Berber and other Atlantic dialects with those of the northern African and southern European idioms, will tend to illustrate the etymology of many words in the several columns, and the relations of the different dialects to each other. I am indebted for them to Mr. W. F. Newman, whose analysis of the Berber translation of St. Luke and Berber Grammar have been repeatedly mentioned in the preceding pages.

I. Remarks on the column of Berber words.

1. In the Berber column, the word *elehoua*—rendered *rain*—seems to mean storm in the Gospel of St. Luke, and to be the Arabic *el-hawa*, the air or wind. Face—*agadoum*—should be *wodam* or *odom*, the particle *ag* being only a preposition. Woman—themme*tont*—seems to be a misprint for themme*tout*. If it be correctly said that TH initial is the Berber feminine article, the word is *mattut*, pointing to the root, *mat* or *mad*, whence comes the Berber word *maddan*, men. Boy—*agehich*—is a misprint for *aqchich*—AQCHICH. Call—*kerar*—or rather *qara*, is pure Hebrew, and is used in Berber in all its Hebrew senses. In Arabic it has a different sense, to read. Good, *delali*; the *d* is a prefix: the root is *el'a-li*, good, if indeed the *el* be not the Arabic article. The word *tefoukt*, which stands for sun, is used once in the Berber Gospel of St. Luke for fire, while *thafath* is used for light and for the oven. Comparing the Showiah column, we can hardly doubt that *fouk* is the root, meaning a blaze, flame, light, or source of heat; a fire-place

—having a remarkable similarity to the Latin *focus*, Italian *fuoco*—whence the feminine form *tefoukt*, corruptly *tefout*. But the element of fire is *thimas*. Dates are expressed by *tini*, the Arabic for a fig.

2. Comparing the two first columns, the Shillah is evidently Berber.

3. Comparing Showiah with Berber, we may remark: Sky, or heaven, in Berber, is *thagnaw*—probably akin to *signa*, a cloud—though omitted in the table. Stars—*ithran*—points to the root *ithra*, since *n* final is a Berber plural; also *gethra*, *yethra*, would be a mere provincial variation. *Edfil* and *alfil*, the same: *thiwani* has the form of an Arabic plural, from singular *thini*. *Aifki*—milk—is evidently a corruption of *alefki*, so that nearly all the Showiah nouns are at once referable to Berber. The word *fouse*, head, one may suspect to be a mistake.

The verbs are less similar, but when a language is but slightly known, it is hard to obtain the verbs so accurately as to found a negative argument. We have here but six verbs to compare, of which certainly two—to eat and to sit—are the same, and probably a third—to speak,—so that it would be futile to reason from them. The evidence before us seems, therefore, to indicate the Showiah to be only a dialect of Berber.

4. In the Tuaryk column, a few words are Arabic, viz. *mar*—a man,—*zain*—good,—*yehamma*—hot. Also *aghemar*, *akhmar*—a horse—is probably the same word as Arabic *hhamar*—an ass: *teele*—a sheep—may be compared with the Arabic *tali*—a lamb; unless it is the same word as the Showiah *ouly*, with the article *t* prefixed. *Laghrum*—a camel—is doubtless the same as *elghoum*, under a different system of orthography. Head, in Berber, is *ikhf*; in Tuaryk, *ighrof*. If *ghr* here, as elsewhere, denotes the Arabic *ghain*, the word is better written *ighof*, identical with *ikhf*. We may however remark, that in the Gospel of St. Luke the Berber word for head is *aqarroy*, [in Langle's, *ikhf* and *aqarwi*.] *Khool*, which stands in the Tuaryk column for fish, in Arabic means vinegar: possibly its strict application in Tuaryk may be to *pickled* fish. If these remarks hold, nearly all the remaining Tuaryk is Berber.

5. In the Siwah column, the words *samak*—fish,—*saint*—year, are Arabic, and probably *akhmar*, as was observed. Of the rest it is easy to count thirteen that are Berber, and eighteen which may, indeed, be Berber, but which are not manifested to be such by the table. In the Tuaryk column I can only count five for the eighteen in the Siwah. Hence the evidence of the table seems to be that the Siwah is less near to the Berber than is the Tuaryk.

6. The Tibbo does not seem to have a single word in common with the Berber in this table. For a cow, the Tibboo has *furr*, which seems to be Hebrew. In Arabic the same word means a rat or mouse.

7. Not one word in the Biscayan is like any other language in the table, except *gamelua*, a camel.

8. The Coptic is nearly as peculiar; yet *máshg*—the ear—may be compared with Berber *amzough*—or *mazzogh*,—and *so*—to drink —is the same in both languages.

9. The Amharic seems to borrow more largely from Ethiopic, or Arabic, than the rest.

10. The Barabra says *amanga* for water.—[The termination *ga* or *ka* is evidently a formative in the language, as appears in *ademga*, from Arabic *adem*—a man,—*anebky* from *'aneb*—grapes. Compare windje*ga*, our*ka*, mau*ga*, ukke*ga*, kabak*ka*, aryk*ka*, gem*ga*, awa*ka*, edin*ga*, múrte*ga*.] No other word appears common to it with any language in the table.

The general result from the data before us is as follows:

I. The Coptic, Biscayan, Barabra, Tibbo, and Berber, are all as unlike each other as English and Arabic.

II. Nearest to the Berber seems to be the Shillah, of which, however, we have but few words: the Showiah and Tuaryk are each near akin to the Berber: the Siwah dialect less close to it than either, yet having much in common with the other dialects.

Of the derivations alluded to in the note to page 16, three seem quite satisfactory, viz. *thala*, *augela*, and *tipasa*. Few, probably, will think *atlas*, *atlantis*, sufficiently like *adhraar* to infer that the former is a corruption of the latter. If *ampsaga* come from *am-sagar*, it proves nothing to the point, for *sagar* is a vulgar Arabic corruption of *shagar*—or *shadjar*—a true Arabic word, meaning trees, a plantation. But what, then, is *am?* A river? Besides, the *r* is too rough to be so easily elided; and we might rather expect the word in Latin orthography to have been *ampsagara*.

NOTE V.

On the Fúlahs, with reference to page 73.

We have seen that in a variety of instances more accurate local investigation, when opportunities have occurred, or more extensive researches, when history or philology have afforded lights, has contributed to remove a prejudice which had led many writers on

ethnography, or travellers in Africa, to set down those nations who differ physically from the Negroes, as strangers to the African continent, unconnected with its aboriginal population. The Chinese have been represented as Hottentots, the Kafirs as Arabs, the Berbers and other tribes of Atlantica have been deduced from Assyria or Palestine, the Barábra of Nubia have been supposed to be foreigners who came by sea from India, the Egyptians have been represented to be a Semitic tribe, or a Caucasian nation. Further investigation has corrected all these notions, and has given us reason to conclude that the Hottentots are, in all probability, the oldest inhabitants of South Africa; that the Kafirs have nothing in common with the Arabs, but are akin to other black and woolly-haired African nations; that the Berbers are the aborigines of Atlantica; the Barábra allied to the black Nouba of Kordofan; and the Egyptians neither Semites nor Indo-Europeans, but if we can rely, in any instance, on history and analogy in the structure of languages, a genuine African stock, and intimately connected with the black or dark-brown Ethiopians.

A similar opinion, and on nearly the same grounds, has been advanced, as we have seen, respecting the race of Fúlahs, who, in Western Guinea, afford the strongest instance of deviation from the prevalent physical character of the African tribes. The Fúlahs have been thought to be a northern people, driven into their present abode from countries far to the northward of the Senegal. This notion appears to have been adopted in order to explain the phenomena of their physical diversity. We have seen that it is contradicted by local investigation, and that the Fúlahs are, as far as evidence can be collected, among the aboriginal inhabitants (that term being used in the sense in which I have adopted it) of higher Senegambia. Later observations have afforded some additional support to the opinion that the Fúlah or Felatah race are not, when the great body of the nation is considered, removed at so wide a distance from other African nations as by some it has been imagined. As far as we can judge of their language from the specimens collected of it, we should determine it to be a genuine African idiom. The physical characters of the Felatah were thought by Mr. Lander, who had lived among both nations, to bear a decided resemblance to the Red Kafirs, a fairer tribe of the same stock with the Amakosah. The Felatahs have been very lately visited and described by Mr. Oldfield, an intelligent traveller, who, being a medical man, was likely to direct his attention to physical peculiarities, so often neglected by ordinary

travellers, to the great regret of those readers who search their books in vain for some aid in ethnographical researches. In the great Felatah town of Rabbah, the population of which is said to be immense,* as well as in many other places, Mr. Oldfield had abundant opportunities of becoming acquainted with the moral and physical characters of this race. On the lower parts of the Niger the Felatahs are new inhabitants: they have come thither in great numbers from Soccatoo, and have built towns, after expelling or destroying the natives of the country. A sufficient space of time has not yet elapsed to admit of the hypothesis that these Felatahs are merely a mixed breed between the original Foules and the Negro population, which M. Mollien has imagined to be the case in Fouta-diallo. Even in Soccatoo and the adjoining provinces, the abode, or at least the dominion of the Felatahs is but of two generations. And the physical character of these people, as described by Mr. Oldfield, certainly does not coincide with the opinion that they are a kind of Mulattoes, and that those individuals amongst them who resemble in many respects the Negro, owe their similitude to intermixture; a notion which the much-lamented Clapperton was inclined to entertain.

"The Felatahs," says Mr. Oldfield, "are above five feet ten in height, very straight, and muscular. They have small heads and woolly hair. I looked in vain for Felatahs with straight hair, but I did not find one. Their complexion is a little brighter than that of the natives of the neighbouring towns: they have small noses, thin lips, rather a handsome mouth, and an intelligent expression of countenance."†

Mr. Oldfield describes particularly a female who was brought to him as a patient, and the description has no resemblance to that of a Mulatto, nor does it agree with the supposition that the race of Fúlah, when of dark complexion and woolly hair, owe their characters to the fact that they are really of Negro descent, and only Felatahs by name and adoption. Mr. Oldfield says, "The invalid was one of the finest girls I have seen in this country. Her colour was a light brown, her features regularly formed, beautiful black eyes, Grecian nose, a small mouth, with teeth as white as ivory. There was nothing denoting the thick lips or flat nose of the Negro, but the contrary." He adds that "the Felatah ladies are very par-

* Narrative of an Expedition into the Interior of Africa by the River Niger, by Macgregor Laird and R. A. K. Oldfield. London, 1837. Vol. ii. p. 60, Mr. Oldfield's Narrative.

† Ibid. p. 85.

ticular in adorning their persons: their toilet occupies them several hours: their toes and hands are stained with a beautiful purple colour, by means of henna-leaves, moistened and kept applied during the night. They have the extraordinary practice of staining their teeth with the acid of the Gorra-nut and indigo, and with the juice of a shrub, by which the four front teeth are dyed of different colours, one blue, another yellow, another purple, the fourth remaining white. Their eyelids are pencilled with sulphuret of antimony. Their hair, or wool, is plaited in perpendicular knots of four or five inches long. They besmear themselves with a red pigment, which is supposed to lighten the colour of the skin, and correct the odour of perspiration. They are clean in their persons, and perform ablutions twice a-day in the river." "The Felatahs are fond of dancing and other amusements, and, like all the Africans I have met with, pass their nights at new and full moon in this diversion."

NOTE VI.

On the Eboes, and other Nations near Benin and on the Lower Niger.—*See page* 96.

Some additional particulars have been collected by Mr. Oldfield respecting the Ibo, or Eboes, and the neighbouring tribes of Negroes in the countries bordering on the Lower Niger. He says that the Eboes have the Negro features in the greatest degree, and the Ibbodo next. The skin of the Eboes is of a light copper-colour. The Nufie, or Nufanchi, are a very handsome race of people, mild and gentle in disposition, and industrious. The higher he proceeded up the river the less marked was the African physiognomy. This is attributed by Mr. Oldfield to intermixture with Arabs or Moors; but the number of Arabs is by much too inconsiderable to produce any change in the great mass of the inhabitants; and the fact is, moreover, a general one, and observed in parts where no such intermixture can be imagined to exist.

The Ibbodo above mentioned appear to be the people of Kakunda, a country on the western bank of the Lower Niger, higher up than Eboe, and on the borders of Yarriba. On the opposite side of the river are Nyffe, Nufie or Tappa, and lower down, Funda: Jacoba and Adamowa lie to the eastward. Mr. Oldfield has given vocabularies of the languages of some of these countries, from which I shall extract the ten first numerals. The reader may observe that many words in them resemble terms which occur in the tables of numerals

in page 113, exemplifying the languages of Súdan, or the interior of Negroland, though the similar words do not always denote the same numerals. On the other hand, they are quite unlike the numerals belonging to the languages of Western Guinea and Senegambia, which may be seen in page 99.

	EBOE.	SHABBE.*	NUFIE, or NUPAYSEE.	HAUSA.†	FELATAH.
1.	Ofu	war'nee	wornee	diáh	gōh
2.	Ab'boar	hooswarba	ogúbar	bú	diddee
3.	Atto	hoóswar'tar	ogútar	wúku	tattie
4.	Anno	hooswar'nee	ogwi'nee	fúdu	ni
5.	E'sa	ar'reke	ogootso	bére	jówy
6.	E'see	hoóātwarnee	ogoosuīee	shiddah	jóago
7.	As'sa	hooābwarābar	ogootwabee	bocqua	joardidee
8.	Assato	hooartriéssa	ogootutar	tockquas	jotackie
9.	Te'nnāni	tuar'nee	ogootwárne	turrah	joarni
10.	Erec	atchabba	oquo	gomar	sappo
20.	Osu	atcharinee (Arab.)	woshee	ashereen	sasso
100.	E'ggoóēsee	asharaba	woshcesoh	daree	sasso ejoa

NOTE VII.

With reference to page 220.

I may have expressed myself somewhat too decidedly in this passage as to the assent given by M. de Schlegel to my conclusions deduced from a comparison of the Indian and Egyptian mythologies. The preface to which I have referred contains a profoundly philosophical and comprehensive survey of the relations which display themselves between some of the most celebrated nations of antiquity, when compared in reference to their religious dogmas, their science and philosophy, and their political institutions. In regard to the ancient Indians and Egyptians who constitute the chief subject

* Kakunda is termed by the natives Ibbodah, and their language Shabbe.

† I have added the numerals in the Haúsa and Felatah languages from Mr. Oldfield's collection, partly because the orthography of some words differs from that given in the preceding tables, and in part because there is an evident relation between several words in both these sets of numerals and others collated with them. For example, several of the Ebo numerals appear to be Felatah words disguised by prefixes or abbreviations: the Shabbe and Núfie appear to have the same elements as the Haúsa, disguised in like manner. On comparing this table with that given in page 113 above, the reader will perceive an extensive connexion between all the languages thus exemplified: similar elements are common to nearly all of them. For example, egú, ogú, okú, or something equivalent, is found in many of them contained in the numeral *five*.

of inquiry, M. de Schlegel has dwelt more especially on the circumstances in each particular of their intellectual history, which distinguish them from each other, and are calculated to suggest doubts as to the fact of *any direct intercourse between them*, or even to disprove its existence since the commencement at least of the historic age, and of those times during which the nations of antiquity attained their peculiar development, and those traits of character which serve to individualize them. M. de Schlegel seems to attribute to me the intention of establishing, by the comparison which I endeavoured to institute, more than he is willing to concede. Perhaps I have not defined with sufficient precision the limits within which my inferences were, or ought to have been, restricted. My conclusions will indeed be found to connect very closely the early mental culture of the Egyptians and of the Indians. Their tenour is not, however, unless I mistake M. de Schlegel, irreconcileable with his views, since he appears fully to allow that certain general principles were common to these nations as an original groundwork of their religious and philosophical systems. If this be conceded or regarded as well established, the greater the diversity manifested between them in their subsequent development, the more will the facts be found favourable to my argument, since they will carry back with fuller evidence the mutual resemblance and connexion discovered between these nations to a remote period of antiquity. But on this topic I must refer my readers again to the work in which it is discussed, without much apprehension as to their acquiescence in my conclusions; and if their assent extends no further than that given by M. de Schlegel, or at least fully implied in his observations, it will answer my purpose in adverting to this subject, and will furnish a sufficient ground-work for the remarks which I have advanced, in the pages which follow the above-cited passage.

NOTE VIII.

Referring to pages 248, 249, *on the Cush of the Hebrew Scriptures, the* Αἰθίοπες *of the LXX.*

The name Cush, in the Hebrew Scriptures, is rendered by the Septuagint Αἰθίοπες, or Ethiopians. The people generally so termed in Egypt were the Ethiopians of Meroe, the subjects of Queen Candace, but the same name, as we learn from its use by Diodorus,

was extended to some of the neighbouring nations, but always restricted to black people.

Cush, in the older historical parts of the Old Testament, is, however, applied evidently to nations living to the eastward of the Red Sea. Hence an ambiguity in its meaning in some passages. The subject has been discussed by Bochart and Michaëlis.

Among the Hebrew writers of later times, there can be no doubt that this name belongs exclusively to African nations. The Ethiopians who were connected with Egypt by political relations are termed by these writers, Cush. Thus, Tirkahah, the Cushite invader of Judah, may be identified with Tearchon, an Ethiopian chief, mentioned by Strabo, and both are probably identical with Tarakos, who is set down by Manetho as an Ethiopian king of Egypt.

In the earlier ages the term Cush belonged apparently to the same nation or race; though it would appear that the Cush, or Ethiopians of those times, occupied both sides of the Red Sea. The Cush mentioned by Moses are pointed out by him to be a nation of kindred origin with the Egyptians. In the Toldoth Beni-Noach, or Archives of the sons of Noah, it is said, that the Cûsh and the Mizraim were brothers, which means, as it is generally allowed, nations nearly allied by kindred.

It is very probable that the first people who settled in Arabia were Cushite nations, who were afterwards expelled or succeeded by the Beni-Yoktan, or true Arabs. In the enumeration of the descendants of Cush in the Toldoth Beni-Noach, several tribes or settlements are mentioned apparently in Arabia, or Saba and Havilah. When the author afterwards proceeds to the descendants of Yoktan, the very same places are enumerated among their settlements. That the Cush had in remote times possessions in Asia, is evident from the history of Nimrod, a Cushite chieftain, who is said to have possessed several cities of the Assyrians, among which was Babel, or Babylon, in Shinar. Long after their departure the name of Cush remained behind them on the coast of the Red Sea.

It is probable that the name of Cush continued to be given to tribes who had succeeded the genuine Cushites, in the possession of their ancient territories in Arabia, after the whole of that people had passed into Africa, as the English are termed Britons, and the Dutch race of modern times, Belgians. In this way it may have happened, that people, remote in race from the family of Ham, are yet named Cush, as the Midianites, who were descended from

Abraham. The daughter of Jethro, the Midianite, is termed a Cushite woman. Even in this instance the correspondence of Cush and Ethiopia has been preserved. We find the word rendered Æthiopissa by the LXX., and in the verses of Ezechiel, the Jewish Hellenistic poet, Jethro is placed in Africa, and his people termed Ethiopians. Sepphora is introduced replying to a query of Moses:*—

Λιβύη μὲν ἡ γῆ πᾶσα κλήζεται, ξένε,
οἰκοῦσι δ' αὐτὴν φῦλα παντοίων γενῶν,
Αἰθίοπες ἄνδρες μέλανες.

On the whole it may be considered as clearly established that the Cush are the genuine Ethiopian race, and that the country of Cush is generally in Scripture that part of Africa above Egypt. In support of these positions may be cited not only the authority of the Septuagint, and the writers above mentioned, but the concurring testimony of the Vulgate and all other ancient versions with that of Philo, Josephus, Eupolemus, Eustathius, all the Jewish commentators and Christian fathers. There is only one writer of antiquity on the other side, and he was probably misled by the facts above considered, which, as we have seen, admit of a different explanation.†

It may be worth while to notice, that the Ethiopians are by the Greeks divided into two departments, probably those of the two sides of the Arabian Gulf:—thus Homer terms them—

Αἰθίοπες τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
Οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνίοντος.‡

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* Euseb. Præp. Evan. lib. ix. cap. 28. I believe this passage escaped both Bochart and Michaëlis.

† The single dissentient is the writer of Jonathan's Targum, and on this authority the learned Bochart, supported by some doubtful passages, maintains that the land of Cush was situated on the eastern side of the Arabian Gulf; however, it has been satisfactorily proved, by the authors of the Universal History, and by Michaëlis, that many of these passages require a different version, and prove that the land of Cush was Ethiopia. I must refer the reader for further details on this subject to Bochart's Geographia Sacra, Michaëlis's Specimen Geograph. Hebræor. Exteræ, and the eighteenth volume of the Universal History.

‡ Odyss. i. v. 23. See observations on this passage in Dr. Vincent's Periplus of the Erythrean Sea, p. 10; and in Pope's Notes on the Odyssey, v. 23, book i.

END OF THE SECOND VOLUME.

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